

HIGH HOLY DAYS 5784



MASKING & UNMASKING

Machzor for the Days of Awe

www.nershalom.org



Masking & Unmasking

TABLE OF CONTENTS

Honoring Native Land . . .	p. 4	Shofar Service . . .	p. 46
Welcome . . .	p. 5	Book of Jonah . . .	p. 47
Note on God Language . . .	p. 6	Healing Service . . .	p. 50
Welcoming the Evening . . .	p. 7	Yizkor Service . . .	p. 52
Welcoming the Morning . . .	p. 10	Neilah Service . . .	p. 55
Holy Day Service . . .	p. 14	Havdalah . . .	p. 61
Special High Holy Day Prayers . . .	p. 23	Poetry and Takeaways . . .	p. 62
Torah Service . . .	p. 42	More Songs . . .	p. 70

QUICK-FIND

Mourners' Kaddish . . .	p. 22
Kol Nidre . . .	p. 26
Ashamnu . . .	p. 27
Al Chet . . .	p. 29
Avinu Malkenu . . .	p. 35
Unetaneh Tokef . . .	p. 38

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Unattributed translations of prayers and *piyyutim* are Reb Irwin's.

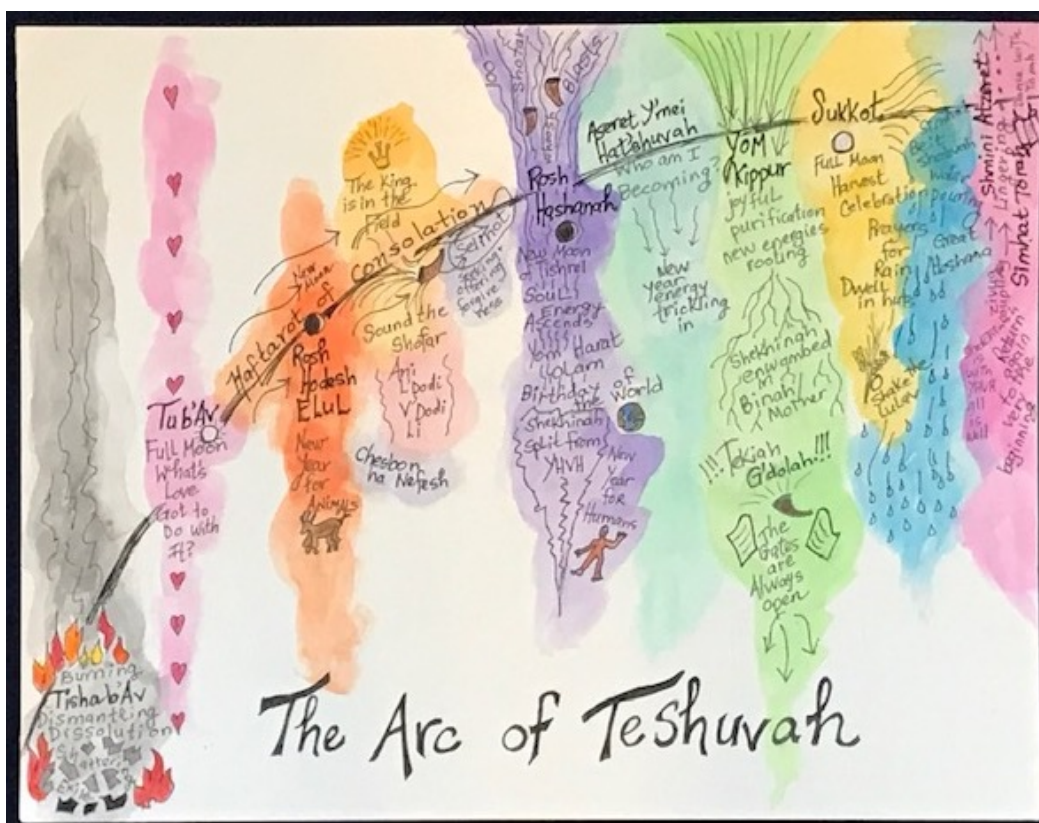
GRATITUDE to all our deeply creative and dedicated service planners and spiritual leaders, including Rinat Abastado, Leiah Bowden, Shari Brenner, Stephanie Brown, Gesher Calmenson, Sally Churgel, Elaine Daly, Shoshana Fershtman, Rachel Friedman, Sheridan Gold, Liah Goldman Miller, Reb Judith Goleman, Amy Gray, Basha Hirschfeld, Susan Levine, Barbara Lesch McCaffry, Cyndi Norwitz, Rita Rowan, Sharon Ziff, and Mia Zimman.

Our ability to manage the tech of these Holy Days is due to the dedicated planning and work of Tech Director Suzanne Shanbaum, Zoom Captain Cyndi Norwitz, Camera/Video Specialist Doron Hovav, and Sound Engineer Roey Abastado, among other volunteers and professionals.

Our instrumentalists are Suzanne Shanbaum on guitar and Sheridan Gold on flutes and handpan. Featured singers this year include Sharon Ziff, Hannah Caratti, Doron Hovav, Rachel Friedman, Reb Judith Goleman, Stephanie Brown, Elon Slozberg, and GZ3 – Annemarie Goslow, Sophie Zwicker, and Emilia Zwicker. Ner Shalom Singers not already mentioned include: Karen Frindell-Teuscher, Di-ana Neshamah Faraone, Stephanie Brown, and Alan Ziff. Lorenzo Valensi was Chorus Manager.

Videos were created by Doron Hovav. Rita Rowan recruited gifted participants for our services. Managing registration, facilities, and all unspecified responsibilities fell on Vicki Allen.

Many thanks to our scores of service participants, Torah readers, *shofar* blowers, poets and liturgists, as well as communications and coordination maven Shari Brenner, our faithful Administrator and Juggler-in-Chief, Vicki Allen, and our hardworking Board of Directors: Amy Gray, Amy Ricafrente, Mark Miller, Kamala Brown, Susan Levine, Tanya Robertson, Alison Marks, Elaine Leeder, Stephanie Brown, Art Magnus, and Youth Delegate Noah Brown.



(The Arc of Teshuvah by Rabbi Diane Elliot)

HONORING NATIVE LAND



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

We ourselves are a wandering people whose lives and cultures have been disrupted and destroyed in many of the places we came from.

We honor the stewards of this place, 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 may our shared song be medicine for the brokenness of time, place, and peoplehood.

–Reb Irwin

(Photo: Reb Irwin)

WELCOME TO 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 abstain from it either.” (Rabbi Tarfon, 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 our spiritual imagination, inviting ourselves into whatever ideas of divinity speak to us. We sometimes use traditional inherited God-language – Adonai, Elohim, Eloheynu, “God.” We invite you to see that language as just a few of the *many* faces of the Divine.

YHWH and Adonai.

When a prayer or text uses the 4-letter Divine Name (YHWH or יהוה), Jewish custom is to say *Adonai*, meaning “Lord.” But YHWH itself does not mean “Lord.” It is a name, not a title. And it incorporates the past, present, and future tenses of the Hebrew verb “to be.” We might translate YHWH as Is-Was-Will-Be!

Havayah.

Other times when we see YHWH, we might rearrange the letters to get HWYH – pronounced *Havayah* – which neatly means “Existence Itself.”

Yah.

Sometimes we pronounce just a portion of the name, Yah, as in *halelu-Yah* (“praise Yah”).

Breath.

We could think of the letters of YHWH as a description of breath itself – an inhale and an exhale. The Divine is found in breath; the stuff of life, and in the permeability and interconnectedness of our bodies.

Shekhinah.

This is the Divine that dwells in us and in the world. It also represents the Divine Feminine. In our mysticism, Shekhinah has taken form as the Queen of Heaven and as the Shabbat Bride. She is part of us and we are part of her; close to us when we suffer and when we celebrate.

Rachamana.

Rachamana – “Merciful One” – stems from the ancient Hebrew word *rechem*, meaning “womb.” The term is grammatically masculine, but I understand it as a reference to the Divine mother-energy. “Great Mother.” And *rachamim*, instead of “mercy,” I understand as “mother-love.”

Mystery.

Maybe none of these terms call to you. Maybe Mystery is the best way to hold any idea of the Divine. Medieval philosopher Moses Maimonides taught that anything we say about God is definitionally false; that we are not capable of truly knowing or describing God. So maybe Mystery is the way to go. The Kabbalists called this *Eyn Sof* – the Infinite, beyond space, time, and understanding. Or *Ayin* – the void or the no-thingness.

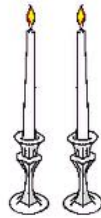
They.

While 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 we’re beginning to develop non-binary Hebrew and more facility with it. Watch this spot and rev up your imaginations. It’s just a matter of time.

Reb Irwin

מעריב ערבים

WELCOMING THE EVENING



CANDLE LIGHTING

Using Feminine God Language:

ברוכה נה שכינה אלתנו עין החיים אשר קדשתנו במצותיה וצונו להדליק נר של (שבת ו-) יום טוב:

B'rukhhah Yah Shekhinah, Elatenu Eyn HeChayim

asher kid'shatnu b'mitzvoteyha v'tzivatnu l'hadlik ner shel (Shabbat v'-) Yom Tov.

Using Masculine God Language:

ברוך אתה ה' אל הינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של (שבת ו-) יום טוב:

Barukh Atah Adonai Eloheynu Melekh Ha'olam

asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v'-) Yom Tov.

Using Non-Binary God Language:

ברוכה אתה נה אל הינו חי העולמים אשר קדשנו במצותיה וצונו להדליק נר של (שבת ו-) יום טוב:

B'rukkeh Ateh Yah Eloheynu Chey Ha'olamim

asher kid'shenu b'mitzvoteyheh v'tzivenu l'hadlik ner shel (Shabbat v'-) Yom Tov.

Blessed are You, Source of Light, who assigns us the holy *mitzvah* of bringing the light of the Holy Day (and Shabbat) into our lives.

(For Yom Kippur evening only:)

TALLIT BLESSING

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָנְנוּ 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 wraps us in the holy edginess
of our fringes.



SHEHECHEYANU

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמְנוּ וְהִגַּעְנוּ לְזֶמַן הַזֶּה:

*Barukh Atah Adonai Eloheynu Melekh Ha'olam
shehecheyanu v'kiymanu v'higianu lazman hazeh.*

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



KOL GALGAL

קוֹל גִּלְגַּל הַמְתַּגְלָּגֵל מִמַּטָּה לְמַעְלָה.
מְרַכְבּוֹת סְתוּמוֹת הוֹלְכוֹת וּמְתַגְלָּלוֹת.
קוֹל נְעִימוֹת עוֹלָה, וְיוֹרֵד,
הוֹלֵךְ וּמְשׁוֹטֵט בְּעוֹלָם.
קוֹל שׁוֹפָר נִמְשָׁךְ בְּעַמְקֵי הַמְדַּרְגּוֹת,
וּמְסַבֵּב הַגִּלְגַּל סָבִיב.

Kol galgal hamitgalgel mimatah l'malah. Merkavot stumot holkhot umitgalg'lot.

Kol n'imot oleh v'yored; holekh um'shotet ba'olam.

Kol shofar nimshakh b'omkei hamadregot; um'sovev hagalgal saviv.

The song of the engine of Creation:
In prayer we hear it and offer it up.
The beautiful sound rises, falls,
And flows out into the world.
And in its deepest place there is –
As if a sound of the shofar –
The voice of the Divine.

(Zohar, Vayechi 52; Hebrew from the Sulam Edition; Translation by Reb Irwin; Music by Avraham Tal)

COME

Come, come, whoever you are –
Wanderer, worshiper, 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)

MIN HAMETZAR

מִן-הַמֵּצָר קָרָאתִי יְהוָה עֲנֵנִי בְּמַרְחָב יְהוָה:

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)



WELCOMING THE SHABBAT ANGELS: SHALOM ALEYKHEM

Shalom aleykhem Malakhei haSharet Malakhei Elyon.

שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשָּׁרֵת מַלְאָכֵי עֲלִיּוֹן

Mimelekh Mal'khei Ham'lakhim

מִמְלֶכֶת מַלְאָכֵי הַמְּלָכִים

HaKadosh Baruch Hu.

הַקָּדוֹשׁ בְּרוּךְ הוּא:

Boakhem l'shalom Malakhei haShalom ...

בּוֹאֲכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן

Barkhuni l'shalom Malakhei haShalom ...

בְּרַכּוּנִי לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן

Tzeit'khem l'shalom Malakhei HaShalom ...

צֵאתְכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן

Welcome among us, messengers of shalom, angels of the Highest One,
from deep within us, Majesty of Majesties, the Holy One.
Come then, in shalom, blessing us with shalom, leaving us with holy shalom,
from deep within us, Majesty of Majesties, the blessed Holy One.

(Traditional Text; Setting: Daphna Rosenberg of Nava Tehila; Painting by Leah Bowden)

ברכות השחר

WELCOMING THE MORNING

ASHIRA LADONAI

אֲשִׁירָה לַיְי בְּחַיֵי אֲזַמְרָה לֵאלֹהֵי 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)

EHYEH ASHER EHYEH

אֶהְיֶה אֲשֶׁר אֶהְיֶה

Ehyeh asher ehyeh.

I am what I am.

(Exodus 3:14; Setting: Daphna Rosenberg, Nava Tehila)



A GRATITUDE PSALM FOR SHABBAT

טוֹב לְהוֹדוֹת לַיְי, וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן:
לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאֱמוּנָתְךָ בְּלֵילוֹת:

Tov l'hodot Ladonai, ul'zamer l'shimkha elyon.
L'hagid baboker chasd'kha ve'emunat'kha baleylot!

It is good to give thanks to Adonai,
to sing Your name on high.
To declare Your love in the morning,
and by night Your trust.

(Psalm 92:2-3; setting by Ilan Glazer and Nava Tehila)

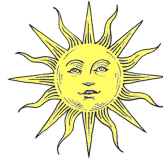


DONNING THE TALLIT

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.



MORNING BLESSINGS

Barukh Atah Adonai Eloheynu Chey Ha'olamim...

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ חַי הַעוֹלָמִים...

Blessed is Havayah, the Life of all the Worlds!

הַמַּעֲבִיר שָׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפִי:

—who removes sleep from my eyes, and slumber from my eyelids.

הַנוֹתֵן לְשָׁכוֹי בִּינָה, לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

—who gives the bird of dawn discernment to tell day from night.

רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

—who stretches forth the earth upon the waters.

פוֹקֵחַ עֵוְרִים:

—who makes us all to see.

מְלַבֵּישׁ עֲרֻמִּים:

—who clothes the naked.

מַתִּיר אֲסוּרִים:

—who makes us free.

זוֹקֵף כְּפוּיִם:

—who raises up the humble.

הַמְּכִיחַ מַצְעָדֵי גְבָר:

—who makes firm our steps.

שׁוֹעֵשׂ לִי כָּל צְרָכָי:

—who acts for all my needs.

אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה:

—who girds us with strength.

עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה:

—who crowns us with splendor.

שׁוֹעֵשׂ שְׂנֵי בְצַלְמוֹ:

—who made me in Your image.

שׁוֹעֵשׂ שְׂנֵי בְּן/בַּת חוֹרִין:

—who made me free.

שׁוֹעֵשׂ שְׂנֵי יִשְׂרָאֵל:

—who made me of the people Israel.

הַנוֹתֵן לִיעֹף כֹּחַ:

—who gives strength to the weary.

SHACHAR AVAKESH'KHA: MORNING I WILL SEE YOU

*Shachar avakesh'kha tzuri u-misgabi
E'rokh l'fanekha shachri v'gam arbi.*

שַׁחַר אֲבָקֶשׁךָ צוּרִי וּמִסְגִּבִי
אֶעֱרֹךְ לְפָנֶיךָ שַׁחְרִי וְגַם עֶרְבִי

*Lifney g'dulat'kha e'mod v'ebahel
Ki eynkha tir'eh khol mach'sh'vot libi.*

לִפְנֵי גְדֻלַּתְךָ אֶעֱמֹד וְאֶבְהֵל
כִּי עֵינֶיךָ תִּרְאֶה כָּל מַחְשְׁבוֹת לִבִּי

*Mah zeh asher yukhal halev v'halashon
La'sot u-mah koach ruchi b'tokh kirbi.*

מָה זֶה אֲשֶׁר יוּכַל הַלֵּב וְהַלְשׁוֹן
לַעֲשׂוֹת וּמָה כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי

*Hineh l'kha titav zimrat enosh al ken
Od'kha b'od tih'yeh nishmat Eloah bi.*

הִנֵּה לְךָ תִּיטֵב זִמְרַת אָנוּשׁ עַל כֵּן
אוּדְךָ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלֹהִים בִּי

Morning I will seek you,
my fortress rock, each day.
My song of dawn and dusk
before you I shall lay.
I stand before your greatness,
with trembling I'm fraught,
because your eyes can enter
my heart's most secret way.

What can be done, by heart
or tongue, what can one do or say?
And how much strength lies deep
within my body as I pray?
And yet you find it good
—mere human song—and so,
I thank you for as long as shall
your lifebreath in me play.

(Solomon ibn Gabirol; Translation: *Machzor Kol Haneshamah*; Setting: Turkish Sefardi)

PSALM 130

Our of the depths I call to you
 Listen to my voice
 Be attentive to my supplicating voice

If you tallied errors
 Who would survive the count?
 But you forgive, you forbear everything
 And this is the wonder and the dread

You are my heart's hope, my daily hope
 And my ears long to hear your words
 My heart waits quiet in hope for you
 More than they who watch for sunrise
 Hope for a new morning

Let those who question and struggle
 Wait quiet like this for you
 For with you there is durable kindness
 And wholeness in abundance
 And you will loose all our bindings
 Surely

(Psalm 130; Zen Translation: Norman Fischer)

NISHMAT KOL CHAI

נְשִׁמַת כָּל חַי, תִּבְרַךְ אֶת שְׁמֶךָ יי אֵל הַיָּנוּ.
Nishmat kol chai t'varekh et shimkha Havayah
Eloheynu.

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

(Morning liturgy; Setting: Joey Weisenberg)



HAMELEKH

הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:

Hamelekh yoshev al kisei ram v'nisa.

We see You today in Your majesty,
 seated on the lofty throne.



BARUKH SHE'AMAR – TALKING WORLDS INTO BEING

Blessed One, You talked the Worlds into being.
 What a Blessing, You!
 Blessed One, Your Word makes for becoming.
 What a blessing, Your Name.
 Blessed One, You decree and sustain.
 Blessed One, All beginnings are Yours!
 Blessed One, Your compassion enwombs the Earth.
 Blessed One, Your caring is kind to all creatures.
 Blessed One, You are generous in rewarding those who
 respect Your Creation.
 Blessed One, Ever Alive, Ever confirming existence.
 Blessed One, You make us free, You rescue us!
 When we hear Your Name we offer blessing. Amen

בְּרוּךְ שְׂאָמַר וְהָיָה הָעוֹלָם,
 בְּרוּךְ הוּא,
 בְּרוּךְ עֲשֵׂה בְּרָאשִׁית,
 בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,
 בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
 בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,
 בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
 בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו,
 בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח,
 בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׂמוֹ.
 בְּרוּךְ אַתָּה יי, מְלֶכֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת:

(Interpretive Translation: Rabbi Zalman Schachter Shalomi)

סדר התפילות

THE ORDER OF SERVICE

BAR'KHU – PRESENCING

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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

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



MA'ARIV ARAVIM – BRINGER OF EVENING

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶּךָ הָעוֹלָם, אֲשֶׁר
בְּדָבְרוֹ מַעְרִיב עַרְבִים, בְּחִכְמָה פּוֹתֵחַ
שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת
הַיָּמִינִים, וּמְסַדֵּר אֶת הַכּוֹכָבִים,
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם
וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי
אוֹר. וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין
יוֹם וּבֵין לַיְלָה, יְיָ צַבָּאוֹת שְׁמוֹ. אֵל חַי וְקַיִם,
תָּמִיד מְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה
יְיָ, הַמַּעְרִיב עַרְבִים:

There You are, Shekhinah, speaking evening into the world! You open doorways of time, changing out the seasons, arranging stars in their courses overhead and below. You breathe out day and night, rolling light before dark and dark before light. You transform our days into nights and give us minds eager to perceive the difference. You hold the forms of Creation eternally. Blessed are You, Evening-Maker!

YOTZER OR: FASHIONER OF LIGHT

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלְדֵּי הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

Blessed are You, Great Spirit, who fashions light and creates darkness, Maker of Peace, Creator of All. Let all beings acknowledge You, all cry praise to You, and all declare: There is none as holy as The One! Let all beings hold You in awe, Fashioner of All. Each day You open up the doors and gateways of the East. You burst open the windows of heaven's dome, luring the sun from its garden and raising the moon from its bed. You provide light for the entire world and its creatures — all of whom, in boundless love, You brought into being. Your celestial servants join in heavens and in unison sing Your words. Each of them is beloved, each radiant, each powerful. And each carries out Your work.

Bringer of light, with tender care You renew Creation's wondrous work every day. Blessed are you, Eternal One, Shaper of Heaven's Lights.

בְּרוּךְ אַתָּה יי יוֹצֵר הַמְּאוֹרוֹת:

Baruch Atah Adonai, Yotzer Ham'orot.



KULAM AHUVIM – ALL LOVE

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

כָּלֵם אֱהוּבִים, כָּלֵם בְּרוּרִים, כָּלֵם גִּבּוֹרִים.

Kulam ahuvim, kulam b'rurim, kulam giborim.

All Love, all Clarity, all Power.

(Morning Liturgy; Setting: Rabbi Shefa Gold.)



AHAVAH RABAH

אַהֲבָה רַבָּה אֱהַבְתָּנוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתְךָ עָלֵינוּ.

Big love. That's how you love us. With overflowing compassion, cascading around and through us as letter and word. You taught our ancestors the ways of life. For their sake, show us those ways too! In Your love, give us the vision to understand and be enlightened. Let us learn and teach. Let us find new ways to carry forward your wisdom. Illumine our eyes and draw our hearts close to Your *mitzvot*. Unite within us love and reverence for Your Name. Blessed are You, who loves Your People Israel.

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.

On Yom Kippur add:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is the glorious name forever.

(Settings we use: Salomon Sulzer, Tziyona Achishena, Rabbi Shefa Gold)



V 'AHAVTA: STAYING MINDFUL

<i>V'ahavta et Adonai Eloheykha, b'khol l'avkha</i>	וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ
<i>uv'khol naf'sh'kha uv'khol m'odekha.</i>	וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדֶךָ:
<i>V'hayu had'varim ha'eyleh,</i>	וְהָיוּ הַדְּבָרִים הָאֵלֶּה
<i>asher anokhi m'tzav'kha hayom, al l'avekha.</i>	אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם עֲלֶיךָ לְבַבְּךָ:
<i>V'shinantam l'vaneykha, v'dibarta bam</i>	וְשִׁנַּנְתֶּם לְבַבְיָךְ וְדִבַּרְתֶּם בָּם
<i>b'shivi'kha b'veytekha, uv'lekht'kha vaderekh</i>	בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּדַרְוֶךָ
<i>Uv'shokhb'kha uv'kumekha.</i>	וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ:
<i>Uk'shartam l'ot al yadekha v'hayu l'totafot beyn eyneykha.</i>	וּקְשַׁרְתֶּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:
<i>Ukh'tavtam al m'zuzot beytekha uvish'arekha.</i>	וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Go ahead. Let yourself love the whole *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)



YOU SHALL LOVE

All you heart, all your soul, and you shall love.

All your soul, all you are, and you shall love.

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשֶׁךָ, וּבְכָל-מְאֹדֶךָ.

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

(Musical Setting: Jessalynn Levine and Rabbi Annie Belfore-Villareal)

IF YOU LISTEN

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנֹכִי מְצַוֶּה | אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יי | אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכֹל-לְבַבְכֶם
וּבְכֹל נַפְשְׁכֶם. וְנָתַתִּי מְטֵר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקּוֹשׁ, וְאֶסְפַּת דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשָׂדֶךָ
לְבַהֲמֹתֶיךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וְעַבַדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.
וְחָרָה | אֶף-יי בְּכֶם, וְעָצַר | אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטֵר, וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם | מִחֶרֶה מֵעַל הָאָרֶץ
הַטְּבָה | אֲשֶׁר | יי נָתַן לָכֶם: וְשָׁמַתֶם | אֶת דְּבָרֵי | אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשָׁרְתֶם | אֶתֶם לְאוֹת | עַל-יְדְכֶם,
וְהָיוּ לְטוֹטְפוֹת בֵּין | עֵינֵיכֶם: וְלִמְדַתֶּם | אֶתֶם | אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְכַתְּבֶתֶם | עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה | אֲשֶׁר נָשָׁבַע | יי
לְאַבְתֵּיכֶם לְתַת 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 birthed 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: Reb Irwin, 2009)

MI KHAMOKHA – OVERCOMING OBSTACLES

מי כמכה באלים יי, מי כמכה נאדר בקדש, נורא תהילת, עשה פלא:

Mi khamokha ba'eylim Adonai? Mi kamokha ne'dar bakodesh, nora t'hilot oseh fele?

(Evening)

מלכותך ראו בניך,
בוקע ים לפני משה ומרים,
זה אלי ענו ואמרו:

*Malkhut'kha ra'u vaneykha,
bokea yam lifney Moshe u-Miryam.
Zeh Eli, anu. V'amru:*

(Morning)

שירה חדשה שבחו גאולים
לשמך על שפת הים,
יחד כלם הודו והמליכו ואמרו:

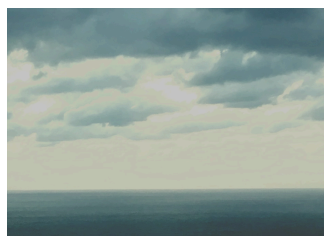
*Shirah chadashah shib'chu g'ulim
l'shimkha al s'fat hayam,
Yachad kulam hodu v'himlikhu v'amru:*

יי ימלך לעולם ועד:

ברוך אתה יי גאל ישראל:

*Adonai yimlokh l'olam va'ed.
Barukh Atah Adonai, ga'al Yisrael.*

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. They gave thanks and sang out: “Adonai will reign forever and ever.” Blessed is Adonai, who redeemed Israel.



TIK'U VACHODESH SHOFAR

תקעו בחודש שופר בפסח ליום חגנו: כי חק לישראל הוא משפט לאלהי יעקב:

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

Blow the horn on the New Moon, on the darkened-moon night of our Festival.
It is a law for Israel, the bidding of the God of Ya'akov.

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



COMING TO THE AMIDAH

יי שפתי תפתח ופי יגיד תהלתך:

Adonai s'fatai tiftach u-fi yagid t'hilatekha.

Adonai open up my lips that my mouth may praise!

DOROT: THE ANCESTORS

ברוך אתה יי אלהינו ואלהי דורותינו
אלהי אברהם, אלהי שרה,
אלהי יצחק, אלהי רבקה,
אלהי יעקב אלהי רחל ואלהי לאה.
האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים,
וקונה הכל, וזוכר חסדי דורות, ומביא גאולה לבני בניהם למען שמו באהבה:
זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למענך אלהים חיים.
מלך עוזר ומושיע ומגן: ברוך אתה יי, מגן אברהם ועזרת שרה:

*Barukh Atah Adonai Eloheynu
v'Elohey doroteynu:
Elohey Avraham, Elohey Sarah
Elohey Yitzchak, Elohey Rivkah
Elohey Ya'akov, Elohey Rachel, v'Elohey Leah.*

You are Blessing, Adonai,
God of all our generations:
God of Abraham and Sarah,
of Isaac and Rebecca,
of Jacob, Leah and Rachel.

*Ha'El haGadol haGibor v'haNora - El Elyon.
Gomel chasadim tovim v'koneh hakol
v'zokher chasdey dorot.
Umevi g'ulah liv'ney v'neyhem
l'ma'an sh'mo b'ahavah.*

Great, mighty, wondrous – You are God on High.
You bestow kindness, You create all,
You remember the merits of our ancestors.
You lovingly bring redemption to us,
their successors, for the sake of your name.

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

Remember us for life, You who delights in life.
Write us in the Book of Life for Your sake,
Living God.

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

You are our help and our shield.
Blessed are You, Havayah,
guardian of Abraham and helper of Sarah.

Alternative prayer prompt: How have I come to be here? By what turns of fate and history? Who were my teachers and spiritual ancestors? How do I become part of their legacy?



G'VUROT: DIVINE POWER

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

Atah gibor l'olam Adonay, rav l'hoshia. Morid hatal.
 M'khalkel chayim b'chesed, m'chayeh kol chai b'rachamim rabim,
 Somekh noflim v'rofei cholim u-matir asurim,
 Um'kayem emunato lisheinei afar.
 Mi khamokha ba'al g'vurot u-mi domeh lakh?
 Melekh memit um'chayeh u-matzmiach y'shuah.
 Mi khamokha Av Harachamim, zocher y'tzurav l'chayim b'rachamim.
 V'ne'eman Atah l'hachayot kol chai. Barukh Atah Adonai, m'chayeh kol chai.

You are mighty eternally, Havayah, and full of help. You bring the morning dew. You dole out life with kindness, bringing forth life with a mother's love. You lift us when we are bent over; You cause our bodies to heal. You help us release what binds us. You have faith in us even in our lowest moments. Who is like You? You bring death and life and make salvation flourish. Who is like You, Motherly One, who remembers Your creatures for life? Blessed are You, Havayah, giver of all life.



K'DUSHAH – HOLINESS

קְדוֹשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּפָתוּב עַל יַד נְבִיאֶיךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ
 יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*N'kadesh et shimkha ba'olam, k'shem she-makdishim oto bishmey marom.
 Kakatuv al yad n'vi'ekha, v'kara zeh el zeh v'amar:
 Kadosh! Kadosh! Kadosh!
 Adonai tz'vaot, m'lo khol ha'aretz k'vodo.*

We sanctify Your Name in this world just as the Holy Beings do in the celestial realms. As it is written:
 “They called to each other and proclaimed: Holy! Holy! Holy is Adonai!
 The whole world is filled with the Glory of the Divine!

אִז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מְשִׁמְעִים קוֹל, מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
 בְּרוּךְ כְּבוֹד יי, מִמְּקוֹמוֹ.
 בְּרוּךְ אַתָּה יי, הַמְּלִךְ הַקְּדוֹשׁ.

*Az b'kol ra'ash gadol adir v'chazak mashmi'im kol,
 mitnas'im l'umat s'rafim, l'umatam barukh yomeru.
 Barukh K'vod Adonai mimkomo.
 Barukh Atah Adonai, Hamelekh Hakadosh.*

Then with great noise and commotion, they face the seraphim and say:
 “Blessed is the Glory of Havayah wherever the Divine dwells!”

Blessed are You, Holy Present One.

ELOHAI N'TZOR

Elohai n'tzor l'shoni mera us'fatai m'daber mirmah. וְשִׁפְתַי מִדַּבֵּר מִרְמָה:
V'limkal'lai nafshi tidom v'nafshi k'afar lakol tih'yeh. וְלִמְקַלְלֵי נַפְשִׁי תִדְּם, וְנַפְשִׁי כְּעַפָּר לְכָל תְּהִיָּה.
P'tach libi b'toratekha. פְּתַח לְבָבִי בְּתוֹרַתְךָ:
Yih'yu l'ratzon imrei fi v'hegyon libi l'faneykha. יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבָבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.
Adonai tzuri v'goali.

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

(Setting: Danny Maseng)



עֲלִינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.
 וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ 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)



ONE DAY (ALEYNU)

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

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

All my life I've been waiting for,
 I've been praying for,
 All the people to say

That we don't want to fight no more.
 There'll be no more wars,
 And our children will play.

One day, one day, one day!

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

(Matisyahu)

MOURNERS' KADDISH

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
 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 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
 דְקֻדְשָׁא בְרִיךְ הוּא
 לְעֵלְא וּלְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
 תְּשׁוּבְחָתָא וְנַחֲמָתָא, דְאָמִירוּן 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*.

הימים הנוראים

THE SPECIAL PRAYERS OF THE HIGH HOLY DAYS

ACHOT KETANAH

Ahot k'tanah t'filoteyha Orkhah v'onah t'hiloteyha. El na r'fa na l'mahaloteyha. Tikhleh shanah v'kil'loteyha:	אחות קטנה תפלותיה. עורכה ועונה תהלותיה. אל נא רפא נא למחלותיה. תכלה שנה וקללותיה:
B'noam milim l'kha tikra'eh. V'shir v'hilulim ki l'kha na'eh. Al mah ta'alim eyneykha. V'tir'eh Zarim okhlim nahaloteyha. Tikhleh shanah v'kil'loteyha:	בנעם מלים לך תקרא. ושיר והלולים כי לך נאה. על מה תעלים עיניך. ותראה, זרים אוכלים נחלותיה. תכלה שנה וקללותיה:
R'eh et tzon'kha arayot zaru. Ush'fokh haronkha b'omrim aru. V'khanat y'minkha partzu v'aru. Lo hish'iru ol'loteyha. Tikhleh shanah v'kil'loteyha:	ראה את צאנך אריות זרו. ושפך חרונך באומרים ערו. וכנת מינך פרוצו וארו. לא השאירו עוללותיה. תכלה שנה וקללותיה:
Hakem mishiflut rosh mamlekhet. Ki v'vor galut nafshah nitekhet. Ukh'rum zulut libah shofekhet. B'dalei dalut mish'k'noteyha. Tikhleh shanah v'kil'loteyha:	הקם משפלות ראש ממלכת. כי בבור גלות נפשה נתכת. וכרום זלות לבה שופכת. בדלי דלות משפנותיה. תכלה שנה וקללותיה:

Matay ta'aleh bit'kha mibor.
Mibeyt kele ulah lishbor.
V'haflei fele b'tzeit'kha k'gibor.
L'hatem v'khaleh m'khaloteyha.
Tikhleh shanah v'kil'loteyha.

מתי תעלה בפתך מבור.
מבית כלא עלה לשבר.
והפלא פלא בצאתך כגבור.
להתם וכלה מכלותיה.
תכלה שנה וקללותיה:

Hizku v'gilu ki shod gamar.
L'tzur hoḥilu b'rityo shamar,
Lakhem, v'ta'alu l'Tziyon, v'amar,
Solu solu m'siloteyha.
Tahel shanah uvir'khoteyha.

חזקו וגילו כי שוד גמר.
לצור הוחילו בריתו שמר,
לכם, ותעלו לציון, ואמר,
סלו סלו מסלותיה.
תחל שנה וברכותיה:

The little sister – her prayers she prepares and proclaims her praises.

O God, please, heal now her ailments.

Let the year and its curses conclude!

With pleasant words she calls upon You, and with song and raises, for such befits You.

Why do you avert Your eyes? Look! Enemies devour her heritage!

Let the year and its curses conclude!

Tend Your sheep that the lions dispersed, and pour Your wrath upon those who say 'Destroy;'

Your right hand's foundation-vine they have breached;

and plucked its fruit not even leaving tiny grapes.

Let the year and its curses conclude!

Stand her up from degradation to lofty majesty, for in the pit of exile her soul had been melted.

When the basest are elevated her heart is outpoured; among the poorest of the poor are her dwellings.

Let the year and its curses conclude!

When will You raise up Your daughter from the pit; and from the dungeon, will You break her yoke?

May You act wondrously when You go forth like a hero,

to bring an end and conclusion to her ailments.

Let the year and its curses conclude!

Be strong and rejoice for the plunder is ended; place hope in the Rock and keep God's covenant.

You will ascend to Zion and God will say: Pave! Pave her paths.

Let the year and its blessings begin!

(Abraham Ḥazan di Gerona, 13th Century; Translation: Piyut North America)

KOL NIDRE: 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 מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבָרָיִימִים.

*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 וְקִנוּסֵי וְכִנּוּיֵי,
<i>dindarna ud'ishtaba'na</i>	דִּנְדַרְנָא וְדִאֲשַׁתְּבַעְנָא
<i>ud'acharimna ud'asarna al nafshatana</i>	וְדִאֲחַרִּימָנָא וְדִאֲסַרְנָא עַל נַפְשַׁתָּנָא.
<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>	כֻּלְהוֹן אִיחַרְטָנָא בְּהוֹן,
<i>kul'hon y'hon sharan</i>	כֻּלְהוֹן יְהוֹן שָׂרוֹן,
<i>sh'vikin sh'vitin b'telin um'vutalin</i>	שְׁבִיקוֹן שְׁבִיתִין בְּטֵלִין וּמְבַטְלִין,
<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>	וְשְׁבוּעָתָנָא 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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיָּמָנוּ וְהִגַּעְנוּ לְזִמְן הַזֶּה:

Barukh Atah Adonai Eloheynu Melekh Ha'olam

shehecheyanu v'kiymanu v'higianu lazman hazeh.

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



S'LICHOT – ATONEMENT

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עָלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטְאֵיכֶם לְפָנַי יְהוָה תְּטַהֲרוּ.

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.

VIDUI: ASHAMNU

אֵלֵהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. אָנָּה תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תִּתְעַלֵּם מִתְחַנְּתָנוּ,
שְׂאִין אָנוּ עֲזֵי פָּנִים וְקָשִׁי עַרְף לֹמֵר לְפָנֶיךָ ה' אֵלֵהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ צְדִיקִים אָנַחְנוּ וְלֹא חָטָאנוּ,
אָבֵל אָנַחְנוּ חָטָאנוּ.

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. אָשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנּוּ דֹפִי.

He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu shaker. הֶעְוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמְסָנוּ, טַפְּלָנוּ שָׂקֵר.

Ya'atznu ra, kizavnu, latznu, maradnu, ni'atznu. יַעֲצָנוּ רָע, כִּזְבְּנוּ, לָצְנוּ, מָרַדְנוּ, נִאֲצָנוּ.

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

Rasha'nu, shichatnu, ti'avnu, ta'inu, ti'ta'nu. רָשָׁעְנוּ, שִׁחַתְנוּ, תִּעֲבָנוּ, תִּעִינוּ, תִּתְעַעְנוּ.

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

ASHAMNU (INTERPRETIVE)

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!

(Adapted from the Aquarian Minyan of Berkeley)

עַל חַטָּא

AL CHET

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

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאַמוּץ הַלֵּב:

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

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּבִלִי דַעַת:

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

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגֵלוּי וּבְסִתְר:

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 בְּחֹזֶק יָד:

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

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:

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. מַחַל לָנוּ. כַּפֵּר לָנוּ:

V'al kulam Eloah s'lichot. S'lach 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 שֹׁחַד:

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 וּבְמַתָּן:

and for the wrong that we have done before you
by our avarice and greed.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִשְׁדָּ וּבְמַרְבִּית:

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 רְמוּת:

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

V'al kulam Eloah s'lichot. S'lach 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 בְּפָלִילוֹת:

and for the wrong that we have done before you
by thinking too narrowly.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצָרוּת עֵינַי:

For the wrong that we have done before you
by unwillingness to change,

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרֹף:

and for the wrong that we have done before you
by running to embrace an evil act.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם 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. מַחַל לָנוּ. כַּפֵּר לָנוּ:

V'al kulam Eloah s'lichot. S'lach lanu! M'chal lanu! Kaper lanu!

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

YA'ALEH

יעלה

יעלה תחנונו מערב
 ויבוא שועתנו מבקר
 ויראה רנונו עד ערב

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.

*Ya'aleh tachanuneinu me'erev,
 v'yavo shav'atenu miboker,
 v'yera'eh rinunenu ad arev.*

יעלה קולנו מערב
 ויבוא צדקתנו מבקר
 ויראה פדיונו עד ערב

O let our voice ascend from eventime,
 And may our merit come to Thee from dawn,
 And our redemption be at eventime.

*Ya'aleh kolenu me'erev,
 v'yavo tzidkatenu miboker,
 v'yera'eh fidyonenu ad arev.*

יעלה עונינו מערב
 ויבוא סליחתנו מבקר
 ויראה נאקתנו עד ערב

O let our woe ascend from eventime,
 And may our pardon issue from the dawn,
 And let our crying sound till eventime.

*Ya'aleh inuyenu me'erev,
 v'yavo s'lichatenu miboker,
 v'yera'eh na'akatenu ad arev.*

יעלה מנוסנו מערב
 ויבוא למענו מבקר
 ויראה כפורנו עד ערב

O let our hope ascend from eventime,
 And may it come, for Thy sake, from the dawn,
 And our atonement stand at eventime.

*Ya'aleh m'nusenu me'erev,
 v'yavo l'ma'ano miboker,
 v'yera'eh khipurenu ad arev.*

יעלה ישענו מערב
 ויבוא טהורנו מבקר
 ויראה חנונו עד ערב

Let our salvation rise from eventime,
 And may our purity come in from dawn,
 And our entreaty sound till eventime.

*Ya'aleh yish'enu me'erev,
 v'yavo tohorenu miboker,
 v'yera'eh chinunenu ad arev.*

יעלה זכרונו מערב
 ויבוא ועודנו מבקר
 ויראה הדרתנו עד ערב

Let our remembrance rise from eventime,
 Let our assembly plead to Thee from dawn,
 In glory visible till eventime.

*Ya'aleh zikhronenu me'erev,
 v'yavo vi'udenu miboker,
 v'yera'eh hadratenu ad arev.*

יעלה דפקנו מערב
 ויבוא גילנו מבקר
 ויראה בקשתנו עד ערב

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.

*Ya'aleh dofkenu me'erev,
 v'yavo gilenu miboker,
 v'yera'eh bakashatenu ad arev.*

יעלה אנקתנו מערב
 ויבוא אליך מבקר
 ויראה אלינו עד ערב

O let our call ascend from eventime,
 And may it come before Thee from the dawn,
 And turn to us content at eventime.

*Ya'aleh enkatenu me'erev,
 v'yavo eleykha miboker,
 v'yera'eh eyleynu ad arev.*

(Author Unknown; Translation by Nina Davis, Israel Zangwill and Elsie Davis; *Service of the Synagogue*, the Adler *Machzor*; Musical setting: Eviatar Banai)



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!

חָטָאנוּ לְפָנֶיךָ
 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'nifla'ot
V'rav ha'aliliyot
Zokher b'rit dorot
Choker k'layot.

הַדּוֹר בְּנִפְלְאוֹת
 וְרַב־מִנְחָמוֹת
 זֹכֵר בְּרִית דּוֹרוֹת
 חוֹקֵר כְּלִיּוֹת

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 לַבְּרִיּוֹת
 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 b'et tzarot

מְלֵא זַכִּיּוֹת
 נוֹרָא תְהִלּוֹת
 סוֹלַח 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
 צוֹפֵה עֲתִידוֹת
 קוֹרֵא הַדּוֹרוֹת
 רוֹכֵב עֲרָבוֹת
 שׁוֹמֵעַ תְּפִלוֹת
 תְּמִים דְּעוֹת

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

THE THIRTEEN ATTRIBUTES

<i>Adonai Adonai</i>	יְיָ
<i>El rachum v'chanun</i>	אֵל רַחוּם וְחַנוּן
<i>erekh apayim</i>	אָרֶךְ אַפַּיִם
<i>v'rav chesed v'emet</i>	וְרַב-חֶסֶד וְאֱמֶת
<i>notzer chesed la'alafim</i>	נֹצֵר חֶסֶד לְאַלְפִים
<i>nosey avon vafesha v'chata'ah v'nakeh.</i>	נֹשֵׂא עוֹן וְפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה:

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)



THE THIRTEEN ATTRIBUTES, CONNECTED TO 13 PRIESTESS PATHS

Adonai (YHWH):	The Maiden — I am Being.
Adonai (YHWH):	The Midwife — I bring the world into Being.
El (God):	The Prophetess — I am the bridge between worlds.
Rachum (Compassionate):	The Mother — I am the loving Source.
V'Chanun (Gracious):	The Wise Woman — I initiate all who seek me.
Erekh Apayim (Patient):	The Shrinekeeper — I tend the sacred fire over centuries.
V'rav Chesed (Great in Kindness):	The Queen/Guardian — I protect the storehouse and offer its abundance.
V'Emet (and Truth):	The Mourning Woman — I acknowledge the truth of loss.
Notzer Chesed La'Alafim (Giver of Kindness to Thousands):	The Shamaness — I heal the bond with the ancestors and with the spirits of all life.
Nosei Avon (Pardoner of Transgression):	The Seeker — I set all upon the path, even when they are lost.
Vafesha (and Guilt):	The Lover — I honor all love, even when love has faults.
V'chata'ah (and Mistakes):	The Fool — I accept with laughter the imperfections of all creatures.
V'nakeh (and Cleansing):	The Weaver — I am the Fountain of Life, making all things one.

(Rabbi Jill Hammer)

KI ANU AMEKHA – WE ARE YOUR PEOPLE

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ סָלַח לָנוּ מַחַל לָנוּ כְּפָר לָנוּ

Eloheynu velohei doroteynu – s'lach lanu, m'chal lanu, kaper lanu.

Our God and God of our Generations: forgive us, pardon us, grant us atonement.

<i>Ki anu amekha v'atah Eloheynu</i>	כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ
<i>Anu vaneykha v'atah Avinu</i>	אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ
<i>Anu avadeykha v'atah Adonenu</i>	אָנוּ עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ
<i>Anu k'halekha v'atah chelkenu</i>	אָנוּ קְהֵלְךָ וְאַתָּה חֶלְקֵנוּ
<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 כְרֶמֶךָ וְאַתָּה נוֹטְרֵנוּ
<i>Anu fulatekha v'atah yotzrenu</i>	אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ
<i>Anu ra'ayatekha v'atah dodenu.</i>	אָנוּ רְעֻיָתְךָ 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

For 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.

AVINU MALKENU

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ.	Our Creator, our Sovereign, we have done wrong in Your presence.
אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.	Our Creator, our Sovereign, we have no sovereign but You.
אָבִינוּ מַלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.	Our Creator, our Sovereign, help us for the honor of Your name.
אָבִינוּ מַלְכֵנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.	Our Creator, our Sovereign, renew us for a good year.
אָבִינוּ מַלְכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ.	Our Creator, our Sovereign, nullify the plans of any who may seek to do us harm.
אָבִינוּ מַלְכֵנוּ סַלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.	Our Creator, our Sovereign, grant forgiveness and atonement for all of our transgressions.
אָבִינוּ מַלְכֵנוּ הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.	Our Creator, our Sovereign, help us to return wholeheartedly into your presence.
אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלִים.	Our Creator, our Sovereign, send thorough healing to all those who ail.
אָבִינוּ מַלְכֵנוּ חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.	Our Creator, our Sovereign, seal us for good fortune in the Book of Life.
אָבִינוּ מַלְכֵנוּ חַתְּמֵנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.	Our Creator, our Sovereign, seal us in the Book of Redemption and Salvation.
אָבִינוּ מַלְכֵנוּ חַתְּמֵנוּ בְּסֵפֶר פְּרִנְסָה וְכֹלְפָלָה.	Our Creator, our Sovereign, seal us in the Book of Sustenance and Livelihood.
אָבִינוּ מַלְכֵנוּ חַתְּמֵנוּ בְּסֵפֶר זְכוּת.	Our Creator, our Sovereign, seal us in the Book of Merit.
אָבִינוּ מַלְכֵנוּ חַתְּמֵנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלִילָה.	Our Creator, our Sovereign, seal us in the Book of Forgiveness and Atonement.
אָבִינוּ מַלְכֵנוּ הַצְּמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.	Our Creator, our Sovereign, let grow for us the tree of imminent redemption.
אָבִינוּ מַלְכֵנוּ זְכוֹר כִּי עָפָר אֲנַחְנוּ.	Our Creator, our Sovereign, remember us, though we are made of dust.
אָבִינוּ מַלְכֵנוּ נֹא אַל תִּשְׁיַבֵּנוּ רִיקִים מִלְּפָנֶיךָ.	Our Creator, our Sovereign, do not send us away from You emptyhanded.

<p>אָבִינוּ מַלְכֵנוּ תְהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְפָּנֶיךָ. אָבִינוּ מַלְכֵנוּ חַמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ. אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ. אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֹךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא שְׁנִקְרָא עָלֵינוּ. אָבִינוּ מַלְכֵנוּ חֲנִנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.</p>	<p>Our Creator, our Sovereign, may this hour be one of kindness and tenderness before You. Our Creator, our Sovereign, be merciful to us and all our children. Our Creator, our Sovereign, do this for Your sake if not for ours. 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. 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.</p>
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AVINU MALKENU

אָבִינוּ מַלְכֵנוּ חֲנִנוּ וְעֲנֵנוּ 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.

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)

UNETANEH TOKEF

ונתנה תוקף

Leader:

We declare the holiness of this day,
for it is wondrous and terrible.

Congregation:

On this Day of Judgment,
help us be our own best judges—
honest but not unkind.
Notice us and write us
in the Book of Life.

Leader:

We know where we have
fallen short of the mark.

Congregation:

Remember for us the good deeds we ourselves
have forgotten, and inscribe us for blessing.

Leader:

Announce our fates with the shofar's blast!

Congregation:

Speak to us with your still, small voice.

Leader:

Even the angels are dismayed;
dread and trembling overtake them.

Congregation:

Even they face judgment today
and will not be found blameless.

Leader:

All who come into the world pass before your
gaze like a shepherd considering the flock.

Congregation:

So consider us with care.
Remember the soul of every living being
and write our fate.

ונתנה תוקף קדשית היום כי הוא נורא ואים ובו תנשא מלכותך ויכון בחסד כסאך ותשב עליו באמת אמת
כי אתה הוא דין ומוכיח ויודע ועד וכותב וחותר וסופר ומונה ותזכר כל הנשפחות ותפתח את ספר
הזכרונות ומאליו יקרא וחותרם יד כל אדם בו. ובשופר גדול יתקע וקול דממה דקה ישמע ומלאכים יחפזון
וחיל ורעה לאחזון ולאמרו הנה יום הדין לפקד על צבא מרום בדין כי לא יזכו בעיניך בדין וכל באי עולם
יעברון לפניך כבני מרון כבקרת רועה עדרו מעביר צאנו תחת שבטו כן תעביר ותספר ותמנה ותפקד נפש
כל חי ותחונך קצבה לכל בריה ותכתב את גזר דינם.

*Unetaneh tokef k'dushat hayom, ki hu nora v'ayom. U-vo tinasei malkhutekha v'yikon b'chesed
kis'ekha v'teshev alav b'emet. Emet ki atah hu dayan umokhiach v'yodea va'ed v'khotev v'chotem
v'sofer u-moneh v'tizkor kol hanishkachot v'tiftach et sefer hazikhronot ume'eilav yikare v'chotam yad
kol adam bo. Uv'shofar gadol yitaka v'kol d'mamah dakah yishama umal'akhim yechafezun v'chil
ur'adah yochezun vayomer: hineh yom hadin. Ki lo yizku b'eyneykha badin, v'khol ba'ey olam
ya'avrun l'faneykha kiv'nei maron k'vakarat ro'eh edro ma'avir tzono tachat shivto ken ta'avir v'tispor
v'tim'neh v'tifkod nefesh kol chai v'tachtokh kitz'vah l'khol b'riyah v'tikhtov et g'zar dinam.*

Leader:
On Rosh Hashanah it is written

Congregation:
And on Yom Kippur it is sealed:

Leader:
How many will pass away
And how many will be born.

Congregation:
Who will live and who will die.
Who in their time and who not in their time.

Leader:
Who by fire, who by water.

Congregation:
Who by illness, who by accident.

Leader:
Who will feel ease and who will suffer.

Congregation:
Who will rest and who will be restless.

Leader:
Who will be cast down and who will be raised up.

Congregation:
But atonement and prayer and acts of kindness
soften the harsh decree.



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 מְעַבְרִין 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.)

ADIR V'NAOR – MI EL KAMOKHA

מי אל כְּמוֹדֶךָ	בוֹרֵא דְּזִק וְחֶלֶד	אֲדִיר וְנְאוֹר
מי אל כְּמוֹדֶךָ	דּוֹבֵר צְדָקוֹת	גּוֹלֵה עֲמוּקוֹת
מי אל כְּמוֹדֶךָ	וְאִין זִולָתוֹ	הַדּוֹר בְּלִבּוֹשׁוֹ
מי אל כְּמוֹדֶךָ	חוֹנֵן שְׂאֲרִית	זֹכֵר הַבְּרִית
מי אל כְּמוֹדֶךָ	יוֹשֵׁב שָׁמַיִם	טְהוֹר עֵינָיִם
מי אל כְּמוֹדֶךָ	לוֹבֵשׁ צְדָקוֹת	כּוֹבֵשׁ עֲוֹנוֹת
מי אל כְּמוֹדֶךָ	נוֹרָא וְנִשְׁגָּב	מֶלֶךְ מַלְכִים
מי אל כְּמוֹדֶךָ	עוֹנֶה עֲשׂוּקִים	סוֹמֵךְ נוֹפְלִים
מי אל כְּמוֹדֶךָ	צוֹעָה בְּרַב כֹּחַ	פוֹדֶה וּמַצִּיל
מי אל כְּמוֹדֶךָ	רַחוּם וְחַנוּן	קָרוֹב לְקוֹרְאָיו
מי אל כְּמוֹדֶךָ	תּוֹמֵךְ תְּמִימִים	שׂוֹכֵן שְׁחָקִים



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

Resplendent and glorious, creator of the gauzy sky and the earth below. Who, God, is like You?

Revealer of the profound, speaker of righteousness. Who, God, is like You?

Garbed in splendor, without equal. Who, God, is like You?

Clear-sighted, dwelling in the heavens. Who, God, is like You?

Subduing sin, attired in justice. Who, God, is like You?

Sovereign over all, wondrous and sublime. Who, God, is like You?

Upholder of the falling, answering the oppressed. Who, God, is like You?

Redeemer and savior, pushing forward powerfully. Who, God, is like You?

Close to those who call out, motherly and gracious. Who, God, is like You?

Who dwells in the high places, supporing the innocent. Who, God, is like You?

(Poet Unknown; Moroccan Setting)

YAH SH'MA 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 אֲבִיוֹנִידָה, הַמְחַלִּים פָּנֶיךָ. אַבִּינוּ לְבָנֶיךָ. אַל תַּעֲלֵם אֲזְנֶךָ:</p>
<p>Yah, this People, in extremity, Call out from the depth. Do not send them away Empty-handed, bereft.</p>	<p><i>Yah am mima'amakim. Yikr'u merov m'tzukim. Al na t'shivem rekim. Hayom milfanekha.</i></p>	<p>יְהוָה עִם מִמְעַמְקִים. יִקְרְאוּ מֵרֵב מְצוּקִים. אַל נָא תִשְׁיבֵם רַקִּים. הַיּוֹם מִלְפָּנֶיךָ:</p>
<p>Erase 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'aneckha.</i></p>	<p>הַיּוֹתֵם וְעוֹנָם. מַחֵה וְרֵבֵי זְדוֹנָם. אִם לֹא תַעֲשֶׂה לְמַעַנְם. 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>וּמַחֵה הַיּוֹם חוּבָם. וּרְצֵה כְמוֹ שֵׁי נִיבָם. וּלְךָ תִכְיֶן לִבָּם. וְגַם תִּקְשִׁיב אֲזְנֶךָ:</p>
<p>Don't their tears remind You that They are still Your flock? And you, Havayah, are their shepherd. Do not let them lack.</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. וּפְקוֹד 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'vas'rem hayom s'lichah. U-vit'filat han'ilah Himtzim chinekha.</i></p>	<p>הַלְכֵי בְּדַרְךָ נְכוּחָה. תִּבְשְׂרֵם הַיּוֹם סְלִיחָה. וּבִתְפִלַּת הַנְּעִילָה הַמְצִיאֵם חֲנּוּךְ:</p>

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

קריאת התורה

TORAH SERVICE



KI MITZION

כי מציון תצא תורה, וידבר יי מהר סיני:

*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.*

יי יי
אל רחום וחנון
ארך אפים
ורב חסד ואמת
נצר חסד לאלפים
נשא עון ופשע וחסאה ונקח:

*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, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Echad Eloheynu, gadol Adoneynu, kadosh v'nora 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.



KOSI REVAYAH

כּוֹסֵי רֵוַיָּה

Kosi revayah. Kosi revayah.

My cup is overflowing.

(Psalm 23; setting by Rabbi Shefa Gold)

ROSH HASHANAH: WHAT'S IN A NAME?

Genesis 21:1-17

א ויהוה פקד את-שרה כאשר אמר ויעש
יהוה לשרה כאשר דבר: ב ותהר ותלד שרה
לאברהם בן לזקניו למועד אשר-דבר אתו
אלהים: ג ויקרא אברהם את-שם-בנו
הנולד-לו אשר-ילדה-לו שרה יצחק:

1. YHWH visited Sarah as prophesied, and YHWH did for Sarah as promised. 2. For Sarah conceived, and bore Avraham a son in his old age, at the set time of which God had spoken to him. 3. And Avraham called the name of his son who was born to him, whom Sarah bore to him, Yitzchak.

* * *

ח ויגדל הילד ויגמל ויעש אברהם משתה
גדול ביום הגמל את-יצחק: ט ותרא שרה
את-בן-הגר המצרית אשר-ילדה לאברהם
מצחק: י ותאמר לאברהם גרש האמה הזאת
ואת-בנה כי לא ירש בן-האמה הזאת
עם-בני עם-יצחק:

8. And the child grew, and was weaned; and Abraham made a great feast that same day that Isaac was weaned. 9. Sarah saw the son of Hagar the Egyptian, whom she had born to Avraham, mocking. 10. She said to Avraham, "Cast out this slave and her son; for the son of this slave shall not share inheritance with my son, with Yitzchak.

* * *

יא וירע הדבר מאד בעיני אברהם על אודת
בנו: יב ולאמר אל-הים אל-אברהם אל-גרע
בעיניך על-הנער ועל-אמתך כל אשר תאמר
אליו שרה שמע בקלה כי ביצחק יקרא לך
זרע: יג וגם את-בן-האמה לגוי אשימנו כי
זרעך הוא:

11. This thing was very grievous in Avraham's sight because of his son. 12. But God said to Avraham, "Let it not be grievous in your sight on account of the lad, and on account of your slave. In all that Sarah has said to you, listen to her voice; for in Yitzchak shall your seed be called. 13. And also: I make a nation of the son of the slave, because he too is your seed.

יד וישכם אברהם | בבקר ויקח לחם וחמת
מים ויתן אל-הגר שם על-שכמה ואת-הילד
וישלחה ותלך ותתע במדבר באר שבע:

14. And Avraham rose up early in the morning, and took bread, and a bottle of water, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and wandered in the wilderness of Beersheva.

טו ויכלו המים מן-החמת ותשלך את-הילד
תחת אחד השיחים: טז ותלך ותשב לה מנגד
הרחק כמטחי קשת כי אמרה אל-ארה
במות הילד ותשב מנגד ותשא את-קלה
ותבך:

15. And then the water was spent from the bottle, and she set the child under one of the shrubs. 16. She went, and sat down opposite him a good way off, a bowshot away, saying, "Let me not see the death of the child." She sat opposite him, and lifted up her voice, and wept.

יז וישמע אל-הים את-קול הנער ויקרא
מלאך אל-הים | אל-הגר מן-השמים ולאמר
לה מה-לך הגר אל-תיראי כי-שמע אל-הים
אל-קול הנער באשר הוא-שם: יח קומי שאני
את-הנער והחזיקי את-ידך בן-לגוי גדול
אשימנו:

17. God heard the voice of the lad; and the angel of God called to Hagar from heaven, saying to her, "What ails you, Hagar? Fear not, for God has heard the voice of the lad where he is. 18. Arise, lift up the lad, and hold him in your hand; for I will make him a great nation."

יט ויפקח אל-הים את-עיניה ותרא באר מים
ותלך ותמלא את-החמת מים ותשק
את-הנער

19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink.

YOM KIPPUR: MASKS OF THE DIVINE

Exodus 3:1-15

א ומֹשֶׁה הִיָּה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתֵנוּ כֹּהֵן מִדְיָן
וַיִּנְהַג אֶת-הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל-הַר
הָאֱלֹהִים חֹרֵבָה: ב וַיֵּרָא מִלְאָךְ יְהוָה אֵלָיו
בְּלַבַּת-אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וְהִנֵּה הַסֵּנֶה בֹּעֵר
בְּאֵשׁ וְהַסֵּנֶה אֵינּוּ אֶכָּל: ג וַיֹּאמֶר מֹשֶׁה אֶסְרֶה-נָּא
וְאֶרְאֶה אֶת-הַמְרָאָה הַגְּדֹלָה הַזֹּאת מִדּוֹעַ לֹא-יִבְעַר
הַסֵּנֶה:

ד וַיֵּרָא יְהוָה כִּי סָר לְרֵאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים
מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי:
ה וַיֹּאמֶר אֶל-תִּקְרַב הֲלָם שֶׁל-נַעֲלֶיךָ מֵעַל רַגְלֶיךָ
כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת-קֹדֶשׁ
הוּא: ו וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי
יֵרָא מִהִבֵּיט אֶל-הָאֱלֹהִים:

ז וַיֹּאמֶר יְהוָה רְאֵה רָאִיתִי אֶת-עֲנִי עַמִּי אֲשֶׁר
בְּמִצְרַיִם וְאֶת-צַעֲקוֹתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי
יָדַעְתִּי אֶת-מַכְאֲבוֹיו: ח וְאֶרְאֶה לְהַצִּילוֹ | מִיַּד מִצְרַיִם
וּלְהַעֲלֵתוֹ מִן-הָאֶרֶץ הַהִוא אֶל-אֶרֶץ טוֹבָה וְרַחֲבָה
אֶל-אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל-מְקוֹם הַכְּנַעֲנִי
וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרָזִי וְהַחִוִּי וְהַיְבוּסִי: ט וְעַתָּה
הִנֵּה צַעֲקַת בְּנֵי-יִשְׂרָאֵל בָּאָה אֵלָי וְגַם-רָאִיתִי
אֶת-הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לְחָצִים אֹתָם: י וְעַתָּה
לָכֵה וְאֶשְׁלַחְךָ אֶל-פְּרַעֲה וְהוֹצֵא אֶת-עַמִּי
בְּנֵי-יִשְׂרָאֵל מִמִּצְרַיִם:

יא וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים מִי אֲנֹכִי כִי אֵלְךָ
אֶל-פְּרַעֲה וְכִי אוֹצִיא אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם:
יב וַיֹּאמֶר כִּי-אֶהְיֶה עִמָּךְ וְזֶה-לָּךְ הָאוֹת כִּי אֲנֹכִי
שְׁלַחְתִּיךָ בְּהוֹצִיאֶךָ אֶת-הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן
אֶת-הָאֱלֹהִים עַל הָהָר הַזֶּה:

יג וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הִנֵּה אֲנֹכִי בָא
אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם
שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי מִה-שְּׁמוֹ מַה אִמַּר
אֱלֹהִים: יד וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֶהְיֶה אֲשֶׁר
אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה
שְׁלַחְנִי אֵלֵיכֶם: טו וַיֹּאמֶר עוֹד אֱלֹהִים אֶל-מֹשֶׁה
כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי
אֵלֵיכֶם זֶה-שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדוֹר דוֹר:

1. Moshe kept the flock of Yitro his father-in-law, the priest of Midyan; and he led the flock far away into the desert, and came to the mountain of God, to Horev. 2. The angel of YHWH appeared to him in a flame of fire out of the midst of a bush! He looked and – behold! – the bush burned with fire, but the bush was not consumed. 3. Moshe said, I will turn aside and see this great sight, why the bush is not burnt.

4. When YHWH saw that he turned aside to see, God called to him out of the midst of the bush, saying, “Moshe, Moshe.” And he said, “Here I am.” 5. And God said, “Do not come any closer. Take off your shoes from your feet, for the place on which you stand is holy ground.” 6. God continued: “I am the God of your father, God of Avraham, God of Yitzchak, God of Ya’akov.” And Moshe hid his face; for he was afraid to look upon God.

7. YHWH said, “I have surely seen the suffering of my people who are in Egypt, and have heard their cry because of their taskmasters. I know their sorrows. 8. I have come down to save them from the hand of the Egyptians, and to bring them out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9. Therefore, behold! The cry of the people of Israel has come to me; and I have also seen the oppression with which the Egyptians oppress them. 10. Come now therefore, and I will send you to Pharaoh, that you may bring forth my people, the Children of Israel, out of Egypt.”

11. But Moshe said to God, “Who am I, that I should go to Pharaoh, and that I should bring forth the people of Israel out of Egypt?” 12. God said, “I will be with you. And this shall be a sign to you, that I have sent you; When you have brought forth the people out of Egypt, you shall serve God upon this very mountain.”

13. Moshe said to God, “Behold, when I come to the people of Israel, and say to them, ‘The God of your ancestors has sent me to you’ and they ask me, ‘What is God’s name,’ what shall I say to them?” 14. God replied to Moses, *Ehyeh Asher Ehyeh* – “I AM THAT I AM. That’s what you say to the people of Israel, I AM has sent me to you.” 15. Say to the people of Israel, YHWH, God of your ancestors, God of Avraham, God of Yitzchak, God of Ya’akov, has sent me to you. This is my name forever, and this is my memorial to all generations.

סדר תקיעת שופר

SHOFAR SERVICE

HAYOM HARAT OLAM

היום הרת עולם:

HAYOM HARAT OLAM - Today the world is born!

I LIKE TO HEAR THE SHOFAR BLAST

I like to hear the shofar blast.
Sometimes slow and sometimes fast.
I like to hear the shofar blast.
Happy happy happy new year!

Tekiah!

Shevarim!

Teruah!

Tekiah Gedolah!

(Ellen Allard)

THE SOUNDS OF THE SHOFAR

בְּרוּכָה אַתָּה יְיָ מְקוֹר הַחַיִּים אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוֵּיתָנוּ לְשִׁמְעַת קוֹל שׁוֹפָר:

*B'rukhhah At Yah, M'kor Hechayim,
asher kidshatnu b'mitzvoteyha v'tzivatnu lishmoa kol shofar.*

Blessed are You, Yah Shekhinah, Source of Life,
who sanctifies us through our deeds, and summons us to hear the sound of the Shofar.

Tekiah ~ Shevarim Teruah ~ Tekiah

Tekiah ~ Shevarim ~ Tekiah

Tekiah ~ Teruah ~ Tekiah Gedolah

תְּקִיעָה ~ שְׁבָרִים תְּרוּעָה ~ תְּקִיעָה

תְּקִיעָה ~ שְׁבָרִים ~ תְּקִיעָה

תְּקִיעָה ~ תְּרוּעָה ~ תְּקִיעָה גְּדוֹלָה

ספר יונה

MINCHAH – THE BOOK OF JONAH

Chapter 1

א וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אֲמִטַּי לֵאמֹר: ב קוּם לֵךְ אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וְקִרְאָ עָלֶיהָ כִּי-עָלְתָה רָעָתָם לְפָנָי: ג וַיִּקָּם יוֹנָה לְבָרֵךְ תַּרְשִׁישָׁה מִלְפָּנָי יְהוָה וַיֵּרֵד יָפוֹ וַיִּמְצָא אֲנִיָּה | בָּאָה תַרְשִׁישׁ וַיֵּתֶן שְׂכָרָהּ וַיֵּרֵד בָּהּ לִבְוֹא עִמָּהֶם תַרְשִׁישָׁה מִלְפָּנָי יְהוָה:

The word of Adonai came to Jonah son of Amittai: Go at once to the great city of Nineveh and proclaim judgment upon it; for their wickedness has come before Me.

Jonah, however, instead set out to flee to Tarshish from Adonai's service. He went down to Jaffa and found a ship going to Tarshish. He paid his fare and went aboard to sail with the others to Tarshish, away from the service of Adonai.

But Adonai cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to their own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out, "How can you be sleeping so soundly! Get up! Call upon your god! Perhaps that god will be kind to us and we will not perish."



The sailors said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. They said to him, "Tell us, you, who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?"

"I am a Hebrew," he replied. "I worship Adonai, the God of Heaven, who made both sea and land."

The men were greatly terrified, and they asked him, "What have you done?" And when the men learned that he was fleeing from the service of Adonai — for so he told them — they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy.

He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account."

Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. Then they cried out to Adonai: "Oh, please, Adonai, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, Adonai, by Your will, have brought this about." And they heaved Jonah overboard, and the sea stopped raging. The men feared Adonai greatly; they offered a sacrifice to Adonai and they made vows.



Chapter 2

א וַיִּמַן יְהוָה דָּג גָּדוֹל לַבָּלַע אֶת-יוֹנָה וַיְהִי יוֹנָה בְּמַעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: ב וַיִּתְפַּלֵּל יוֹנָה
 אֶל-יְהוָה אֵל הָאֱלֹהִים מִמַּעַי הַדָּגָה: ג וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל-יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שָׂאוֹל שְׁמַעְתִּי קוֹלִי:

Adonai appointed a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. Jonah prayed to Adonai his God from the belly of the fish. He said:

In my trouble I called to YAH,
 And YAH answered me;
 From the belly of She'ol I cried out,
 And You heard my voice.
 You cast me into the depths,
 Into the heart of the sea,
 The floods engulfed me;
 All Your breakers and billows
 Swept over me.
 I thought I was driven away
 Out of Your sight:
 Would I ever gaze again
 Upon Your holy Temple?
 The waters closed in over me,
 The deep engulfed me.

Weeds twined around my head.
 I sank to the base of the mountains;
 The bars of the earth closed upon me forever.
 Yet You brought my life up from the pit,
 O YAH my God!
 When my life was ebbing away,
 I called YAH to mind;
 And my prayer came before You,
 Into Your holy Temple.
 They who cling to empty folly
 Forsake their own welfare,
 But I, with loud thanksgiving,
 Will sacrifice to You;
 What I have vowed I will perform.
 Deliverance is YAH's!

YHWH commanded the fish, and it spewed Jonah out upon dry land.



Chapter 3

א וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה שְׁנִית לְאִמּוֹ: ב קוּם לְךָ אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת-הַקְּרִיאָה אֲשֶׁר
 אָנֹכִי דֹבֵר אֵלֶיהָ:

The word of Adonai came to Jonah a second time: "Go at once to Nineveh, that great city, and proclaim to it what I tell you." Jonah went at once to Nineveh in accordance with Adonai's command.

Nineveh was an enormously large city – a three days' walk across! Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried throughout Nineveh: "By decree of the king and his nobles: No person or beast of flock or herd shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth – human and beast – and shall cry mightily to God. Let everyone turn back from their evil ways and from the injustice of which they are guilty.

Who knows but that God may turn and relent? God may turn back from wrath, so that we do not perish.”

God saw what they did, how they were turning back from their evil ways. And God renounced the punishment God had planned to bring upon them, and did not carry it out.



Chapter 4

א וַיֵּרַע אֶל-יְהוָה רָעָה גְדוֹלָה וַיִּחַר לוֹ: ב וַיִּתְפַּלֵּל אֶל-יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא-זֶה דְבָרִי עַד-הַיּוֹתֵי עַל-אֲדָמָתִי עַל-כֵּן קִדַּמְתִּי לְבָרֶחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֵל-חַנּוּן וְרַחוּם אַרְךָ אַפַּיִם וְרַב-חַסְדִּים וְנָחָם עַל-הַרְעָה: ג וַעֲתָה יְהוָה קַח-נָא אֶת-נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי:

This displeased Jonah greatly, and he was aggrieved. He prayed to Adonai, saying, “Adonai! Isn’t this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment. Please, Adonai, take my life, for I would rather die than live.”

Adonai replied, “Are you that deeply grieved?”

Now Jonah had left the city and found a place east of the city. He made a shelter there and sat under it in the shade, until he should see what happened to the city. Adonai, God, provided a castor bean plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. But the next day at dawn God provided a worm, which attacked the plant so that it withered. And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah’s head, and he became faint. He begged for death, saying, “I would rather die than live.”

Then God said to Jonah, “Are you so deeply grieved about the plant?”

“Yes,” he replied. “So deeply that I want to die.”

Then Adonai said: “You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well?”

סדר רפואה

HEALING SERVICE

KOSI REVAYAH

כּוֹסֵי רְיָיָה

Kosi revayah. Kosi revayah.

My cup is overflowing.

(Psalm 23; setting by Rabbi Shefa Gold)



AMIDAH GIFT

Amidah Gift September 4, 2020

Let me hear your voice again
do not stop this rish-rushing
of your breath.

Sigh and sigh again,
the inbreath and outbreath
of my own life.

Raise your arms to embrace me,
your holy wind moving
every leaf on every tree
every cloud surrounding this world
that I may feel the thundering silence
in the center of all being
if I dare.

Let me touch your face
in quarks, in strings
that fall into no linear pattern
I can name
for I could not hold
that vision.

Pour through me and fill me
for in my remaining years
I want no moment to fall short
of why I am here.

You and I, partners.

(Leiah Bowden)



MI SHEBERAKH

Mi shebeirakh avoteinu

M'kor hab'rakhah l'imoteinu

May the source of strength

Who blessed the ones before us

Help us find the courage to make our lives a blessing

And let us say Amen

Mi shebeirakh imoteinu

M'kor hab'rakhah l'avoteinu

Bless those in need of healing with *r'fuah sh'leimah*

The renewal of body, the renewal of spirit

And let us say Amen

(Debbie Friedman & Drorah Setel)



A PRAYER

May we be sheltered by the wings of peace

May we be kept in safety and love

May grace and compassion find their way to every soul

May we be blessed as we go on our way

May we be guided in peace

May this be our blessing

Thank you for the calm that is restorative

(Rita Rowan)

PEACE – SIM SHALOM

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוּד.

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

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

(Morning Liturgy; Setting: Cantor Julie Silver)



(“From Here” by Leiah Bowden)

סדר יזכור

VIZKOR SERVICE

PSALM 23

א מְזִמּוֹר לְדוֹד יְיָ רָעִי לֹא אֶחְסָר: ב בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי עַל-מֵי מְנוּחֹת יִנְהַלֵּנִי: ג נַפְשִׁי יִשׁוּבָב יִנְחֵנִי
בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׁמוֹ: ד גַּם כִּי-אֵלֶּךְ בִּגְיָא צְלֻמוֹת לֹא-אִירָא רָע כִּי-אֶתָּה עִמָּדִי שְׁבֹטֶךָ וּמִשְׁעֲנֵתֶךָ הִמָּה
יִנְחֵמֵנִי: ה תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צַרְרֵי דְשִׁנְתָּ בְשִׁמּוֹן רֹאשִׁי כּוֹסֵי רְנָה: ו אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיֵּי
וְשִׁבְתִּי בְּבַיִת-יְיָ לְאָרְךָ יָמִים:

REVERSE 23

I have always lived in your house,
With blessing and kindness at my back.

An overflowing cup of blessing —
Luxurious as oil poured on my brow.
Even my troubles join me at the table
for this banquet of life!

I am comforted leaning on you,
Who soothes my fear in shadowed valleys
And guides me on paths of righteousness.

My spirit is renewed.

Here, at the waters of rest,
On the bed of fresh grasses,
Nothing is missing,
Shepherd of mine.

(Reb Irwin)

WE TURN OUR THOUGHTS

We turn our thoughts to yesterday . . . to a world that lives only in our memory.

As we recall the days gone by, we know the past is irretrievable.

Yet – through the gift of memory, we recapture treasured moments and images.

We are thankful for the happiness we knew with those no longer here, with whom we lived and laughed and loved.

We praise the Eternal wellspring of life who links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living, it is still good to be alive.

We understand that there can be no love without loss, no joy without sorrow. May we have the courage to accept the all of life – the love and the loss – the joy and the sorrow, as we remember them.

(Evelyn Mehlman, from *Kol Haneshamah* Prayerbook for the Days of Awe)



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)



EL MALEI RACHAMIM

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה. בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים כְּזוֹהַר
הַרְקִיעַ מְזַהְרִים לְנִשְׁמוֹת יְקִירֵינוּ וְקְדוֹשֵׁינוּ שֶׁהָלְכוּ לְעוֹלָמָם. בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. אָנָּה בַּעַל הַרַחֲמִים
הַסְתִּירֵיהֶם בְּסֵתֶר כְּנֶפֶף לְעוֹלָמָם. וְצָרוֹר בְּצָרוֹר 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: hastireyhem 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, holy ones
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

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'hamtzi'em 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 kol b'notey hadorot
B'ditzah uv'tzoholah bish'at haneilah*

תזכו לשנים רבות כל בנותי הדורות
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)

EL NORA ALILAH

God great of deeds, the awesome one,
God great of deeds, the awesome one,
grant pardon for the wrongs that we have done,
in the hour of closing the gates.

So few, this people, summoned to you
they raise their eyes, and look toward you,
aquiver with awe, they pray to you,
in the hour of the closing of the gates.

They pour their sould in prayer to you,
so blot out their wrongs, their lives renew,
grant pardon to all who pray to you,
in the hour of the closing of the gates.

Please be for them a shelter in need,
protect them from harm, of word or deed,
and seal them for splendor and for joy,
in the hour of the closing of the gates.

Be gracious to them, your mercy show,
and to every oppressor and every foe
bring judgment, bring justice above and below,
in the hour of the closing of the gates.

Remember our ancestors' righteous ways,
remember your promise, and renew their days,
as it was long ago, in former days,
in the hour of the closing of the gates.

Proclaim now, we pray, a year of fulfillment,
and return your flock's surviving remnant,
to be reunited in a land of contentment,
in the hour of the closing of the gates.

(Moses ibn Ezra; translation: *Machzor Kol Hanesnama*)

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.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכּוֹן וּבְיָמֵיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאִמְרוּ אָמֵן:

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ 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'rikk hu
L'ela l'ela min kol birkhata v'shirata,
Tushb'chata v'nechemata, da'amiran b'alma,
V'imru: Amen.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא
לְעֵלְא לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,
תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ 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*.



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 וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה:

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)

KADDISH TITKABAL – COMPLETION OF PRAYER

Yitgadal v'yitkadash shmeh raba.

B'alma di v'a khir'uteh, v'yamlikh malkhuteh

B'chayeikhon uv'yomeikhon uv'chayei d'khol Beyt Yisrael.

Ba'agala uvizman kariv

V'imru: Amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וַיַּמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בְּעֵגְלָא וּבְזִמְן קָרִיב

וְאָמְרוּ אָמֵן:

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

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.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַי:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַומַם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא

בְּרִיךְ הוּא

לְעֵלְא לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,

תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְאָמְרוּ בְּעֵלְמָא,

וְאָמְרוּ אָמֵן:

Titkabal tz'lot'hon uva'ut'hon d'khol Beyt Yisrael

Kodam avuhon di vish'maya v'imru: Amen.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל

קֹדָם אַבוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן:

Y'hei sh'lama raba min sh'maya v'chayim

Aleynu v'al kol Yisrael,

V'imru: Amen.

יְהִי שְׁלָמָא רַבָּא מִן שִׁמְיָא וְחַיִּים

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן:

Oseh shalom bim'romav hu ya'aseh shalom

Aleynu v'al kol Yisrael,

V'al kol yoshvei tevel

V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם

עֲלֵינוּ 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*. 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)

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)

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 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.

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

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)

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

בְּרוּךְ 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 heh 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 הַגָּפֶן:

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 מִיְּנֵי-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, הַמְבַדֵּל 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.

WHEN LOVE ENTERS

The first time a protective mask slid off me,
 no, more like it burst open
 of its own accord, there were Douglas firs,
 harnesses, anxious ropes course participants,
 a co-leader I adored, sunshine, blue irises.
 Without warning *Love* entered the clearing,
 marched right up and smacked me in the chest.
 After the thump, a pang.
 I felt heavy, featherlight, full, empty.
 Heat like a star's corona infused me
 where she blazed and simmered.
 The two of us shone as one radius of light
 Illuminating the deep woods.
 The cool, confident leader mask melted and
 reformed from, I-have-it-all-in-control
 (a phrase sure to make *Love* laugh) to
 something akin to - there's only me and love.
 I felt safe and filled and overflowing.

A participant said, you seem like you're in love
 I thought, no, *Love* is in me.
 I said, Yes and smiled.
Love and I smiled.
 I wanted *Love* to stay. Always. I believed she would.
 And she did. All that day and the next.

After the glow faded in the shade of everyday,
 I began to
 sense *Love* hidden in the attic dust, the damp basement.
 I learned to wait for her return especially

when I was masked. With guests soon to arrive, every
 cobweb needs to be swept and towels fluffed just right.
 When the news fills me with despair and I wish
 I was everywhere at once, holding a hand,
 patting an arm in comfort by charred timbers or a
 wall of rubble that was once their home,
 at the cemetery that now cradles their beloved.

When this helplessness encircles me, I wait
 When my perfectionist pulls on her white gloves, I wait
 When the Do-gooder, Judger, or Grouch
 convinces me that is who I am, I wait
 until I feel that first hint of her arrival.
 It begins as a tickle in my chest, like a child tiptoeing
 through a field of daisies not wanting to bend a single
 flower.
 A sensation wells up, what I imagine removing
 a suit of armor might feel like, relief, lightness, a
 heaved sigh.

Despite the imperfection in my home, my heart, the
 world,
 when I quiet myself with patience *Love* emerges
 from depths within where she resided all along.

Then I'm reminded there's only one thing that is real.
Love and I here in this small body I call "me."
 She takes my hand and pats my arm and says,
 Hello dear. And whispers whatever I need to hear.
 I say, Thank you *Love*.
 And she smiles and says, You're welcome.

(Sally Churgel, 2023)

What masks do we wear, and why? I've been prompted lately to think about masks.

Everybody wears a mask now and then. In a lifetime, we start blind, eyelids closed, within the watery dark womb. For nine months we curl up in there like a fiddlehead fern.

We emerge to play blindfolded children's games. Dizzy, we try to pin-the-tail-on-the-donkey, or we swing sticks at candy-stuffed piñatas dangling from branches just out of reach.

American Halloween brings us out into the tricking-or-treating night disguised as: ghosts in bedsheets, robots, dachshunds, happy or sad clowns, criminal presidents.

And, let's not overlook Purim's inevitable gender-bending topsy-turvy masquerades.

Now, here we are in our contagious 21st century, itching and sweating behind pandemic masks. We have strained sequestered behind our nearly-sky-blue masks, trying to read lips we cannot see.

•••

Masks can keep stuff out or keep stuff in. They can be used for making friends. Or they can be used for warding off enemies within and without.

Some handy-dandy masks are reversible, can be turned inside-out and outside-in.

Tragedy vs. Comedy. Hate on one side, Love on the flip-side. Crabby Hermit on one side, Social Butterfly on the reverse. Cat-phobe on the A-side and Hello-Kitty on the B-side.

•••

Masks are three-dimensional objects, which can make intentions tangible. Judaism has many tools and rituals to help us physicalize our aspirations.

Some of us use our prayer shawls to cover our heads, creating a private mask or hood or tent where we can pray unobserved. We do what we do under there. (I have trembled and wept and rejoiced under mine.)

When praying, some of us cover our eyes, to avoid distraction and focus our attention. Our hands act as a mask.

•••

Personally, I have secret masks. Shielded, I perform a mediocre impersonation of an adult.

Over the years, I've fabricated or acquired quite a collection of grown-up camouflages. One I wear almost daily is my Troubled-Humanoid-Without-Guidebook. My Kind-and-Patient-Person disguise barely hides the snarky restless curmudgeon wearing it.

My Graying-Wrinkled-Senior veneer is a useful prop when pleading for a discount or misbehavior forgiveness. Or, there's the Suave-Lesbian-Date mask covering the exuberant vulnerable clueless tail-wagging puppy-dog beneath it, panting *"Oh, please pet me!"*

•••

And so, I wear masks, self-consciously or unconsciously. I strap them onto my head. They never fit right. The hard plastic ones pinch and dig into my facial contours.

The pliable rubbery ones freeze hard and brittle in my social winters. Or they melt in my humiliating adolescent summers, drooping like jowls down my cheeks and stinking like old girdles left out in the sun. And the elastic holding the masks on is flimsy, too loose or too tight. My complex complexion feels suffocated.

Between blinders, I long for peripheral vision, the sides of frontal frontiers, the wide and wild panoramas.

Behind the veils, my naïve, natural, and often nonsensical face longs to breathe, yearns for snowflakes on my tongue and sunshine on my sun-blocked Jewish nose.

•••

What would happen if we stripped off our façades? If we came face-to-face -- with ourselves, with each other and with all that is Divine?

And speaking of the capital-D Divine, does G*d ever unmask G*d's own face? That elusive One hides between boulders in the clefts of cliffs -- because, as the Torah tells us, we cannot see that Face and survive.

Is it forbidden to even *imagine* that Visage unmasked?

What does G*d look like to *you*? (Are there even words to describe this?)

Divinity can be seen in a baby's open face. Or deep in the eyes of loved ones. Can we catch a glimpse of the divine Countenance while looking at ourselves unmasked in the mirror?



SHEMA

All there ever was
is here in this moment.
All there ever will be
is here in this moment –
the call of the wild
the sweetness of home
the heart you
hold as precious
is no different
than the totality
of this moment.

We all are here with you, always were,
and always will be.
This is the meaning of eternity. All is One.

Shema.

(Leiah Bowden)

INSIDE IT ALL

Beneath the masks, beneath the names,
beneath ideals, beneath the shoulds
is a thrumming, ecstatic atomic swirl,
unseen and omnipresent, inescapable
and holy—a divine blurring of being,
a realm of charge and energy—
most of it empty space. Sometimes,
I remember this. Perhaps walking
in the woods or standing in the midst
of a city's whirl, perhaps working in the kitchen
or singing in a choir, I remember
who we really are, remember
not with mind but with being,
and I'm lost in it, found in it,
alive in the cloud of it, astonished
with the sacred design of it,
elegant soup of it,
elemental swirl of it all.
How is it I sometimes
see only woman, man,
cottonwood, spider, self, other,
other, other, other?
We walk this journey
of separation together.
Oh being who is lonely,
remember?

(Rosemerry Wahtola Trammer)

BEYOND CONVERSATION

There was a time I believed
we need to tell each other who we are
so you can know me, so I can know you.

Now, I see how words, too,
can be like little masks, little disguises
we can use to hide.

I don't want to hide anymore.
I want to find the most naked words—
words with no ribbons, no sparkle,

no paint—and speak in the barest
of tongues. I want to speak with you
blood to blood, breath to breath,

grief to grief, fear to fear.
I want to know you and be known
by whatever it is that resonates

inside the words—
a raw and vibrant IS, IS, IS
that pulses between us

like a common heartbeat—
the way two living heart cells
from two different people,

when placed together in a petri dish,
will find a shared rhythm
and sustain it. This is how

I want to meet you—
two silences becoming one silence,
two dancers becoming one dance.

(Rosemerry Wahtola Trammer)

CONVERSATION WITH GOD

Hello God.

I think it's time for you and me
to have a little chat.
You know, I've prayed
year after year
for forgiveness
and in Your kindness,
You have always loved and forgiven me,
even though I keep making mistakes...

But here, today, while I am quiet -
alone with You
and with my prayers
alone with my heart.
God, I want to hear
Your voice.

Now, Eternal One,
in Your Omnipotence
Tell me the good things
You know about me.
Tell me
about the times my smile
brought smiles to others;
when my words brought love
to another;
The times my "please" and "thank you"
brightened someone's day.

And Holy One,
while You are telling me these good things,
while You have forgiven me,
Dear, Sweet, Loving God.
Teach me to forgive
myself.

(Shira Hadditt, 1928-2017)

EACH OF US HAS A NAME

Each of us has a name
given by God
and given by our parents

Each of us has a name
given by our stature and our smile
and given by what we wear

Each of us has a name
given by the mountains
and given by our walls

Each of us has a name
given by the stars
and given by our neighbors

Each of us has a name
given by our sins
and given by our longing

Each of us has a name
given by our enemies
and given by our love

Each of us has a name
given by our celebrations
and given by our work

Each of us has a name
given by the seasons
and given by our blindness

Each of us has a name
given by the sea
and given by
our death.

(Zelda; Translation: Marcia Falk)

MASKS WE WEAR

A label is a mask life wears. We put labels on life all the time. “Right,” “wrong,” “success,” “failure,” “lucky,” “unlucky,” may be as limiting a way of seeing things as “diabetic,” “epileptic,” “manic-depressive,” or even “invalid.” Labeling sets up an expectation of life that is often so compelling we can no longer see things as they really are. This expectation often gives us a false sense of familiarity toward something that is really new and unprecedented. We are in relationship with our expectations and not with life itself. (Rachel Naomi Remen)



There is a king aware of every mask you put on. (Rumi)



כֹּת וַיְהִי בְרִדָּת מֹשֶׁה מֵהָר סִינַי וְשָׁנִי לַחֵת הָעֵדוּת בְּיַד-מֹשֶׁה בְּרִדָּתוֹ מִן-הָהָר וּמֹשֶׁה לֹא-יָדַע כִּי קָרוֹן עוֹר פָּנָיו בְּדַבְּרוֹ אֹתוֹ: ל וַיֵּרָא אַהֲרֹן וְכָל-בְּנֵי יִשְׂרָאֵל אֶת-מֹשֶׁה וְהִנֵּה קָרוֹן עוֹר פָּנָיו וַיִּירָאוּ מִגִּשְׁת אֱלֹהֵי: לֹא וַיִּקְרָא אֲלֵהֶם מֹשֶׁה וַיִּשָּׁבוּ אֵלָיו אַהֲרֹן וְכָל-הַנְּשֹׂאִים בְּעֵדָה וַיְדַבֵּר מֹשֶׁה אֲלֵהֶם: לֵב וְאַחֲרֵי-כֵן נִגְשׂוּ כָל-בְּנֵי יִשְׂרָאֵל וַיִּצְוֶם אֶת כָּל-אֲשֶׁר דָּבַר יְהוָה אֹתוֹ בְּהָר סִינַי: [מִפְטִיר] לֵב וַיִּכַּל מֹשֶׁה מִדַּבֵּר אֲתָם וַיִּתֵּן עַל-פָּנָיו מַסְוֶה: לֵד וּבָבֵא מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אֹתוֹ יָסִיר אֶת-הַמַּסְוֶה עַד-צֵאתוֹ וַיִּצֵּא וְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל אֶת אֲשֶׁר יָצָו: לֵה וַרְאוּ בְנֵי-יִשְׂרָאֵל אֶת-פָּנָיו מֹשֶׁה כִּי קָרוֹן עוֹר פָּנָיו מֹשֶׁה וְהִשְׁלִיב מֹשֶׁה אֶת-הַמַּסְוֶה עַל-פָּנָיו עַד-בֹּאוֹ לְדַבֵּר אֹתוֹ:

It came to pass that when Moshe came down from Mt. Sinai with the two tablets of Testimony in his hand, when he came down from the mountain, that Moshe did not know that the skin of his face shone while he talked with God. When Aharon and all the people of Israel saw Moshe – behold, the skin of his face shone! – they were afraid to come closer to him. Moshe called to them; and Aharon and all the delegates of the congregation returned to him; and Moshe talked with them. Afterward all the people of Israel came near; and he gave them in commandment all that Adonai had spoken with him on Mount Sinai. When Moshe had finished speaking with them, he put a veil on his face. But when Moshe went in before Adonai to speak with God, he took the veil off, until he came out. Then he would come out, and tell the people of Israel that which was commanded. The people of Israel saw the face of Moshe, that the skin of Moshe’s face shone; and Moshe put the veil upon his face again, until he went in to speak with God. (Exodus 34:29-35)

RABBI ISAAC LURIA'S BEDTIME PRAYER

<p style="text-align: center;"> רְבוֹנוֹ שֶׁל עוֹלָם הֲרִינִי מוֹחֵל לְכָל מִי שֶׁהִכְעִיס וְהִקְנִיט אוֹתִי אוֹ שְׁחָטָא כְּנִגְדִי בֵּין בְּגוֹפֵי בֵּין בְּמִמוֹנֵי בֵּין בְּכַבּוּדֵי בֵּין בְּכָל אֲשֶׁר לִי בֵּין בְּאוֹנֵס בֵּין בְּרָצוֹן בֵּין בְּשׁוֹגֵג בֵּין בְּמִזִּיד בֵּין בְּמַחְשְׁבָהּ בֵּין בְּדַבּוֹר בֵּין בְּמַעֲשֵׂה. בֵּין בְּגִלְגּוּל זֶה בֵּין בְּגִלְגּוּל אַחֵר לְכָל בַּר יִשְׂרָאֵל וְלֹא יַעֲנֵשׁ שׁוֹם אָדָם בְּסַבְּתִי. </p>	<p> Ribono Shel Olam, I hereby forgive whoever has hurt me, And whoever has done me any wrong; Whether it was Deliberately or by accident, Whether it was Done by word or by deed, In this incarnation Or in previous ones. May no one, Be punished on my account. </p>
<p style="text-align: center;"> יְהִי רָצוֹן מִלְּפָנֶיךָ אֲדֹנָי אֱלֹהֵי וְאֵלֵהֵי אֲבוֹתַי שְׁלֹא אֶחְטֵא עוֹד וְלֹא אֶחְזוֹר בָּהֶם וְלֹא אֶשׁוּב עוֹד לְהִכְעִיֶסְךָ וְלֹא אֶעֱשֶׂה הָרַע בְּעֵינֶיךָ. </p>	<p> May it be Your will, Adonai my God, God of my parents, That I sin no more, That I do not revert to my old ways, That I do not anger You any more by my actions, May I do not do that which is evil in Your sight. </p>
<p style="text-align: center;"> וַיְמַחֵ שְׁחָטָאֵתִי לְפָנֶיךָ מְחוֹק בְּרַחֲמֶיךָ הַרְבִּים אֲבָל לֹא עַל יְדֵי יְשׁוּרִים וְחָלִים רָעִים. </p>	<p> Wipe away the sins That I have committed, With Your great compassion, But not through Sickness or suffering. </p>
<p style="text-align: center;"> יְהִי לְרָצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי. </p>	<p> May these words Of my mouth, And the prayers That are in my heart, Be acceptable before You, Adonai, My Rock and my Redeemer. </p>

(Rabbi Isaac Luria, 1534-1572; Translation: Rabbi Zalman Schachter-Shalomi)

מוסיקה

MORE SONGS

GALEH

גלה כבוד מלכותך עלינו:

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)



UNVEIL MY EYES

גל-עיני ואביטה לפלאות מתורתך:

Gal eynai

Gal eynai v'abitah

Gal eynai v'abitah nifla'ot

Gal eynai v'abitah nifla'ot mitoratekha.

Unveil my eyes.

Unveil my eyes that I may see.

Unveil my eyes that I may see the miracles.

Unveil my eyes that I may see
the miracles of Your Torah.

(Psalm 119:18; Setting: Rabbi Shefa Gold)



ANA AVDA

אָנָּא אָנָּא אָנָּא עבְדָּא דְקוּדְשָׁא בְרִיךְ הוּא:

Ana ana ana avda d'Kud'sha B'rikh Hu.

I am a servant of the Holy Blessed One.

(Bratzlaver Chant)

RACHAMANA

רחמנא דעני לעניי - עינא:

רחמנא דעני לתבירי לבא - עינא:

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!



HAYOM T'AMTZENU

היום תאמצנו: אמן

היום תברכנו: אמן

היום תגדלנו: אמן

היום תדרשנו לטובה: אמן

Hayom (x5) t'amtzenu.

Hayom (x5) t'varkhenu.

Hayom (x5) t'gadlenu.

Hayom (x5) tidr'shenu l'tovah.

Today You give us Ardor.
Today You give us **B**lessing.
Today You give us **G**reatness.
Today You make us **D**o good.

(Setting: Daphna Rosenberg, Ruth Gan Kagan
and Netanel Goldberg)

ACHAT UL'TAMID: ONCE AND FOR ALWAYS

Again this moment: me, You, and my impulses
I have no more faces to turn away, no excuses;
I lost myself in the busy marketplace,
Deep in the sea tide
But I know You'll never give up on me.

Again I fled You like an idiot,
I ran to the mountains
And built walls around me,
Towers, and rooms within rooms.
Truth is I'm ashamed.
Nothing is invisible to You,
Living and Eternal One.

I want to do Your will, according to Your will,
Truly and simply, once and for always,
No screens, no masks,
No trying to please,
But truly and simply, once and for always.

Again this moment: me, my heart, my flesh
I have no more words, no more rhymes,
I have broken myself into pennies before You,
Talking lofty, doing little.

Again I've turned away.
I was wrong when I said
I won't again do the cycle of sin-and-return.
But somehow You gave me all I needed anyway.

I want to do Your will, according to Your will,
Truly and simply, once and for always,
No screens, no masks,
No trying to please,
But truly and simply, once and for always.

שוב הרגע הזה , אני אתה ויצרי
אין לי פנים להפנות יותר , גם לא תירוצים
והלכתי לאיבוד בתוך שוק הומה אדם
עמוק בתוך זוטו של ים
אבל אני יודע שלא תתיאש ממני לעולם

שוב נסתי מפניך כמו אדיוט ברחתי להרים
בניתי מסביבי חומות מגדלים חדרי חדרי
והאמת , אני בוש ונכלם
אין דבר שמפניך נעלם
מלך חי וקיים

ואני רוצה לעשות רצונך כרצונך
באמת ובתמים , אחת ולתמיד
בלי מסכים בלי מסכות בלי לרצות לרצות
באמת ובתמים , אחת ולתמיד

שוב הרגע הזה , אני ליבי ובשרי
אין לי מילים להגיד יותר גם לא חרוזים
הנה פרטתי את עצמי בפניך לפרוטות
מדבר גבוהה גבוהה , אבל עושה מעט מאוד

וחזרתי לסורי , ושגיתי באומרי
ששוב לא אחטא ואשוב , לא אחטא ואשוב
ואיך שהוא סיפקת בידי שוב...

ואני רוצה לעשות רצונך כרצונך
באמת ובתמים , אחת ולתמיד
בלי מסכים בלי מסכות בלי לרצות לרצות
באמת ובתמים , אחת ולתמיד

(Words and Music: Ishai Ribo; Translation: Reb Irwin)