

## HIGH HOLY DAYS 5782



## RESPIRE, REPAIR & RENEWAL

Machzor for the Days of Awe  
Volume II: Yom Kippur

[www.nershalom.org](http://www.nershalom.org)



Respite, Repair & Renewal

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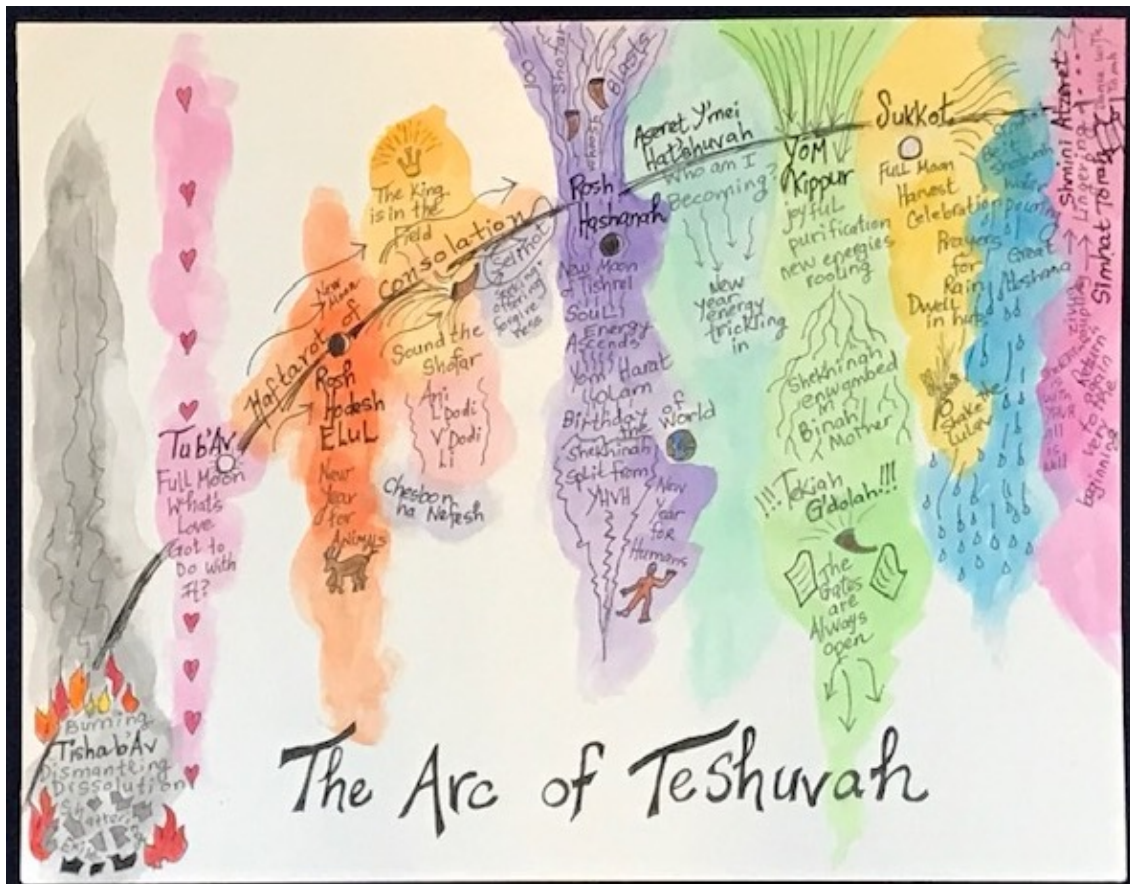
This *Machzor* was compiled, designed and edited by Rabbi Irwin Keller.  
Unattributed translations of prayers and *piyyutim* are by Reb Irwin.

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

*Photography by Lorenzo Valensi.*

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(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 CONGREGATION NER SHALOM



Congregation Ner Shalom strives to be a radically inclusive community that embraces creative and meaningful expressions of Jewish spiritual tradition and celebration through ritual, social justice action, music, learning and laughter.

## ***WE VALUE:***

**COMMUNITY:** We are a vibrant, diverse, caring and accepting congregation. We are present for each other in challenging times and celebrate together in times of joy.

**COLLABORATION:** We consciously build cooperative community, working together to create spiritual, educational and celebratory events. We believe that everyone has something important to bring to the table.

**JEWISH SPIRITUALITY:** We worship together with beautiful music and creative liturgy at every Ner Shalom service. Drawing from our Reconstructionist roots and the soulfulness of Jewish Renewal, we practice unique and meaningful ways of being spiritual.

**INCLUSION:** We welcome you regardless of your personal beliefs about God, your previous experience with institutional Judaism, your gender identity, ableness, race, or sexual orientation. Whoever you are, there is room for you with us.

**TIKKUN OLAM / Repair of the World:** With the long view of our history behind us, and love and hope for the future, we each — individually and collectively — strive to do our part to pursue justice and make the world better. “It is not your responsibility to finish the work of perfecting the world, but you are not free to desist from it either.” - Rabbi Tarfon, Pirkei Avot 2:21

**LIFELONG LEARNING:** Education - from childhood to old age - offers us context for understanding and interacting with the world. We draw from the wealth of knowledge within the community to deepen our connection with Jewish legacy, culture and spirituality. We are committed to providing an exciting and experiential Jewish education for generations to come.

Welcome to our home and multi-dimensional sanctuary. May you be moved in surprising ways.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ

May You Be Inscribed and Sealed for a Good Year

## A NOTE 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.

(Illustration by Leah Bowden)

## AND A NOTE ON TRANSLITERATION

In this Machzor, I am following the American Ashkenazi custom of representing the Hebrew letter *chet* (ח) with "ch", as you might see in the familiar word *challah*. (Other systems use ח or חּ for this letter.) In contrast, I'm representing the Hebrew letter *khaf* (כּ) with "kh". So the familiar word *melech* will here be spelled *melekh*. Doing this helps us begin to see the Hebrew spelling in our Roman letters. It also reflects the fact that much of the Jewish world, particularly Mizrahi communities who lived in Arabic-speaking lands, continue to pronounce a clear difference between these letters.

As for vowels – they are meant to represent the Latin or Spanish values of a, e, i, o, and u, and not the sounds that English applies to those letters. Don't worry, you'll get it!

Reb Irwin



## 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

# ערב יום הכיפורים

YOM KIPPUR 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 אֲלֵתָנוּ 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 the Holy Day into our lives.



## TALLIT BLESSING

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ עַיִן הַחַיִּים אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוֵּנוּ לְהִתְעַטֵּף בְּצִיצִית:

*Brukkeh Ateh Yah Eloheynu Eyn Hachayim  
asher kidshehnu b'mitzvoteyheh  
v'tzivehnu l'hit'atef batzitzit.*

Blessed are You who makes us holy through  
*mitzvot*  
and makes us see the holiness  
in our fringiness.



## MIN HAMETZAR

מִן-הַמֵּצָר קָרָאתִי יְיָ עֲנֵנִי בְּמִרְחָב יְיָ:

*Min hametzar karati Yah anani vamerchav Yah.*

From the Narrow place I called out to God  
who answered me with the Divine Expanse.

(Psalm 118:5; Setting: Rabbi Shefa Gold)



## ALL OUR WORDS

All our words:  
Harsh words

Angry words spoken in the moment or released too soon.  
Said in jest but meant in earnest.  
Words that were correct but not quite kind.  
All the words we wish we'd never said.  
All the words that have added to this world's pain.  
The words that have made us less than who we want to be.

All our vows: assurances and promises  
Made to You, to each other, to ourselves,  
That we couldn't keep, that we failed to keep;  
That we should have known we wouldn't honor.

All these have rippled out into the world  
And touched souls who deserved better.  
May those ripples be stilled,  
Their harm drawn back,  
Undone as if they never were.

May we be brave enough to repair our words' damage,  
Skillful enough to make our mouths a source of blessing.

(Interpretive translation of Kol Nidre by Irwin Keller)

## INVOKING THE HOLY COURT

בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁבָה שֶׁל מַטָּה עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקְּהָל  
אָנוּ מִתִּירִין לְהִתְפַּלֵּל עִם הָעֵבְרָיִים.

*Bishivah shel ma'lah uvishivah shel matah, al da'at Hamakom v'al da'at hakahal  
anu matirin l'hitpalel im ha'avaryanim.*

By the authority of the heavenly tribunal and the earthly tribunal,  
with the permission of the Omnipresent One and of this congregation,  
We join together in prayer without regard to our righteousness or unrighteousness.



## KOL NIDRE PRAYER

<i>Kol nidrey,</i>	כָּל נִדְרֵי
<i>ve'esarey, ush'vuey, vacharamey,</i>	וְאֶסְרֵי וְשְׁבוּעֵי וְחַרְמֵי
<i>v'konamey, v'kinusey, v'khinuyey</i>	וְקוֹנָמֵי וְקוּנוּסֵי וְכִנּוּיֵי,
<i>dindarna ud'ishtaba'na</i>	דִּנְדַּרְנָא וְדִאֲשִׁתְּבַעְנָא
<i>ud'acharimna ud'asarna al nafshatana</i>	וְדִאֲחַרִּימְנָא וְדִאֲסַרְנָא עַל נַפְשַׁתְנָא.
<i>miyom kipurim she'avar</i>	מִיּוֹם כְּפּוּרִים שֶׁעָבַר
<i>ad yom kipurim zeh haba</i>	עַד יוֹם כְּפּוּרִים זֶה הַבָּא
<i>aleynu l'tovah</i>	עָלֵינוּ לְטוֹבָה
<i>kul'hon icharatna v'hon</i>	כְּלֵהוֹן אִיחַרְטָנָא בְּהוֹן,
<i>kul'hon y'hon sharan</i>	כְּלֵהוֹן יְהוֹן שָׂרוֹן,
<i>sh'vikin sh'vitin b'telin um'vutalin</i>	שְׁבִיקוֹן שְׁבִיתִין בְּטֵלִין וּמְבֻטְלִין,
<i>la sh'ririn v'la kayamin.</i>	לָא שְׂרִירִין וְלָא קַיָּמִין.
<i>Nidrana la nidrey ve'esarna la esarey</i>	נִדְרָנָא לָא נִדְרֵי וְאֶסְרָנָא לָא אֶסְרֵי
<i>ush'vuatana la sh'vuot.</i>	וְשְׁבוּעָתְנָא לָא שְׁבוּעוֹת.

All solemn vows, all promises of abstinence, and formulas of prohibition, and declarations of austerity, and oaths which bear a name of God, and pledges to ourselves assumed on penalty, whatever we might have sworn and then forgotten, whatever earnest, well-intentioned vows we might have taken up but not upheld, whatever punishment or harm we might unwittingly have called down on ourselves, from the last Day of Atonement to this Day of Atonement (may the Day come upon us for the good!)—from all of them, we now request release:

Let their burden be dissolved, and lifted off, and cancelled, and made null and void, bearing no force and no reality. These vows shall not be binding vows, those prohibitions not be binding prohibitions, those oaths shall not be binding oaths.

(Translation: Kol Haneshamah Machzor)

## SHEHECHEYANU

בְּרוּכָה אַתָּה יי אֱלֹהֵינוּ עַיִן הַחַיִּים שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמַּן הַזֶּה וְלִשְׁנַת הַשְּׁמִיטָה הַזֹּאת:

*B'rukkeh Ateh Yah Eloheyenu Eyn Hachayim shehecheyehnu v'kiymehnu v'higiehnu  
lazman hazeh v'lishnat hashmitah hazot.*

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



## SURRENDERING

בְּיַדְךָ אֶפְקֵד רוּחִי פְּדִיתָ אוֹתִי יְהוָה אֱלֹהֵי אֱמֶת:

*B'yad'kha afkid ruchi padita oti Yah El Emet.*

Into Your Hand I entrust my spirit;  
You redeem me Yah, God of Truth.

(Psalm 31:6; Bedtime liturgy; Setting: Rabbi Shefa Gold)



## BAR'KHU – PRESENCING

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:

בְּרוּךְ יי 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.



## WITHIN ME

Like the waters of the river,  
running through the land so wide  
To the seas edge,  
ever merging with the ocean's ebbing tide.

Like the motions of the high tide,  
like the motions of the low,  
So my love is this eternal,  
growing warm with inner glow.

My love shall keep eternal,  
through the high times, and the low,  
And like the waters in the river,  
Shall run and grow,  
Shall run and grow,

Until it becomes a river,  
And only you can see,  
That the waters of this river,  
Are running deeply within me.

(Myrna Jensen; Setting: Lorenzo Valensi)

## SHEMA – ONENESS OF ALL

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Sh'ma Yisrael Yah Eloheynu Yah echad.*

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

(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'kumekha.*

*Uk'shartam l'ot al yadekha v'hayu l'totafot beyn eyneykha.  
Ukh'tavtam al m'zuzot beytekha uvish'arekha.*

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,

בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי

מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ:

וְשִׁנַּנְתֶּם לְבַיְנֵיךָ, וּדְבַרְתֶּם בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,

וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.

וּקְשַׁרְתֶּם לְאוֹת עַל-יְדֵיךָ, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ,

וּכְתַבְתֶּם 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 תִשְׁמְעוּ אֶל-מְצוֹתַי, אֲשֶׁר | אֲנֹכִי מְצַוֶּה | אֶתְכֶם הַיּוֹם, לְאָהַבָה אֶת יְיָ | אֱלֹהֵיכֶם, וּלְעַבְדוֹ בְּכָל-לִבְבְּכֶם  
וּבְכָל נַפְשְׁכֶם. וְנִתַּתִּי מָטֶר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאֶסְפַּתְּ דָגְנְךָ וְתִירֶשֶׁתְּךָ וְיִצְהַרְךָ. וְנִתַּתִּי | עֵשֶׂב | בְּשִׂדְךָ  
לְבַהֲמֹתֶיךָ, וְאֶכְלֹת וּשְׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסַרְתֶּם וְעַבַּדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.  
וְחָרָה | אֶף-יְיָ בְּכֶם, וְעָצַר | אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטֶר, וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדְּתֶם | מִהֲרָה מֵעַל הָאָרֶץ  
הַטְּבָה | אֲשֶׁר | יְיָ נָתַן לָכֶם: וְשִׁמְתֶם | אֶת דְּבָרֵי | אֵלֶּה עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם | אֶתֶם לְאוֹת | עַל-יְדֵיכֶם,  
וְהָיוּ לְטוֹטְפוֹת בֵּין | עֵינֵיכֶם: וְלִמְדֹתֶם | אֶתֶם | אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ  
וּבְקוּמְךָ: וּכְתַבְתֶּם | עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה | אֲשֶׁר נִשְׁבַּע | יְיָ  
לְאַבְרָהָם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם | 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 KHAMOCHA – OVERCOMING OBSTACLES

<i>Mi khamokha ba'eylim Adonai?</i>	מִי כַמֹּכָה בְּאֵלִים יְיָ, מִי כַמֹּכָה נֹאדָר בְּקִדְּשׁ,
<i>Mi kamokha ne'dar bakodesh,</i>	נוֹרָא תְהִילַת, עֲשֵׂה פְּלֵא:
<i>Nora t'hilot oseh fele?</i>	מְלֻכּוֹתֶיךָ רָאוּ בְּנִידָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה וּמְרִים,
<i>Malkhut'kha ra'u vaneykha,</i>	זֶה אֱלֹהֵי עֲנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעַד..
<i>bokea yam lifney Moshe u-Miryam.</i>	בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:
<i>Zeh Eli, anu. V'amru: Adonai yimlokh l'olam va'ed.</i>	
<i>Barukh Atah Adonai, ga'al Yisrael.</i>	

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." Blessed is Adonai, who redeemed Israel.





S'LICHOT – ATONEMENT

פי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יהוה תטהרו.

Ki vayom hazeh y'khaber aleykhem l'taher et'khem mikol chatoteykhem lifney YHWH tit'haru.

For on this day atonement shall be made,  
so you may cleanse yourselves of all your sins;  
and be spotless before Adonai.



TRANSITIONAL 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.

יתגדל ויתקדש שמה רבא.  
בעלמא די ברא כרעותיה, וימליך מלכותיה בחייכון  
וביומיכון ובחיי דכל בית ישראל.  
בעגלא ובזמן קריב  
ואמרו אמון:

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

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

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

יתברך וישתבח, ויתפאר ויתרומם ויתנשא ויתהדר  
ויתעלה ויתהלל שמה  
דקדשא בריך הוא  
לעלא לעלא מן כל ברכתא ושירתא,  
תשבחתא ונחמתא, דאמירן בעלמא,  
ואמרו אמון:

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*.



### AVOT V'IMAHOT: THE ANCESTORS

<p><i>Barukh Atah Adonai</i>  <i>Eloheyynu v'Elohey avoteynu v'imoteynu:</i>  <i>Elohey Avraham, Elohey Sarah</i>  <i>Elohey Yitzchak, Elohey Rivkah</i>  <i>Elohey Ya'akov, Elohey Rachel, v'Elohey Leah.</i></p> <p><i>Ha'El haGadol haGibor v'haNora - El Elyon.</i>  <i>Gomel chasadim tovim v'koneh hakol</i>  <i>v'zokher chasdey avot v'imahot.</i>  <i>Umevi g'ulah liv'ney v'neyhem</i>  <i>l'ma'an sh'mo b'ahavah.</i></p> <p><i>Zokhrenu l'chayim Melekh chafetz b'chayim</i>  <i>v'khotvenu b'sefer hachayim</i>  <i>l'ma'ankha Elohim Chayim.</i></p> <p><i>Melech ozer umoshia umagen.</i>  <i>Barukh Atah Adonai, magen Avraham v'ezrat Sarah.</i></p>	<p>בְּרוּךְ אַתָּה יי  אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי שָׂרָה,  אֱלֹהֵי יִצְחָק, אֱלֹהֵי רִבְקָה,  אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.  הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,  גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל,  זוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,  וּמְבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם  לְמַעַן שְׁמוֹ בְּאַהֲבָה:  זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים,  זְכַרְתֵּנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.  מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן:  בְּרוּךְ אַתָּה יי, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה:</p>
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**Y**ou 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. And 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.

VIDUI: ASHAMNU

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ. אָנָּה תְּבֹא לְפָנֶיךָ תִּפְלֵתֵנוּ וְאֵל תִּתְעַלֵּם מִתַּחַנְתָּנוּ,  
שְׂאִין אָנוּ עֲזֵי כְּפִים וְקוֹשֵׁי עֲרָף לֹמֵר לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,  
אֲבָל אֲנַחְנוּ חָטְאנוּ.

Our God, our ancients' God, may our prayer come before you.  
Hide not from our supplication,  
for we are not so insolent and stubborn as to say, here in your presence,  
"Holy One, God of our fathers and our mothers,  
We are righteous, and we have not sinned,"  
for we indeed have sinned.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi.* אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דֹּפִי.

*He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu shaker.* הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ, טָפְלְנוּ שָׂקֵר.

*Ya'atznu ra, kizavnu, latznu, maradnu, ni'atznu.* יַעֲצְנוּ רָע, כִּזְבְּנוּ, לָצְנוּ, מָרַדְנוּ, נִאֲצְנוּ.

*Sararnu, 'avinu, pasha'nu, tzararnu, kishinu oref.* סָרַרְנוּ, עֲוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֲרָף.

*Rasha'nu, shichatnu, ti'avnu, ta'inu, ti'ta'nu.* רָשָׁעְנוּ, שִׁחַתְנוּ, תִּעֲבַבְנוּ, תִּעֲיִינוּ, תִּעֲתָעְנוּ.

We have **a**cted wrongly, we have **b**een untrue,  
and we have **g**ained unlawfully  
and have **d**efamed.  
We have **h**armed others, we have **w**rought injustice, we have **z**ealously transgressed,  
and we have **h**urt and have **t**old lies.  
We have **i**mproperly advised, and we have **c**overed up the truth,  
and we have **l**aughed in scorn.  
We have **m**isused responsibility and have **n**eglected others.  
We have **s**tubbornly rebelled.  
We have **o**ffended, we have **p**erverted justice, we have **s**tirred up enmity,  
and we have **k**ept ourselves from change.  
We have **r**eached out to evil, we have **s**hamelessly corrupted and have **t**reated others with disdain.  
Yes, we have **t**hrown ourselves off course, and we have **t**empted and misled.

(Translation: Machzor Kol Haneshamah, following the Hebrew alphabetic.)

## עַל חַטָּא

For the wrong that we have done before you  
in the closing of the heart.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאִמוּץ הַלֵּב:

and for the wrong that we have done before you  
without knowing what we do.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּבִלִי דָעַת:

For the wrong that we have done before you  
whether open or concealed,

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגֵלוּי וּבְסִתְרָה:

and for the wrong that we have done before you  
knowingly and by deceit.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה:

For the wrong that we have done before you  
through the prompting of the heart,

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב:

and the wrong that we have done before you  
through the influence of others.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוַעֲיִדַת זְנוּת:

For the wrong that we have done before you  
whether by intention or mistake

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:

and for the wrong that we have done before you  
by the hand of violence.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרִחְזָקָה:

For the wrong that we have done before you  
through the foolishness of speech,

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פִּה:

and for the wrong that we have done before you  
through an evil inclination.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיִצְרַר הָרַע:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר לָנוּ:

*V'al kulam Eloah s'lichot. Slach lanu! M'chal lanu! Kaper lanu!*

And for them all, God of forgiveness,  
please forgive us, pardon us, help us atone!

For the wrong that we have done before you in the palming of a bribe,	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שֶׁחָד:
and for the wrong that we have done before you by gossiping behind others' backs.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע:
For the wrong that we have done before you through doing business unethically,	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמִשְׁאָ וּבְמִתְּן:
and for the wrong that we have done before you by our avarice and greed.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִשְׁפֵּךְ וּבְמִרְבִּית:
For the wrong that we have done before you through offensive gaze,	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:
and for the wrong that we have done before you through a condescending glance.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר לָנוּ:

*V'al kulam Eloah s'lichot. Slach lanu! M'chal lanu! Kaper lanu!*

And for them all, God of forgiveness,  
please forgive us, pardon us, help us atone!

For the wrong that we have done before you by our quickness to oppose,	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפִלְאוֹת:
and for the wrong that we have done before you by thinking too narrowly.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:
For the wrong that we have done before you by unwillingness to change,	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרֵף:
and for the wrong that we have done before you by running to embrace an evil act.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע:
For the wrong that we have done before you by our groundless hatred,	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם:
and for the wrong that we have done before you in the giving of false pledges.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר לָנוּ:

*V'al kulam Eloah s'lichot. Slach lanu! M'chal lanu! Kaper lanu!*

And for them all, God of forgiveness,  
please forgive us, pardon us, help us atone!



*Elohai n'tzor l'shoni mera us'fatai m'daber mirmah. וְשִׁפְתַי מִדְבַר מִרְמָה:*  
*V'limkal'lai nafshi tidom v'nafshi k'afar lakol tih'yeh. וְלִמְקַלְלֵי נַפְשֵׁי תִדֹם, וְנַפְשֵׁי כְּעַפָּר 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*  
*Adonai tzuri v'goali. וְגוֹאֲלִי.*

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)



YA'ALEH TACHANUNEINU – LET OUR PRAYER ASCEND

וְיָבוֹא שְׁוִעַתְנוּ מִבֶּקֶר	יַעֲלֶה תַחֲנוּנֵנוּ מֵעֶרֶב	O let our prayer ascend from eventime, And may our cry come in to Thee from dawn, And let our song be clear till eventime.
וְיָבוֹא צְדָקַתְנוּ מִבֶּקֶר	יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב	O let our voice ascend from eventime, And may our merit come to Thee from dawn, And our redemption be at eventime.
וְיָבוֹא סְלִיחַתְנוּ מִבֶּקֶר	יַעֲלֶה עֲוֹנוֹנוּ מֵעֶרֶב	O let our woe ascend from eventime, And may our pardon issue from the dawn, And let our crying sound till eventime.
וְיָבוֹא לְמַעַנּוּ מִבֶּקֶר	יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב	O let our hope ascend from eventime, And may it come, for Thy sake, from the dawn, And our atonement stand at eventime.
וְיָבוֹא טְהָרָנוּ מִבֶּקֶר	יַעֲלֶה יְשָׁעֵנוּ מֵעֶרֶב	Let our salvation rise from eventime, And may our purity come in from dawn, And our entreaty sound till eventime.
וְיָבוֹא וְעוֹדְנוּ מִבֶּקֶר	יַעֲלֶה זְכוֹרֵנוּ מֵעֶרֶב	Let our remembrance rise from eventime, Let our assembly plead to Thee from dawn, In glory visible till eventime.
וְיָבוֹא גִילָנוּ מִבֶּקֶר	יַעֲלֶה דְפִקְנוּ מֵעֶרֶב	Thus at Thy door we knock from eventime, O let our joy come forth for us from dawn, And may our quest appear till eventime.
וְיָבוֹא אֱלִידָ מִבֶּקֶר	יַעֲלֶה אֲנֻקַתְנוּ מֵעֶרֶב	O let our call ascend from eventime, And may it come before Thee from the dawn, And turn to us content at eventime.

(Translation by Nina Davis, Israel Zangwill and Elsie Davis; *Service of the Synagogue – the Adler Machzor*)



ADON HASELICHOT

Atonement's fount and source,  
 Bold searcher of the heart,  
 Going deep into all things,  
 Deliberate and just are your words.

*Adon has'lichot*  
*Bochen l'avot*  
*Goleh amukot*  
*Dover tz'dakot*

אָדון הַסְּלִיחוֹת  
 בּוֹחֵן לְבָבוֹת  
 גּוֹלֵה עֲמוּקוֹת  
 דּוֹבֵר צְדָקוֹת

All-merciful and gracious God:  
 We have done wrong before you—  
 please be kind to us!

*Chorus:*  
*Chatanu l'faneykha*  
*Rachem aleynu!*

חָטְאָנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ

How lovely are your wonders,  
 Wonderful, your deeds!  
 Zealous in memory of your covenant,  
 How carefully you search the inner self!

*Hadur b'niflaot*  
*V'rav ha'aliliyot*  
*Zokher b'rit avot*  
*Choker k'layot.*

הַדּוֹר בְּנִפְלְאוֹת  
 וְתִיק בְּנִחְמוֹת  
 זוֹכֵר בְּרִית אֲבוֹת  
 חוֹקֵר כְּלָיוֹת

The Good One who bestows all good,  
 You know all hidden things,  
 Conquering our wrongful acts.  
 Law and justice are your garb.

*Tov umetiv labriyot*  
*Yodea kol-nistarot*  
*Kovesh avonot*  
*Lovesh tz'dakot*

טוֹב וּמְטִיב לְבְרִיּוֹת  
 יוֹדֵעַ כָּל נִסְתָּרוֹת  
 כּוֹבֵשׁ עֲוֹנוֹת  
 לּוֹבֵשׁ צְדָקוֹת

Majestic, filled with good,  
 Nothing but awesome is your praise,  
 So ready to forgive are you,  
 One who responds in time of trial.

*Malei zakiyot*  
*Nora t'hilot*  
*Soleach avonot*  
*Oneh vatzarot*

מְלֵא זַכִּיּוֹת  
 נוֹרָא תְהִלּוֹת  
 סוֹלֵחַ עֲוֹנוֹת  
 עוֹנֶה בְּעֵת צָרוֹת

Power of all saving deeds,  
 Surveying all that is to be,  
 Calling to generations yet to come.  
 Roaming the heaven's cloud-filled heights,  
 Sure to hearken to all prayers,  
 Thorough and flawless your knowledge of all!

*Poel y'shuot*  
*Tzofeh atidot*  
*Korey hadorot*  
*Rokhev aravot*  
*Shomea t'filot*  
*T'mim deot.*

פוֹעֵל יְשׁוּעוֹת  
 צוֹפֶה עֲתִידוֹת  
 קוֹרֵא הַדּוֹרוֹת  
 רוֹכֵב עֲרָבוֹת  
 שׁוֹמֵעַ תְּפִלוֹת  
 תְּמִים דְּעוֹת

(Author Unknown; Sephardi Setting; Translation: Machzor Kol Hanesamah)

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 יְיָ  
אֵל רַחוּם וְחַנוּן  
אֶרֶךְ אַפַּיִם  
וְרַב חֶסֶד וְאֱמֶת  
נֹצֵר חֶסֶד לְאַלְפִים  
נֹשֵׂא עוֹן וְפֹשֵׁעַ וְחַטָּאָה וְנִקְהָה:

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 Haneshamah; Setting: Max Janowski)



KI ANU AMEKHA – WE ARE YOUR PEOPLE

אֵלֵהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ סִלַּח לָנוּ מִחַל לָנוּ כִּפֹּר לָנוּ

Ki anu amekha v'atah Eloheyenu  
Anu vaneykha v'atah Avinu  
Anu avadeykha v'atah Adonenu  
Anu k'halekha v'atah chelkenu  
Anu nachalatekha v'atah goralenu  
Anu tzonekha v'atah ro'enu  
Anu kharmekha v'atah notrenu  
Anu fulatekha v'atah yotzrenu  
Anu ra'ayatekha v'atah dodenu.  
Anu s'gulatekha v'atah Eloheyenu  
Anu amekha v'atah malkenu  
Anu ma'amirekha v'atah ma'amirenu

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ  
אָנוּ בְנֵיךָ וְאַתָּה אֲבֵינוּ  
אָנוּ עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ  
אָנוּ קְהִלָּתְךָ וְאַתָּה חֵלְקֵנוּ  
אָנוּ נַחֲלֹתֶיךָ וְאַתָּה גוֹרְלֵנוּ  
אָנוּ צֹאנֶיךָ וְאַתָּה רוֹעֵנוּ  
אָנוּ כְרִמֶּךָ וְאַתָּה נוֹטְרֵנוּ  
אָנוּ פְעֻלֹתֶיךָ וְאַתָּה יוֹצְרֵנוּ  
אָנוּ רְעִיבֶיךָ וְאַתָּה דוֹדֵנוּ  
אָנוּ סִגְלֹתֶיךָ וְאַתָּה אֱלֹהֵינוּ  
אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ  
אָנוּ מְאִמְרֶיךָ וְאַתָּה מְאִמְרֵנוּ

We are your people and You are our God.  
We are Your children and You are your parent.  
We are Your servants and You are our master.  
We are Your congregation and You are our portion.  
We are Your legacy and You are our destiny.  
We are Your sheep and You are our shepherd.

We are Your vineyard and You are our keeper.  
We are Your enterprise and You are our fashioner.  
We are Your beloved and You are our lover.  
We are Your special one, You are our God.  
We are Your people and You are our sovereign.  
We are Your intended, and You are ours.

## 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)

*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:

*Va' anachnu kor'im umishtachavim umodim,* ואנחנו כורעים ומשתחוים ומודים,  
*Lifnei melek mal' khei ham' lakhim* , לפני מלך, מלכי המלכים,  
*Hakadosh Barukh Hu.* הקדוש ברוך הוא.

*V' ne' emar v' hayah Havayah l' melek 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.

*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)



RACHAMANA

רחמנא דעני לעניי – ענינא:  
 רחמנא דעני לתבירי לבא – ענינא:

*Rachamana d' aney la' aniyey - Aneyna!*  
*Rachamana d' aney lit' virey liba - Aneyna!*

O Merciful One/Great Mother, who answers those in need:  
 Answer us!

O Merciful One/Great Mother, who answers the brokenhearted:  
 Answer us!



# הרהורי שחר

TEXTS FOR MORNING MEDITATION

## TWO FROM RAV KOOK ON TESHUVAH

### I.

*Teshuvah* emerges from the depths of being,  
from such great depths  
in which the individual stands not as a separate entity,  
but rather as a continuation  
of the vastness of universal existence.  
The desire for *teshuvah*  
is related to the universal will,  
to its highest source.  
From the moment the mighty stream  
for the universal will for life  
turns toward the good,  
many forces within the whole of existence  
are stirred to disclose the good  
and to bestow good to all.  
“Great is *teshuvah*  
for it brings healing to the world,  
and an individual who repents is forgiven  
and the whole world is forgiven with him.” (*BT Yoma 6a*)  
In the great channel  
in which the life-sustaining force flows,  
there is revealed the unitary source of all existence,  
and in the hovering, life-serving spirit of *teshuvah*  
all things are renewed  
to a higher level of the good, the radiant and the pure.

## II.

When a person forgets the essence of their own soul,  
when they distract their mind  
from attending to the substantive content of their own inner life,  
everything becomes confused and uncertain.

The primary role of *teshuvah*,  
which at once sheds light on the darkened zone,  
is for the person to return to themselves,  
to the root of their soul.

Then they will at once return to God,  
to the Soul of all souls . . . .

If someone should envision that they sought to return to God,  
without setting themselves in order,  
this would be a deceptive *teshuvah*,  
through which God's name will be taken in vain.

It is only through the great truth of returning to themselves  
that the person and the people,  
the world and all the worlds, the whole of existence,  
will return to their Creator,  
to be illumined by the light of life.

From Rav Abraham Isaac Kook (1865-1935), *Orot HaTeshuvah* (Lights of Repentance)



# שַׁזְזַרִית יוֹם הַכִּיפּוּרִים

YOM KIPPUR MORNING & MUSAF SERVICE

## ENTERING INTO THE LARGER GOODNESS

מַה-טֹבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל  
וְאֲנִי בְרֹב חַסְדֶּךָ אֲבֹא בֵיתֶךָ

*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

בְּרַכִּי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהֵי גְדֻלַּת מַאֲד, הוֹד וְהָדָר לְבָשָׁתָּה. עֲטָה אוֹר כְּשֵׁלֶמָה, נוֹטָה שָׁמַיִם כְּיָרִיעָה.

*Barkhi nafshi et Adonai. Adonai Elohai gadalta m'od. Hod v'hadar lavashta.*

*Oteh or kasalmah, noteh shamayim kay'riah.*

Bless Adonai, O my soul. Adonai how great You are, wearing splendor and majesty,  
donning light like a garment, stretching out the heavens like a shawl.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

*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.



ASHIRA LADONAI

אֲשִׁירָה לַיְי בְּחַיִּי אֲזַמְרָה לְאֱלֹהֵי בְעוֹדִי:

*Ashirah l'Adonai b'chayai*

*Azamrah l'Elohai b'odi.*

I sing to Adonai with my very life.  
And make music to my God with my existence.

(Psalm 104:33; setting by Reb Irwin Keller)



PSALM 91

א יֹשֵׁב בְּסִתְרֵי עֲלִיּוֹן בְּצֹל שַׁדַּי יִתְלוֹנֵן: ב אֲמַר לַיהוָה מַחְסֵי וּמְצוּדֹתַי אֱלֹהֵי אֲבֹטֹחַ-בוֹ: ג כִּי הוּא יִצְלִיךָ מִפַּח  
יְקוּשׁ מִדְּבַר הַהוּת: ד בְּאֲבֻרְתּוֹ | יִסֵּךְ לְךָ וְתַחַת כַּנְּפוֹי תַּחֲסֶה צְנֵה וְסִתְרָה אֲמַתּוֹ: ה לֹא-תִירָא מִפַּחַד לִי לֵא  
מִחַץ יַעֲוֹף יוֹמָם: ו מִדְּבַר בְּאִפְלֵ יִהְלֵךְ מִקְטָב יִשׁוּד צְהָרִים: ז יִפֹּל מִצִּדְדְךָ | אֵלֶיךָ וּרְבֵבָה מִימִינְךָ אֵלֶיךָ לֹא יִגָּשׁ:  
ח רַק בְּעֵינֶיךָ תִּבְיֵט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה: ט כִּי-אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שְׁמַת מְעוֹנֶךָ: י לֹא-תֵאָנֶה אֵלֶיךָ רָעָה  
וְיִגַּע לֹא-יִקְרַב בְּאִהְלֶךָ: יא כִּי מִלְאָכָיו יִצוּה-לְךָ לְשִׁמְרֶךָ בְּכָל-דְּרָכֶיךָ: יב עַל-כַּפְּיִם יִשְׁאוּנְךָ פֶּן-תִּגָּף בְּאֵבוֹ  
רַגְלֶךָ: יג עַל-שַׁחַל וּפְתָנוּ תִדְרֹךְ תִּרְמַס כְּפִיר וְתִנּוּן: יד כִּי בִי חֲשַׁק וְאִפְלֹטָהוּ אֲשַׁגְּבֶהוּ כִּי-יִדַע שָׁמַי: טו יִקְרָאֵנִי |  
וְאֶעֱנֶהוּ עִמּוֹ אֲנֹכִי בְצָרָה אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ: טז אֲרֹךְ יָמִים אֲשִׁבִיעֶהוּ וְאֲרָאֶהוּ בִישׁוּעָתִי:

Sitting in my secret transcendent place,  
In the shade of God's motherly presence,  
I say of Yah's firm stronghold within me: *this I can trust.*  
This I can trust to protect me  
From the snares and contagious thoughts of my own being.  
In my mind I see Yah's wings;  
I am a fledgling nestled under them.  
My heart will not give way to night terrors,  
Nor will I fear sharp words by day.  
I will not be cowed by the plague that stalks in darkness  
Or threatens ruin at noontime. I am witness to  
Misfortune left and right, but despair will not touch me.  
I will look into Your eyes and trust.  
Because I have made Yah my haven,  
The Divine within me my safe harbor.  
That place remains unharmed, the tent of my holy being.  
I am guarded by angels; they carry me gently and lighten my step.  
I refuse self-doubt's poisonous sting and fear's ferocious roar.  
At my core I am safe.  
In distress I touch the the Divine within me,  
And I am saved,  
Sated with salvation older than time.

(Interpretive Translation by Rabbi Irwin Keller)

## PRAISING WITH OUR BREATH

נְשַׁמַּת כָּל חַי, תִּבְרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ.

*Nishmat kol chai t'varekh et shimkha YAH Eloheinu.*

You Whose very name —  
YyyyHhhhWwwwHhhh —  
Is the Breath of Life,  
The breathing of all life  
Gives joy and blessing to Your Name.

Lovers lie in each other's arms,  
Whispering each the other's name,  
Into the other's ear,  
So we lie in Your arms,  
Breathing with each breath,  
Your Name, Your Truth, Your Unity.

You alone, Your Breath of Life alone,  
Guides us,  
Frees us,  
Transforms us,  
Heals us,  
Nurtures us,  
Teaches us.  
First, Last, Future, Past,  
Inward, Outward,  
Beyond, Between,  
You are the breathing that gives life to all the worlds.  
And we do the breathing that gives life to all the worlds.

As we breathe out what the trees breathe in,  
And the trees breathe out what we breathe in,  
So we breathe each other into life,  
We and You.

*YyyyHhhhWwwwHhhh.*

(Rabbi Arthur Waskow)



## NISHMAT KOL CHAI

נְשַׁמַּת כָּל חַי, תִּבְרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ.

*Nishmat kol chai t'varekh et shimkha Havayah/Adonai Eloheinu.*

The breath of every being blesses Your name, Havayah our God.

(Setting by Joey Weisenberg)

HAMELEKH

הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא:  
שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ.

*Hamelekh yoshev al kisei ram v'nisa. Shokhen ad marom v'kadosh sh'mo.*

Today we see you as a Ruler, seated on a great and high throne.  
You dwell in eternity, exalted and holy is Your Name.

*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.*



TRANSITIONAL KADDISH (NUSACH SEFARD)

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

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ  
וְיִצְמַח פְּרֻקָנֵיהּ וְיִקְרַב מְשִׁיחֵיהּ.  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֵגְלָא וּבְזִמְן קָרִיב  
וְאָמְרוּ אָמֵן:

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֲלְמֵינָא:

Yitbarakh v'yishtabakh, 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 l'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 דְקָדְשָׁא  
בְּרִיךְ הוּא  
לְעֵלְא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשׁוּבַחְתָּא וְנַחֲמָתָא, דְאָמִירָן בְּעֵלְמָא,  
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, where salvation sprouts, and the Mashiach nears, 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*.

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.



SURROUNDED BY THE LIGHT

Love surrounds you.  
Peace surrounds you.  
Angels surround you.  
Every day, all day long.  
Morning, noon and night  
You are surrounded by the light.

You are surrounded by the light –

The light of God

The light of Peace

The light of love.

(Miranda Rondeau)



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: Salomon Sulzer)



## V 'AHAVTA: STAYING MINDFUL

*V'ahavta et Adonai Eloheykha, b'chol l'vavkha uv'chol  
naf'sh'kha uv'chol m'odekha.* וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,  
*V'hayu had'varim ha'eyleh, asher anokhi m'tzav'kha  
hayom, al l'vavekha.* בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֹדְךָ.  
*V'shinantam l'vaneykha, v'dibarta bam b'shivt'kha  
b'veytekha, uv'lekht'kha vaderekh* וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי  
*Uv'shokhb'kha uv'kumekha.* מְצַוְךָ הַיּוֹם, עַל-לִבְבְּךָ:  
*Uk'shartam l'ot al yadekha v'hayu l'totafot beyn eyneykha.* וְשִׁנַּנְתֶּם לְבַנְיָהּ, וְדַבַּרְתֶּם בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
*Ukh'tavtam al m'zuzot beytekha uvish'arekha.* וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ,  
וּקְשַׁרְתָּם לְאוֹת עַל-גִּידְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ,  
וּכְתַבְתֶּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

**Y**ou shall love Adonai with all your heart, all your soul, and all your being. These things that I give over to you today shall remain in your heart. You shall teach them to your children and students and they shall come easily to your lips – whether you are resting at home or journeying on the road, lying down or rising up. They shall be bound to the deeds of your hands, and shall be the lens through which you see the world. You shall write them on the doorposts of your house so that remember them as you pass through all the in-between places.



## MI KHAMOKHA – OVERCOMING OBSTACLES

*Mi khamokha ba'eylim Adonai?* מִי כַמֹּכָה בְּאֵלִים יְיָ, מִי כַמֹּכָה נֶאֱדָר בְּקִדְשׁ,  
*Mi kamokha ne'dar bakodesh,* נוֹרָא תְהִילַת, עֲשֵׂה פֶלֶא:  
*Nora t'hilot oseh fele?*  
*Shirah chadashah shib'chu g'ulim l'shimkha* שִׁירָה חֲדָשָׁה שֶׁבַחְו גְּאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם,  
*al s'fat hayam,*  
*Yachad kulam hodi v'himlikhu v'amru:* יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:  
*Adonai yimlokh l'olam va'ed.* יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:  
*Barukh Atah Adonai, ga'al Yisrael.* בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

**W**ho 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.

# אמת

—What is true for you right now?—

AMIDAH

יְיָ שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

*Adonai s'fatai tiftach u-fi 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 לֵאָה וְאֱלֹהֵי רָחֵל.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹאֵל לְזָרְעַם אַחֲרֵיהֶם:  
זְכָרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפְצֵי בְחַיִּים, וְזִכְרֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.  
מְלֶכֶךְ מוֹשִׁיעַ 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 go'el l'zar'am achareyhem.*

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

*Melekh moshia umagen. Barukh Atah Adonai, magen Avraham v'ezrat Sarah.*

**Y**ou 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 a bring a redeemer to their descendants after them. Remember us for life, Sovereign who delights in life. And 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.

(Based on the Avot text used by Saadia Gaon, 882-942 CE; set to Moroccan Song of Songs Trope)

G'VUROT: DIVINE POWER

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:  
מִזְרִיד הַטַּל:  
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
רוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְשַׁעַן לְאֲבִיוֹנִים  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר,  
מִי כְמוֹךָ בַעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מִמֵּית וּמְחַיֶּה:  
בָּרוּךְ אַתָּה יְיָ, מְחַיֶּה מֵתִים:

*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,*

*Rofei cholim u-matir asurim u-mish'an la'evyonim*

*Um'kayem emunato lisheinei afar.*

*Mi khamokha ba'al g'vurot u-mi domeh lakh? Memit um'chayeh.*

*Barukh Atah Adonai, m'chayeh metim.*

**Y**ou are mighty eternally, bringing life to the dead, full of salvation. You cause the dew to fall. You dole out life with love; give life to the dead with great mercy. You heal the sick, free the captive, support the impoverished. You keep faith with those who sleep in the dust. Who is like You, powerful One? Who is remotely like You cause death and life. Blessed are You, YHWH, who gives life to the dead.

(Based on the Gevurot text used by Saadia Gaon, 882-942 CE; set to Moroccan Song of Songs Trope)



GALEH

גַּלְהַ כְּבוֹד מַלְכוּתְךָ עֲלֵינוּ:

*Galeh k'vod malkhut'kha aleynu.*

Reveal the glory of your world to us!

(Tractate Sofrim 19:7 and Yom Kippur liturgy; Setting: Rabbi Moshe Shur)

## VIDUI – CONFESSION

### ASHAMNU

Who are we? We're light and truth,  
Infinite wisdom, eternal goodness.  
Yet we've **A**bused, we've **B**etrayed,  
We've been **C**ruel, we have **D**emeaned.

At our core we're light and truth,  
Infinite wisdom, eternal goodness.  
Yet we've **E**mbittered, we have **F**alsified,  
We have **G**ossiped, yes, we have **H**ated.

Our real being is light and truth,  
Infinite wisdom, eternal goodness.  
Yet we've **I**gnored, we have **J**eered,  
We have **K**illed, yes, we have **L**ied.

**SWEEP IT OUT! THROW IT OUT!**  
**WIPE IT OUT! CLEAN IT ALL OUT!**

Who are we? We're light and truth,  
Infinite wisdom, eternal goodness.  
Yet we have **M**ocked, we've **N**eglected,  
We've **O**ppressed, we have **P**rofiled.

At our core we're light and truth,  
Infinite wisdom, eternal goodness.  
Yet we have **Q**uarreled, we've been **R**acist,  
We've been **S**exist, yes, we have **T**errorized.

Our real being is light and truth,  
Infinite wisdom, eternal goodness.  
Yet we've been **U**nkind, we've been **V**iolent,  
We've been **W**asteful, we've been **X**enophobic.

**SWEEP IT OUT! THROW IT OUT!**  
**WIPE IT OUT! CLEAN IT ALL OUT!**

(Interpretive Ashamnu adapted from the Aquarian Minyan of Berkeley)

## 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 vachesed 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.

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

וַנְתַּנֶּה תְּקִיף קְדוּשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאֵימָה וְבוֹ תִּנְשָׂא מַלְכוּתָךְ וַיִּכּוֹן בְּחֶסֶד כְּסָאֲךָ וְתִשָּׁב עָלָיו בְּאַמַּת. אָמֵת  
כִּי אַתָּה הוּא דָּיָן וּמוֹכִיחַ וַיִּוֹדַע וַיַּעַד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכֹּר כָּל הַנְּשֻׁכּוֹת וְתִפְתַּח אֶת סֵפֶר  
הַחַיִּוּנוֹת וּמֵאֱלֹהֵי יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ. וּבְשׂוֹפֵר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע וּמִלְאָכִים יִחַפְּזוּן  
וְחִיל וְרַעְדָה לֵאחֲזוֹן וַיִּאֲמְרוּ הִנֵּה יוֹם הַדָּיָן לְפָקֵד עַל צָבָא מְרוֹם בְּדָיִן כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדָיִן וְכָל בְּאֵי עוֹלָם  
יַעֲבְרוּן לְפָנֶיךָ כַּבְּנֵי מְרוֹן כְּבִקְרַת רוּעָה עֹדְרוּ מֵעֵבִיר צִאנוּ תַּחַת שְׁבִטוֹ כִּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ  
כָּל חַי וְתִחַתֵּךְ קֶצֶבָה לְכָל בְּרִיָּה וְתִכְתֵּב אֶת גְּזַר דֵּינָם

*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 וּצְדָקָה מֵעֲבִירִין 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.)





אֱלֹהֵינוּ וְאַתָּה אֲבוֹתֵינוּ סֵלַח לָנוּ מִחַל לָנוּ כִּפּוּר לָנוּ

<i>Ki anu amekha v'atah Eloheynu</i>	כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ
<i>Anu vaneykha v'atah Avinu</i>	אָנוּ בְּנֶיךָ וְאַתָּה אָבוֹנוּ
<i>Anu avadeykha v'atah Adonenu</i>	אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ
<i>Anu k'halekha v'atah chelkenu</i>	אָנוּ קְהֵלְךָ וְאַתָּה חֶלְקֵנוּ
<i>Anu nachalatekha v'atah goralenu</i>	אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלֵנוּ
<i>Anu tzonekha v'atah ro'enu</i>	אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ
<i>Anu kharmekha v'atah notrenu</i>	אָנוּ כְּרֶמֶךָ וְאַתָּה נוֹטְרֵנוּ
<i>Anu fulatekha v'atah yotzrenu</i>	אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ
<i>Anu ra'ayatekha v'atah dodenu.</i>	אָנוּ רְעִיָּתְךָ וְאַתָּה דוֹדֵנוּ
<i>Anu s'gulatekha v'atah Eloheynu</i>	אָנוּ סִגְלָתְךָ וְאַתָּה אֱלֹהֵינוּ
<i>Anu amekha v'atah malkenu</i>	אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ
<i>Anu ma'amirekha v'atah ma'amirenu</i>	אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ

We are your people and You are our God.

We are Your children and You are your parent.

We are Your servants and You are our master.

We are Your congregation and You are our portion.

We are Your legacy and You are our destiny.

We are Your sheep and You are our shepherd.

We are Your vineyard and You are our keeper.

We are Your enterprise and You are our fashioner.

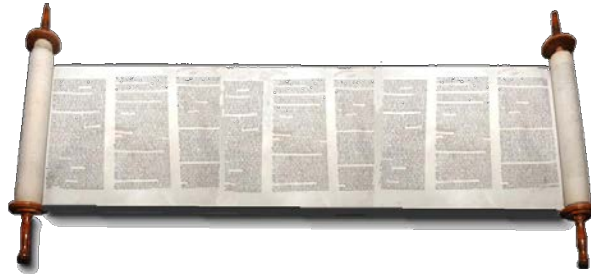
We are Your beloved and You are our lover.

We are Your special one, You are our God.

We are Your people and You are our sovereign.

We are Your intended, and You are ours.

## YOM KIPPUR TORAH



### KI MITZIYON

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה , וְדַבֵּר יְיָ מֵהַר 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 יְיָ  
אֵל רַחוּם וְחַנוּן  
אֶרֶךְ אַפַּיִם  
וְרַב-חֶסֶד וְאֱמֶת  
נֹצֵר חֶסֶד לְאַלְפִים  
נֹשֵׂא עוֹן וּפְשָׁע וְחַטָּאת וְנִקָּה:

Yod Heh Vav Heh, Compassion and Tenderness,  
Patience, Forbearance, Kindness, Awareness,  
Bearing love from age to age,  
Lifting guilt and mistakes,  
And making us free.

(Exodus 34:6-7; Translation: Rabbi Burt Jacobson)

## 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

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:  
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם,  
אֲשֶׁר קִרְבָּנוּ 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.



## DEUTERONOMY 11:11-21

יא והארץ אשר אתם עברים שמה לרשתה  
ארץ הרים ובקעת למטר השמים  
תשתה-מים: יב ארץ אשר-יהוה אל הדין  
דרש אתה תמיד עיני יהוה אל הדין ביה  
מראשית השנה ועד אחרית שנה: ס יג והיה  
אם-שמע תשמעו אל-מצותי אשר אנכי  
מצוה אתכם היום לאהבה את-יהוה  
אלהיכם ולעבדו בכל-לבבכם ובכל-נפשכם:  
יד ונתתי מטר-ארצכם בעתו יורה ומלקוש  
ואספת דגנך ותירשך ויצהרך: טו ונתתי  
עשב בשדה לבהמתך ואכלת ושבעת:  
טז השמרנו לכם פן-יפתה לבבכם וסרתם  
ועבדתם אלהים אחרים והשתחוויתם להם:  
יז וחרה אף-יהוה בכם ועצר את-השמים  
ולא-יהיה מטר והאדמה לא תתן  
את-יבולה ואבדתם מהרה מעל הארץ  
הטבה אשר יהוה נתן לכם: יח ושמתם  
את-דברי אלה על-לבבכם ועל-נפשכם  
וקשרתם אותם לאות על-ידכם והיו  
לטוטפת בין עיניכם: יט ולמדתם אתם  
את-בניכם לדבר בם בשבתך בביתך  
ובלכתך בדרך ובשכבך ובקומך: כ וכתבתם  
על-מזוזות ביתך ובשעריך: כא למען ירבו  
ימיכם וימי בניכם על האדמה אשר נשבע  
יהוה לאבותיכם לתת להם כימי השמים  
על-הארץ:

The land, which you will possess is a land of hills and valleys. It drinks water from the rain of the skies. It is a land which Is-Was-Will-Be, your God, cares for; the eyes of Is-Was-Will-Be, your God, are always upon it, from the beginning of the year to the end of the year. Now if you heed my commandments which I command you this day — to love and serve Is-Was-Will-Be your God, with all your heart and with all your soul — then 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. I will send grass in your fields for your cattle, that you may eat and be full. Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods, and worship them. Then the anger of Is-Was-Will-Be will be kindled against you, and the skies will close and there will be no rain, and the land will not yield her fruit; and you will perish quickly from the good land which Is-Was-Will-Be gives you.

Therefore lay these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. Teach them to your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up. Write them upon the door posts of your house, and upon your gates; that your days may be multiplied, and the days of your children, in the land which Is-Was-Will-Be promised to your ancestors, as the days of heaven upon the earth.

## HAFTARAH BLESSINGS

### BEFORE THE READING

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת,  
בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁפָּחָה עֲבָדוֹ, וּבְנְבִיאֵי הָאֵמֶת וְצִדִּיק.

Blessed are you, Eternal One, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, Wise One, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.



### AFTER THE READING

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר כָּל הָעוֹלָמִים, צִדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר  
וּמְקַיֵּם, שְׂפָל דְּבָרָיו אֵמֶת וְצִדִּיק. נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ, וְנֹאמְנִים דְּבָרֶיךָ, וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא  
יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו. רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית  
חַיֵּינוּ, וְלַעֲמֻךְ יִשְׂרָאֵל תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, מְשַׁמֵּחַ צִיּוֹן בְּבָנֶיהָ. שְׂמַחְנוּ יי אֱלֹהֵינוּ בְּאַלְיָהּ  
הַנְּבִיאָה עֲבָדֶיךָ, בְּמַהֲרָה יָבֹא וְיַגִּיל לְבָנָנוּ, וְהַשִּׁיב לֵב אֲבוֹת עַל בְּנֵים וְלֵב בְּנֵים עַל אֲבוֹתָם וּבֵיתָךְ בֵּית תְּפִלָּה יִקְרָא  
לְכָל הָעַמִּים. בְּרוּךְ אַתָּה יי, מְבִיא שְׁלוֹם לְעַד.

Blessed are you, Eternal One, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout the generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice. Faithful are you, Eternal One, our God, and faithful are your words; not a single word of yours in unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you, Eternal One, the God faithful in all your words. Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, Eternal One, who gives joy to Zion through her children. Give us joy, Eternal One, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, Eternal One, who brings an everlasting peace.

## AVODAH SERVICE



(Photo: Irwin Keller)

### NA'ALEH

נַעֲלָה לְבֵית הַמִּקְדָּשׁ  
בְּרִנָּה נַעֲלָה בְּרִנָּה נִשְׁתַּחֲוֶה:

*Na'leh (x5) l'veyt Hamikdash.  
Birnanah na'aleh, birnanah nishtachaveh.*

Let us ascend to the Holy Temple.  
Let us ascend in joy and bow down in joy.

(Yehudah Glantz)



עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleynu l'shabeach la'adon hakol, latet g'dulah l'yotzer b'reishit,  
shenatan lanu torat emet v'chayei olam nata' b'tokhenu.  
Va'anachnu kor'im umishtachavim u-modim  
lifnei melekh mal'khei ham'lakhim Hakadosh Barukh Hu.*

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

(Translation: Kol Haneshamah Machzor)

YAH SHMA EVYONEKHA

<p>Yah, hear Your remorseful ones Who ever seek Your Face. Do not turn Your ear away Or withhold Your embrace.</p>	<p><i>Yah shema evyoneykha, ham'chalim paneykha, Avinu l'vaneykha. Al ta'alem oznekha!</i></p>	<p>יְהוָה שְׁמַע אֲבוּנוֹתָיִךְ, הַמְחַלִּים פָּנֶיךָ. אַבִּינוּ לְבָנֶיךָ. אַל תַּעֲלֵם אֲזִנֶּךָ:</p>
<p>Yah, this People, in extremity, Call out from the depth. Do not send them away today Empty-handed, bereft.</p>	<p><i>Yah am mima'amakim. Yikr'u merov m'tzukim. Al na t'shivem rekim.U Hayom milfanekha.</i></p>	<p>יְהוָה עִם מִמְעַמְקִים. יִקְרְאוּ מֵרֵב מִצּוּקִים. אַל נָא תִשְׁיבֵם רַקִּים. הַיּוֹם מִלְפָּנֶיךָ:</p>
<p>Erase their sins, wipe out their wrongs, Their sorrows, their moans. If not for their sake, O my Rock, Do this for Your own.</p>	<p><i>Havutam va'avonam. M'cheh v'rubey z'donam. Im lo ta'aseh l'ma'anam. Aseh tzuri l'ma'anekeha.</i></p>	<p>הַיּוֹתֵם וְעוֹנָם. מַחֵה נְרֵבֵי זְדוֹנָם. אִם לֹא תַעֲשֶׂה לְמַעַנָּם. עֲשֵׂה צוּרֵי לְמַעַנֶּךָ:</p>
<p>Undo this day their heavy debt. Receive them like a gift. Let You, Yourself, repair their heart. Weigh their prayers' full heft.</p>	<p><i>Um'cheh hayom chovam. Ur'tzeh kh'mo shay nivam. Ul'kha takhin libam. V'gam takshiv oznekha.</i></p>	<p>וּמַחֵה הַיּוֹם חוּבָם. וּרְצֵה כְּמוֹ שֵׁי נִיבָם. וּלְךָ תִכְיֶן לִבָּם. וְגַם תִּקְשִׁיב אֲזִנֶּךָ:</p>
<p>Don't their tears remind You that They are still Your flock? And you, Yah, are their shepherd. Do not let them want.</p>	<p><i>D'mut p'neyhem tish'eh V'te'esof eder to'eh. V'takim l'kha ro'eh. Uf'kod b'tuv tzon'kha.</i></p>	<p>דְּמַעַת פְּנֵיהֶם תִּשְׁעָה. וְתִאֲסֹף עֵדֶר תּוֹעָה. וְתִקֵּם לְךָ רוּעָה. וּפְקֹד בְּטוֹב צֹאנֶךָ:</p>
<p>To those who go your pleasant ways Announce your pardon now. And in the waning hours of day, Let your sweet grace flow.</p>	<p><i>Hol'khey b'derekh n'khochah. T'vasrem hayom s'lichah. Uvit'filat han'ilah Himtziem chinekha.</i></p>	<p>הַלְכֵי בְּדַרְךָ נְכוּחָה. תְּבַשְׂרֵם הַיּוֹם סְלִיחָה. וּבְתַפְלַת הַמַּעֲלָה הַמְצִיאֵם חֲנֹדָה:</p>

(Yehudah Halevi, 1075-1141; Translation Irwin Keller; Moroccan Setting)



# סדר רפואה

HEALING SERVICE



## HEALING PRAYER: ANA EL NA

אָנָא אֵל נָא רְפָא נָא לָהּ:

*Ana El na r'fa na lah.*

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

(Setting: Daphna Rosenberg and Naveh Agmon, Nava Tehila)



## BROKEN HEARTED

הַרְוֵא לְשִׁבְרֵי לֵב וּמַחֲבֵשׁ לְעֵצְבוֹתָם: מוֹנֶה מִסְפָּר לְכוֹכָבִים לְכֹלֵם שְׁמוֹת יִקְרָא:  
אָנָא אֵל נָא רְפָא נָא לָהּ:

*Harofei lishvurei lev um'chabesh l'atzvotam.*

*Moneh mispar lakokhavim, l'khulam shemot yikra. Haleluyah! (x4)*

Healer of the broken hearted, binder of our wounds,  
counter of uncountable stars, You know who we are.

*Ana El na r'fa na lah.*

Please, God, heal us.

(Psalm 147:3-4; Numbers 12:13; Setting: Shir Yaakov Feit)

## A PRAYER FOR HEALING

Rabbi Brant Rosen

From the *m'kor ha'hayim* – the Source of All Life – we draw forth these blessings:

blessings of *refuah* – healing – for all who are ill,  
blessings of *koach* – strength – to move through all fear and pain, dis-ease and uncertainty,  
blessings of *nechamah* – comfort – from their families, friends and communities.

*Ken yehi ratzon* – may this be your will.

*V'khen yehi retzoneynu* – and may this be our will:

may we support our healers and all who care for the ill and infirm,

may we demand that our leaders and officials honor the public trust entrusted to them by prioritizing the health of our communities.

may we fight for the well-being of those whom our system has left behind and commit to building a society that cares for all who dwell in our midst.

*Ve'nomar* – and let us say,

Amen.

Oh Source of Life, Healer of Utmost Blessing, who blessed our ancestors, Abraham, Isaac, and Jacob; Sarah, Rebekkah, Leah, and Rachel, send your blessings to all who are ill. Have mercy on them, and graciously restore their health and strength. Grant them a *r'fu-ah sh'lei-mah*, a complete recovery. May healing come speedily.



(Images curated by Leiah Bowden)

# סדר יזכור

VIZKOR SERVICE



EL MALEI RACHAMIM

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה. בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזוֹהַר  
הַרְקִיעַ מְזַהְרִים לְנִשְׁמוֹת יְקִירֵינוּ וְקְדוּשֵׁינוּ שֶׁהֲלָכוּ לְעוֹלָמָם. בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. אָנָּה בַּעַל הַרַחֲמִים  
הַסְתִּירָהֶם בְּסִתְרֵךְ כְּנַפְיֶךָ לְעוֹלָמִים. וְצָרָר בְּצָרָר הַחַיִּים אֶת נַשְׁמָתָם. יְיָ הוּא נִחַלְתָּם וַיְנוּחוּ בְּשָׁלוֹם עַל  
מִשְׁכָּבָם. וְנֹאמַר אָמֵן:

*El Malei Rachamim shokhen bam'romim: ham'tzei m'nuchah n'khonah tachat kanfey ha-Shekhinah  
b'ma'alot k'doshim ut'horim k'zohar harakia maz'hirim, l'nishmot yakireynu uk'dosheyenu shehal'khu  
l'olamam; b'Gan Eden t'hei m'nuchatam. Ana Ba'al Harachamim: hastirem b'seter k'nafeykha l'olamim  
utz'ror bitz'ror hachayim et nishmatam. Adonai hu nachalatam. V'yanuchu v'shalom al mishkavam  
v'nomar: Amen.*

God filled with mercy,  
dwelling in the heavens' heights,  
bring proper rest  
beneath the wings of your *Shehinah*,  
amid the ranks of the holy and the pure,  
illuminating like the brilliance of the skies  
the souls of our beloved and our blameless  
who went to their eternal place of rest.  
May you who are the source of mercy  
shelter them beneath your wings eternally,  
and bind their souls among the living,  
that they may rest in peace.  
And let us say: Amen

## EMPTY ROOM

Here I am alone, dying, in an empty room filled with machines.

I did not envision that this would be the way that I would live my final days.

We are in the middle of a pandemic. No one is allowed in my hospital room.

The telephone rings in my empty room full of machines. It is my oldest son.  
“Mom I love you.” And I reply, “I love you too.”

The telephone rings a second time in my empty room full of machines. It is my youngest son. “Mom I love you.” And I reply, “I love you too.”

The telephone rings a third time in my empty room full of machines. It is my daughter. “Mom I love you.” And I reply, “I love you too.” We say our painful goodbyes.

The telephone rings for a final time in my empty room full of machines. It is my husband of 65 years. “Joan, I love you.” And I reply, “I love you too.”

With that I close my eyes knowing that I am dying in an empty room – full of love.

(Ellyn Lazar)



## SOWING OUR TEARS

הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ:

*Hazor'im b'dim'ah b'rinah yik'tzoru.*

Thos who sow in tears will reap in joyous song.

(Psalm 126:6; Setting: Rabbi Shefa Gold)



## A COVID YIZKOR PRAYER

God of consolation,  
Surely you count in heaven,  
Just as we count here on earth,  
In shock and in sorrow,  
The souls sent back to You,  
One-by-one,  
The dead from the Covid pandemic,  
As the ones became tens,  
The tens became hundreds,  
The hundreds became thousands,  
Then hundred-thousands,  
And now millions upon millions.  
Each soul, a heartbreak,  
Each soul, a life denied.

אל מֵלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים  
הַמְצֵא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה  
בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזוֹהַר הַרְקִיעַ מְזַהְרִים  
לְכֹל הַנְּשָׁמוֹת שֶׁנִּסְפוּ בְּמַגֵּפַת הַקּוֹבֵיד

*El malei rachamim, shokhen bam'romim,  
Hamtzei m'nucha n'khona al kanfay Hash'khina,  
B'ma'alot k'doshim ut'horim k'zohar harakia mazhirim,  
L'khol haneshamot shenispu b'mageifat haCovid.*

God, full of mercy, who dwells on high,  
Provide a sure rest on the wings of the Divine Presence,  
Among the holy, pure and glorious, who shine like the sky,  
To the souls of all who died in the Covid pandemic.  
God of wisdom,  
We pray for the souls of those taken too soon,  
Those who were vulnerable and unprotected,  
Those who were sacred and forsaken,  
Those who died on ventilators,  
Whose funerals were lonely,  
Who didn't need to die,  
And those who died alone,  
God of healing,  
Put an end to this pandemic,  
And all illness and disease.  
Bless those who stand in service to humanity.  
Bless those who grieve.  
Bless the dead,  
So that their souls are bound up in the bond of life eternal.  
And grant those still afflicted  
With disease or trauma  
A completed and lasting healing,  
One-by-one,  
Until suffering ceases,  
And we can stop counting the dead,  
In heaven  
And on earth.

(Alden Solovy, tobendlight.com)

## 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'rich 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  
דְּקֻדְשָׁא בְּרִיךְ הוּא  
לְעֵלְא וּלְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,  
תְּשׁוּבְחָתָא וְנַחֲמָתָא, דְּאָמִירוֹ 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*.

## KADDISH

Look around us, search above us, below, behind.  
We stand in a great web of being joined together.  
Let us praise, let us love the life we are lent  
passing through us in the body of Israel  
and our own bodies, let's say amen.

Time flows through us like water.  
The past and the dead speak through us.  
We breathe out our children's children, blessing.

Blessed is the earth from which we grow,  
Blessed the life we are lent,  
blessed the ones who teach us,  
blessed the ones we teach,  
blessed is the word that cannot say the glory  
that shines through us and remains to shine  
flowing past distant suns on the way to forever.  
Let's say amen.

Blessed is light, blessed is darkness,  
but blessed above all else is peace  
which bears the fruits of knowledge  
on strong branches, let's say amen.

Peace that bears joy into the world,  
peace that enables love, peace over Israel  
everywhere, blessed and holy is peace,  
Let's say amen.

(Marge Piercy)



## MEMORYWORK / WE REMEMBER THEM

At the rising sun and at its going down; We remember them.  
At the blowing of the wind and in the chill of winter; We remember them.  
At the opening of the buds and in the rebirth of spring; We remember them.  
At the blueness of the skies and in the warmth of summer; We remember them.  
At the rustling of the leaves and in the beauty of the autumn; We remember them.  
At the beginning of the year and when it ends; We remember them.  
As long as we live, they too will live, for they are now a part of us as We remember them.  
When we are weary and in need of strength; We remember them.  
When we are lost and sick at heart; We remember them.  
When we have decisions that are difficult to make; We remember them.  
When we have joy we crave to share; We remember them.  
When we have achievements that are based on theirs; We remember them.  
For as long as we live, they too will live, for they are now a part of us as, We remember them.

(Sylvan Kamens and Rabbi Jack Riemer)



## EACH OF US HAS A NAME

Each of us has a name	and given by our longing
given by God	Each of us has a name
and given by our parents	given by our enemies
Each of us has a name	and given by our love
given by our stature and our smile	Each of us has a name
and given by what we wear	given by our celebrations
Each of us has a name	and given by our work
given by the mountains	Each of us has a name
and given by our walls	given by the seasons
Each of us has a name	and given by our blindness
given by the stars	Each of us has a name
and given by our neighbors	given by the sea
Each of us has a name	and given by
given by our sins	our death.

(Zelda; translation: Marcia Falk)

# תפילה נעילה

NEILAH SERVICE

## AT THE CLOSING OF THE GATES

At the closing of the gates, at the turning of the day  
We turn our hearts to You and You won't turn away.

(Reb Irwin Keller)



## EL NORA ALILAH

*El nora alilah, El nora alilah  
Hamtzi lanu m'chilah bish'at han'ilah*

אל נורא עלילה אל נורא עלילה  
המציא לנו מחילה בשעת הנעילה

*M'tey mispar k'ruim, l'kha ayin nos'im  
um'saldim b'chilah bish'at han'ilah*

מתי מספר קרואים לך עין נושאים  
ומסלדים בחילה בשעת הנעילה

*Shof'khim l'kha naf'sham, m'chah pish'am v'khach'sham  
V'hamtziem m'chilah bish'at han'ilah*

שופכים לך נפשם מחה פשעם וכחשם  
והמציאם מחילה בשעת הנעילה

*Heyeh lahem l'sitrah v'hatzilem mim'erah  
V'chotmem l'hod ul'gilah bish'at haneilah*

היה להם לסתרה והצילם ממארה  
וחתמם להוד ולגילה בשעת הנעילה

*Chon otam v'rachem v'khol lochetz v'lochem  
Aseh bahem p'lilah bish'at haneilah*

חון אותם ורחם וכל לוחץ ולוחם  
עשה בהם פלילה בשעת הנעילה

*Z'khor tzidkat avihem v'chadesh et y'meyhem  
K'kedem ut'chilah bish'at haneilah*

זכר צדקת אביהם וחדש את ימיהם  
כקדם ותחלה בשעת הנעילה

*K'ra na sh'nat ratzon, v'hashev sh'ar hatzon  
L'oholivah v'oholah bish'at haneilah*

קרא נא שנת רצון והשב שאר הצאן  
לאהליבה ואהלה בשעת הנעילה

*Tizku l'shanim rabot habanim v'ha'avot  
B'ditzah uv'tzoholah bish'at haneilah*

תזכו לשנים רבות הבנים והאבות  
בדיצה ובצחה בשעת הנעילה

*Mikha'el sar Yisrael, Eliyahu v'Gavriel  
Bas'ru na hag'ulah bish'at haneilah*

מיכאל שר ישראל אליהו וגבריאל  
בשרו נא הגאולה בשעת הנעילה

(Moshe ibn Ezra, 1060-1138)

YAH SHMA EVYONEKHA

<p>Yah, hear Your remorseful ones Who ever seek Your Face. Do not turn Your ear away Or withhold Your embrace.</p>	<p><i>Yah shema evyoneykha, ham'chalim paneykha, Avinu l'vaneykha. Al ta'alem oznekha!</i></p>	<p>יְהוָה שְׁמַע אֲבֹיֹנוּ, הַמְּחַלִּים פָּנֶיךָ. אַבִּינוּ לְבָנֶיךָ. אַל תַּעֲלֵם אָזְנֶךָ:</p>
<p>Yah, this People, in extremity, Call out from the depth. Do not send them away today Empty-handed, bereft.</p>	<p><i>Yah am mima'amakim. Yikr'u merov m'tzukim. Al na t'shivem rekim.U Hayom milfanekha.</i></p>	<p>יְהוָה עִם מִמְעַמְקִים. יִקְרְאוּ מֵרֵב מְצוּקִים. אַל נָא תִשְׁיבֵם רַקִּים. הַיּוֹם מִלְפָּנֶיךָ:</p>
<p>Erase their sins, wipe out their wrongs, Their sorrows, their moans. If not for their sake, O my Rock, Do this for Your own.</p>	<p><i>Havutam va'avonam. M'cheh v'rubey z'donam. Im lo ta'aseh l'ma'anam. Aseh tzuri l'ma'anehka.</i></p>	<p>הַיּוֹתֵם וְעוֹנָם. מַחַה נְרֵבִי זְדוֹנָם. אִם לֹא תַעֲשֶׂה לְמַעַנְךָ. עֲשֵׂה צוּרִי לְמַעַנְךָ:</p>
<p>Undo this day their heavy debt. Receive them like a gift. Let You, Yourself, repair their heart. Weigh their prayers' full heft.</p>	<p><i>Um'cheh hayom chovam. Ur'tzeh kh'mo shay nivam. Ul'kha takhin libam. V'gam takshiv oznekha.</i></p>	<p>וּמַחַה הַיּוֹם חוּבָם. וּרְצֵה כְּמוֹ שֵׁי נִיבָם. וּלְךָ תַכְיִן לִבָם. וְגַם תִּקְשִׁיב אָזְנֶךָ:</p>
<p>Don't their tears remind You that They are still Your flock? And you, Yah, are their shepherd. Do not let them want.</p>	<p><i>D'mut p'neyhem tish'eh V'te'esof eder to'eh. V'takim l'kha ro'eh. Uf'kod b'tuv tzon'kha.</i></p>	<p>דְּמַעַת פְּנֵיהֶם תִּשְׁעָה. וּתְאַסֹּף עֵדֶר תּוֹעָה. וּתְקִים לְךָ רוּעָה. וּפְקֹד בְּטוֹב צֹאנֶךָ:</p>
<p>To those who go your pleasant ways Announce your pardon now. And in the waning hours of day, Let your sweet grace flow.</p>	<p><i>Hol'khey b'derekh n'khochah. T'vasrem hayom s'lichah. Uvit'filat han'ilah Himtziem chinekha.</i></p>	<p>הַלְכֵי בְּדַרְךְךָ נְכוּחָה. תְּבַשְׂרֵם הַיּוֹם סְלִיחָה. וּבְתַפְלַת הַמַּעֲלָה הַמְצִיאֵם חֲנּוּךְ:</p>

(Yehudah Halevi, 1075-1141; Translation Irwin Keller; Setting: Traditional Iraqi)

## TRANSITIONAL KADDISH

<p>Yitgadal v'yitkadesh 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.</p>	<p>יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.          בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוּן          וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.          בְּעֵגְלָא וּבְזִמְן קָרִיב          וְאִמְרוּ אָמֵן:</p>
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<p>Y'hei sh'meh raba m'varakh l'alam ul'almei almaya.</p>	<p>יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:</p>
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<p>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 l'ela min kol birkhata v'shirata,          Tushb'chata v'nechemata, da'amiran b'alma,          V'imru: Amen.</p>	<p>יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר          וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא          בְּרִיךְ הוּא          לְעֵלְא לְעֵלְא מִן כּוֹל בִּרְכַתָּא וְשִׁירָתָא,          תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְאִמְרִין בְּעֵלְמָא,          וְאִמְרוּ אָמֵן:</p>
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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*.



## THE THIRTEEN ATTRIBUTES

<p><i>Adonai Adonai</i>  <i>El rachum v'chanun</i>  <i>erekh apayim</i>  <i>v'rav chesed v'emet</i>  <i>notzer chesed la'alafim</i>  <i>nosey avon vafesha v'chata'ah v'nakeh.</i></p>	<p>יְי          אֵל רַחוּם וְחַנוּן          אֶרֶךְ אַפַּיִם          וְרַב-חֶסֶד וְאֱמֶת          נֹזֵר חֶסֶד לְאַלְפִים          נוֹשֵׂא עוֹן וְפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה:</p>
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Yod Heh Vav Heh, Compassion and Tenderness,  
 Patience, Forbearance, Kindness, Awareness,  
 Bearing love from age to age,  
 Lifting guilt and mistakes,  
 And making us free.

(Exodus 34:6-7; Translation: Rabbi Burt Jacobson)

KI ANU AMEKHA – WE ARE YOUR PEOPLE

אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ סֶלַח לָנוּ מִחַל לָנוּ כְּפָר לָנוּ

<i>Ki anu amekha v'atah Eloheynu</i>	כִּי אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ
<i>Anu vaneykha v'atah Avinu</i>	אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ
<i>Anu avadeykha v'atah Adonenu</i>	אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ
<i>Anu k'halekha v'atah chelkenu</i>	אָנוּ קְהֵלְךָ וְאַתָּה חֵלְקֵנוּ
<i>Anu nachalatekha v'atah goralenu</i>	אָנוּ נַחֲלָתְךָ וְאַתָּה גוֹרְלֵנוּ
<i>Anu tzonekha v'atah ro'enu</i>	אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ
<i>Anu kharmekha v'atah notrenu</i>	אָנוּ כְרֻמְךָ וְאַתָּה נוֹטְרֵנוּ
<i>Anu fulatekha v'atah yotzrenu</i>	אָנוּ פְעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ
<i>Anu ra'ayatekha v'atah dodenu.</i>	אָנוּ רְעִיתְךָ וְאַתָּה דוֹדֵנוּ
<i>Anu s'gulatekha v'atah Eloheynu</i>	אָנוּ סִגְלָתְךָ וְאַתָּה אֱלֹהֵינוּ
<i>Anu amekha v'atah malkenu</i>	אָנוּ עַמְּךָ וְאַתָּה מַלְכֵנוּ
<i>Anu ma'amirekha v'atah ma'amirenu</i>	אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירֵנוּ

We are Your children and You are our parent.  
 We are Your servants and You our master.  
 We are Your congregation and You are our portion.  
 We are Your legacy and You are our destiny.  
 We are Your sheep and You are our shepherd.  
 We are Your vineyard and You are our keeper.  
 We are Your enterprise and You are our fashioner.  
 We are Your beloved and You are our lover.  
 We are Your special one, You are our God.  
 We are Your people and You are our sovereign.  
 We are Your intended, and You are ours.

ASHAMNU

אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ. אָנָּה תְּבֹא לְפָנֶיךָ תִּפְלָתֵנוּ וְאֵל תִּתְעַלֵּם מִתְחַנְּתֵנוּ,  
 שְׂאִיוֹ אָנוּ עֲזֵי פָנִים וְקָשִׁי עֲרָף לֹמֵר לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ,  
 אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטְאנוּ.

Our God, our ancients' God, may our prayer come before You.  
 Hide not from our supplication,  
 for we are not so insolent and stubborn as to say, here in Your presence,  
 "Holy One, God of our fathers and our mothers,  
 We are righteous, and we have not sinned,"  
 for we indeed have sinned.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi.*

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹפִי.

*He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu shaker.*

הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ, טָפַלְנוּ שָׁקֵר.

*Ya'atznu ra, kizavnu, latznu, maradnu, ni'atznu.*

יַעֲצֵנוּ רָע, כִּזְבָּנוּ, לָצַנוּ, מָרַדְנוּ, נִאֲצָנוּ.

*Sararnu, 'avinu, pasha'nu, tzararnu, kishinu oref.*

סָרַרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֵרָף.

*Rasha'nu, shichatnu, ti'avnu, ta'inu, ti'ta'nu.*

רָשָׁעְנוּ, שִׁחַתְנוּ, תִּיעֵבְנוּ, תִּעַבְנוּ, תִּתְעַבְנוּ.

We have **acted** wrongly, we have **been** untrue,  
and we have **gained** unlawfully  
and have **defamed**.

We have **harm**ed others, we have **wrought** injustice, we have **zealously** transgressed,  
and we have **hurt** and have **told** lies.

We have **improperly** advised, and we have **covered** up the truth,  
and we have **laughed** in scorn.

We have **misused** responsibility and have **neglected** others.

We have **stubbornly** rebelled.

We have **offended**, we have **perverted** justice, we have **stirred** up enmity,  
and we have **kept** ourselves from change.

We have **reached** out to evil, we have **shamelessly** corrupted and have **treated** others with disdain.

Yes, we have **thrown** ourselves off course, and we have **tempted** and misled.

(Translation: Machzor Kol Haneshamah, following the Hebrew alphabetic.)

### SIM SHALOM (INTERPRETIVE)

God, You scattered the divine sparks  
so that we may find them in each other,  
but sometimes, we forget to look.

We may be scattered, shattered  
but we will glow together, grow together,  
we will see each other's shine

We are Your glistening fragments,  
Your shards, Your stars.  
We stand here before you,  
ready to gather the sparks,  
ready to illuminate the world  
like One holy campfire.

and maybe then, dear God,  
we will finally be ready  
for peace.

*Barukh Atah Adonai, m'varekh et kol ha'olam b'shalom*  
Blessed are You, God, who blesses the world with peace.

(Heather Paul)



### AVINU MALKENU

אָבִינוּ מֶלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ.	Our Creator, our Sovereign, we have done wrong in Your presence.
אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.	Our Creator, our Sovereign, we have no sovereign but You.
אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֹךְ.	Our Creator, our Sovereign, help us for the honor of Your name.
אָבִינוּ מֶלְכֵנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.	Our Creator, our Sovereign, renew us for a good year.
אָבִינוּ מֶלְכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ.	Our Creator, our Sovereign, nullify the plans of any who may seek to do us harm.
אָבִינוּ מֶלְכֵנוּ סִלַּח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.	Our Creator, our Sovereign, grant forgiveness and atonement for all of our transgressions.
אָבִינוּ מֶלְכֵנוּ הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.	Our Creator, our Sovereign, help us to return wholeheartedly into your presence.
אָבִינוּ מֶלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלִים.	Our Creator, our Sovereign, send thorough healing to all those who ail.



אָבִינוּ מֶלְכֵנוּ חֲתִמְנוּ בְּסֵפֶר חַיִּים טוֹבִים.	Our Creator, our Sovereign, seal us for good fortune in the Book of Life.
אָבִינוּ מֶלְכֵנוּ חֲתִמְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.	Our Creator, our Sovereign, seal us in the Book of Redemption and Salvation.
אָבִינוּ מֶלְכֵנוּ חֲתִמְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְפָּלָה.	Our Creator, our Sovereign, seal us in the Book of Sustenance and Livelihood.
אָבִינוּ מֶלְכֵנוּ חֲתִמְנוּ בְּסֵפֶר זְכוּת.	Our Creator, our Sovereign, seal us in the Book of Merit.
אָבִינוּ מֶלְכֵנוּ חֲתִמְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.	Our Creator, our Sovereign, seal us in the Book of Forgiveness and Atonement.
אָבִינוּ מֶלְכֵנוּ חֲתִמְנוּ לָנוּ יִשׁוּעָה בְּקֶרֶב.	Our Creator, our Sovereign, let grow for us the tree of imminent redemption.
אָבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עָפָר אֲנַחְנוּ.	Our Creator, our Sovereign, remember us, though we are made of dust.
אָבִינוּ מֶלְכֵנוּ נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְפָּנֶיךָ.	Our Creator, our Sovereign, do not send us away from You emptyhanded.
אָבִינוּ מֶלְכֵנוּ תְּהִי הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רַצוֹן מִלְפָּנֶיךָ.	Our Creator, our Sovereign, may this hour be one of kindness and tenderness before You.
אָבִינוּ מֶלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְנוּ.	Our Creator, our Sovereign, be merciful to us and all our offspring.
אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵנוּ.	Our Creator, our Sovereign, do this for Your sake if not for ours.
אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.	Our Creator, our Sovereign, act in honor of Your great and mighty, awe-inspiring name, which has been called out over us for our protection.
אָבִינוּ מֶלְכֵנוּ חֲנִנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.	Our Creator, our Sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us with righteousness and love, and save us now.

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

*Aseh imanu tzedakah vachessed v'hoshienu.*

Yitgadal v'yitkadash shmeh raba.	יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
B'alma di v'ra khir'uteh, v'yamlikh malkhuteh	בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
B'chayeikhon uv'yomeikhon uv'chayei d'khol	וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
Beyt Yisrael. Ba'agala uvizman kariv	בְּעֵגְלָא וּבְזִמְן קָרִיב
V'imru: Amen.	וְאָמְרוּ אָמֵן:

Y'hei sh'meh raba m'varakh l'alam ul'almei almaya.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וְלְעָלְמֵי עַלְמַיָּא:
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Yitbarakh v'yishtabach, v'yitpa'ar v'yit'romam v'yitnasei	יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
V'yit'hadar v'yit'aleh v'yit'halal shmeh	וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא
d'Kud'sha B'rikh hu	בְּרִיךְ הוּא
L'ela l'ela min kol birkhata v'shirata,	לְעֵלָא לְעֵלָא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא,
Tushb'chata v'nechemata, da'amiran b'alma,	תְּשׁוּבְחָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעֵלְמָא,
V'imru: Amen.	וְאָמְרוּ אָמֵן:

Titkabal tz'lot'hon uva'ut'hon d'khol Beyt Yisrael	תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל
Kodam avuhon di vish'maya v'imru: Amen.	קָדָם אַבוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן:

Y'hei sh'lama raba min sh'maya v'chayim	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
Aleynu v'al kol Yisrael,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
V'imru: Amen.	וְאָמְרוּ אָמֵן:

Oseh shalom bim'romav hu ya'aseh shalom	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
Aleynu v'al kol Yisrael,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
V'al kol yoshvei tevel	וְעַל כָּל יוֹשְׁבֵי תֵיבֵל
V'imru: Amen.	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*. May the prayers and petitions of all of the House of Israel be acceptable in Heaven's eyes, 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*.

(Chasidic Setting, rendered by Yossele Rosenblatt, adapted by Max Janowski)

RACHAMANA

רַחֲמָנָא דְעָנִי לְעָנִי – עֲנִינָא:  
רַחֲמָנָא דְעָנִי לְתַבִּירֵי לִבָּא – עֲנִינָא:

*Rachamana d'aney la'aniyey - Aneyna!*  
*Rachamana d'aney lit'virey liba - Aneyna!*

O Merciful One/Great Mother, who answers those in need:  
Answer us!

O Merciful One/Great Mother, who answers the brokenhearted:  
Answer us!



MAY WE HAVE A SWEET YEAR OF STRUGGLE

May we have a sweet year of struggle.  
May we sing and hear our voices multiplied.  
May we find the deep roots of courage in love  
and feel it rise in us like sweet maple sap  
simmered in the heat of this hard work,  
the remaking of the world, until joy sugars our days.

Just as honey is made in the collective of shimmering wings  
and sunshine grains of pollen gathered by many,  
*sin prisa, sin pausa*, no hurry, no stopping,  
let the joining of hands and hearts  
seep from the many compartments of the comb  
in a pool of liquid gold  
and may the honey of our endeavors  
drip, slow and delicious, onto our tongues.

May we have a sweet year of struggle.  
May our losses fertilize the fields  
into a bumper crop of blossom.  
May the squashes flower and bear rich fruit.  
May tomatoes and melons blush into flavor.  
May all we have suffered turn  
into soil. May a million mushrooms rise  
from the broken places, and make medicine  
for our wounding. May sunflowers clean the earth.

May we embrace the biggest challenges  
we have ever faced, draw them close,  
find their cracks and infiltrate like spores,  
like tiny seeds, like moss.  
May we turn our faces to the sun  
and let hard times ripen in us,  
until we are bursting with juice,  
until we are blackberries among the thorns.  
May we have a sweet year of struggle. Amen.

(Aurora Levins Morales)

## SHEMA – ONE TIME

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Sh'ma Yisrael Adonai Eloheynu Adonai echad.*

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

## BARUKH SHEM K'VOD – THREE TIMES

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Barukh Shem K'vod Malkhuto l'olam va'ed.*

Blessed is God's glorious name forever.

## ADONAI HU HA'ELOHIM – SEVEN TIMES

יְהוָה הוּא הָאֱלֹהִים.

*Adonai hu HaElohim. Adonai hi HaElohim.*

Adonai is God.

## TEKIAH GEDOLAH!



## TURN, RETURN AND BE TURNED

Now let us turn, return and be turned (x3)

To the One!

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה:

*Hashivenu Yah eylekha v'nashuvah.*

(Lamentations 5:21; Setting: Rabbi Shefa Gold)

# הבדלה

HAVDALAH

(Light the candle. Hold the wine.)

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

*Barukh Atah Adonai Eloheynu Melekh ha'olam borei p'ri hagafen.*

Blessed are You, Source of all Existence, who creates the fruit of the vine.



(Make this blessing, then sniff the spices.)

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי-בְשָׂמִים:

*Barukh Atah Adonai Eloheynu Melekh ha'olam borei minei v'samim.*

Blessed are You, Source of all Existence, who creates sweet fragrances.



(Bless, then use the light to cast a shadow of your fingers on your palm.)

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

*Barukh Atah Adonai Eloheynu Melekh ha'olam borei m'orei ha'esh.*

Blessed are You, Source of all Existence, who creates fire's light.



(Bless, then sip the wine, then put out the flame in the wine.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוּל:

*Barukh Atah Adonai Eloheynu Melekh ha'olam hamavdil beyn kodesh l'khol.*

Blessed are You, Source of All, who distinguishes between everyday consciousness and Shabbat consciousness.

# ספריית השמיטה

LIBRARY OF SHMITAH TEXTS



## FIRST CREATION STORY: HUMANITY IN CHARGE

כּו וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְיִרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ  
וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ: כֹּז וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵי אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה  
בָּרָא אֹתָם: כַּח וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבִּשְׁתֶּהּ וּרְדוּ בְּדִגְתַּי הַיָּם  
וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה 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?

לְדוֹד מֵזִמּוֹר לְיִהוָה הָאָרֶץ וּמְלוֹאָהּ 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 אֵת מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֵת  
אֲשֶׁר עָוְתוּ, בְּשַׁעַה שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת  
אָדָם הָרִאשׁוֹן, נִטְלוּ וְהַחֲזִירוּ עַל כָּל אֵילָנֵי גֶן עֵדֶן,  
וְאָמַר לוֹ, רְאֵה מַעֲשֵׂי כַּמָּה נְאִים וּמִשְׁבָּחֵי הוֹ,  
וְכָל מָה שֶׁבָּרָאתִי בְּשִׁבְלֶךָ בְּרָאתִי,  
תֵּן דְּעִתָּךְ שְׁלֵא תִקְלַקֵּל וְתַחַרִּיב אֵת עוֹלָמִי,  
שֶׁאֵם קִלְקַלְתָּ אִין מִי שְׂיִתְקֹן אַחֲרָיֶךָ

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’mitah, the sabbatical year (often spelled Shmita), and Yovel, the Jubilee year. According to the Levitical section on Sh’mitah, 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’mitah 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’mitah 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

לַיִי הָאָרֶץ וּמְלֹאָהּ תִּבְלַח וְיִשְׁבֵי-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, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה

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

עַל פְּנֵי הָאֲדָמָה, וְשִׁבְעֵנוּ מִטוֹבָהּ, וּבְרַךְ שְׁנַתְנוּ כְּשָׁנִים הַטּוֹבוֹת.

בְּרוּךְ אַתָּה, יְיָ, מְבָרַךְ הַשָּׁנִים.

*Barekh aleynu, Yah Eloheyenu, 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 לְגִמּוֹר, וְלֹא אַתָּה בֶן חוֹרִין לְבָטֵל 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)

# שִׁירָה

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*

## VISITING THE ANCESTORS

On Visiting the Ner Shalom Cemetery, Sebastopol, California

It's September, the leaves are beginning to turn, and it is time for the annual pilgrimage from Brooklyn to Long Island to visit the ancestors.

Uncle Charlie and Aunt Rhea arrive in their gargantuan car from New Jersey and swoop in to scoop us up. My mother's Cousin Pearl slides in and we head over to pick up my maternal grandmother Hannah with her glass jar filled with water and gardening tools.

As we head out, the car is full to overflowing with room on laps for the younger members.

It's an annual ritual in advance of the Jewish High Holy Days. Will this be the year that we don't get lost on our way to Beth David Cemetery in Elmont? That we don't have to make an unexpected stop for my carsickness? Probably not.

But the car is filled with chatter and stories, mainly about my mother's father *Naftula Herz* (Harry) who died long before I was born: a man who took his wife to visit her older siblings in Altoona, Pennsylvania on their honeymoon and then refused to return to the old county.

The annual trips were where I learned of those relatives – just phrases “he had a ferocious temper,” “he rarely slept and read voraciously through the night” borrowing books from the library in Russian (he had started out near Kiev fleeing conscription into the Tsar's army and met my grandmother's brothers on a train in the town of Yagelnitsa, now in the Ukraine. Ultimately, I learned that if there were three facts about these Rappaports, only two could be true. But that's another story.

His children feared and honored this enigmatic man. Each of his offspring – born Julius, Rose and Annie – named a son for him – Harry, Neff and Neil – but each changed their own names.

When we arrived at the cemetery, there was the confusion of where my grandfather was buried, always a mystery. And at last, the section near his grave where children had been buried during a polio epidemic comes into focus – a tragic landmark – but we are here at last.

A contingent of *hazzanim* roam the cemetery, their frayed prayer books and black clothes and hats reminiscent of an older time. For a fee, they recite the prayers for the dead in Hebrew, mumbling quickly, shuckling back and forth, and then on to the next visitors.

Afterwards, we search for stones to mark our visit. And now grandma gets out her tools and prunes the plants overgrowing her husband's headstone while my father tells my brother – Harry, named for his grandfather Harry – that her care for her husband in death is more compassionate than while he lived.

What is the legacy of this man that is passed down to my brother? An insatiable quest for knowledge, an intensity of purpose. . . .?

Cousin Pearl and I head out to find her parents and her brother Meyer, buried in a nearby section for those less well-off, a section choked with weeds. Pearl's not so dulcet nasal voice calls for her mother as we search the engraved names. When we finally find her family, Pearl sobs. Soon we are called back by the others to wend our way homeward, uniting a few weeks later over the laden table for our Rosh Hashanah feast.



What remains of their legacy now – that careful of relatives careening through the wilds of Long Island? I envision inscribed stones marking losses on that hallowed ground in Elmont where what may still remain of my grandmother lies near her husband, to the wilds of New Jersey where my aunt and uncle and cousin Pearl were laid to rest, to the apartment on the upper East Side where the ashes of my eldest cousin Myrna, Aunt Rhea’s daughter, have been sitting in a cardboard container in what was her painting studio, to the cemetery in Santa Rosa where my own parents are buried near a bench dedicated to their beloveds left behind when they moved to California.

Their voices reverberate in my head – these children and grandchildren of immigrants, a mixture of the remains of the lower East Side of their childhoods, the Brooklynese accents that surrounded them, and cultured accents carefully learned.

Their legacy has been my connection to this tribe, this ancient language, this set of moral principles and injunctions to act or not to act. But it is their aliveness that I remember – fully inhabiting the moment – —the bustling energy even when they disagreed, which was often the case. The profound sense that we are integrally connected, each to the other, and beyond and that extends backward through the generations buried before them.

So, what now of our own sacred space, what legacies does it connect us to? What are the traits of our beloveds that inspire us, what will be passed on to the generations to come on this small plot overlooking these rows of vines?

The sweetness of these ripe apples scattered under the trees reminds us to breathe and savour our lives, to hold our community dear, and to move forward with such gratitude.

Barbara Lesch McCaffry, September 12<sup>th</sup>, 2021



At the Rosh Hashanah table in North Bergen, New Jersey (late 1950's)

From bottom right: Samuel Lesch, Annie Rappaport Lesch, Barbara Lesch McCaffry, Hannah Geller Rappaport, Pearl Hershkowitz Goldblatt, Charlie Kreitman, Harry Lesch, Neff Kreitman (Jack Mitchell) and Rosie (Rhea) Rappaport Kreitman

## 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

But we have only begun  
to love the earth.

We have only begun  
to imagine the fullness of life.

How could we tire of hope?  
—so much is in bud.

How can desire fail?  
—we have only begun

to imagine justice and mercy,  
only begun to envision

how it might be  
to live as siblings with beast and flower,  
not as oppressors.

Surely our river  
cannot already be hastening  
into the sea of nonbeing?

Surely it cannot  
drag, in the silt,  
all that is innocent?

Not yet, not yet—  
there is too much broken  
that must be mended,

too much hurt we have done to each other  
that cannot yet be forgiven.

We have only begun to know  
the power that is in us if we would join  
our solitudes in the communion of struggle.

So much is unfolding that must  
complete its gesture,

so much is in bud.

(Denise Levertov)