

HIGH HOLY DAYS 5782



RESPITE, REPAIR & RENEWAL

Machzor for the Days of Awe
Volume I: Rosh Hashanah

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Respite, Repair & Renewal

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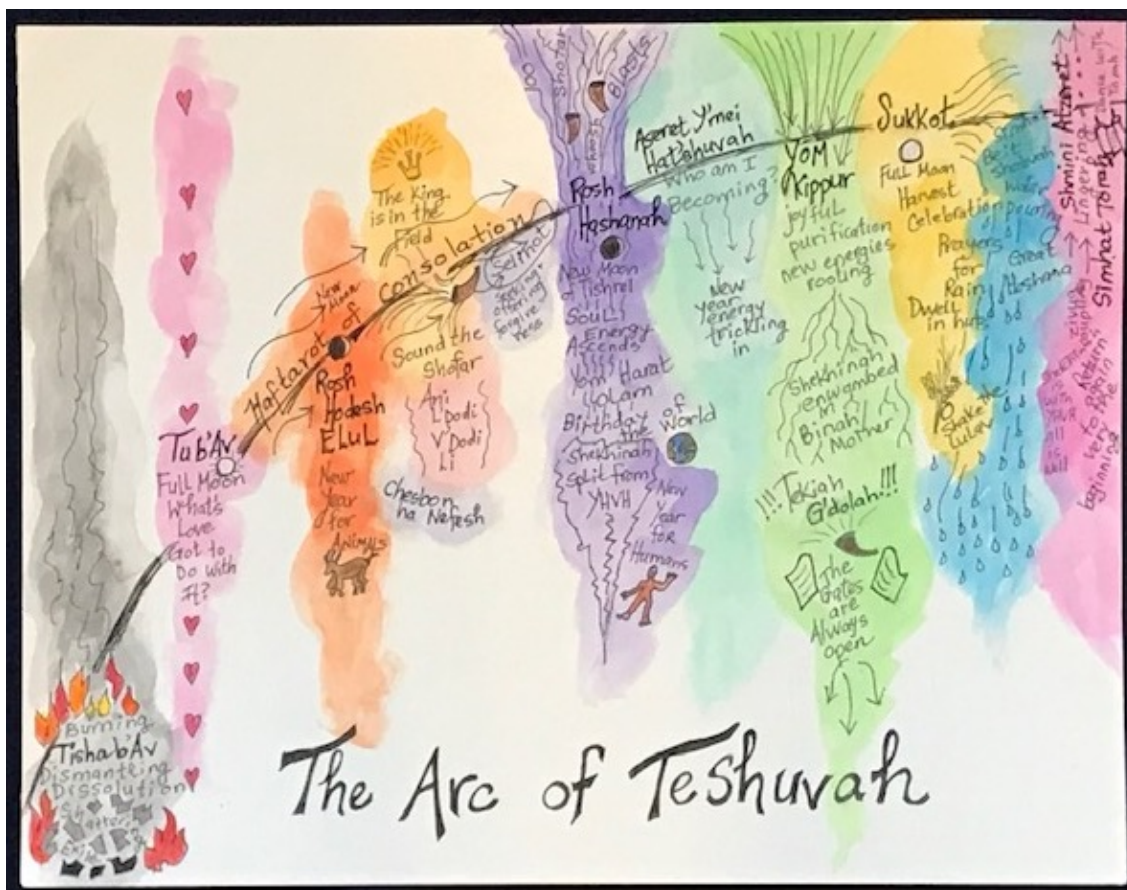
This *Machzor* was compiled, designed and edited by Rabbi Irwin Keller.
Unattributed translations of prayers and *piyyutim* are by Reb Irwin.

Except where otherwise indicated, all art by Anna Belle Kaufman.

Photography by Lorenzo Valensi.

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Many thanks to our scores of service participants, Torah readers, *shofar* blowers, poets and liturgists, as well as communications and coordination maven Shari Brenner, our faithful Administrator and Juggler-in-Chief, Vicki Allen, and our hardworking Board of Directors: Amy Gray, Amy Schiff, Mark Miller, Linda Schneider, Tanya Robertson, Linda Pantoskey, Alison Marks, Elaine Leeder, Basha Hirschfeld, Stephanie Brown and Art Magnus.



(The Arc of Teshuvah by Rabbi Diane Elliot)

HONORING NATIVE LAND



The Ner Shalom community are the stewards of a plot of land in Cotati, California, that was, for thousands of years, home of the Coast Miwok people. By 200 years ago, Miwok life and culture had been unalterably disrupted. The people were scattered or forced into servitude, their villages destroyed, their ritual practices suppressed.

We ourselves are a wandering people whose lives and cultures were disrupted and destroyed in many of the places we came from. But now our local bodies are formed from the same molecules – the same water and air and soil – that have formed all the bodies of this corner of the Earth. We are kin, the product of this holy ground.

We honor the Miwok elders, past and present. We honor this land. May our prayers and songs join with the melodies of those who came before us and be medicine for the brokenness of time, place, and peoplehood.

–Reb Irwin

(Photo: Irwin Keller)

WELCOME TO NER SHALOM



Congregation Ner Shalom is a warm and inclusive Jewish community. Drawing from our Reconstructionist roots and the soulfulness of Jewish Renewal, we embrace Judaism through ritual, social justice, music, learning and laughter.

Welcome to our home – this year not a building, but a multi-dimensional sanctuary connecting all our homes. We're glad you are choosing to spend this powerful and vulnerable time with us. Enjoy the song and the soulfulness, the learning and the laughter. May you be moved in surprising ways. May we together root deeply and lift our souls to the skies! Have your High Holy Day journal (or just some scratch paper) at the ready. You don't know what will arise!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ

May You Be Inscribed and Sealed for a Good Year

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NOTES ON GOD LANGUAGE

At Ner Shalom we hope to enliven your spiritual imagination, inviting you to use whatever concepts of mystery and divinity draw you.

We will sometimes use the traditional God-language that we have inherited – Adonai, Elohim, Eloheynu, God. We invite you to see that language as some of the *many* faces of the Divine.

Sometimes when the liturgy or text uses the Tetragrammaton, or 4-letter Divine Name – YHWH – we will say "Adonai," as Jewish people traditionally have for millennia. Adonai literally means "Lord," even though YHWH doesn't mean that. YHWH is a name which incorporates past, present, and future tenses of the verb "to be." So sometimes instead of reinforcing the anthropomorphic and hierarchical senses of "Lord," we will translate YHWH as Is-Was-Will-Be. Other times we might permute the letters of the Divine Name and get HWYH – pronounced Havayah – which nicely means "Existence." Sometimes we pronounce a portion of the name, Yah, as in *halelu-Yah* ("praise Yah"). Sometimes we think of YHWH as the inhale and exhale of oxygen in our lungs – *breath itself*. The Divine is found in the breath, in the stuff of life, and in the permeability and interconnectedness of our bodies with all of Existence.

At Ner Shalom we also concertedly reach toward the feminine face of the Divine. We might use the term Shekhinah, meaning God's presence within us and in our world. The idea of Shekhinah has, through our mystical tradition, taken form as the anthropomorphized feminine presence and personality of God. She is the Queen of Heaven and the Shabbat Bride. She is identified with Malkhut, the 10th *sefirah* of the Kabbalistic Tree of Life. She is part of us and we are part of her; close when we suffer and when we celebrate.

The God-term *Rachamana* – "Merciful One" – and related terms stem from the ancient Hebrew word *rechem*, meaning "womb." I take that as an invitation re-see the wombiness of those Divine names, even where our tradition has pushed those associations away. So we might easily translate *Rachamana* as Great Mother, and *rachamim* – "mercy" – as "Mother-love."



And though we readily agree that God is not gendered in a human way, we do not yet have a robust metaphor set for speaking of the Divine in mythically powerful, non-gendered or non-binary ways. But watch this spot. It's just a matter of time.

Reb Irwin

(Illustration by Leah Bowden)



WELCOME TO THE SHMITAH YEAR

Rosh Hashanah traditionally marks the anniversary of the birth of humanity on the 6th Day of Creation. On that day, as soon as we became human, Torah tells us we were instructed to grow populous, fill the earth, and rule over its creatures.

And we sure have, slowly over time reshaping the earth, redirecting its waters, extracting its resources, repurposing its elements. This human ingenuity has afforded us inconceivable technologies and (for some) quality of life – and has brought us to the brink of climate collapse.

Even before reaching the brink, our tradition worried about our impact on the natural world. Nearly 2000 years ago, the rabbis of the Talmud (in Tractate Eruvin 13b) debated if it might not have been better if humans not been created at all. It was a close vote, resulting in the admission that, yes, the world would've been better off without us. (Luckily for us it was an advisory vote, not a recall.)

Torah exhibits an awareness of the risks of the human striving that was set in motion so long ago. It institutes a system in which every seven years the fields and vineyards must be left fallow. No pruning, sowing, harvesting. What the earth gives it gives, and everyone – regardless of property lines – is welcome to it. It is a year in which equality emerges and privilege is, in theory, neutralized. The earth rests and heals. And we humans have no greater claim on it than any other creature.

This year is called the *Shmitah* year. *Shmitah* is a Hebrew word meaning something like “release.”

During this seventh year, this Shmitah year, we are reminded that the world doesn't revolve around us. Earth has the right to rest. And we have a need to rest from our own constant controlling. Torah encourages us to have faith; that if we do less there will still be enough.

The themes of *shmitah* will weave in and out of our High Holy Days this year, and we will continue to try on a more *shmitah*-like mentality throughout the year. I encourage you to dive deep in this exploration – looking at what *shmitah* consciousness has to say about agriculture, industry, environment, justice, and the state of our own busy, striving souls.

Toward the back of this *machzor* is a collection of texts and poems about *shmitah*, earth stewardship, the proper place of humanity in the world, and learning to let go and breathe. These texts are here for your study and to stir your hearts. Please take some time with them over these ten days and in the year to come!

Reb Irwin

עַרְב רֵאשׁ הַשָּׁנָה

ROSH HASHANAH EVENING

COME

Come, come, whoever you are –
Wanderer, worshipper, lover of leaving.
Come, come, whoever you are,
This isn't a caravan of despair!

'Cause it doesn't matter if you've broken your vows
A thousand times before.
And yet again, come again, come,
And yet again come!

(Words: Jelaluddin Rumi; Setting: Shimshai)



CANDLE LIGHTING

Using Feminine God Language:

בְּרוּכָה יְהוָה שְׂכִינָה אֶלְתָּנוּ עֵין הַחַיִּים אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיהָ וְצִוְתָנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*B'rukhhah Yah Shekhinah, Elatenu Eyn HeChayim
asher kid'shatnu b'mitzvoteyha v'tzivatnu l'hadlik ner shel Yom Tov.*

Using Masculine God Language:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוְנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*Barukh Atah Adonai Eloheynu Melekh Ha'olam
asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.*

Using Non-Binary God Language:

בְּרוּכָה אַתָּה יְהוָה אֱלֹהֵינוּ אֱלֹהֵינוּ חַי הָעוֹלָמִים אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתֶיהָ וְצִוְנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*B'rukkeh Ateh Yah Eloheynu Chey Ha'olamim
asher kid'shenu b'mitzvoteyheh v'tzivenu l'hadlik ner shel Yom Tov.*

Blessed are You, Source of Light, who gives us the holy *mitzvah* of bringing the light
of Shabbat and New Year into our lives.

SEDER ROSH HASHANAH

Allies for a New Year



(Art by Rinat Abastado and Laurie Hartsook)

The *Seder Rosh Hashanah* is a venerated Mizrahi custom, in which we welcome the New Year with a series of blessings over traditional foods, each of which holds a symbolic meaning. This is not just ceremony but deep magic, in which we identify our symbolic allies in the natural world, we invoke their significance and power, and then physically metabolize them to strengthen and support us in bringing these intentions to fruition.

The traditional eight *Seder Rosh Hashanah* foods are: dates, pomegranates, apples & honey, pumpkin, beets or chard, leeks, fish, and fish or lamb's head (vegetarians could use a head of lettuce).

What is the plant or animal magic you rely on to invite the future?

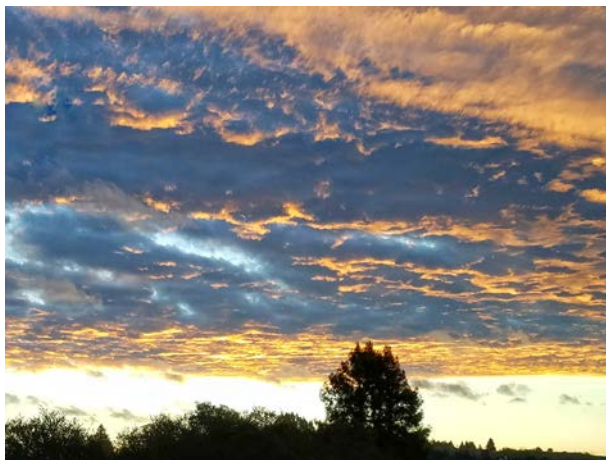
TURN AND RETURN

שׁוּבִי שׁוּבִי הַשּׁוּלָמִית שׁוּבִי וְנִחְזֶה-בָּךְ

Shuvi shuvi haShulamit, shuvi shuvi v'nechezeh bakh.

Turn and return, O Shulamit. Turn and return that we may gaze upon you!

(Song of Songs 7:1; Setting: Rabbi Shefa Gold)



HALLELUJAH

הַלְלוּיָהּ הַלְלוּ אֶת-יְיָ מִן-הַשָּׁמַיִם הַלְלוּהוּ בְּמִרוֹמִים: הַלְלוּהוּ כָּל-מַלְאָכָיו הַלְלוּהוּ כָּל-צְבָאוֹ:
הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ הַלְלוּהוּ כָּל-כּוֹכָבֵי אֹר: הַלְלוּהוּ שָׁמַי הַשָּׁמַיִם וְהַיָּמִים אֲשֶׁר מַעַל הַשָּׁמַיִם:
יְהַלְלוּ אֶת-שֵׁם יְיָ כִּי הוּא צוּהָ וְנִבְרָאוּ: וַיַּעֲמִידֵם לְעַד לְעוֹלָם חֶק-נָתַן וְלֹא יַעֲבוֹר:

Haleluyah. Haleluyah. Haleluyah. Haleluyah.

Halelu et Adonai min hashamayim. Haleluhu bamromim.

Haleluhu kol malakhav. Haleluhu kol tz'va'av.

Haleluhu shemesh v'yareach. Haleluhu kol kokh'vei or.

Haleluhu sh'mey hashamayim v'hamayim asher me'al hashamayim.

Y'halelu et shem Adonai ki hu tzivah v'nivra'u.

Vaya'amidem la'ad l'olam, chok natan v'lo ya'avov.

Hallelujah! Praise Adonai from the heavens; praise Yah in the heights.

Praise Yah, all you angels; praise Yah, all heaven's host.

Praise Yah, sun and moon; praise Yah, all you stars of light.

Praise Yah, heaven of heavens, and you waters that are above the heavens.

Let them praise the name of the Adonai; for God commanded, and they were created.

Yah established them for ever and ever; Yah's law shall endure.

(Psalm 148:1-6; Setting: Yoel Sykes of Nava Tehila)

BAR'KHU – PRESENCING

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*Barkhu et Adonai Ham'vorakh.
Barukh Adonai Ham'vorakh l'olam va'ed.*

Bless Adonai, the Blessed One!
Blessed is Adonai, the Blessed One, now and always.



MA'ARIV ARAVIM – BRINGER OF EVENING

*Barukh Atah Adonai, Eloheynu melekh ha'olam, asher
bid'varo ma'ariv aravim, b'chokhmah pote'ach sh'arim,
uvit'vunah m'shaneh itim, umachalif et hazmanim,
um'sader et hakokhavim b'mish'meroteyhem barakia
kirtzono. Borei yom valaylah, golel or mipney choshekh
v'choshekh mipney or, uma'avir yom umevi laylah,
Adonai Tzvaot sh'mo. El chay v'kayam, tamid yimlokh
aleynu l'olam va'ed. Barukh Atah Adonai, hama'ariv
aravim.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עֶרְבִים, בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה
מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת
הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם
וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ:
עֲלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים:

Blessed are You, Great Mother, Yah.

You summon the evening.

And in the deepening darkness

You open the gates and change out the seasons

Folding winter into the cedar chest,

Shaking mothballs out of seersucker spring.

You set stars spinning in their orbits,

Like a fancy juggler, plates on poles.

You work the wheel of time,

Spinning darkness from light and light from darkness,

Filaments of day, night, day, and night.

Blessed are You, Great Mother, Yah.

Weaver of Evening.

(Interpretive Translation by Rabbi Irwin Keller)

UNENDING LOVE

We are loved by an unending love,
We are blessed, we are loved.
We are loved by an unending love,
We are blessed, we are loved.

We are held by arms that find us
Even when we're hidden from ourselves.
We are touched by fingers that soothe us
Even when we're too proud to be soothed.
We are counseled by voices that guide us
Even when we're too bitter to hear.

We are helped by hands that uplift us
Even when in the midst of a fall.
We are urged on by eyes that meet us
Even when we're too weak to meet.
We are Held, We are Touched,
We are Soothed and Uplifted

Ours are the arms, the fingers, the voices.
Ours are the hands, the eyes, the smile.
Blessed are you, Beloved One,
Who loves Your people of the world.

(Interpretive Translation of Ahavat Olam by Rabbi Rami Shapiro; Setting by Lorenzo Valensi)



SHEMA – ONENESS OF ALL

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Sh'ma Yisrael Adonai Eloheynu
Adonai echad.*

Listen, You who Wrestle with God: All that is, is One.

(Netzach Setting by Tziyona Achishena)

V 'AHAVTA: STAYING MINDFUL

*V'ahavta et Adonai Eloheykha, b'khol l'avkha uv'khol
naf'sh'kha uv'khol m'odekha.*

*V'hayu had'varim ha'eyleh, asher anokhi m'tzav'kha
hayom, al l'avvekha.*

*V'shinantam l'vaneykha, v'dibarta bam b'shivt'kha
b'veytekha, uv'lekht'kha vaderekh
Uv'shochb'kha uv'kumelha.*

*Uk'sharta l'ot al yadekha v'hayu l'totafot beyn eyneykha.
Ukhtavtam al m'zuzot beytekha uvish'arekha.*

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ:
וְשִׁנַּנְתֶּם לְבַנְיָדָה, וְדִבַּרְתֶּם בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׂכְבְּךָ, וּבְקוּמְךָ.
וְקִשְׂרַתֶּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ,
וְכִתְבַתֶּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Go ahead. Let yourself love the great *Is-Was-Will-Be* of this Universe. Let yourself love it with all your heart, with all your soul, with all your being. You are connected to everything, and the truth of this shall remain in your heart. Share it with your children and your students. Let it come easily to your lips – whether you are resting in your comfort zone or journeying beyond it, lying low or rising up. Let your awareness of the Oneness of All guide the deeds of your hands. Let it be the lens through which you see everyone and everything. Write it everywhere – graffiti the doorposts of your house and your gates, to remind you whenever you feel disconnected, passing through the in-between places.

(Interpretive Translation by Rabbi Irwin Keller)



IF YOU LISTEN

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מְצוֹתַי, אֲשֶׁר | אָנֹכִי מְצַוֶּה | אֶתְכֶם הַיּוֹם, לְאֵהָבָה אֶת יְיָ | אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם
וּבְכָל נַפְשְׁכֶם. וְנִתְתִּי מִטַּר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקֹּשׁ, וְאֶסְפַּף דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ. וְנִתְתִּי | עֵשֶׂב | בְּשָׂדְךָ לְבַהֲמֹתֶיךָ,
וְאָכַלְתָּ וְשָׂבַעְתָּ. הַשְּׁמֵרוּ לְכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסַרְתֶּם וְעַבַדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה | אֶף-יְיָ
בְכֶם, וְעָצַר | אֶת-הַשְּׁמַיִם וְלֹא-יִהְיֶה מָטָר, וְהִיאָדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדְּתֶם | מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יְיָ
נָתַן לְכֶם: וְשָׁמַתֶּם | אֶת דְּבָרֵי | אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׂרַתֶּם | אֶתֶם לְאוֹת | עַל-יָדְכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין |
עֵינֵיכֶם: וְלִמְדַתֶּם | אֶתֶם | אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׂכְבְּךָ וּבְקוּמְךָ: וְכִתְבַתֶּם | עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה | אֲשֶׁר נִשְׁבַּע | יְיָ לְאַבְרָהָם לָתֵת לָהֶם, כִּימֵי
הַשְּׁמַיִם | עַל-הָאָרֶץ:

V'haya im shamo...

If you listen to the voice of this Universe
And abide by its *mitzvot*
If you honor the Earth that gave birth to you
as you would honor your parent –
If you care for it as you would care for the sick
If you love it as yourself
Then there will be Life.

Rain will come in its season and the planet will cease to warm.
There will be Life in endless variety.
And you will be blessed to live as one among millions of species that are also my children.

You know these *mitzvot*. They are not too distant or too difficult.
They are in your heart and your mouth and your hand.
So do them, and survive.

But if you do not listen to the voice of this Universe
And you ignore its *mitzvot*
And you worship the gods of expediency, or apathy,
or personal advantage,
Or if you simply give in to hopelessness,
Then this Earth will be used up, its ozone torn to tatters,
its cold places melted and its cities flooded.
And you will not survive.

I have placed before you Life and Death,
Blessing and Curse.

Therefore choose Life.
Choose Life.
Choose Life.

(Interpretive Translation by Reb Irwin, 2009)



MI KHAMOKHA – OVERCOMING OBSTACLES

<i>Mi khamokha ba'eylim Adonai?</i>	מִי כְּמֹכָה בְּאֵלִים יְיָ, מִי כְּמֹכָה נֹאדָר בְּקִדְּשׁ,
<i>Mi kamokha ne'dar bakodesh,</i>	נֹרָא תְּהִילֹת, עֲשֵׂה פְּלֵא:
<i>Nora t'hilot oseh fele?</i>	
<i>Malkhut'kha ra'u vaneykha,</i>	מְלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנֵי מִשְׁה וּמְרִים,
<i>bokea yam lifney Moshe u-Miryam.</i>	זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ: יְיָ יַמְלוֹךְ לְעוֹלָם וָעֶד.
<i>Zeh Eli, anu. V'amru: Adonai yimlokh l'olam va'ed.</i>	וְנֹאמְרוּ: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֹל מִיַּד חֲזַק מִמּוֹ.
<i>V'ne'emar: ki fadah Adaonai et Ya'akov, ug'alo miyad chazak mimenu. Barukh Atah Adonai, ga'al Yisrael.</i>	בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

Who is like you Adonai? Who is like you, wildly holy, awesome in praise, making miracles? Our ancestors saw your power when you split the Sea before Moshe and Miriam. “That’s my God,” they said. And the people answered, “Adonai will reign forever and ever.” As it is said, “Adonai redeemed Jacob and saved him from circumstances more powerful than he.” Blessed is Adonai, who redeemed Israel.



TIK'U VACHODESH SHOFAR

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּיּוֹם חֲגֵנוּ:
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

Tik'u vachodesh shofar, bakeyseh l'yom chagenu. Ki chok l'Yisrael hu, mishpat lelohei Ya'akov.

Blow the horn on the New Moon, on the darkened-moon night of our Festival.
For it is a law for Israel, an ordinance of the God of Jacob.

(Psalm 81:4-5; Setting: Unknown.)



AMIDAH – THE BLESSINGS OF OUR HEARTS

On Rosh Hashanah Eve, enjoy the chorus of Ner Shalomers offering up their own blessings.



ELOHAI N'TZOR

Elohai n'tzor l'shoni mera us'fatai m'daber mirmah. אֵלֹהֵי, נָצוֹר לְשׁוֹנֵי מִרְעַ. וּשְׂפָתַי מִדַּבֵּר מִרְמָה:
V'limkal'lai nafshi tidom v'nafshi k'afar lakol tih'yeh. וְלִמְקַלְלֵי נַפְשִׁי תִדָּם, וְנַפְשִׁי כְעַפָּר לְכָל תִּהְיֶה.
P'tach libi b'toratekha. פְּתַח לְבִי בְּתוֹרַתְךָ:
Yih'yu l'ratzon imrei fi v'hegyon libi l'faneykha יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.
Adonai tzuri v'goali.

My God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to your Torah. May the words of my mouth and the meditations of my heart be acceptable to You, Eternal One, my Rock and my Redeemer.

(Setting: Danny Maseng)

BELIEVE

What if I really believed
My body is healthy and strong?
What would it take to release
The limits I've held for so long?
Can I love without measure,
Shining my radiant light?
If I truly believe this world can be healed,
Can I gather the strength for the fight?
Believe.
Let go.

If it's fear that keeps us from finding our faith,
Letting go into deepest release,
Then we need to dig deeper, need to fly freer,
To find greater joy, deeper peace.
If we open up to something more,
Trust to the Unknown,
We can find that greater love.
We're not alone.
We'd believe.
We'd let go.
Believe. Find faith. Let go. Release.

(Jill Rose)



ONE DAY (ALEYNU)

Sometimes I lay under the moon
And thank God I'm breathing.
Then I pray, *Don't take me soon*
'Cause I'm here for a reason.

Sometimes in my tears I drown
But I never let it get me down.
So when negativity surrounds,
I know someday it will all turn around because...

All my life I've been waiting for,
I've been praying for,
All the people to say
That we don't want to fight no more.
There'll be no more wars,
And our children will play.

One day, one day, one day!

L'taken olam b'malkhut Shaday.
We'll heal the world, we'll heal the world,
Or at least we'll try.
V'ne'emar v'hayah l'melekh al kol ha'aretz.
Bayom hahu yih'yeh Adonai echad ush'mo echad.

(Matisyahu)

MOURNERS' KADDISH

Yitgadal v'yitkadash shmeh raba.
B'alma di v'ra khir'uteh, v'yamlikh malkhuteh
B'chayeikhon uv'yomeikhon uv'chayei d'khol
Beyt Yisrael. Ba'agala uvizman kariv
V'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְנוֹ קָרִיב
וְאָמְרוּ אָמֵן:

Y'hei sh'meh raba m'varakh l'alam ul'almei almaya.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֲלָמַיָּא:

Yitbarakh v'yishtabach, v'yitpa'ar v'yit'romam v'yitnasei
V'yit'hadar v'yit'aleh v'yit'halal shmeh
d'Kud'sha B'rikh hu
L'ela **ul'ela** min kol birkhata v'shirata,
Tushb'chata v'nechemata, da'amiran b'alma,
V'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא
לְעֵלְא וּלְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תִּשְׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמִירוֹ בְּעֵלְמָא,
וְאָמְרוּ אָמֵן:

Y'hei sh'lama raba min sh'maya v'chayim
Aleynu v'al kol Yisrael,
V'imru: Amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

Oseh shalom bim'romav hu ya'aseh shalom
Aleynu v'al kol Yisrael,
V'al kol yoshvei tevel
V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

May God's great name be magnified and sanctified in this world that was created by God's will and which is the Divine realm, in the lives and times of all the House of Israel, forever and in our day, and let us say *Amen*. May the great name be blessed now and always. May the name of the Holy One, Blessed Be, be blessed and extolled and marveled at and raised up high and be splendid and be praised. God is higher, far higher, than all blessings and songs and compliments and consolations that can be uttered in this world, and let us say *Amen*. Let there be great peace from heaven for us and all of the people Israel, and let us say *Amen*. May the one who makes peace in theory deliver peace in practice to us and all of the people Israel and everyone who dwells on this earth, and let us say *Amen*.

ADIR V'NAOR – MI EL KAMOKHA

מי אל כְּמוֹד	בוֹרֵא דוֹק וְחֵלֵד	אֲדִיר וְנְאוֹר
מי אל כְּמוֹד	דוֹבֵר צְדָקוֹת	גוֹלָה עֲמוּקוֹת
מי אל כְּמוֹד	וְאִין זוֹלָתוֹ	הַדוֹר בְּלִבּוֹשׁוֹ
מי אל כְּמוֹד	חוֹנֵן שְׂאֲרִית	זוֹכֵר הַבְּרִית
מי אל כְּמוֹד	יוֹשֵׁב שָׁמַיִם	טְהוֹר עֵינָיִם
מי אל כְּמוֹד	לוֹבֵשׁ צְדָקוֹת	כּוֹבֵשׁ עֲוֹנוֹת
מי אל כְּמוֹד	נוֹרָא וְנִשְׁגָּב	מְלֶכֶד מְלָכִים
מי אל כְּמוֹד	עוֹנֶה עֲשׂוּקִים	סוֹמֵד נוֹפְלִים
מי אל כְּמוֹד	צוֹעָה בְּרַב כַּח	פּוֹדֶה וּמַצִּיל
מי אל כְּמוֹד	רְחוּם וְחַנּוּן	קָרוֹב לְקוֹרְאָיו
מי אל כְּמוֹד	תּוֹמֵד תְּמִימִים	שׁוֹכֵן שְׁחָקִים



<i>Adir v'na'or</i>	Borei dok vacheled	<i>Mi El Kamokha?</i>
<i>Goleh amukot</i>	Dover tz'dakot	<i>Mi El Kamokha?</i>
<i>Hadur bil'vusho</i>	V'eyn zulato	<i>Mi El Kamokha?</i>
<i>Tehor eynayim</i>	Yoshev shamayim	<i>Mi El Kamokha?</i>
<i>Kovesh avonot</i>	Lovesh tz'dakot	<i>Mi El Kamokha?</i>
<i>Melekh m'lakhim</i>	Nora v'nisgav	<i>Mi El Kamokha?</i>
<i>Somekh nof'lim</i>	Oneh ashukim	<i>Mi El Kamokha?</i>
<i>Podeh u-matzil</i>	Tzo'eh b'rav koach	<i>Mi El Kamokha?</i>
<i>Karov l'kor'av</i>	Rachum v'chanun	<i>Mi El Kamokha?</i>
<i>Shokhen sh'chakim</i>	Tomekh t'mimim	<i>Mi El Kamokha?</i>

Resplendent and glorious, creator of the gauzy sky and the earth below. Who, God, is like You?
 Revealer of the profound, speaker of righteousness. Who, God, is like You?
 Garbed in splendor, without equal. Who, God, is like You?
 Clear-sighted, dwelling in the heavens. Who, God, is like You?
 Subduing sin, attired in justice. Who, God, is like You?
 Sovereign over all, wondrous and sublime. Who, God, is like You?
 Upholder of the falling, answering the oppressed. Who, God, is like You?
 Redeemer and savior, pushing forward powerfully. Who, God, is like You?
 Close to those who call out, motherly and gracious. Who, God, is like You?
 Who dwells in the high places, supporting the innocent. Who, God, is like You?

(Poet Unknown; Moroccan Setting)

הרהורי שחר

TEXTS FOR MORNING MEDITATION

This thing I am asking of you is not too hard for you, neither is it far off. You don't have to send someone up to heaven to understand it for you and explain it to you so you can do it. You don't have to send someone to the far shore of the sea to understand it for you and explain it to you so you so you can do it. This thing is near to you, very near. It is in your mouth and in your heart so that you can do it.

(Deuteronomy 30:11-14)

God, how can we know you? Where can we find you? You are as close to us as breathing, yet you are farther than the farthest star.

(Rabbi Chaim Stern, *Gates of Prayer*)



שׁוֹזְרִית רֵאשׁ הַשָּׁנָה

ROSH HASHANAH MORNING



ENTERING INTO THE LARGER GOODNESS

מה-טבו אהלֵיךָ יַעֲקֹב מִשְׁכְּנֵיךָ יִשְׂרָאֵל
וְאֲנִי בְּרוּב חֶסֶדְךָ אָבִיא בֵּיתְךָ

Mah tovu ohaleykha Ya'akov, mishk'noteykha Yisrael.

Va'ani b'rov chasd'kha avo veytekha.

How good are your tents, Jacob? You Divine dwelling places, Israel?
By your grace, I will enter your house.

(Numbers 24:5 and Psalm 5:8; Setting: Rabbi Shefa Gold)



DONNING THE TALLIT

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להתעטף בציצית:

*Barukh Atah Adonai/Havayah Eloheynu Melekh Ha'olam
asher kidshanu b'mitzvotav v'tzivanu l'hit'atef batzitzit.*

Blessed is the Source of Existence who has made us holy through *mitzvot*
and has instructed us to wrap ourselves in the fringed garment.

EARLY WILL I SEEK THEE

שחר אֶבְקֶשֶׁךָ צוֹרִי וּמִשְׁגָּבִי
אֶעְרוֹךְ לְפָנֶיךָ שְׁחָרִי וְגַם עֶרְבִי:

Early will I see Thee,
God, my refuge strong;
Late prepare to meet Thee
With my evening song.

What this frail heart dreameth
And my tongue's poor speech,
Can they even distant
To thy greatness reach?

Though unto thy greatness
I with trembling soar, —
Yet my inmost thinking
Lies Thine eyes before.

Being great in mercy,
Thou wilt not despise
Praises which till death's hour
From my soul shall rise.

(Solomon ibn Gabirol; Translation: Gustav Gottheil, Union Prayer Book 1940)



NISHMAT KOL CHAI

נְשִׁמַת כָּל חַי, תִּבְרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ.

Nishmat kol chai t'varekh et shimkha Havayah Eloheynu.

Breathe in. Breathe out.
I hear my breath blessing Your name.

(Morning liturgy; Setting: Joey Weisenberg)

HAMELEKH

הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:
 שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
 וְכַתּוּב רַנְּנוּ צְדִיקִים בִּיהִזָּה. לַיְשָׁרִים נְאוּה תְהִלָּה:
 בְּפִי יְשָׁרִים תִּתְרוֹמֵם. וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ. וּבִלְשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ. וּבִקְרֵב קְדוֹשִׁים תִּתְהַלָּל:

*Hamelekh yoshev al kisei ram v'nisa. Shokhen ad marom v'kadosh sh'mo.
 V'khatuv ran'nu tzadikim Badonai. Lay'sharim navah tehilah. B'fi y'sharim tit'romam.
 Uv'divrei tzadikim tit'barakh. Uvilshon chasidim tit'kadash. Uv'kerev k'doshim tit'halal.*

Today we see you as a Ruler, seated on a great and high throne. You dwell in eternity, exalted and holy is Your Name. And it is written: "Joyfully exult in Yah, ye righteous ones! For the upright, praise is fitting. By the mouth of the upright You are exalted. With the words of the righteous You are blessed. By the tongue of the pious, You are sanctified. And surrounded by holy beings, You are extolled."

Just as our ancestors envisioned this day of judgment, standing before a great king on a high throne, we envision the vastness and complexity of this Universe on which our lives utterly depend and to which we are accountable.



BARKHU – PRESENCING

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
 בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

*Barkhu et Adonai Ham'vorakh.
 Barukh Adonai Ham'vorakh l'olam va'ed.*

Bless Adonai, the Blessed One!

Blessed is Adonai, the Blessed One, now and
 always.



KULAM AHUVIM – ALL LOVE

*We emulate the angels on high –
 each of us beloved, radiant and powerful.*

כָּלֵם אֱהוּבִים, כָּלֵם בְּרוּרִים, כָּלֵם גִּבּוֹרִים.

Kulam ahuvim, kulam b'rurim, kulam giborim.

All Love, all Clarity, all Power.

(Morning Liturgy; Setting: Rabbi Shefa Gold.)



SHEMA – ONENESS OF ALL

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Adonai Eloheynu Adonai echad.

Listen, You who Wrestle with God: All that is, is One.

(Setting by Tziyona Achishena)

V'AHAVTA: AT EVERY BOUNDARY, THE WORLD IS ONE

1. And when we come to a doorway between the risky world and our safe homes, when we might believe these are two separate worlds – then we pause at the doorway to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
2. And when we come to the doorway in time between our active rising up and our dreamy, sleepy lying down, when we might believe these are two separate worlds – then we pause at that moment to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
3. And when we look at our hands and experience our eyes, when we might believe these are two separate worlds, the world of observing, watching, and the world of doing, making – then we pause to bind our eyes and hands together and we remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
4. And when we come to the gateway of our cities, the boundary of our own cultures and communities, when we might believe these are two separate worlds – the world where everybody speaks my language and the world of those bar-bar-barbarians out there – then we pause at that gateway to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
5. And when we look beyond all human life at those beings that do not speak at all – mountains and rivers, ozone and oak trees, beetles and krill – when we might say they live in an utterly separate world beyond us, on which we have no effect at all – then we pause to remember that the poison we feed to earth and air and water feeds us poison, and we remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
6. And when we might assert one thing is certain, inside my skin I know what's what but everything outside me is mysterious and alien – these are two separate worlds – then we look at the *tzitzit* on the edges of our selves, we look at these fuzzy fringes made always of my own cloth and the Universe's air, we look to see that not good fences but good fringes make good neighbors, we look at these threads of connection that bind us to each other and we pause at that moment to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
7. And when we come to that final doorway whose other side no one has ever seen, and we might think that the world of life and the world of death are two utterly separate worlds – then we pause at that doorway to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*

(Rabbi Arthur Waskow)

אמת

—What is true for you right now?—



AZ Y'RANEN: THE TREES OF THE FOREST SHALL SING

*Az y'ranen 'eş hay'arim lifney El Adir Adirim
Ya'ir z'miroth w'shirim ashir shir hadash
Yithpa'ar El Hai şurenu ush'mo yithqadash.*

אז ירנן עץ היערים לפני אל אדיר אדירים
יעיר זמירות וְשירים אֲשִׁיר שִׁיר חֲדָשׁ
יתפאר אל חי צורנו וְשמו יתקדש

*Barukh El shokhen 'aravoth, haborei n'fashoth raboth
Uvara ilanoth tovoth ashir shir hadash
Yithpa'ar El Hai şurenu ush'mo yithqadash.*

ברוך אל שוכן ערבות הבורא נפשות רבות
וברא אילנות טובות אֲשִׁיר שִׁיר חֲדָשׁ
יתפאר אל חי צורנו וְשמו יתקדש

*Ram El bishmey m'onim barukh m'varekh hashanim
Maşmiah 'inbey g'fanim ashir shir hadash
Yithpa'ar El Hai şurenu ush'mo yithqadash.*

רם אל בשמי מעונים ברוך מברך השנים
מצמיח ענבי גפנים אֲשִׁיר שִׁיר חֲדָשׁ
יתפאר אל חי צורנו וְשמו יתקדש

*Kab'du El ba'urim higdil 'anafim uz'mirim
Uvara zeythim uth'marim ashir shir hadash
Yithpa'ar El Hai şurenu ush'mo yithqadash.*

כבודו אל באורים הגדיל ענפים וזמירים
וברא זיתים ותמרים אֲשִׁיר שִׁיר חֲדָשׁ
יתפאר אל חי צורנו וְשמו יתקדש

*Yithbarakh hai dar m'onah maşmiah p'ri t'enah
Nodheh lo b'shir ur'nanah ashir shir hadash
Yithpa'ar El Hai şurenu ush'mo yithqadash.*

יתברך חי דר מעונה מצמיח פרי תאנה
נודה לו בשיר ורננה אֲשִׁיר שִׁיר חֲדָשׁ
יתפאר אל חי צורנו וְשמו יתקדש

*Hal'lu El Hai biz'miroth hamagdil 'al mey n'haroth
Rimonim uminey feyroth ashir shir hadash
Yithpa'ar El Hai şurenu ush'mo yithqadash.*

הללו אל חי בזמירות המגדיל על מי נהרות
רמונים ומיני פרות אֲשִׁיר שִׁיר חֲדָשׁ
יתפאר אל חי צורנו וְשמו יתקדש

*Hizqu l'avoth shovevot simhu banim 'im ha'avoth
Koh nizkeh l'shanim raboth ashir shir hadash
Yithpa'ar El Hai şurenu ush'mo yithqadash.*

חזקו לבבות שובבות שמחו בנים עם האבות
כה נזכה לשנים רבות אֲשִׁיר שִׁיר חֲדָשׁ
יתפאר אל חי צורנו וְשמו יתקדש

The trees of the forest shall sing to the One.
Let their songs and juicy melodies awake!
Here's my new song: I will acclaim
The glory of You, Living God, our Rock.
And the holiness of Your Name!

Blessed Desert-Dweller, Soul-Creator,
Planter of goodly trees.
Here's my new song: I will acclaim
The glory of You, Living God, our Rock.
And the holiness of Your Name!

Dweller of Heavens, Blessor of Seasons,
Growing the grape-heavy vine.
Here's my new song: I will acclaim
The glory of You, Living God, our Rock.
And the holiness of Your Name!

Glorious God who, like heaven with stars,
Fills branches with olives and dates.
Here's my new song: I will proclaim
The glory of You, Living God, our Rock.
And the holiness of Your Name!

You, Blessed Refuge, grow the fruit of the fig.
We give thanks with song and delight.
Here's my new song: I will proclaim
The glory of You, Living God, our Rock.
And the holiness of Your Name!

Praiseworthy One who plants by the water
The pomegranate and her kin.
Here's my new song: I will proclaim
The glory of You, Living God, our Rock.
And the holiness of Your Name!

Be strong, troubled hearts, the ancients are nigh.
Rejoice and let joy fill the years.
Here's my new song. I exclaim:
O glorious You, Living God, our Rock,
How holy is Your Name!

(Rabbi Yosef Hayim of Baghdad, known as *Haben Ish Hai*, 1835-1909; Setting: Iraqi; Translation: Reb Irwin)



AMIDAH

יְיָ שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

Adonai s'fatai tiftach ufi yagid t'hilatekha.

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

(Musical settings: Craig Taubman and Noah Aronson)



AVOT V'IMAHOT: THE ANCESTORS

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,

וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וְיִמְבִּיא גְאוּלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים, מְלֶכֶד חַפֵּץ בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

Barukh Atah Adonai Eloheynu v'Elohey avoteynu v'imoteynu:

Elohey Avraham, Elohey Sarah

Elohey Yitzchak, Elohey Rivkah

Elohey Ya'akov, Elohey Rachel, v'Elohey Leah.

Ha'El haGadol haGibor v'haNora - El Elyon.

Gomel chasadim tovim v'koneh hakol v'zokher chasdey avot v'imahot.

Umevi g'ulah liv'ney v'neyhem l'ma'an sh'mo b'ahavah.

Zokhrenu l'chayim Melekh chafetz b'chayim v'khotvenu b'sefer hachayim l'ma'anacha Elohim Chayim.

Melekh ozer umoshia umagen. Barukh Atah Adonai, magen Avraham v'ezrat Sarah.

You are Blessing, Adonai, the God of our ancestors: the God of Abraham and Sarah, of Isaac and Rebecca, of Jacob, Leah and Rachel. Great and mighty and wondrous – You are the God on High. You bestow kindness, You create all, You remember the merits of our ancestors. And You lovingly bring redemption to us, their successors, for the sake of your name. Remember us for life, Sovereign who delights in life. Write us in the Book of Life for Your sake, Living God. Helping and Shielding One, blessed are You, guardian of Abraham and helper of Sarah.

Alternative prayer prompt: How have I come to be here? By what turns of fate and history?

Who were my teachers or spiritual ancestors? How do I become part of their legacy?

G'VUROT: DIVINE POWER

אתה גבור לעולם אדני, רב להושיע: מוריד הטל:
מכלל חיים בחסד, מחיה כל חי ברחמים רבים,
סומך נופלים, ורופא חולים, ומתיר אסורים,
ומקים אמונתו לישגי עפר,
מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה:
מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות כל חי.
ברוך אתה יי, מחיה כל חי:

Atah gibor l'olam Adonay, m'chayeh metim Atah rav l'hoshia. Morid hatal.

M'khalkel chayim b'chesed, m'chayeh kol chai b'rachamim rabim,

Somekh noflim v'rofei cholim u-matir asurim,

Um'kayem emunato lishenei afar.

Mi khamokha ba'al g'vurot u-mi domeh lakh? Melekh memit um'chayeh u-matzmiach y'shuah.

Mi khamokha Av Harachamim, zocher y'tzurav l'chayim b'rachamim.

V'ne'eman Atah l'hachayot kol chai.

Barukh Atah Adonai, m'chayeh kol chai.

You are mighty eternally, and full of salvation. You dole out life with love; bring forth life with great motherlove. You lift us when we are bent over; You cause our bodies to heal; You help us break out of what binds us. You have faith in us even in our lowest moments. Who is like You? You bring death and life and cause salvation to flourish. Who is like You, Motherly One, who remembers Your creatures for life? Blessed are You, YHWH, giver of all life.

Alternative prayer prompt: When have I experienced death? When have I experienced new life? How mighty is this universe in bringing about such unfathomable wonders?

K'DUSHAH – HOLINESS

קָדַשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
לְעַמְתֶּם בְּרוּךְ יְיָ לֵאמֹר:
בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.
בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

*N'kadesh et shim'kha ba'olam, k'shem shemakdishim oto bishmey marom,
kakatuv al yad n'vi'ekha: V'kara zeh el zeh v'amar:
Kadosh Kadosh Kadosh adonai tz'vaot, m'lo khol ha'aretz k'vodo.
L'umatam barukh yomeiru:
Barukh k'vod Adonai mim'komo.
Barukh Atah Adonai, hamelekh hakadosh.*

Let us sanctify your name on earth just as the angels do in the heavens. As your prophet said: they called out to each other saying, "Holy holy holy is Adonai of Hosts, the whole world is full of God's glory." And they would respond with, "Blessed is the glory of God that fills all space." Blessed are you, Adonai, who makes holiness manifest.

Alternative prayer prompt: Can I feel the holiness coursing through me? What does it feel like? Look like? Sound like? What does imagining it connect me with?



PEACE – SIM SHALOM

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

*Sim shalom, tovah, uv'rakhah,
chen, vachessed v'rachamim
aleynu v'al kol Yisrael amekha.*

Grant peace, goodness, and blessing,
grace, kindness and mother-love
to us and all Your people Israel.

(Morning Liturgy; Setting: Cantor Julie Silver)

INTERPRETIVE AVINU MALKENU

Avinu Malkenu, we want to make this year a new beginning.

Our Source, Our Guide, we want to grow from the harshness of life.

Avinu Malkenu, teach us to accept what we must accept.

Our Source, Our Guide, teach us to change what we must change.

Avinu Malkenu, show us how to enjoy the gifts of life.

Our Source, Our Guide, help us face disease and death.

Avinu Malkenu, help us make peace with our enemies.

Our Source, Our Guide, teach us how to help our people Israel.

Avinu Malkenu, teach us how to help all humanity.

Our Source, Our Guide, guide us in turning and returning wholly and completely.

Avinu Malkenu, teach us how to help those who are ill.

Our Source, Our Guide, guide us to write our names in the book of life.

Avinu Malkenu, guide us to write our names in the book of transformation and healing.

Our Source, Our Guide, guide us to write our names in the book of sustenance and livelihood.

Avinu Malkenu, teach us to reach to you and to each other for support.

Our Source, Our Guide, guide us in learning how to love.

Avinu Malkenu, guide us

to be more loving toward our intimates

to be good parents and good children

to be good friends and good Jews

Avinu Malkenu, Our Source, Our Guide, help us as we learn to be decent human beings.

(Adapted from the Kehillah Community)

AVINU MALKENU

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֵינֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu malkenu chonenu va'anenu ki eyn banu ma'asim.

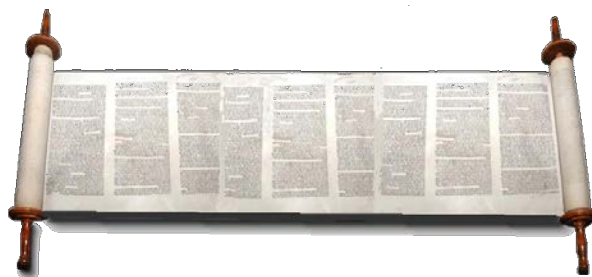
Aseh imanu tzedakah vachessed v'hoshienu.

Our Source and Guide, be gracious to us and answer us

Though we have no heroic deeds to offer.

Treat us justly and compassionately and save us.

ROSH HASHANAH TORAH



RE-MEMBERING

לִי הָאָרֶץ וּמְלֹאָהּ תִּבְּל וְיֹשְׁבֵי-בָהּ:

*Ladonai ha'aretz umlo'ah, umlo'ah.
Tevel v'yoshvei vah.*

The earth is Yah's and all that fills it – the world and its inhabitants.

(Psalm 24; Setting: Rabbi Shefa Gold)

Rabbi Shefa says: With this practice we acknowledge everything and everyone as part of the Divine Body. And we surrender to the One who encompasses our very being. Our intention is to re-member, to acknowledge just how integral we are to the Whole of God, to the community of All, to each other.

KI MITZIYON

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִהַר סִינַי:

*Ki mitziyon tetzei Torah
ud'var Adonai meHar Sinai.*

Won't You meet me on the Mountain
And carve our love right in the stone?

Won't You teach me on the Mountain
And lift my soul, and lift my soul?

(Setting: Cantor Jessi Roemer)



THE THIRTEEN ATTRIBUTES

Adonai Adonai

El rachum v'chanun

erekh apayim

v'rav chesed v'emet

notzer chesed la'alafim

nosey avon vafesha v'chata'ah v'nakeh.

יְיָ

אֵל רַחוּם וְחַנוּן

אָרְךָ אַפַּיִם

וְרַב-חֶסֶד וְאֱמֶת

נֹצֵר חֶסֶד לְאַלְפִים

נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה וְנִקְהָ:

Adonai Adonai, God loving and gracious,
patient, and abundant in kindness and truth,
keeping kindness for a thousand ages,
forgiving sin and rebellion and transgression,
making pure!

(Exodus 34:6-7; Translation: Machzor Kol Hanesamah; Setting: Max Janowski)

CALL & RESPONSE:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema Yisrael Adonai Eloheynu Adonai Echad.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Echad Eloheynu, gadol Adoneynu, kadosh shemo.



TORAH BLESSINGS

BEFORE THE READING

בָּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
אֲשֶׁר קָרְבָנוּ לְעִבּוּדְתוֹ וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

[Blessers]

Barkhu et Adonai ham'vorakh.

[Congregation]

Barukh Adonai ham'vorakh l'olam va'ed.

[Blessers]

Barukh Adonai ham'vorakh l'olam va'ed.

*Barukh Atah Adonai Eloheinu Melekh Ha'olam
asher kervanu la'avodato
v'natan lanu et torato.
Barukh Atah Adonai noten hatorah.*

AFTER THE READING

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

*Barukh Atah Adonai
Eloheinu Ruach Ha'olam
asher natan lanu torat emet
v'chayei olam nata' b'tokhenu.
Barukh Atah Adonai noten hatorah.*

Blessed are you who brings us close to give us
wisdom of Torah.

Blessed are you who gave us true Wisdom and
planted eternal life within us.



THE SHMITAH

EXODUS 23:10-12

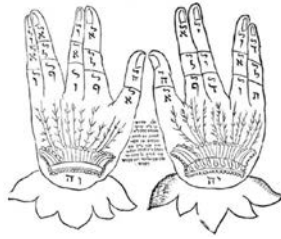
וּשְׁשׁ שָׁנִים תִּזְרַע אֶת-אֲרֶצְךָ וְאָסַפְתָּ
 אֶת-תְּבוּאָתָהּ; וְהַשְּׁבִיעִית תִּשְׁמַטְנָה וְנָטְשָׁתָהּ
 וְאָכְלוּ אֲבִינֵי עַמְּךָ וְיִתְרֹם תֹּאכַל חֵיטְ הַשָּׂדֶה
 כִּן-תַּעֲשֶׂה לְכַרְמֶךָ לְיִיְתֶךָ: שֵׁשֶׁת יָמִים תַּעֲשֶׂה
 מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבַּת לְמַעַן יָנוּחַ
 שׁוֹרְךָ וְחֹמְרֶךָ וַיִּנְפֹּשׂ בֶּן-אֲמָתֶךָ וְהַגֵּר:

10. Six years you shall sow your land and gather in its yield; 11. but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves. 12. Six days you shall do your work, but on the seventh day you shall cease from labor, in order that your ox and your donkey may rest, and that your servant and the stranger may be refreshed.

LEVITICUS 25:2-7

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תִבְאוּ
 אֶל-הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּשְׁבַתָּהּ הָאָרֶץ
 שַׁבַּת לַיהוָה: שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךָ וּשְׁשׁ
 שָׁנִים תִּזְמַר כַּרְמֶךָ וְאָסַפְתָּ אֶת-תְּבוּאָתָהּ:
 וּבַשְּׁנָה הַשְּׁבִיעִית שַׁבַּת שְׁבַתוֹן יִהְיֶה לְאָרֶץ
 שַׁבַּת לַיהוָה שָׂדֶךָ לֹא תִזְרַע וְכַרְמֶךָ לֹא
 תִזְמַר: אֵת סַפְיֹת קַצִּירְךָ לֹא תִקְצֹר
 וְאֵת-עֲנָבֵי נֹזֶרְךָ לֹא תִבְצֹר שְׁנַת שְׁבַתוֹן
 יִהְיֶה לְאָרֶץ: וְהָיְתָה שַׁבַּת הָאָרֶץ לָכֶם
 לֶאֱכֹלָה לָךְ וּלְעַבְדְּךָ וּלְאֲמָתֶךָ וּלְשֹׁכְרֶיךָ
 וּלְתוֹשְׁבֵיךָ הַגֵּרִים עִמָּךְ: וּלְבַהֲמֹתֶיךָ וּלְחַיָּה
 אֲשֶׁר בְּאֲרֶצְךָ תִּהְיֶה כָּל-תְּבוּאָתָהּ לְאָכֹל:

2. Speak to the Israelite people and say to them: When you enter the land that I assign to you, the land shall observe a sabbath of Adonai. 3. Six years you may sow your field and six years you may prune your vineyard and gather in the yield. 4. But in the seventh year the land shall have a sabbath of complete rest, a sabbath of Adonai: you shall not sow your field or prune your vineyard. 5. You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land. 6. But you may eat whatever the land during its sabbath will produce—you, your male and female servants, the hired and bound laborers who live with you, 7. and your cattle and the beasts in your land may eat all its yield.



HEALING PRAYER: EL NA

אֵל נָא רְפָא נָא לָהּ:

El na r'fa na lah.

Please God, heal us! (Numbers 12:13)



ON RECEIVING A NEW NAME

מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֹלֵם שְׁמוֹת יִקְרָא:

Moneh mispar lakokhavim l'khulam shemot yikra'.

Adonai counts the stars, calling each one by its name. (Psalms 147:4)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

Barukh Atah Adonai Eloheynu melekh ha'olam shehecheyanu v'kiymanu v'higianu lazman hazeh.

We bless the Source of Life, who gave us life, sustained us, and brought us home to this very moment.



RETURNING THE SCROLL TO THE ARK: ETZ CHAYIM HI

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דְרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:

Etz chayim hi lamachazikim bah v'tomkheyha m'ushar.

D'rakheyha darkhey no'am v'khol n'tivoteyha shalom.

She is a tree of life to all who grasp her firmly, and those who hold her content are content.

Her paths are pleasant and her ways are peace.

TEFILAH: LAMDENI ELOHAI

Teach me, my god, how to bless and how to pray
about the secret of a withering leaf,
about the glow of ripe fruit,
about this freedom
to see, to feel, to breath, to know, to wish, to fail.

לְמַדְנִי, אֱלֹהֵי, בְּרַךְ וְהַתְּפַלֵּל
עַל סוּד עֵלָה קָמַל, עַל נִגְה פְּרִי בָּשֵׁל,
עַל הַחֲרוּת הַזֹּאת: לְרֵאוֹת, לְחוּשׁ, לְנֶשֶׁם,
לְדַעַת, לְיַחַל, לְהַכְּשֵׁל.

Teach my lips a blessing and a song of praise
as your time renews
with morning and with night
Lest my today becomes
like yesterday and the day before,
Lest my day
becomes a habit.

לְמַד אֶת שְׁפִתוֹתַי בְּרִכָּה וְשִׁיר הַלֵּל
בְּהַתְחַדָּשׁ זְמַנְךָ עִם בִּקְר וְעִם לַיִל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם כְּתַמּוּל שְׁלִשׁוֹם.
לְבַל יִהְיֶה עָלֵי יוֹמֵי הָרִגֵּל.

(Adapted from a poem by Leah Goldberg; Translation by Doron Hovav, Music by Yoni Tokayer.)



ALEYNU – EYN OD

Eyn od. Eyn od. Eyn od. Eyn od. אֵין עוֹד:

Aleynu l'shabe'ach la'adon hakol, עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
Latet g'dulah l'yotzer b'reishit, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
Shenatan lanu torat emet שֶׁנָּתַן לָנוּ תוֹרַת אֱמֶת
V'chayei olam nata' b'tokhenu. וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

Va'anachnu kor'im umishtachavim umodim, וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
Lifnei melekh mal'khei ham'lakim, לְפָנַי מֶלֶךְ, מַלְכֵי הַמְּלָכִים,
Hakadosh Barukh Hu. הַקְּדוֹשׁ בְּרוּךְ הוּא.

V'ne'emar v'hayah Havayah l'melekh al kol ha'aretz, וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,
Bayom hahu yih'yeh Havayah echad ush'mo echad. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

Eyn Od – there is nothing else!

Aleynu – It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who gave to us teachings of truth and planted eternal life within us.

Va'anachnu – And so we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One.

V'ne'emar – As it is written: “THE ETERNAL ONE will reign as sovereign over all the earth. On that day shall THE MANY NAMED be one, God’s name be one!”

(Translation: Siddur Kol Haneshamah)

UNETANEH TOKEF: THE HEART OF IT ALL

We imbue this day with power; we fill it with sheer awe.

וַתְּנֶה תִקְוָה קְדוּשַׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיּוֹם. וּבּוֹ תִנְשָׂא מַלְכוּתָךְ. וַיִּכּוֹן בְּחֶסֶד כְּסֵאֲךָ. וַתִּשָּׁב עָלָיו
בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דָן וּמוֹכִיחַ וַיִּוֹדַע נֶגֶד. וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה. וַתִּזְכֹּר כָּל-הַנְּשָׁכָחוֹת.
וַתִּפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת. וַיִּמְאֲלוּ וַיִּקְרָא וְחוֹתֵם יָד כָּל-אָדָם בּוֹ: וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דַּקָּה
יִשְׁמַע...

*Un'taneh tokef k'dushat hayom. Ki hu nora v'ayom. Uvo tinase malkhutekha. V'yikon
b'chesed kis'ekha. V'teshev alav be'emet. Emet ki atah hu dayan umokhiach v'yodea va'ed.
V'khotev v'chotem v'sofer umoneh. V'tizkor kol hanishkachot. V'tiftach et sefer hazikhronot.
Ume'elav yikarei vchotem yad kol-adam bo. Uv'shofar gadol yitaka, vkol d'mamah dakah
yishama umal'akhim yechafezun v'chil ur'adah yochezun v'yomru: " hineh yom hadin."
Lifkod al tzva marom badin ki lo yizku v'eyneykha badin v'khol ba'ey olam ya'avrun
l'faneykha kivney maron. K'vakarat ro'eh edro ma'avir tzono tachat shivto ken ta'avir
v'tispor v'timneh v'tifkod nefesh kol chay v'tachtokh kitzbah l'khol b'riyah v'tikhtov et g'zar
dinam.*

We bear witness to the truth of our lives. We stand in humility. We wrestle with the significance of being alive. We reach towards the Source of loving-kindness. On Rosh Hashanah, the Book of Life is opened, in which our lives are inscribed. On Yom Kippur, the Book is sealed. We stand in the power of the unfolding present, and we are renewed.

U-t'shuvah u-t'filah u-tz'dakah ma'avirin et ro'a hag'zerah ...

Teshuvah: we turn inwards to face what is true. *Tefilah:* we speak and sing our yearning, and embrace being alive. *Tzedakah:* we aspire to embody kindness and justice, toward ourselves and one another. *Ma'avirin et ro'a hag'zerah:* when we open our hearts fully with courage, we release our illusions. And we are transformed.

We come from dust and we return to dust.

We work to earn our bread.

Like shards of broken glass, parched grasses, fading blooms.

Shadows and clouds that pass and disappear.

Like a breeze that moves, a wind that kicks up and scatters,
remnants of a dream we barely remember.

We grasp the enormity of time and our moment within it.

We imbue this day with power, for it is sacred.

(Interpretive translation by Caryn Aviv.)

WHO WILL BE GONE?

Who will be gone? Who'll arrive?

Who will live? Who will die.

Who in her time? And who much too young?

Who by fire? Who by sea?

Who by war and who by beast?

Who will be fed and who will suffer thirst?

Who at the hands of biology? Who in the grip of geology?

Who by accident and who as punishment?

Who will find rest? Who won't be still?

Who will find peace and who never will?

Who will find calm and who will face new trials?

Who will find new prosperity and who will rely on charity?

Who'll be pushed down and who'll be on the rise?

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה מִעֲבִירִין אֶת רֵעַ הַגְּזֵרָה:

Ut'shuvah ut'filah utz'dakah ma'avirin et ro'a hag'zerah.

But coming home to our hearts, giving blessing out and being people of justice

Can lighten the burden of this difficult world.

(Interpretive translation and musical setting by Irwin Keller.)



ALEYNU – EYN OD

Eyn od. Eyn od. Eyn od. Eyn od. אין עוד:

Aleynu l'shabe'ach la'adon hakol, עלינו לשבח לאדון הכל,
Latet g'dulah l'yotzer b'reishit, לתת גדלה ליוצר בראשית,
Shenatan lanu torat emet שנתנו לנו תורת אמת
V'chayei olam nata' b'tokhenu. וחי עולם נטע בתוכנו:

V'anachnu kor'im umishtachavim umodim, ואנחנו כורעים ומשתחוים ומודים,
Lifnei melekh mal'khei ham'lakim, לפני מלך, מלכי המלכים,
Hakadosh Barukh Hu. הקדוש ברוך הוא.

V'ne'emar v'hayah Havayah l'melekh al kol ha'aretz, ונאמר, והיה יי למלך על כל הארץ,
Bayom hahu yih'yeh Havayah echad ush'mo echad. ביום ההוא יהיה יי אחד, ושמו אחד:

Eyn Od – there is nothing else!

Aleynu –

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth and planted eternal life within us.

V'anachnu –

And so we bend the knee and bow,
acknowledging the sovereign who rules above all those who rule,
the blessed Holy One.

V'ne'emar –

As it is written: “THE ETERNAL ONE will reign as sovereign over all the earth.
On that day shall THE MANY NAMED be one, God’s name be one!”

(Translation: Siddur Kol Haneshamah)

MOURNERS' KADDISH

Yitgadal v'yitkadash shmeh raba.
B'alma di v'ra khir'uteh, v'yamlikh malkhuteh
B'chayeikhon uv'yomeikhon uv'chayei d'khol
Beyt Yisrael. Ba'agala uvizman kariv
V'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְנוֹ קָרִיב
וְאָמְרוּ אָמֵן:

Y'hei sh'meh raba m'varakh l'alam ul'almei almaya.

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

Yitbarakh v'yishtabach, v'yitpa'ar v'yit'romam v'yitnasei
V'yit'hadar v'yit'aleh v'yit'halal shmeh
d'Kud'sha B'rikh hu
L'ela **ul'ela** min kol birkhata v'shirata,
Tushb'chata v'nechemata, da'amiran b'alma,
V'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא
לְעֵלְא וּלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תִּשְׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן:

Y'hei sh'lama raba min sh'maya v'chayim
Aleynu v'al kol Yisrael,
V'imru: Amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

Oseh shalom bim'romav hu ya'aseh shalom
Aleynu v'al kol Yisrael,
V'al kol yoshvei tevel
V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

May God's great name be magnified and sanctified in this world that was created by God's will and which is the Divine realm, in the lives and times of all the House of Israel, forever and in our day, and let us say *Amen*. May the great name be blessed now and always. May the name of the Holy One, Blessed Be, be blessed and extolled and marveled at and raised up high and be splendid and be praised. God is higher than all blessings and songs and compliments and consolations that can be uttered in this world, and let us say *Amen*. Let there be great peace from heaven for us and all of the people Israel, and let us say *Amen*. May the one who makes peace in theory deliver peace in practice to us and all of the people Israel and everyone who dwells on this earth, and let us say *Amen*.

EYN KELOHEINU

אין כְּאֵלֵּינוּ אֵין כְּאֲדוֹנֵנוּ
אֵין כְּמַלְכֵנוּ אֵין כְּמוֹשִׁיעֵנוּ

Eyn kelohenu,

Eyn kadonenu,

Eyn k'malkenu

Eyn k'moshienu.

Non komo nuestro Dyo

Non komo nuestro Senyor

Non komo nuestro Rey

Non komo nuestro Salvador.

Mi khelohenu

Mi khadonenu,

Mi kh'malkenu

Mi kh'moshienu.

Ken komo nuestro Dyo?

Ken komo nuestro Senyor?

Ken komo nuestro Rey?

Ken komo nuestro Salvador.

Atah Hu Elohenu

Atah Hu Adonenu

Atah Hu Malkenu

Atah Hu Moshienu.

Tu sos nuestro Dyo

Tu sos nuestro Senyor

Tu sos nuestro Rey

Tu sos nuestro Salvador!

Nodeh lelohenu

Nodeh ladonenu

Nodeh l'malkenu,

Nodeh l'moshienu.

Loaremos a nuestro Dyo

Loaremos a nuestro Senyor

Loaremos a nuestro Rey

Loaremos a nuestro Salvador.

Barukh Elohenu,

Barukh Adonenu

Barukh Malkenu

Barukh Moshienu.

Bendicho nuestro Dyo

Bendicho nuestro Senyor

Bendicho nuestro Rey

Bendicho nuestro Salvador.

There is none like our God, our Lord, our Sovereign, our Savior.

Who is like our God, our Lord, our Sovereign, our Savior?

We praise our God, our Lord, our Sovereign, our Savior.

Blessed is our God, our Lord, our Sovereign, our Savior.

You are our God, our Lord, our Sovereign, our Savior.

(Ladino setting of communities of Bulgaria and Greece)

ספריית השמיטה

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FIRST CREATION STORY: HUMANITY IN CHARGE

כּו וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרַדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ: כִּי וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: כַּח וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבֹּשׁוּהָ וַיְרַדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּה הָרֹמֶשֶׂת עַל-הָאָרֶץ:

God said, Let us make human in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So God created human in the Divine image, male and female God created them. And God blessed them, and God said to them: Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth.

(Genesis 1:26-28)



SECOND CREATION STORY: HUMANITY AS STEWARD

And YHWH God took the human, and placed the human into the garden of Eden to serve it and to protect it.

(Genesis 2:15)

LET THE LAND REST

Six years you shall sow your land, and shall gather in its fruits. But the seventh year you shall let it rest and lie still; that the poor of your people may eat; and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive trees.

(Exodus 23:10-11)



THE LAND'S SHABBAT AND JUBILEE

YHWH spoke to Moshe at Mount Sinai, saying, Speak to the people of Israel, and say to them:

When you come into the land which I give you, then shall the land keep a sabbath to YHWH. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit. But the seventh year shall be a sabbath of rest to the land, a sabbath for YHWH. You shall not sow your field, nor prune your vineyard. That which grows of its own accord of your harvest you shall not reap, nor gather the grapes of your vine undressed; for it is a year of rest to the land.

The sabbath produce of the land shall be food for you; for you, and for your servant, and for your maid, and for your hired staff, and for the stranger who dwells with you; and for your cattle and for the beasts that are in your land, shall all its produce be food.

Then you shall count seven sabbaths of years, seven times seven years; totaling 49 years. Then you shall sound the shofar on the tenth day of the seventh month, on the Day of Atonement you shall sound the shofar throughout all your land. And you shall hallow the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants of it; it shall be a jubilee to you; and you shall return every man to his possession, and you shall return every man to his family.

That fiftieth year shall be a jubilee for you. You shall not sow, nor reap that which grows of itself in it, nor gather the grapes in it of your vine undressed. For it is the jubilee; it shall be holy to you; you shall eat the produce of it out of the field.

In the year of the jubilee everyone shall return to their original land holding. And if you sell something to your neighbor, or buy something from your neighbor's hand, you shall not defraud one another; according to the number of years after the jubilee you shall buy from your neighbor, and according to the number of years of the fruits he shall sell to you; according to the multitude of years you shall increase its price, and if the years are few, you shall accordingly diminish its price; for according to the number of the years of the fruits does he sell to you.

You shall not therefore defraud one another; but you shall fear your God; for I am YHWH your God. Therefore you shall do my statutes, and keep my judgments, and do them; and dwell in the land in safety. And the land shall yield her fruit, and you shall eat your fill, and dwell in it in safety.

You might ask, What shall we eat in the seventh year? Behold, we shall not sow, nor gather in our produce! Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And you shall sow the eighth year, and eat still of old fruit until the ninth year; until its fruits come in you shall eat of the old store.

The land shall not be sold forever; *for the land is mine*; for you are strangers and sojourners with me.

(Leviticus 25:1-23)

SHMITAH: RELEASE OF DEBTS

At the end of every seven years you shall grant a release (*shmitah*). And this is the manner of the release; every creditor who lends anything to their neighbor shall release it; they shall not exact it of their neighbor, nor of their family member; because it is called YHWH's release.

(Deuteronomy 15:1-3)



LEAVE THE CORNERS OF THE FIELDS

When you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. You shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and stranger; I am YHWH your God.

(Leviticus 19:9-10)



WHOSE EARTH?

לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאֶתָהּ תִּבְּל וְיֹשְׁבֵי בָהּ:

A psalm of David: The earth is Yah's and all that it holds, the world and its inhabitants.

(Psalm 24:1)



AGAIN, WHOSE EARTH?

The land is mine; and you are guests and temporary residents with me.

(Leviticus 25:23)

TREES ARE NOT COLLATERAL DAMAGE

When you besiege a city for a long time, while making war against it to take it, you shall not destroy its trees by forcing an ax against them. You may eat of them, but you shall not cut them down. For is the tree of the field a person that it should be besieged by you?

(Deuteronomy 20:19)



THERE IS NO ONE ELSE TO FIX THE EARTH

רְאֵה אֶת מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֶת אֲשֶׁר
עָוִתוּ, בְּשַׁעַה שֶׁבָּרָא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אָדָם
הָרָאשׁוֹן, נָטְלוּ וְהַחֲזִירוּ עַל כָּל אֵילָנֵי גֶן עֵדֶן,
וְאָמַר לוֹ, רְאֵה מַעֲשֵׂי כַמָּה נְאִים וּמִשְׁבָּחֵי הוֹ,
וְכָל מֵה שֶׁבָּרָאתִי בְּשִׁבְלֶךָ בְּרָאתִי,
תֵּן דַּעְתְּךָ שֶׁלֹּא תִקְלַקֵּל וְתַחַרִּיב אֶת עוֹלָמִי,
שְׂאֵם קִלְקֵלֶת אִין מִי שֶׁיִּתְקַן אַחֲרֶיךָ

Look at God's work – for who can straighten what God has twisted? (Ecclesiastes 7:13). When the Blessed Holy One created the first human, God took them and led them round all the trees of the Garden of Eden and said to them: “Look at My works, how beautiful and praiseworthy they are! And all that I have created, it was for you that I created it. Pay attention that you do not spoil and destroy My world: if you spoil it, there is no one to repair it after you.

(Ecclesiastes Rabbah: 7:13)



IN THIS TOGETHER

Rabbi Shimon bar Yochai taught a parable of people sitting on a ship. One of them took a drill and started drilling underneath him. The others said to him: “What are you doing?!” He replied: “What do you care – isn't it just beneath my area that I'm drilling?!” They said to him: “But the water will rise and flood us all!”

(Leviticus Rabbah 4:6)

RAIN DEPENDS ON OUR MINDFUL ACTIONS

It shall come to pass, if you listen carefully to my commandments which I command you this day, to love the YHWH your God, and to serve YHWH with all your heart and with all your soul, that I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain, and your wine, and your oil. And I will send grass in your fields for your cattle, that you may eat and be full.

Take heed that your heart be not deceived, and you turn aside, and serve other gods, and worship them; for then YHWH's anger will be kindled against you, and the skies will be shut, and there will be no rain, and the land will not yield her fruit. Take heed lest you perish quickly from off the good land which YHWH gives you.

(Deuteronomy 11:13-17)



CHOOSE LIFE

You shall return and obey the voice of YHWH, doing all the commandments which I command you this day. And YHWH your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for YHWH will again rejoice over you as over your ancestors.

If you listen to the voice of YHWH your God, keeping the commandments and statutes which are written in this book of the Torah, and if you turn to YHWH your God with all your heart, and with all your soul.

For this commandment which I command you this day, is not hidden from you, nor is it far off. It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it? Nor is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? But the word is very near to you, in your mouth, and in your heart, that you may do it.

See, I have set before you this day life and good, and death and evil; I command you this day to love YHWH your God, to walk in God's ways, and to keep God's commandments and God's statutes and God's judgments, that you may live and multiply; and YHWH your God shall bless you in the land which you are entering to possess.

But if your heart turns away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them; I announce to you this day, that you shall surely perish, and that you shall not prolong your days upon the land, to which you are going over the Jordan, to enter and possess.

I call heaven and earth to serve as witness for you this day, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your seed may live; that you may love YHWH your God, and that you may obey God's voice, and that you may cleave to God; for YHWH is your life, and the length of your days; that you may live in the land which YHWH swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give them.

(Deuteronomy 30:8-20)

THE EARTH IS ALIVE

[T]his Earth is not a dead hunk of matter. The Earth is alive. Our destiny is completely tied to life on this planet. We are the mirror for that awareness that is Earth. That is how a planet becomes conscious and knows itself. The planet needs people to bring about that consciousness. This self-awareness is now happening.”

(Rabbi Zalman Schachter-Shalomi, *Paradigm Shift*, 2000)



SHMITA: MORAL FRAME OF REFERENCE BEYOND THE HUMAN WORLD

In the modernist-humanist framework, it is too easy to forget that the more-than-human world is an essential area of moral concern, not only from an ecological perspective but also from the Torah’s perspective. That this is the Torah’s perspective is clear. The Torah laws that safeguard the health and humanity of society as a whole deal with justice in the broadest sense, not only for the poor but also for the land. This is especially true for the laws of Sh’mithah, the sabbatical year (often spelled Shmita), and Yovel, the Jubilee year. According to the Levitical section on Sh’mithah, when the rights of the land conflict with the needs of people, the rights of the land take precedence (Leviticus 26:34, 43). Not only that, but wild animals have the right in the Sh’mithah year to forage freely on land that would normally be cultivated (Leviticus 25:7). The Torah is explicit that our moral frame of reference must extend beyond the human world. (The latter rule also suggests that Sh’mithah is a kind of return to Eden, where all the creatures shared the same food supply.) Even from the perspective of human needs – most especially the need for justice – we must not put on moral blinders that prevent us from empathizing with the more-than-human creatures and ecosystems around us. Justice can never be complete without justice for the land.

(Rabbi David Mevorach Seidenberg, *Kabbalah and Ecology: God’s Image in the More-Than-Human World*, 2015)



“MELEKH HA’OLAM” IS THE CONSCIOUSNESS OF OUR LIVING PLANET

[The] new paradigm says that everything happens within a system. Christianity and Judaism are both inside the same system; a system which is Gaia, this planet which is itself alive. The moment you start making that shift and say, “The planet is alive and I am a cell of the living planet,” then the blessing formula, “*Barukh atah ha-shem Eloheinu Melekh ha-olam* / Blessed are you, Holy Name, our God who is sovereign over this world,” means something different and more immediate. It becomes Gaian and *melekh ha-olam* is not the solar or galactic God but the God of this earth, the consciousness of this living planet.

(Rabbi Zalman Schachter-Shalomi and Rabbi Daniel Siegel, *Renewal is Judaism Now*, 2004)



OUR IMPACT ON EARTH

For two and a half years, the School of Shammai and the School of Hillel disagreed. One camp said: It would have been preferable had humanity not been created than to have been created. The other camp said: It is preferable for humanity to have been created than to have been created. Ultimately, they cast votes, counted, and concluded: It would have been preferable had humanity not been created than to have been created. However, now we are here, we should examine our actions and seek to correct them.

(Babylonian Talmud, Tractate Eruvin 13b)

RE-MEMBERING

לִי הָאָרֶץ וּמְלֵאָהּ תִּבְּל וְיֹשְׁבֵי-בָהּ:

Ladonai ha'aretz umlo'ah, umlo'ah.

Tevel v'yoshvei vah.

The earth is Yah's and all that fills it – the world and its inhabitants.

(Psalm 24; Setting: Rabbi Shefa Gold)

Rabbi Shefa teaches: With this practice we acknowledge everything and everyone as part of the Divine Body. And we surrender to the One who encompasses our very being. Our intention is to re-member, to acknowledge just how integral we are to the Whole of God, to the community of All, to each other.



PRAYER FOR THE CROPS

בָּרַךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְּבוּאָתָהּ לְטוֹבָה

(בְּקִיץ: וְתֵן בְּרָכָה) (בְּחֹרֶף: וְתֵן טַל וּמָטָר לְבְרָכָה)

עַל פְּנֵי הָאֲדָמָה, וְשַׁבְּעֵנוּ מִטוֹבָהּ, וּבְרַךְ שְׁנֵתָנוּ כְּשָׁנִים הַטּוֹבוֹת.

בְּרוּךְ אַתָּה יי, מְבָרַךְ הַשָּׁנִים.

Barekh aleynu, Yah Eloheynu, et hashanah hazot v'et kol minei t'vuatah l'tovah. V'ten [b'rakhah/tal u-matar liv'rakhah] al p'nei ha'adamah, v'sab'enu mituvah, uvarekh sh'natenu kashanim hatovot. Barukh Atah Adonai, m'varekh hashanim.

Bless for us this year and all its produce for good. Grant [in summer say “blessing,” in winter say “dew and rain for blessing”] on the face of the land, that we may be nourished by its goodness. And bless this year to be among the good years. Blessed are You, Havayah, the blesser of years.

(Weekday Amidah Liturgy)



DO YOUR PART

הוּא הָיָה אוֹמֵר, לֹא עָלֶיךָ הַמְּלָאכָה לְגַמֹּר, וְלֹא אַתָּה בֶן חוֹרִין לְבָטֹל מִמְנָה.

Hu hayah omer, lo aleykha ham'lakhah lig'mor, v'lo atah ven chorin libatel mimenah.

Rabbi Tarfon was accustomed to saying:

It is not your duty to complete the work, but neither are you at free to abstain from it.

(Pirkei Avot 2:16)

LETTING NATURE GUIDE US

The only way to live on earth is by allowing the forces of nature to guide us,
instead of trying to bend them to our will.

(Rabenu Bahya on Devarim 18:10:4)



WE ARE THE RESPONSIBLE ADULTS

In light of this story [of the creation of the universe that gave rise to all of us], the model of the human being seeking its own individual salvation, whether through spiritual or material means, is not only anachronistic to our current sense of reality but dangerous. We need to think holistically, and not just in terms of the well-being of human beings. We need to move beyond democracy to biocracy, seeing ourselves as one species among millions of other species on a planet that is our common home. That is not the only context in which we need to view ourselves, but it is an important, neglected perspective. Our loyalty needs to move beyond family, nation, and even our own species to identify, in the broadest possible horizon, with all life: *we are* citizens of planet earth.

Such identification is not sentimental; it does not emerge merely from a fondness for charming panda bears or baby seals. It is simply the truth about who we are according to the contemporary picture of reality. We are profoundly interrelated and interdependent with everything living and nonliving in the universe and especially on our planet, and our peculiar position here is that we are radically dependent on all that is, so to speak, “beneath” us (the plants on land and the microorganisms in the ocean as well as the air, water, and soil). At the same time we have become, like it or not, the guardians and caretakers of our tiny planet. In a universe characterized by complex individuality beyond our comprehension, our peculiar form of individuality *and* interdependence has developed into a special role for us. We are the responsible ones, responsible for all the rest upon which we are so profoundly dependent. No longer should we speak of ourselves as children, especially in a religious context, as the passive, needy children of a loving, all-powerful father who will take care of us and our planet. Nor can we continue to act like willful, brash adolescents out of control, as we have been doing in the modern story of scientism, militarism, individualism, and consumerism. We need to become who we really are, neither the possessor nor principal tenant of planet earth, but responsible adults, the only species on the planet that knows the common creation story and can assume our role as partners for its well-being. We no longer have excuse, the excuse of ignorance, for the story unfolding before our eyes over the last hundred years has revealed our place in the whole. This proper place has decentered and recentered us: we are no longer the point of the whole show, as Western culture and the Christian tradition have often implied, but we have emerged as bearing heavy responsibilities for the well-being of the whole, responsibilities that will be difficult and painful to carry out.

(Sallie McFague, *The Body of God*, 1993)

WE ARE THE UNIVERSE

Wonder is a gateway through which the universe floods in and takes up residence within us. Consider the stars. They shine down on Earth for four and a half billion years. Then these new creatures emerged, these humans. What was different about them is that they were amazed every time they beheld the stars. Their amazement inspired works of art and science. Hundreds of thousands of years later, humans discovered that it was these stars that forged the elements of their bodies.

By dwelling in a world of wonder, humans were led to realize that they were children of the stars – something intuited in early myths and uncovered by modern science. They came to understand that everything in the universe then forms a huge interconnected family that we can call “all my relations.”

Wonder is not just another emotion; it is rather an opening into the heart of the universe. Wonder is the pathway into what it means to be human, to taste the lusciousness of sun-ripened fruit, to endure the bleak agonies of heartbreak, to exult over the majesty of existence.

The universe’s energies penetrate us and awaken us. Through each moment of wonder, no matter how small, we participate in the entrance of primal energies into our lives.

However insignificant we may feel with respect to the age and size of the universe, we are, even so, beings in whom the universe shivers in wonder at itself. By following this wonder we have discovered the ongoing story of the universe, a story that we tell, but a story that is also telling us.

(Brian Thomas Swimme and Mary Evelyn Tucker, *Journey of the Universe*, 2011)



SURRENDER

And what happens if we just let go? Like dolphins who beach themselves on shore to eat, and trust the tide to bring them back into the water, or who time their birth cycles to seasonal floods, or migrate across the world following warm currents on a menopausal planet. What it would take to tune in with our environment enough to be in flow with the Earth, instead of in struggle against it. Inspired by the evolution of the extinct prehistoric *Livyatan melvillei* (so-called sea monster ancestor of the contemporary sperm whale), from the being with the largest sharpest teeth to a being who can use those same teeth not to kill or even to chew, but to listen. I wonder if we, or the species that comes after us can turn our weapons into weathervanes in time.

(Alexis Pauline Gumbs, *Undrowned: Black Feminist Lessons from Marine Mammals*, 2020).



WE ARE NOT TOURISTS

We are not tourists here . . . We are at home in this world because we were made for it. We have developed here, on this planet, and we are adapted to life here . . . We are not fit to live anywhere else.

(Mary Midgley, *Beast and Man: The Roots of Human Nature*, 1978)

שירה

POETRY FOR THE SHMITAH YEAR

FALLING FALLOW

by Rita S. Losch, HHD 2021

On these High Holy Days in this seventh-year Super Shabbat, we are instructed to let our fields lie fallow, and to set free all people in debt or bondage.

Imagine stopping our constant toil. What if we ceased broadcasting our seeds? Can we lay down our spades and rakes and plows? What would it feel like to leave our trees unpruned? What foreign fruit might come to fruition there?

What might drop to our uncultivated, untilled ground to decompose in the sun or in the moonlight? What flying or creeping creatures might feast upon our fallen luxurious fruit?

What might be picked up by passing but not trespassing strangers? How would it feel to leave our yield, our bumper crops, to hungry others, free of charge, as we resist marketing our harvests for money?

What hidden debts do we owe to others, to the land we live upon, and to ourselves? And, what sorts of bondage are we tied up in?

What if we stop trying to try, or not to try? Can we stop racing to the weekend, hurrying to our vacation? What if we let go of what we're holding onto? What will flourish and what will fail?

Can we allow our scrambling thoughts and feelings to surrender to serene still silence, simply lying fallow? How can we let the fertile fragrant orchards of our imaginations grow, though unwatered and untended? And what shapes might they take then?

What will blossom within us? Forget-me-nots? Wild oats or bachelor buttons? Annuals or perennials? Gardenias or stinkweeds?

Lying fallow, left alone, abstaining from control or interference, our hearts might open to sprout new vegetation, as we let our astounding inner gardens grow wild.

What would a fallow spirit look like? Would it be an endless stretch of undergrowth possibility, with high lowlands and low highlands? Would it be tranquil, verdant, sylvan and bucolic?

Would we have a field day? Would our sabbatical leave of absence turn into a leave of presence? Let's relax. Rest. Repose. Release. Relinquish. Reawaken. Repair. Refresh. Revive. Rejoice!



THE SHMITA YEAR FOR THE HEART

The fields are fallow, the hungry fed, debts forgiven
The slaves have slowly tread their weary steps home
God has asked for a Shabbat for an entire year
Just as with any Shabbat we are asked to
Slow down and listen inwardly
This is a time for a heart Shmita (release)

A fallow heart is like that closet so overfull that opening the door
Threatens to unleash an avalanche of overstuffed boxes
Wrapping paper, stacks of old magazines and threadbare coats
A fallow heart encourages us to
Take old dreams off the hanger, dust them off
Recycle or refashion them
Hem them shorter, dye them brighter

Our forgotten dreams become forgiven action

A fallow heart
Encourages us to look at what we have grown
And what we replant year after year
Now is the time to look at which
Thoughts and beliefs are weeds that entangle us in despair
Choke back new growth and childlike enthusiasm

This is the year to reseed our fertile soil with the
Passions that had been banished for a
Life of “grown-up” undertakings

A fallow heart is one that can feed the
Poor starving relations of our inner being
The ones we ignore, or call stupid
The ones who make us eat when we're not hungry
Those inner voices crave acknowledgement
Hear them out and maybe next year
Plant tulips in between the tomatoes

A heart in debt
Demands payments from others
Its 3 favorite love words, "I am right."
A heart in debt holds out interest payments
Waiting for that apology that will never come
A heart in debt
Chooses dandelions over wild irises
Would rather stay home and watch TV
Avoid the hum and stir of creative challenges
A heart in debt would rather sit than dance
Complain than sing
Is soft around the middle
Frosty and thin and easily cracked

A fallow heart remembers and accepts
Makes payments of kindnesses on time

A fallow heart has the key to release us from our
Enslavement of grudges, regrets, sorrow and shame

The debts, dusty dreams, the weeds and
Enslavement are the mold and debris mounting in some
Back corner of our hearts
And like the earth, the heart wants to be renewed
It enfolds these irritants with
Tallits of iridescent purples and blue
That if not cleansed every year or seven
Can become hardened, a shell with barnacles and sharp edges

The Shmita year gives us the chance to
Break open our hearts
Reveal the slaves longing for home
Pearls longing to be revealed

The interior of the shell is a luminescent
Light that gives respite for a world
Still hungry, still indebted and still enslaved

Sally Churgel, 2014

AND THE LAND RESTS

And the land rests . . .

Eighteen months – *chai* – we have rested, our engagement with others mainly mediated through Zoom screens, insulated and isolated, craving touch, craving unexpected connections, craving a world returned to vibrancy, our energies restored.

We have been making our homes sacred spaces and thrilling to the natural world we glimpse through windows or on solitary walks: the paintbrush swirls of clouds, the variety of flowers in neighbor's gardens, the subtle scents that breezes waft, the dazzle of light which blazes as day ends.

The turmoil of emotions, the losses for which we were unable to fully mourn, the elation of vaccinations, visits with loved ones, trips to the ocean --a brief respite only to return to our safe nests fearing delta and its alphabet of kin to come.

Our awareness of the fragility of life on this planet heightened in ways none could have anticipated.

This year that is ending – a rollercoaster that has us suspended in its lows and momentarily lifted for us see above our own vistas.

We dream of being draped in the fabric of an existence whose edges are not so frayed, a return to radiance.

And now we are called to the *shmitah* year, this year of lying fallow, after so long awaiting the return to our lives in community. Like cicadas, we emerged and briefly dazzled and sang. Now we reluctantly move to stillness again.

So, breathe – for us, for those we cherish, for those we are no longer able to embrace. And begin to look inward.

What do we need to shed? When we plumb our depths, what self-awareness can we bring back to the surface? How can we turn, return and heal ourselves, our cosmos and the earth itself?

Maybe the *shmitah* is for us as well. We have pushed ourselves so hard and we have become drained.

What do we need to let go of so that we can hold both the grief and the hope? Find sustaining forces and rededicate to healing the world without harming or exhausting ourselves?

How can we rest in gentleness in this new year? Tap into richness, nourishment and gratitude? Recover resiliency?

How can we carry the good of those who came before us? Commit to the restoration of our planet and our communities and our sense of safety?

Sigh deeply and allow your lungs to expand, your exhaustion to dissipate.

Allow the sound of the shofar to crack open our broken heartedness, to release again our sense of possibility, to bind us to the light which emanates from each of us in all directions.

And as the land rests, now can we as well?

Barbara Lesch McCaffry, 2021

A YOM KIPPUR MELODY

I sing with my mother's voice, a voice that passed long ago.
I sing this Yom Kippur, this day of atonement.

I sing my family's song,
 Some buried in the earth's
 Snow blanketed winter ground
 Barely shifting their energy into
 Surrounding California Oaks
Whose gnarled branches grasp for winter souls.

Some are here
Walking the Sonoma creekside leaf laden paths,
 Still inhaling the ashes of burned homes,
 Great Grandma Rebecca's Holocaust brass candlesticks
 Chagall lithographs bought at auction By my son Leigh
whose baby pictures stored in my garage
 During the October blaze
 Melted too.

I hear my mother's voice still resonating among the rubble
 Her perfect pitch
Her voice soaring clear
 Steady and calm
I hear alto tones echoing back
As I sing the Aleynu
At times, only some times,
 Quivering

Lest I be off key.

Rita Rowan
Reprinted from Ner Shalom's Poetry Anthology, *The Light of Peace*

ALL OF IT, ALWAYS, EARTH

All of it, always, earth.
This multitude of worms,
this radiance of butterflies,
the name of your fourth grade teacher, death.
All of it, always, earth.

All of it, always, earth:
Your body, your heart, your mind, your temple.
The beautiful delusions of your grandeur,
The secret mushroom of your shame.
This slow and instant awakening.
This constant birth.
All of it, always, earth.

All of it, always, earth:
Your first goodbye, your last hello.
The hand of your beloved, your mother, your child.
All families. All tribes.
All of it. Always. Earth.

(Tamuz Shiran, from *Siddur Hakohanot*)

HOKUSAI SAYS

Look carefully.
Pay attention.
Notice.
Stay curious.
There is no end to seeing.
Look forward to getting old.
Keep changing, you just get more what you really
are.
Repeat yourself as long as it is interesting.
Keep doing what you love.
Keep praying.
Everyone of us is a child.
Everyone of us is an angel.
Everyone of us has a body.
Everyone of us is frightened.
Everyone of us has to find a way to live with fear.
Everything is alive: shells, buildings, people, fishes,
mountains, trees...
Water is alive, everything has its own life.
Everything lives inside us.
Everything lives with the world inside you.
It matters that you care.
It matters that you feel.
It matters that you notice.
It matters that your life lives through you.
Contentment is life living through you.
Joy is life living through you.
Satisfaction is living through you.
Peace is living through you.
Don't be afraid, don't be afraid.
Look, feel; let life take you by the hand
Let life live through you.

(Roger Keyes)

PRAYER TO MOTHER EARTH

poems of Earth
sunrise in orange sky
ascent of red moon
white ash falls
flames consume

we have kindled
your wrath
muddied your rivers
murdered the children
of your forests

where can we wander
when wandering's done
and four walls constrain us
trapped in this narrow place
of unseen beast

point the way back
to innocent air
and pristine fog
where moonlight
touches an unlit horizon

may we
worship rain
as nourishment

may seasons return
as blessing

(Laura Blatt, revised version, 9/2020)

PRAYER FOR THE GREAT TURNING

May the turning of the Earth save us.

May the turning of the seasons & the turning of the leaves save us.

May we be saved by the worms, the beetles & the microbes turning
the soil.

May we be saved by the turning of vegetation into compost
& the turning of compost into rich soil.

May the turning of seeds into plants & the turning of flowers
into fruits save us.

May the grasses & weeds, the vines & mosses all conspire to save us.

May we be saved by the turning of sprouts into saplings, of saplings
into trees,

& the trees into forests.

May the scurrying, foraging, pouncing & lumbering of the animals
save us.

May the breath of heaven in the breezes & the stormy winds save us.

May the dance of the butterflies, & the musical flight & return
of the birds save us.

May we be saved by vapors turning into clouds & by the turning of
the ever-changing clouds into rain.

May the waters flowing from springs into the lakes save us.

May the streams flowing into rivers, the river

May the streams flowing into rivers, the rivers into seas,
& the great heaving of the oceans save us.

May we be saved by the patient turning of the rocks, the hills,
the mountains, & the volcanoes.

May the metabolism of the climates of the Earth save us.

May the turnings of all Beings great & small move us to find wisdom
in our own turnings.

May we be saved by our waking & sleeping, by the rhythms of our
blood

& our appetites, by the cycles of birthing & nurturing, injury &
healing, mating & nesting, loss & discovery, joy & mourning.

May we find in time the grace to turn to one another, & may this
turning

also become our salvation.

May we learn to benefit the life of Earth with peace, humble in our
needs,

& generous in our giving.

May we learn to celebrate the abundance of life with gratitude, & to
embrace

the Earth with our bodies in return.

(Joanne Sunshower)

BEGINNERS

<p>But we have only begun to love the earth.</p> <p>We have only begun to imagine the fullness of life.</p> <p>How could we tire of hope? —so much is in bud.</p> <p>How can desire fail? —we have only begun</p> <p>to imagine justice and mercy, only begun to envision</p> <p>how it might be to live as siblings with beast and flower, not as oppressors.</p> <p>Surely our river cannot already be hastening into the sea of nonbeing?</p>	<p>Surely it cannot drag, in the silt, all that is innocent?</p> <p>Not yet, not yet— there is too much broken that must be mended,</p> <p>too much hurt we have done to each other that cannot yet be forgiven.</p> <p>We have only begun to know the power that is in us if we would join our solitudes in the communion of struggle.</p> <p>So much is unfolding that must complete its gesture,</p> <p>so much is in bud.</p>
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(Denise Levertov)