

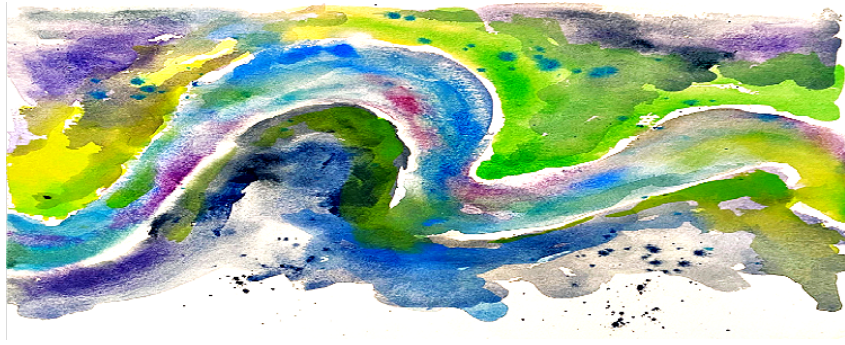
YOM KIPPUR 5781



IN THE RIVER OF TRANSFORMATION

Machzor for Zoom Services

www.nershalom.org



In the River of Transformation

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This *Machzor* was compiled, designed and edited by Reb Irwin Keller.

Unattributed translations of prayers and *piyyutim* are by Reb Irwin.

Art and photography by Susie Stonefield Miller, Leiah Bowden and Irwin Keller.

This year's service planners include Shoshana Fershtman, Leiah Bowden, Sally Churgel, Stephanie Brown, Susie Stonefield Miller, Rinat Abastado, Basha Hirschfeld, Amy Gray, Barbara Lesch McCaffry, and Reb Irwin Keller. Nitzanim family events were planned by Janet Rae Jorgensen, Alana Fichman and Shai Schnall.

Musicians and singers appearing live or in some pre-recorded form include Susie Miller, Suzanne Shanbaum, Jill Rose, Sheridan Gold, Lorenzo Valensi, Lynn Keller, AnneMarie Goslow-Zwicker, Sophie Zwicker, Emilia Zwicker, Sharon Ziff, Yonat Piva, Rachel Friedman, Robin Birdfeather, Jenny Holland, Ella Holland Brown, Amelia Holland Brown, Addison Holland Brown, Adam Brown, and Doron Hovav. Music was engineered by Suzanne Shanbaum, Doron Hovav and Reb Irwin Keller. Videos were made by Doron Hovav. Suzanne Shanbaum oversaw all technological aspects of these holy days.

Our poets and liturgists include Sally Churgel, Rita Losch, Leiah Bowden and Cyndi Norwitz. Rita Rowan was chief recruitment officer for service participation. You will notice our scores of service participants, Torah readers, *shofar* blowers as they appear on your Zoom screen. Zoom *shamashim* include Roey Abastado, Arin Hilton, Cyndi Norwitz and Leiah Bowden. Ner Shalom Administrator Vicki Allen makes it all work, with the assistance of Administrative Assistant Paige Hotchkiss-Needleman. Shari Brenner and Rei Blaser handle eBlasts and website. And our hardworking Ner Shalom Board of Directors stands behind all of it: Amy Gray, Amy Schiff, Mark Miller, Linda Schneider, Tanya Robertson, Linda Pantoskey, Alison Marks, Elaine Leeder, Basha Hirschfeld, Stephanie Brown and Art Magnus.

HONORING NATIVE LAND



This year we meet in the ether of the Zoomosphere. And still, as a community, we are stewards of a piece of land in Cotati, California, that was, for thousands of years, the home of the Coast Miwok people. By 200 years ago, Miwok life and culture had been unalterably disrupted. The people were scattered or forced into servitude, their villages destroyed, their ritual practices suppressed.

We ourselves are a wandering people. Our lives and cultures were disrupted and destroyed in many of the places we come from. Yet we and they have managed to survive.

We don't know the ancient rituals or prayers of the Miwok who lived here, but we recognize that this is holy ground. We honor the Miwok elders, past and present. May we do honor to this land. May our prayers and songs join with those of the ones who came before us and be medicine for the brokenness of time, place, and peoplehood.

–Reb Irwin

WELCOME TO NER SHALOM



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

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

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִתְּמוּ

May You Be Inscribed and Sealed for a Good Year

FROM REB IRWIN



Welcome. You have arrived. Despite everything! Despite resistance, dispiritedness, pandemic, injustice, smoke, and displacement.

Maybe you will hear something you need to hear right now. Maybe you will gain a new insight or recommit to a path. Maybe just being here together, in this difficult moment of the world, is enough. Together, we will make it enough.

Wishing you a year of healing and hope.

WWW.NERSHALOM.ORG

ערב יום הכיפורים

YOM KIPPUR EVENING

COME

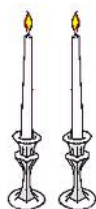
Come, come, whoever you are –
Wanderer, worshiper, lover of leaving.
Come, come, whoever you are,
This isn't a caravan of despair!

'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)



Welcome wanderers and worshipers to our holy heychal – our palace of many rooms.



CANDLE LIGHTING

Using Feminine God Language:

ברוכה אתה יי אלהינו חי העולמים אשר קדשתנו במצותיה וצונו להדליק נר של שבת ויום טוב:

B'ruchah At Yah Eloheynu Chey Ha'olamim

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

Using Masculine God Language:

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת ויום טוב:

Baruch Atah Adonai Eloheynu Melech Ha'olam

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

Using Non-Binary God Language¹:

ברוכה אתה יי אלהינו עין החיים אשר קדשנו במצותיה וצונו להדליק נר של שבת ויום טוב:

B'rucheh Ateh Yah Eloheynu Eyn HeChayim

asher kid'shenu b'mitzvoteyheh v'tzivenu l'hadlik ner shel Shabbat.

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

1. Using a system developed by Lior Gross and Eyal Rivlin. Learn more at nonbinaryhebrew.com.



DONNING THE TALLIT

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

*Baruch Atah Adonai/Havayah Eloheynu Melech Ha'olam
asher kidshanu b'mitzvotav v'tzivanu l'hit'atef batzitzit.²*

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



MIN HAMETZAR

מִן־הַמֵּצָר קָרָאתִי יְהוָה עֲנֵנִי בַמְרוֹחַב 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)

2. "Adonai" is the word the Jewish people have traditionally said instead of pronouncing God's 4-letter name, YHWH. Adonai literally means "Lord" which is problematic for some. Some people rearrange the letters of the name and get HWYH – pronounced Havayah – which nicely means "Existence." Others pronounce a portion of the name, Yah, as in *halelu-Yah* ("praise Yah"). And some say *Hashem* which simply means "the Name." You are welcome to use whatever language resonates best for you wherever you see Adonai written here.

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 הַקָּהָל
אָנוּ מַתִּירִין לְהַתְפַּלֵּל עִם הָעֲבָרָיִים.

*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'chinuyey</i>	וְקוֹנָמֵי וְקִנּוּסֵי וְכִנּוּיֵי,
<i>dindarna ud'ishtaba'na</i>	דִּנְדַרְנָא וּדְאִשְׁתַּבְּעֵנָא
<i>ud'acharimna ud'asarna al nafshatana</i>	וּדְאֲחַרִּימְנָא וּדְאֶסְרְנָא עַל נַפְשַׁתְנָא.
<i>miyom kipurim she'avar</i>	מִיּוֹם כְּפֻרִים שְׁעָבַר
<i>ad yom kipurim zeh haba</i>	עַד יוֹם כְּפֻרִים זֶה הַבָּא
<i>aleynu l'tovah</i>	עָלֵינוּ לְטוֹבָה
<i>kul'hon icharatna v'hon</i>	כְּלָהוֹן אִיחַרְטָנָא בְּהוֹן,
<i>kul'hon y'hon sharan</i>	כְּלָהוֹן יְהוֹן שְׁרוֹן,
<i>sh'vikin sh'vitin b'telin um'vutalin</i>	שְׁבִיקִין שְׁבִיתִין בְּטֵלִין וּמְבֻטְלִין,
<i>la sh'ririn v'la kayamin.</i>	לָא שְׁרִירִין וְלָא קַיָּמִין.
<i>Nidrana la nidrey ve'esarna la esarey</i>	נִדְרָנָא לָא נִדְרֵי וְאֶסְרְנָא לָא אֶסְרֵי
<i>ush'vuatana la sh'vuot.</i>	וְשְׁבוּעַתְנָא 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

שְׁהֲחֵינּוּ וְקִיָּמְנוּ וְהִגַּעְנוּ לְזַמַּן הַזֶּה

Shehecheyanu v'kimanu v'higianu lazman hazeh.

O Mystery, Grace unfolding.
O Miracle, it's You alone.
O Mystery, Grace unfolding.
O Miracle, Who leads us home.

(Setting: Rabbi Shefa Gold)

BARECHU – PRESENCING

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Barchu et Adonai Ham'vorach.
Baruch Adonai Ham'vorach l'olam va'ed.

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



GLINT

Beneath a sky of stars
in this time of great answering
I will sing
my own brief poem.

Because aren't we all
swirling dust, flashing shards
from a broken vessel of hope
too vast be contained?

If the bowl of the sky is a lens
on the infinite eye
all images pass through
I will seek
mercy
among trees, branches, beings
all deserving care.

I will seek
the glint in you,
some magnificent bit of shimmer
as we meet and warm ourselves
in presence.

I will ask
what care can I bring
to my own brief glinting?

(Cathy Cohen)

בְּרוּךְ אַתָּה יְיָ, הַמְּעַרֵיב עַרְבִים:
Baruch Atah Adonai, hama'ariv aravim.
Blessed are You, Bringer of Evening.



SHEMA – ONENESS OF ALL

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Yah Eloheynu Yah echad.

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

(Setting by Tziyona Achishena)

V 'AHAVTA: STAYING MINDFUL

*V'ahavta et Adonai Eloheycha, b'chol l'avcha uv'chol
naf'sh'cha uv'chol m'odecha.
V'hayu had'varim ha'eyleh, asher anochi m'tzav'cha
hayom, al l'avvecha.
V'shinantam l'vaneycha, v'dibarta bam b'shivt'cha
b'veytecha, uv'lecht'cha vaderech
Uv'shochb'cha uv'kumecha.
Uk'shartam l'ot al yadecha v'hayu l'totafot beyn eyneycha.
Uch'tavtam al m'zuzot beytecha uvish'arecha.*

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי
מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ:
וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ,
וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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



MI CHAMOCHA – OVERCOMING OBSTACLES

*Mi chamocha ba'eylim Adonai? מי כַּמֹּכָה בְּאֵלִים יְיָ, מִי כַּמֹּכָה נִאֲדָר בְּקִדְשׁ,
Mi kamocha ne'dar bakodesh, נוֹרָא תְהִילַת, עֲשֵׂה פְּלֵא:
Nora t'hilot oseh fele?
Malchut'cha ra'u vaneycha, מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה וּמְרִים,
bokea yam lifney Moshe u-Miryam. זֶה אֵלֵי עֲנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
Zeh Eli, anu. V'amru: Adonai yimloch l'olam va'ed.
V'ne'emar: ki fadah Adaonai et Ya'akov, ug'alo miyad וְנֹאמְרוּ: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ.
chazak mimenu. בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:
Baruch 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. And the people answered, "Adonai will reign forever and ever." As it is said, "Adonai redeemed Jacob and saved him from circumstances more powerful than he." Blessed is Adonai, who redeemed Israel.

S'LICHOT – ATONEMENT

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

Ki vayom hazeh y'chaper aleychem l'taher et'chem mikol chatoteychem lifney YHWH tit'haru.

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



TRANSITIONAL KADDISH

Yitgadal v'yitkadash shmeh raba.
B'alma di v'ra chir'uteh, v'yamlich malchuteh
B'chayeichon uv'yomeichon uv'chayei d'chol
Beyt Yisrael. Ba'agala uvizman kariv
V'imru: Amen.

יתגדל ויתקדש שמה רבא.
בעלמא די ברא כרעותה, וימליך מלכותה בחייכון
וביומיכון ובחיי דכל בית ישראל.
בעגלא ובזמן קריב
ואמרו אמן:

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

יהא שמה רבא מברך לעלם ולעלמי עלמאי:

Yitbarach 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 l'ela min kol birchata v'shirata,
Tushb'chata v'nechemata, da'amiran b'alma,
V'imru: Amen.

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

May God's great name be magnified and sanctified in this world that was created by God's will and which is the Divine realm, in the lives and times of all the House of Israel, forever and in our day, and let us say *Amen*. May the great name be blessed now and always. May the name of the Holy One, Blessed Be, be blessed and extolled and marveled at and raised up high and be splendid and be praised. God is higher – far higher – than all blessings and songs and compliments and consolations that can be uttered in this world, and let us say *Amen*.

AVOT V'IMAHOT: THE ANCESTORS

<i>Baruch Atah Adonai</i>	בָּרוּךְ אַתָּה יי
<i>Eloheynu v'Elohey avoteynu v'imoteynu:</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
<i>Elohey Avraham, Elohey Sarah</i>	אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי שָׂרָה,
<i>Elohey Yitzchak, Elohey Rivkah</i>	אֱלֹהֵי יִצְחָק, אֱלֹהֵי רִבְקָה,
<i>Elohey Ya'akov, Elohey Rachel, v'Elohey Leah.</i>	אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
<i>Ha'El haGadol haGibor v'haNora - El Elyon.</i>	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
<i>Gomel chasadim tovim v'koneh hakol</i>	גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,
<i>v'zocher chasdey avot v'imahot.</i>	וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,
<i>Umevi g'ulah liv'ney v'neyhem</i>	וְיָמִיבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם
<i>l'ma'an sh'mo b'ahavah.</i>	לְמַעַן שְׁמוֹ בְּאַהֲבָה:
<i>Zochrenu l'chayim Melech chafetz b'chayim</i>	זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חָפֵץ בְּחַיִּים,
<i>v'chotvenu b'sefer hachayim</i>	וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
<i>l'ma'ancha Elohim Chayim.</i>	מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
<i>Melech ozer umoshia umagen.</i>	בָּרוּךְ אַתָּה יי, מְגֹן אַבְרָהָם וְעִזְרַת שָׂרָה:
<i>Baruch Atah Adonai, magen Avraham v'ezrat Sarah.</i>	

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



LIGHT OF PEACE

Come walk with me
Come find the joy of peace.
Walk in the light of peace,
follow your heart.

Wherever I am,
I am with peace
in my heart's knowing
of my true self.

I know I am safe.
Peace cradles me.

Softness enfolds me.
I can sleep.

Peace is my home,
shelters my grief
for the world's torment.
Peace calls to me.

I feel peace in the moments of
simple delights,
calm pools of wonder beneath

starry skies,
peace in the silence of forests, of
sweet-flowing waters.

I know we are one.
Peace fills our soul.
Peace is our nature,
Peace is our right.
Let us all, please, live in peace.

(Lyrics: Leiah Bowden; Music: Lorenzo Valensi)

SELICHOT PRAYERS – ASKING FOR FORGIVENESS

YA'ALEH TACHANUNEINU – LET OUR PRAYER ASCEND

וּבּוֹא שׁוֹעֲתֵנוּ מִבִּקְרָה וַיִּרְאֶה רִנּוֹנֵנוּ עַד עֶרֶב	יַעֲלֶה תַחֲנוּנֵנוּ מִעֶרֶב וַיִּרְאֶה רִנּוֹנֵנוּ עַד עֶרֶב	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.
וּבּוֹא צְדִקְתֵנוּ מִבִּקְרָה וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב	יַעֲלֶה קוֹלֵנוּ מִעֶרֶב וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב	O let our voice ascend from eventime, And may our merit come to Thee from dawn, And our redemption be at eventime.
וּבּוֹא סְלִיחַתֵנוּ מִבִּקְרָה וַיִּרְאֶה נְאֻקְתֵנוּ עַד עֶרֶב	יַעֲלֶה עֲוִיּוֹנוּ מִעֶרֶב וַיִּרְאֶה נְאֻקְתֵנוּ עַד עֶרֶב	O let our woe ascend from eventime, And may our pardon issue from the dawn, And let our crying sound till eventime.
וּבּוֹא לְמַעַנּוּ מִבִּקְרָה וַיִּרְאֶה כְּפוּרֵנוּ עַד עֶרֶב	יַעֲלֶה מְנוּסֵנוּ מִעֶרֶב וַיִּרְאֶה כְּפוּרֵנוּ עַד עֶרֶב	O let our hope ascend from eventime, And may it come, for Thy sake, from the dawn, And our atonement stand at eventime.
וּבּוֹא טְהוּרֵנוּ מִבִּקְרָה וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב	יַעֲלֶה יִשְׁעֵנוּ מִעֶרֶב וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב	Let our salvation rise from eventime, And may our purity come in from dawn, And our entreaty sound till eventime.
וּבּוֹא וְעוֹדֵנוּ מִבִּקְרָה וַיִּרְאֶה הַדְרָתֵנוּ עַד עֶרֶב	יַעֲלֶה זְכוּרֵנוּ מִעֶרֶב וַיִּרְאֶה הַדְרָתֵנוּ עַד עֶרֶב	Let our remembrance rise from eventime, Let our assembly plead to Thee from dawn, In glory visible till eventime.
וּבּוֹא גִילֵנוּ מִבִּקְרָה וַיִּרְאֶה בְקִשְׁתֵנוּ עַד עֶרֶב	יַעֲלֶה דְפִקְנוּ מִעֶרֶב וַיִּרְאֶה בְקִשְׁתֵנוּ עַד עֶרֶב	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.
וּבּוֹא אֱלִיד מִבִּקְרָה וַיִּרְאֶה אֱלֵינוּ עַד עֶרֶב	יַעֲלֶה אֲנֻקְתֵנוּ מִעֶרֶב וַיִּרְאֶה אֱלֵינוּ עַד עֶרֶב	O let our call ascend from eventime, And may it come before Thee from the dawn, And turn to us content at eventime.

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



ADON HASELICHOT

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

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

אָדון הַסְּלִיחוֹת
 בוֹחֵן לְבָבוֹת
 גּוֹלֵה עֲמוּקוֹת
 דּוֹבֵר צְדָקוֹת

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

Chorus:
Chatanu l'faneycha
Rachem aleynu!

חָטְאָנוּ לְפָנֶיךָ יְיָ רַחֵם עָלֵינוּ

הַדּוֹר בְּנִפְלְאוֹת
 וְיִתֵּן בְּנִחְמוֹת
 זֹכֵר בְּרִית אָבוֹת
 חוֹקֵר כְּלָיוֹת

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

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

טוֹב וּמְטִיב לְבָרִיּוֹת
 יוֹדֵעַ כֹּל נִסְתָּרוֹת
 כּוֹבֵשׁ עֲוֹנוֹת
 לוֹבֵשׁ צְדָקוֹת

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

מְלֵא זַכָּיוֹת
 נוֹרָא תְהִלּוֹת
 סוֹלֵחַ עֲוֹנוֹת
 עוֹנֵה בְּעֵת צָרוֹת

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

Malei zachiyot
Nora t'hilot
Soleach avonot
Oneh vatzarot

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
Rochev 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 Haneshamah)

THE THIRTEEN ATTRIBUTES

Adonai Adonai
El rachum v'chanun
erech apayim
v'rav chesed v'emet
notzer chesed la'alafim
nosey avon vafesha v'chata'ah v'nakeh.

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

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

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



SHEMA KOLENU – HEAR OUR VOICE

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ:
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם:
אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקִנָּה כְּכֹלֹת כְּחֹנוּ אֵל תִּעַזְבֵנוּ:

Shema kolenu Adonai Eloheynu! Chus v'rachem aleynu. V'kabel b'rachamim uv'ratzon et t'filatenu.
Hashivenu Adonai eleycha v'nashuvah; chadesh yameinu k'kedem.
Al tashlichenu l'et ziknah kich'lot kochenu, al ta'azvenu.

Hear our voice, Eternal One, our God, and accept our prayer with mercy and good will.
Turn us, Ancient One, toward you, that we might be enabled to return.
Renew our days like days of old.
Do not cast us off as we grow old; do not foresake us when our strength departs.

(Translation: Machzor Kol Haneshamah; Setting: Max Helfman)

VIDUI PRAYERS – OUR CONFESSION

ASHAMNU

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ. אָנָּה תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תִּתְעַלֵּם מִתְחַנְתָּנוּ,
שְׂאִין אָנוּ עַיִ פְּנִים וְקָשִׁי עֵרְף לֹמֵר לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
אֲבָל אֲנַחְנוּ 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.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹּפִי.

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

הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ, טָפַלְנוּ שָׂקָר.

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

יַעֲצֵנוּ רָע, כִּזְבְּנוּ, לָצַנוּ, מָרַדְנוּ, נִאֲצֵנוּ.

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

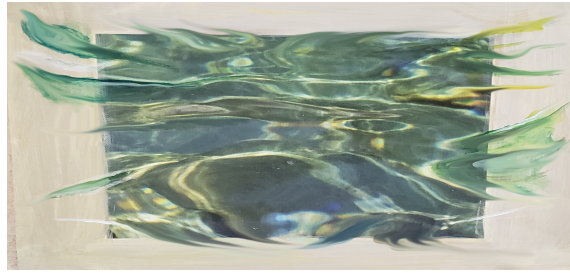
סָרַרְנוּ, עֹוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֵרְף.

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

רָשָׁעְנוּ, שִׁחַתְנוּ, תִּעַבְנוּ, תִּעִינוּ, תִּעַתְעֵנוּ.

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.)



AL CHET

עַל חַטָּא

For the wrong that we have done before you in the closing of the heart.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאִמוּץ הַלֵּב:
and for the wrong that we have done before you without knowing what we do.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּבִלֵי דְעֵת:
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 בְּוַעֲיֵדַת 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. Slach lanu! M'chal lanu! Kaper lanu!

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

For the wrong that we have done before you
in the palming of a bribe,

עַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד:

and for the wrong that we have done before you
by gossiping behind others' backs.

וְעַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע:

For the wrong that we have done before you
through doing business unethically,

עַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן:

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

וְעַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּנִשְׂפָה וּבְמִרְבִּית:

For the wrong that we have done before you
through offensive gaze,

עַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:

and for the wrong that we have done before you
through a condescending glance.

וְעַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת:

וְעַל כָּל אֵלֶּה סְלִיחוֹת. סְלַח לָנוּ. מַחַל לָנוּ. כַּפֵּר לָנוּ:

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

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

For the wrong that we have done before you
by our quickness to oppose,

עַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּפִלְיוֹת:

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

וְעַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:

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

עַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרֹף:

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

וְעַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַע:

For the wrong that we have done before you
by our groundless hatred,

עַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּשִׂנְאָת חֲנָם:

and for the wrong that we have done before you
in the giving of false pledges.

וְעַל חֲטָא שְׁחָטְאָנוּ לְפָנֶיךָ בְּתִשׁוּמַת יָד:

וְעַל כָּל אֵלֶּה סְלִיחוֹת. סְלַח לָנוּ. מַחַל לָנוּ. כַּפֵּר לָנוּ:

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

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

SOURCE OF TIME AND SPACE

Source of
Time and Space
Avinu Malkeinu,
Our Sovereign
Father and Mother,
Draw down to us
The great Renewal,
A stream from
The Infinite,
Attuning us to
Your timely intent.

Let Wisdom flow
Into our awareness,
Awakening us to foresight,
Guiding us to help
Instead of harm.

May every
Tool and device
Of human use
Be sparing and protecting
Of Your Creation.

Help us to set right
All that we have debased,
To heal what we
Have made ill,
To care for and restore
What we have injured.

Bless the Earth,
Our home;
Guide us in how
To care for her
So we might live
According to
Your promise,
Days of Heaven
Here on Earth.

May all the beings
You have fashioned
Become aware of You
And the gift of being
You grant them
In every moment.

May we realize
the Shaping
Of our lives,
And may everything
That breathes
Share breath
And knowing,
Delighting in the
One Great Breath.

Guide us in
The understanding
Of the art of partnering
With family, with friends,
And with neighbors,
New and old.

Aid us in dissolving
Old enmities;
May we come to honor,
Even in those
Whom we fear,
Your image and form,
Your-Light-Dwelling
In their hearts.

May our star soon
Rise on the day
When Your House
Will indeed be
A House of Prayer
For All Peoples
Named and celebrated
In every tongue;
On that day
You will be known
As One with all
Cosmic Life.

(Rabbi Zalman Schachter-Shalomi, *Aleynu* from *The Emerging Cosmology*,
with references to Deuteronomy 11:21, Isaiah 56:7, and Zechariah 14:9.)



EYN OD MILVADO – IT'S ALL GOD

אֵין עוֹד מִלְבָּדוֹ ה' הוּא הָאֱלֹהִים

Eyn od milvado, eyn od milvado. Havayah hu ha'elohim.

There is no One besides the One.

MOURNERS' KADDISH

Yitgadal v'yitkadash shmeh raba.
B'alma di v'ra chir'uteh, v'yamlich malchuteh
B'chayeichon uv'yomeichon uv'chayei d'chol
Beyt Yisrael. Ba'agala uvizman kariv
V'imru: Amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאָמְרוּ אָמֵן:

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:

Yitbarach 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 l'ela min kol birchata v'shirata,
Tushb'chata v'nechemata, da'amiran b'alma,
V'imru: Amen.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַומַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא
בְרִיךְ הוּא
לְעֵלְא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תִּשְׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן:

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

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

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

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

May God's great name be magnified and sanctified in this world that was created by God's will and which is the Divine realm, in the lives and times of all the House of Israel, forever and in our day, and let us say *Amen*. May the great name be blessed now and always. May the name of the Holy One, Blessed Be, be blessed and extolled and marveled at and raised up high and be splendid and be praised. God is higher – 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*.

RACHAMANA

רַחֲמָנָא דְעָנִי לְעָנִי - עֲנִינָא:
רַחֲמָנָא דְעָנִי לְתַבְּרֵי לְבָא - עֲנִינָא:

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

O Merciful One Who answers those in need:
Answer us!

O Merciful One Who answers the brokenhearted:
Answer us!

יום הכיפורים

YOM KIPPUR MEDITATIVE MORNING SERVICE



THE GATES ARE OPEN

Come to meditate and open to the power of Yom Kippur morning.

The Gates are Open,
How do I enter?
How do I let go?

By sitting simply as you are
By letting go of,
over and over again
The story lines that tie you down
The ways you fix and freeze
Who you are.

You are not just what you think.
Who are you?
You are a moving river
You are a part of a moving river
Touch in to this fluidity
Allow yourself this time.

(Basha Hirschfeld)

יום הכיפורים

YOM KIPPUR MORNING SERVICE

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)



DONNING THE TALLIT

בְּרַכֵּי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהַדָּר לְבָשָׁתְךָ. עֹטָה אֹר כְּשֵׁלְמָה, נוֹטָה שָׁמַיִם כְּפִרְיָעָה.

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

Oteh or kasalmah, noteh shamayim kay'riah.

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

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

Baruch Atah Adonai/Havayah Eloheynu Melech Ha'olam

*asher kidshanu b'mitzvotav v'tzivanu l'hit'atef batzitzit.*³

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

3. "Adonai" is the word the Jewish people have traditionally said instead of pronouncing God's 4-letter name, YHWH. Adonai literally means "Lord" which is problematic for some. Some people rearrange the letters of the name and get HWYH – pronounced Havayah – which nicely means "Existence." Others pronounce a portion of the name, Yah, as in *halelu-Yah* ("praise Yah"). And some say *Hashem* which simply means "the Name." You are welcome to use whatever language resonates best for you wherever you see Adonai written here.

A MORNING OFFERING

I bless the night that nourished my heart
To set the ghosts of longing free
Into the flow and figure of dream
That went to harvest from the dark
Bread for the hunger no one sees.

All that is eternal in me
Welcomes the wonder of this day,
The field of brightness it creates
Offering time for each thing
To arise and illuminate.

I place on the altar of dawn:
The quiet loyalty of breath,
The tent of thought where I shelter,

Waves of desire I am shore to
And all beauty drawn to the eye.

May my mind come alive today
To the invisible geography
That invites me to new frontiers,
To break the dead shell of yesterdays,
To risk being disturbed and changed.

May I have the courage today
To live the life that I would love,
To postpone my dream no longer
But do at last what I came here for
And waste my heart on fear no more.

(John O'Donohue)



ELOHAI NESHAMAH – OUR SOULS RENEWED

אֱלֹהֵי נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא:

Elohai n'shamah shenatata bi t'horah hi.

O pure soul, in you I see endless possibility.

(Morning liturgy; Setting: Rabbi Shefa Gold)

PRAISING WITH OUR BREATH

נְשִׁמַת כּוֹל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ.

Nishmat kol chai t'varech et shimcha YAH Eloheinu.

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

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

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

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

YyyyHhhhWwwwHhhh.

(Rabbi Arthur Waskow)



NISHMAT KOL CHAI

נְשִׁמַת כּוֹל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ.

Nishmat kol chai t'varech et shimcha Adonai Eloheinu.

(Setting by Joey Weisenberg)

BARECHU – PRESENCING

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Barchu et Adonai Ham'vorach.

Baruch Adonai Ham'vorach l'olam va'ed.

Bless Adonai, the Blessed One!

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



SURROUNDED BY THE LIGHT

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

You are surrounded by the light –
The light of God
The light of Peace
The light of love.

(Miranda Rondeau)



SHEMA – ONENESS OF ALL

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Sh'ma Yisrael Adonai Eloheynu
Adonai echad.*

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

(Setting: Salomon Sulzer)

V 'AHAVTA: STAYING MINDFUL

*V'ahavta et Adonai Eloheycha, b'chol l'avcha uv'chol
naf'sh'cha uv'chol m'odecha.
V'hayu had'varim ha'eyleh, asher anochi m'tzav'cha
hayom, al l'vavecha.
V'shinantam l'vaneycha, v'dibarta bam b'shivt'cha
b'veytecha, uv'lecht'cha vaderech
Uv'shochb'cha uv'kumecha.
Uk'shartam l'ot al yadecha v'hayu l'totafot beyn eyneycha.
Uch'tavtam al m'zuzot beytecha uvish'arecha.*

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ,
בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי
מְצַוְךָ הַיּוֹם, עַל-לִבְבְּךָ:
וְשִׁנַּנְתֶּם לְבַבְיָךְ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלַחְתְּךָ בַדֶּרֶךְ וּבְשֹׂכְבְךָ, וּבְקוּמְךָ.
וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ,
וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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



MI CHAMOCHA – OVERCOMING OBSTACLES

*Mi chamocha ba'eylim Adonai?
Mi kamocha ne'dar bakodesh,
Nora t'hilot oseh fele?
Malchut'cha ra'u vaneycha,
bokea yam lifney Moshe u-Miryam.
Zeh Eli, anu. V'amru: Adonai yimloch l'olam va'ed.
V'ne'emar: ki fadah Adaonai et Ya'akov, ug'alo miyad
chazak mimenu.
Baruch Atah Adonai, ga'al Yisrael.*

מִי כְמוֹכָה בְּאֵלִים יְיָ, מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,
נוֹרָא תְהִילֹת, עֹשֶׂה פְּלֵא:
מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה וּמִרְיָם,
זֶה אֱלֹהֵי עָנּוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֹאמְרוּ: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וּגְאָלוּ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

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

אמת

—What is true for you right now?—

AMIDAH

יְיָ שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai s'fatai tiftach ufi yagid t'hilatecha.

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

(Musical settings: Craig Taubman and Noah Aronson)



AVOT V'IMAHOT: THE ANCESTORS

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.

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

וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאוּלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכִּירוֹנוּ לְחַיִּים, מְלֶכֶד חַפְצַי בְּחַיִּים, וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יְיָ, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה:

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

Elohey Avraham, Elohey Sarah

Elohey Yitzchak, Elohey Rivkah

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

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

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

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

Zochrenu l'chayim Melech chafetz b'chayim v'chotvenu b'sefer hachayim l'ma'ancha Elohim Chayim.

Melech ozer umoshia umagen. Baruch Atah Adonai, magen Avraham v'ezrat Sarah.

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

AMIDAH – THE BLESSINGS OF OUR HEARTS

(Optional prompts based on the traditional Holy Day Amidah blessings.)

Avot/Imahot: What is my lineage? Who blazed trails for me?

Zochreinu L'Chayim: Inscribe us in the Book of Life.

Gevurot: Life and death are in Your hands.

Kedushah: The angels proclaim Your holiness.

Kedushat Hayom: May our prayers for peace and justice reach Your ears.

R'tzeh: Bring Your Presence, Your Shechinah, close to us.

Modim: Gratitude! For life, help, kindness, and for our very souls.

Sim Shalom: Peace at last. Peace!



SIM SHALOM

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים

*Sim shalom tovah uv'rachah
chen vachessed v'rachamim.*

Grant us peace, goodness, grace,
love and compassion!

(Morning Liturgy)



UN'TANEH TOKEF: THE HEART OF IT ALL

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

וּנְתַנֶּה יִתְקַף קִדְשֵׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיּוֹם. וּבּוֹ תִּנְשֵׂא מַלְכוּתֶךָ. וְיִכּוֹן בְּחֶסֶד כְּסָאֲךָ. וְתִשָּׁב עָלָיו
בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וְיוֹדֵעַ וְעֵד. וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה. וְתִזְכֹּר כָּל- הַנְּשִׁכָּחוֹת.
וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת. וּמֵאֲלֵיו יִקְרָא וְחוֹתֵם יָד כָּל-אָדָם בּוֹ: וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה יִדְקָה
יִשְׁמַע...

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

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

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

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

We come from dust and we return to dust.
We work to earn our bread.
Like shards of broken glass, parched grasses, fading blooms.
Shadows and clouds that pass and disappear.
Like a breeze that moves, a wind that kicks up and scatters,
remnants of a dream we barely remember.
We grasp the enormity of time and our moment within it.
We imbue this day with power, for it is sacred.

(Interpretive translation by Caryn Aviv.)



WHO WILL BE GONE?

Who will be gone? Who'll arrive?

Who will live? Who will die.

Who in her time? And who much too young?

Who by fire? Who by sea?

Who by war and who by beast?

Who will be fed and who will suffer thirst?

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

Who by accident and who as punishment?

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

Who will find peace and who never will?

Who will find calm and who will face new trials?

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

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

וְתִשׁוּבָה וְתִפְלָה וְצִדְקָה מֵעֲבִירִין אֶת רֵעַ הַגְּזֵרָה:

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

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

Can lighten the burden of this difficult world.

(Interpretive translation and musical setting by Irwin Keller.)

SELICHOT PRAYERS – ASKING FOR FORGIVENESS

KI ANU AMECHA – WE ARE YOUR PEOPLE

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח לָנוּ מִחַל לָנוּ כְּפָר לָנוּ

<i>Ki anu amecha v'atah Eloheynu</i>	כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ
<i>Anu vaneycha v'atah Avinu</i>	אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ
<i>Anu avadeycha v'atah Adonenu</i>	אָנוּ עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ
<i>Anu k'halecha v'atah chelkenu</i>	אָנוּ קְהֵלְךָ וְאַתָּה חֵלְקֵנוּ
<i>Anu nachalatecha v'atah goralenu</i>	אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלֵנוּ
<i>Anu tzonecha v'atah ro'enu</i>	אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ
<i>Anu charmecha v'atah notrenu</i>	אָנוּ כְּרֻמֶךָ וְאַתָּה נוֹטְרֵנוּ
<i>Anu f'ulatecha v'atah yotzrenu</i>	אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ
<i>Anu ra'ayatecha v'atah dodenu.</i>	אָנוּ רְעִיָּתְךָ וְאַתָּה דוֹדֵנוּ
<i>Anu s'gulatecha v'atah Eloheynu</i>	אָנוּ סִגְלָתְךָ וְאַתָּה אֱלֹהֵינוּ
<i>Anu amecha v'atah malkenu</i>	אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ
<i>Anu ma'amirecha v'atah ma'amirenu</i>	אָנוּ מְאִמְרֶיךָ וְאַתָּה מְאִמְרֵנוּ

We are Your children and You are your parent.

We are Your servants and You our master.

We are Your congregation and You are our portion.

We are Your legacy and You are our destiny.

We are Your sheep and You are our shepherd.

We are Your vineyard and You are our keeper.

We are Your enterprise and You are our fashioner.

We are Your beloved and You are our lover.

We are Your special one, You are our God.

We are Your people and You are our sovereign.

We are Your intended, and You are ours.

VIDUI – CONFESSION

ASHAMNU

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

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

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

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

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

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

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

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

(Interpretive Ashamnu adapted from the Aquarian Minyan of Berkeley)

INTERPRETIVE AVINU MALKENU

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

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

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

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

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

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

Avinu Malkenu, help us make peace with our enemies.

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

Avinu Malkenu, teach us how to help all humanity.

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

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

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

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

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

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

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

Avinu Malkenu, guide us

to be more loving toward our intimates

to be good parents and good children

to be good friends and good Jews

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

(Adapted from the Kehillah Community)



AVINU MALKENU

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

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

Aseh imanu tzedakah vachessed v'hoshienu.

Our Source and Guide

Be gracious to us and answer us

Though we have no heroic deeds to offer.

Treat us justly and compassionately

And save us.



I CALL TO YOU

I call to You, El, in my distress
I call to You, God of Compassion
You answer me, You hear my voice
I cry out from the belly of the grave

You cast me deep in the heart of seas
And the Nile surrounds me flowing
Breakers and waves pass over me
Have I been driven away from your eyes?

Water surrounds me, even to my soul
The deep encompasses me
El, You save me and forever
I sing your praise, I sing your praise

To the roots of mountains I descend
As the earth closes me forever
You bring back life, from toil and pain
From the depths of Gehenna I come

When grows my soul faint upon me
I remember the Compassionate One
I pray to You, most kind and giving
With my voice I thank You for salvation

Water surrounds me, even to the soul
The deep encompasses me
El, You save me and forever
I sing your praise, I sing your praise
I sing your praise

(Lyrics: Cyndi Norwitz, based on Jonah 2:4-10; Music: Jill Rose)

TORAH SERVICE



KI MITZIYON

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה , וּדְבַר יְיָ מֵהַר סִינַי:

Ki mitziyon tetzei Torah ud'var Adonai meHar Sinai.

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

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

(Setting: Cantor Jessi Roemer)



THE THIRTEEN ATTRIBUTES

Adonai Adonai

El rachum v'chanun

erech apayim

v'rav chesed v'emet

notzer chesed la'alafim

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

יְיָ יְיָ

אֵל רַחוּם וְחַנוּן

אֶרֶךְ אַפַּיִם

וְרַב-חֶסֶד וְאֱמֶת

נֹצֵר חֶסֶד לְאַלְפִים

נֹשֵׂא עוֹן וּפְשָׁע וְחַטָּאָה וְנִקְוֶה:

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.

Sh'ma Yisrael Adonai Eloheynu Adonai Echad.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Echad Eloheynu, gadol Adoneynu, kadosh v'nora sh'mo.



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]

Barchu et Adonai ham'vorach.

[Congregation]

Baruch Adonai ham'vorach l'olam va'ed.

[Blessers]

Baruch Adonai ham'vorach l'olam va'ed.

*Baruch Atah Adonai Eloheinu Melech Ha'olam
asher kervanu la'avodato
v'natan lanu et torato.*

Baruch 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:

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

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

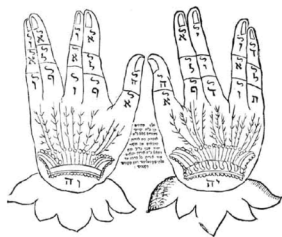
Blessed are you who gave us true Wisdom and
planted eternal life within us.



AT THE FORD: GENESIS 32:23-29

כג וַיָּקָם בַּלַּיְלָה הַזֶּה וַיִּקְרָח אֶת-שְׁתֵּי נָשָׁיו
וְאֶת-שְׁתֵּי שִׁפְחֹתָיו וְאֶת-אַחַד עָשָׂר יְלָדָיו
וַיַּעֲבֹר אֶת מַעְבַּר יַבֵּק; כַּד וַיִּקְחֵם וַיַּעֲבֹרם
אֶת-הַנַּחַל וַיַּעֲבֹר אֶת-אֲשֶׁר-לוֹ: כִּה וַיִּתְּר
יַעֲקֹב לְבָדּוֹ וַיִּאָּבֵק אִישׁ עִמּוֹ עַד עֲלוֹת
הַשָּׁחַר: כּו וַיֵּרָא כִּי לֹא זָכַל לוֹ וַיִּגַע בְּכַף-יָרְכוֹ
וַתִּקַּע כַּף-יָרֵךְ יַעֲקֹב בְּהֶאָבְקוֹ עִמּוֹ: כּז וַיֹּאמֶר
שְׁלַחְנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלַּחְךָ כִּי
אִם-בְּרַכְתָּנִי: כח וַיֹּאמֶר אֵלָיו מַה-שְּׂמֶךְ
וַיֹּאמֶר יַעֲקֹב: כט וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר
עוֹד שְׂמֶךְ כִּי אִם-יִשְׂרָאֵל כִּי-שָׂרִית
עִם-אֱלֹהִים וְעִם-אֲנָשִׁים וַתּוֹכַל:

23. Jacob rose that night, and gathered his two wives, and his two *shifchot*, and his eleven sons, and passed over the ford of Jabbok. 24. He took them, and sent them over the stream, and sent all his possessions. 25. Jacob was left alone. And a man wrestled with him until the break of dawn. 26. When he saw that he had not prevailed against him, he wrenched Jacob's hip at the socket, so the socket of Jacob's hip was out of joint as he wrestled with him. 27. And he said, Let me go, for the day breaks. But he replied, I will not let you go, except you bless me. 28. And he said to him, What is your name? And he said, Jacob. 29. And he said, Your name shall be called no more Jacob, but Israel; for you have wrestled with beings divine and human, and have prevailed.



HEALING PRAYER: EL NA

אל נא רפא נא לה:

El na r'fa na lah.

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

YAH SHMA EVYONECHA

Yah, hear Your remorseful ones Who ever seek Your Face. Do not turn Your ear away Or withhold Your embrace.	<i>Yah shema evyoneycha, ham'chalim paneycha, Avinu l'vaneycha. Al ta'alem oznecha!</i>	יְהוָה שְׁמַע אֲבִינוּיָךְ, הַמְּחַלִּים פְּנֶיךָ. אַבְיֵנוּ לְבָנֶיךָ. אַל תַּעֲלֵם אָזְנְךָ:
Yah, this People, in extremity, Call out from the depth. Do not send them away today Empty-handed, bereft.	<i>Yah am mima'amakim. Yikr'u merov m'tzukim. Al na t'shivem rekim.U Hayom milfaneycha.</i>	יְהוָה עִם מִמְעַמְמֵיךָ. יִקְרְאוּ מֵרֵב מְצוּקִים. אַל נָא תִשְׁבֵּם רַקִּים. הַיּוֹם מִלְפָּנֶיךָ:
Erase their sins, wipe out their wrongs, Their sorrows, their moans. If not for their sake, O my Rock, Do this for Your own.	<i>Havutam va'avonam. M'cheh v'rubey z'donam. Im lo ta'aseh l'ma'anam. Aseh tzuri l'ma'anecha.</i>	הַהוֹתֵם וְעֹנָם. מַחַח וְרֵבִי זְדוֹנָם. אִם לֹא תַעֲשֶׂה לְמַעַנְם. עֲשֵׂה צוּרִי לְמַעַנְךָ:
Undo this day their heavy debt. Receive them like a gift. Let You, Yourself, repair their heart. Weigh their prayers' full heft.	<i>Um'cheh hayom chovam. Ur'tzeh ch'mo shay nivam. Ul'cha tachin libam. V'gam takshiv oznecha.</i>	וְיַמְחָה הַיּוֹם חוֹבָם. וְרִצָּה כְמוֹ שֵׁי נִיבָם. וְלֶךְ תַּכְיִן לִבָם. וְגַם תִּקְשִׁיב אָזְנְךָ:
Don't their tears remind You that They are still Your flock? And you, Yah, are their shepherd. Do not let them want.	<i>D'mut p'neyhem tish'eh V'te'esof eder to'eh. V'takim l'cha ro'eh. Uf'kod b'tuv tzon'cha.</i>	דָּמַעַת פְּנֵיהֶם תִּשְׁעָה. וְתִאֲסֹף עֲדָר תּוֹעָה. וְתַקִּים לְךָ רוֹעָה. וּפְקֹד בְּטוֹב צֹאנְךָ:
To those who go your pleasant ways Announce your pardon now. And in the waning hours of day, Let your sweet grace flow.	<i>Hol'chey b'derech n'chochah. T'vasrem hayom s'lichah. Uvit'filat haminchah Himtziem chinecha.</i>	הַלְכֵי בְּדַרְךָ נְכוּחָה. תִּבְשְׂרֵם הַיּוֹם סְלִיחָה. וּבִתְפִלַּת הַמִּנְחָה הַמְצִיאֵם חֲנּוּךְ:

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



PRAYER FOR PEACE AND HEALING

יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

Adonai oz l'amo yiten, Adonai y'varech et amo vashalom.

God, give strength to your people and bless us with peace.

(Psalm 29:11; Setting: Daphna Rosenberg & Yoel Sykes, Nava Tehila)

ALEYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
וְאַנְחֵנוּ כּוֹרְעִים וּמְשִׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Aleynu l'shabeach la'adon hakol, latet g'dulah l'yotzer b'reishit,
shenatan lanu torat emet v'chayei olam nata' b'tochenu.
Va'anachnu kor'im umishtachavim u-modim
lifnei melech mal'chei ham'lachim Hakadosh Baruch 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)



WILDLY UNIMAGINABLE BLESSINGS

Let us dream
Wildly unimaginable blessings...
Blessings so unexpected,
Blessings so beyond our hopes for this world,
Blessings so unbelievable in this era,
That their very existence
Uplifts our vision of creation,
Our relationships to each other,
And our yearning for life itself.

Let us dream
Wildly unimaginable blessings...
A complete healing of mind, body, and spirit,
A complete healing for all,
The end of suffering and strife,
The end of plague and disease,

When kindness flows from the river of love,
When goodness flows from the river of grace,
Awakened in the spirit of all beings,
When G-d's light,
Radiating holiness,
Is seen by everyone.

Let us pray —
With all our hearts —
For wildly unimaginable blessings,
So that G-d will hear the call
To open the gates of the Garden,
Seeing that we haven't waited,
That we've already begun to repair the world,
In testimony to our faith in life,
Our faith in each other,
And our faith in the Holy One,
Blessed be G-d's Name.

(Alden Solovy, tobendlight.com)

MOURNERS' KADDISH

Yitgadal v'yitkadash shmeh raba.
B'alma di v'ra chir'uteh, v'yamlich malchuteh
B'chayeichon uv'yomeichon uv'chayei d'chol
Beyt Yisrael. Ba'agala uvizman kariv
V'imru: Amen.

וְיִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵלְמָא וּבְזַמַּן קָרִיב
וְאָמְרוּ אָמֵן:

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עֲלְמַיָּא:

Yitbarach 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 l'ela min kol birchata v'shirata,
Tushb'chata v'nechemata, da'amiran b'alma,
V'imru: Amen.

וְיִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא
לְעֵלְמָא לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשׁוּבַתָּא וְנַחֲמַתָּא, דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן:

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

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

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

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

May God's great name be magnified and sanctified in this world that was created by God's will and which is the Divine realm, in the lives and times of all the House of Israel, forever and in our day, and let us say *Amen*. May the great name be blessed now and always. May the name of the Holy One, Blessed Be, be blessed and extolled and marveled at and raised up high and be splendid and be praised. God is higher – 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*.

סדר רפואה

HEALING SERVICE

PEACE LIKE A RIVER

הִנְנִי נֹתֵה אֶלֶיָּהּ כְּנָהָר שְׁלוֹם:

Hin'ni noteh-eleyha k'nahar shalom.

Here I am extending Peace like a river.

(Isaiah 66:12; Setting: Rabbi Shefa Gold)

HEALING PRAYER: EL NA

אֵל נָא רְפֵא נָא לָהּ:

El na r'fa na lah.

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

ANA B'CHOACH

Source of Mercy,
With loving strength
Untie our tangles.

Ana b'choach g'dulat y'mincha tatir tz'rurah.

Your chanting folk
Raise high, make pure
Accept our song.

Kabel rinat am'cha sag'venu taharenu nora.

Like Your own eye,
Lord, keep us safe
Who union seek with You!

Na gibor dorshey yichud'cha k'vavat shom'rem.

Cleanse and bless us
Infuse us ever
With loving care.

Barchem taharem rachamem tzidkat'cha tamid gomlem.

Gracious source
Of holy power!
Do guide Your folk.

Chasin kadosh b'rov tuv'cha nahel adatecha.

Sublime and holy One,
Do turn to us
Of holy chant.

Yachid ge'eh l'amcha p'neh zochrey k'dushatecha.

Receive our prayer
Do hear our cry
Who secrets knows.

Shav'ateynu kabel ushma tza'akatenu yodea ta'alumot.

Through time and space
Your glory shines,
Majestic One.

Baruch Shem K'vod Malchuto l'olam va'ed.

(A mystical prayer of transformation whose initials form a 42-letter name of God.

Attributed to the 1st Century Rabbi Nechunyah ben HaKana.

Translation: Reb Zalman Schacher-Shalomi;

Setting: Yisroel Friedman, the Rizhiner Rebbe.)

ספר יונה

JONAH TEXT STUDY

FROM JONAH'S SANCTUARY

Jonah 2:1-11

א וַיִּמַן יְהוָה דָּג גְּדוֹל לבלֹעַ אֶת-יוֹנָה
וַיְהִי יוֹנָה בְּמֶעִי הַדָּג שְׁלֹשָׁה יָמִים
וּשְׁלֹשָׁה לַיְלוֹת: ב וַיִּתְפַּלֵּל יוֹנָה
אֶל-יְהוָה אֱלֹהָיו מִמֶּעִי הַדָּגָה:
ג וַיֹּאמֶר קְרָאתִי מִצָּרָה לִּי אֶל-יְהוָה
וַיִּעַנֵּנִי מִבֶּטֶן שָׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ
קוֹלִי: ד וַתִּשְׁלִיכֵנִי מִצוּלָה בְּלִבָּב
יָמַיִם וְנָהָר יִסְבְּבֵנִי כָּל-מִשְׁבְּרֵי־
וַגְּלִיד עָלַי עֲבָרוּ: ה וַאֲנִי אֲמַרְתִּי
נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֱדָ אוֹסֶיף
לְהִבִּיט אֶל-הַיִּכַּל קִדְשֶׁךָ: ו אֶפְפוּנִי
מַיִם עַד-נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי סוּף
חֲבוּשׁ לְרֹאשִׁי: ז לְקַצְבֵי הָרִים יִרְדְּתִי
הָאָרֶץ בְּרַחֲמֶיהָ בַּעֲדִי לְעוֹלָם וַתַּעַל
מִשְׁחַת חַיִּי יְהוָה אֱלֹהֶיךָ: ח בַּהֲתַעֲטֹף
עָלַי נֶפְשִׁי אֶת-יְהוָה זָכַרְתִּי וַתִּבְּוֹא
אֱלֹהֶיךָ תִּפְלְתִי אֶל-הַיִּכַּל קִדְשֶׁךָ:
ט מִשְׁמָרִים הַבְּלִי-שׂוּא חֲסִדָּם יַעֲזֹבוּ:
י וַאֲנִי בְּקוֹל תוֹדָה אֲזַבְּחָה-לְךָ אֲשֶׁר
נִדְרַתִּי אֲשַׁלְּמָה יִשְׁוַעֲתָה לַיהוָה:
יא וַיֹּאמֶר יְהוָה לְדָג וַיִּקָּא אֶת-יוֹנָה
אֶל-הַיַּבֶּשֶׁת:

1. Adonai appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. 2. Then Jonah prayed to Adonai his God from the belly of the fish, 3. And said:

I cried to Adonai out of my distress, and he heard me; from the belly of Sheol I cried, and you heard my voice.

4. For you cast me into the deep, in the heart of the seas; and the floods surrounded me;

all your billows and your waves passed over me.

5. Then I said, I am cast out from your presence; yet I will look again toward your holy temple.

6. The waters surrounded me, even to the soul; the depth closed around me, the weeds were wrapped around my head.

7. I went down to the bottoms of the mountains; the earth with her bars closed on me for ever;

yet have you brought up my life from the pit, O Adonai my God.

8. When my soul fainted inside me I remembered Adonai; and my prayer came to you, to your holy temple.

9. Those who pay regard to lying vanities forsake their loyalty.

10. But I will sacrifice to you with the voice of thanksgiving;

I will pay that which I have vowed.

Salvation belongs to Adonai.

11. And Adonai spoke to the fish, and it vomited out Jonah upon the dry land.

COMMENTARY AND MIDRASH

Verse 1: a huge fish. It was a male (*dag*), and Jonah could stand in it with plenty of room, so that he did not think to pray. The Holy One hinted to the fish, and it spewed him out into the mouth of a female, which was full of embryos, and it was crowded there, and he prayed there, as it says: “from the belly of the fish (using *dagah*, the feminine form of the word for fish).” (Rashi)

Verse 1: three days and three nights. No one can survive in the belly of a fish even for an hour, so if this is the duration, it must have been a miracle. (Ibn Ezra)

Verse 1: three days and three nights. The text indicates that the Holy One arranged for the great fish to be present at the exact moment that Jonah was thrown in the Sea. And Jonah was swallowed whole. We know a human cannot live even an hour let alone 3 days and 3 nights in a fish. For one needs the brisk air of the outer world to breathe. But we see precedent for this miracle: for a fetus lives nine months in its mother's belly without food or drink or the supplying of any necessities or air from outside. So who is to doubt God's ability to do this for Jonah? . . . For Divine power is beyond that of nature. (Abarbanel)

Verse 3: from the belly of Sheol. The deepest place (rock bottom?), the opposite of the highest heaven. (Abarbanel)

Verse 11: it vomited Jonah out on dry land. When God saw Jonah's *teshuvah*, and how he regretted his sins and vowed not to flee anymore, God awakened the spirit of the fish that it should go to the seashore and vomit up Jonah on the dry land. And in *Pirkei D'Rabbi Eliezer* it is said that the fish swam 965 parasangs to reach the land, demonstrating that nothing can stand in the way of true *teshuvah*. (Abarbanel)

PARALLEL TEXTS

Psalm 120:1 — "In my distress I called to Adonai and He answered me."

Psalm 118:5 — "From the narrow place I called out to Yah; He has answered me with Yah's expanse."

Psalm 130:1 — "Out of the depths I called to you Adonai."

Psalm 116:1 — 1. I love Adonai, because he has heard my voice and my supplications.

2. Because he has inclined his ear to me, therefore I will call upon him as long as I live.

3. The cords of death surrounded me, and the pains of Sheol seized me. I found trouble and sorrow.

4. Then I called upon the name of Adonai; O Adonai, I beseech you, save my soul. . .

14. I will pay my vows to Adonai now in the presence of all his people...

17. I will offer to you the sacrifice of thanksgiving, and will call upon the name of Adonai.

18. I will pay my vows to Adonai now in the presence of all his people,

19. In the courts of Adonai's house, in the midst of you, O Jerusalem. Hallelujah!

QUESTIONS FOR DISCUSSION

The later Rabbinic literature reads Jonah's prayer as *teshuvah* – "repentance" or "returning".

Is it? What makes you say that? Is it genuine?

What is he repenting of or returning to in this prayer?

What are the conditions that make prayer happen and make prayer genuine?

USE OF JONAH'S PRAYER IN JEWISH COMMUNAL PRAYER

From Mishnah Ta'anit 2:3-4

In Mishnah Ta'anit's discussion of fast days, Talmud says that on such days an especially suitable representative is selected to lead prayer on the community's behalf. To the 18 daily prayers of the Amidah, the prayer leader adds 6 additional ones, each connected to a biblical moment of calling out to God. Each prayer has its own special closing blessing.

The 6 additional blessings are these:

- (1) *Zikhronot*
- (2) *Shofarot*
- (3) "In my distress I called to Adonai and He answered me" (Psalm 120)
- (4) "I lift my eyes to the mountains" (Psalm 121)
- (5) "Out of the depths I call you, O Adonai" (Psalm 130)
- (6) "A prayer of lowly man when he is faint" (Psalm 102).

Rabbi Judah says: the prayer leader need not recite the *zikhronot* and *shofarot*, but instead he should recite: "If there is famine in the land, if there is pestilence" (I Kings 8:37) and "The word of Adonai which came to Jeremiah concerning the droughts" (Jeremiah 14). Each of these additional six sections should end with its appropriate concluding benediction:

For the first he says: He who answered Abraham on Mt. Moriah, He shall answer you and hear the voice of your cry on this day. Blessed are You Adonai who redeems Israel.

For the second he says: He who answered our fathers at the Sea of Reeds, He shall answer you and hear the voice of your cry on this day. Blessed are You Adonai who remembers all forgotten things.

For the third he says: He who answered Joshua in Gilgal, He shall answer you and hear the voice of your cry on this day. Blessed are You Lord who hears a blast.

For the fourth he says: He who answered Shmuel in Mitzpah, He shall answer you and hear the voice of your cry on this day. Blessed are You Lord who listens to cries.

For the fifth he says: He who answered Elijah on Mt. Carmel, He shall answer you and hear the voice of your cry on this day. Blessed are You Lord who hears prayer.

For the sixth he says: He who answered Jonah in the belly of the fish, He shall answer you and hear the voice of your cry on this day. Blessed are You Lord who answers in time of trouble.

For the seventh he says: He who answered David and Shlomo his son in Jerusalem, He shall answer you and hear the voice of your cry on this day. Blessed are You Lord Who has mercy upon the land.

סדר יזכור

YIZKOR SERVICE

HAMAKOM Y'NACHEM

הַמָּקוֹם יְנַחֵם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם:

Hamakom y'nachem et'chem b'toch sh'ar aveyley tziyon virushalayim.

May Hamakom comfort you among all the mourners of Zion and Jerusalem.

(Setting: Lorenzo Valensi)

WHEN GREAT TREES FALL

When great trees fall,
rocks on distant hills shudder,
lions hunker down
in tall grasses,
and even elephants
lumber after safety.
When great trees fall
in forests,
small things recoil into silence,
their senses
eroded beyond fear.
When great souls die,
the air around us becomes
light, rare, sterile.
We breathe, briefly.
Our eyes, briefly,
see with
a hurtful clarity.
Our memory, suddenly sharpened,
examines,
gnaws on kind words
unsaid,
promised walks
never taken.
Great souls die and

our reality, bound to
them, takes leave of us.
Our souls,
dependent upon their
nurture,
now shrink, wizened.
Our minds, formed
and informed by their
radiance,
fall away.
We are not so much maddened
as reduced to the unutterable ignorance
of
dark, cold
caves.
And when great souls die,
after a period peace blooms,
slowly and always
irregularly. Spaces fill
with a kind of
soothing electric vibration.
Our senses, restored, never
to be the same, whisper to us.
They existed. They existed.
We can be. Be and be
better. For they existed.

(Maya Angelou)

EL MALEI RACHAMIM

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׂכִינָה. בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים כְּזוֹהַר
הַרְקִיעַ מִזְהִירִים לְנַשְׁמוֹת יְקִירֵינוּ וְקְדוּשֵׁינוּ שֶׁהֲלָכוּ לְעוֹלָמָם. בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. אָנָּה בַּעַל הַרַחֲמִים
הַסְתִּירָהֶם בְּסֶתֶר כְּנַפְיָךְ לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת נַשְׁמָתָם. יְיָ הוּא נִחַלְתָּם וַיְנוּחוּ בְּשָׁלוֹם עַל מִשְׁכַּבָּם.
וְנֹאמַר אָמֵן:

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

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



EL MALEI RACHAMIM FOR VICTIMS OF RACIAL VIOLENCE

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת כנפי השכינה במעלות קדושים וטהורים פזר הרקיע מזהירים, את נשמות כל אחינו בני ארצנו, אנשים נשים וטף, שנהרגו, שנשרפו, שנתלו ונחנקו מפני גזענות ושנאת חיים, בגן עדן תהא מנוחתם. אנה בעל הרחמים הסתירהם בסתר כנפיד לעולמים. וצרו בצרור החיים את נשמתם. יי הוא נחלתם וינוחו בשלום על משכבם. ונאמר אמן:

El Malei Rachamim shochan bam'romim: ham'tzei m'nuchah n'chonah tachat kanfey ha-Shechinah b'ma'alot k'doshim ut'horim k'zohar harakia maz'hirim, et nishmot kol acheynu b'nei artzeynu, anashim nashim v'taf, she-nehergu, she-nis'refu, shenitlu v'nechn'ku mipney giz'anut v'sin'at chinam. B'Gan Eden t'hei m'nuchatam. Ana Ba'al Harachamim: hastirem b'seter k'nafeycha l'olamim utz'ror bitz'ror hachayim et nishmatam. Adonai hu nachalatam. V'yanuchu v'shalom al mishkavam v'nomar: Amen.

God full of compassion, dwelling on High,
 find perfect rest beneath the sheltering wings of Your Presence,
 among the holy and the pure who shine with the light of the heavens,
 for the souls of our brothers and sisters, our neighbors,
 men, women, and children, who have been
 killed, burned, and lynched
 because of racism and baseless hate.
 May the Garden of Eden be their resting place.
 Oh please, Master of compassion,
 keep them in the shelter of Your wings for eternity
 and bind up their souls in the bond of life.
 The ETERNAL is their inheritance; may they rest in peace, and let us say,
 Amen.

(Provided by T'ruah: The Rabbinic Call for Human Rights)

MOURNERS' KADDISH

Yitgadal v'yitkadash shmeh raba.
B'alma di v'ra chir'uteh, v'yamlich malchuteh
B'chayeichon uv'yomeichon uv'chayei d'chol
Beyt Yisrael. Ba'agala uvizman kariv
V'imru: Amen.

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

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

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֲלַמְיָא:

Yitbarach 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 l'ela min kol birchata v'shirata,
Tushb'chata v'nechemata, da'amiran b'alma,
V'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא
לְעֵלְא לְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן:

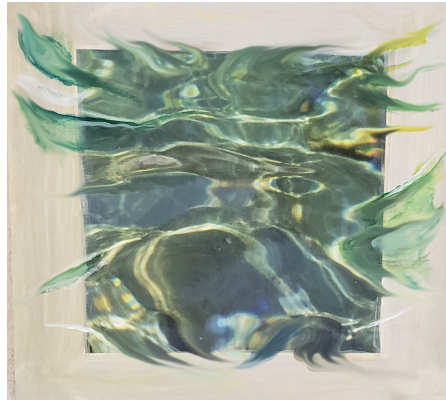
Y'hei sh'lama raba min sh'maya v'chayim
Aleynu v'al kol Yisrael,
V'imru: Amen.

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.

עֹשֵׂה 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*.



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)

THE PLACE OF COMFORT: HAMAKOM

הַמָּקוֹם יְנַחֵם אֶתְכֶם

Hamakom y'nachem et'chem.

The Place will comfort you.

(Setting: Rabbi Shefa Gold)

תפילה נעילה

NE'ILAH SERVICE

YAH SHMA EVYONECHA

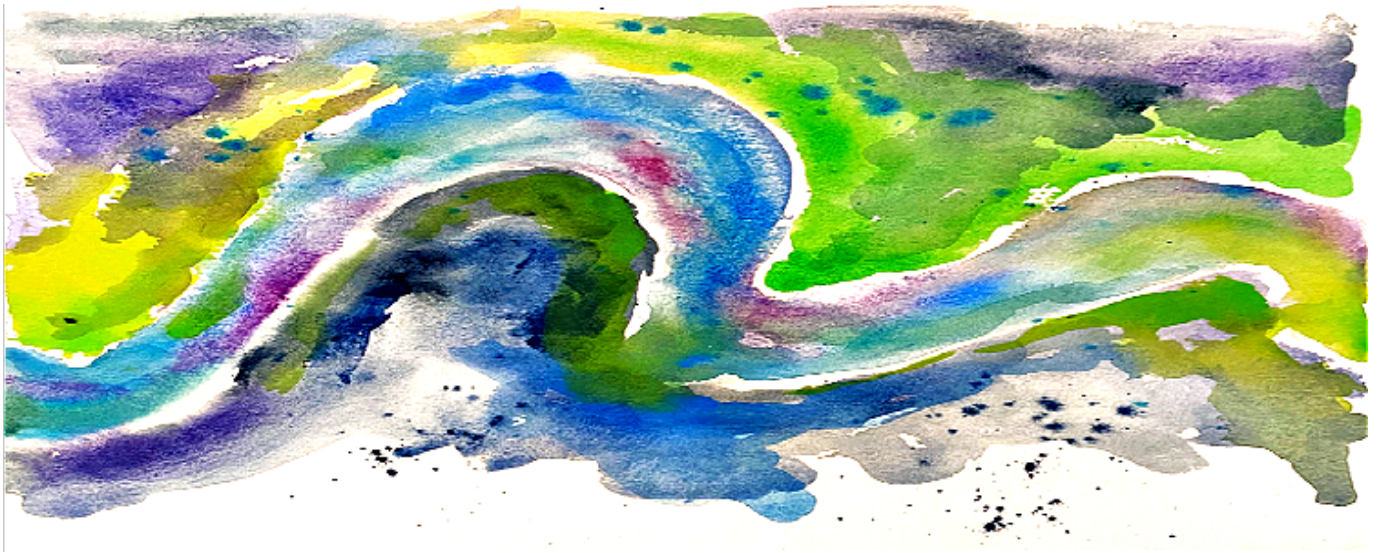
Yah, hear Your remorseful ones Who ever seek Your Face. Do not turn Your ear away Or withhold Your embrace.	<i>Yah shema evyoneycha, ham'chalim paneycha, Avinu l'vaneycha. Al ta'alem oznecha!</i>	יְהוָה שְׁמַע אֲבִינוּן, הַמְּחַלִּים פְּנֵיךָ. אַבְיָנוּ לְבָנֶיךָ. אַל תַּעֲלֵם אָזְנְךָ:
Yah, this People, in extremity, Call out from the depth. Do not send them away today Empty-handed, bereft.	<i>Yah am mima'amakim. Yikr'u merov m'tzukim. Al na t'shivem rekim.U Hayom milfanecha.</i>	יְהוָה עִם מִמְעַמְקִים. יִקְרְאוּ מֵרֵב מְצוּקִים. אַל נָא תִשְׁיבֵם רְקִים. הַיּוֹם מִלִּפְנֵיךָ:
Erase their sins, wipe out their wrongs, Their sorrows, their moans. If not for their sake, O my Rock, Do this for Your own.	<i>Havutam va'avonam. M'cheh v'rubey z'donam. Im lo ta'aseh l'ma'anam. Aseh tzuri l'ma'anecha.</i>	הַהוֹתֵם וְעוֹנָם. מַחֵה וְרֵבִי זְדוֹנָם. אִם לֹא תַעֲשֶׂה לְמַעַנָם. עֲשֵׂה צוּרִי לְמַעַנְךָ:
Undo this day their heavy debt. Receive them like a gift. Let You, Yourself, repair their heart. Weigh their prayers' full heft.	<i>Um'cheh hayom chovam. Ur'tzeh ch'mo shay nivam. Ul'cha tachin libam. V'gam takshiv oznecha.</i>	וּמַחֵה הַיּוֹם חוֹבָם. וְרִצֵּה כְמוֹ שֵׁי נִיבָם. וּלְךָ תִכְיֶן לִבָם. וְגַם תִּקְשִׁיב אָזְנְךָ:
Don't their tears remind You that They are still Your flock? And you, Yah, are their shepherd. Do not let them want.	<i>D'mut p'neyhem tish'eh V'te'esof eder to'eh. V'takim l'cha ro'eh. Uf'kod b'tuv tzon'cha.</i>	דְּמַעַת פְּנֵיהֶם תִּשְׁעָה. וְתֵאָסֹף עֵדֶר תּוֹעָה. וְתִקִּים לְךָ רוֹעֵה. וּפְקוֹד בְּטוֹב צֹאנְךָ:
To those who go your pleasant ways Announce your pardon now. And in the waning hours of day, Let your sweet grace flow.	<i>Hol'chey b'derech n'chochah. T'vasrem hayom s'lichah. Uvit'filat han'ilah Hintziem chinecha.</i>	הַלְכֵי בְּדֶרֶךְ נְכוּחָה. תְּבַשְׂרֵם הַיּוֹם סְלִיחָה. וּבְתַפִּילַת הַנְּעִילָה הַמְצִיאֵם חֲנּוּךָ:

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

EL NORA ALILAH

<i>El nora alilah, El nora alilah Hamtzi lanu m'chilah bish'at han'ilah</i>	אַל נוֹרָא עֲלִילָה אֵל נוֹרָא עֲלִילָה הַמְצִיא לָנוּ מַחִילָה בְּשַׁעַת הַנְּעִילָה
<i>M'tey mispar k'ruim, l'cha ayin nos'im um'saldim b'chilah bish'at han'ilah</i>	מִתֵּי מִסְפָּר קְרוּאִים לְךָ עֵין נוֹשָׂאִים וּמִסְלָדִים בַּחִילָה בְּשַׁעַת הַנְּעִילָה
<i>Shof'chim l'cha naf'sham, m'cheh pish'am v'chach'sham V'hamtziem m'chilah bish'at han'ilah</i>	שׁוֹפְכִים לְךָ נְפֻשָׁם מְחַה פְּשָׁעִם וְכַחֲשָׁם וְהַמְצִיאִם מַחִילָה בְּשַׁעַת הַנְּעִילָה
<i>Heyeh lahem l'sitrah v'hatzilem mim'erah V'chotmem l'hod ul'gilah bish'at haneilah</i>	הִיָּה לָהֶם לְסִתְרָה וְהַצִּילֵם מִמְּאֲרָה וְחֹתְמֵם לְהוֹד וּלְגִילָה בְּשַׁעַת הַנְּעִילָה
<i>Chon otam v'rachem v'chol lochetz v'lochem Aseh bahem p'lilah bish'at haneilah</i>	חֹן אוֹתָם וְרַחֵם וְכֹל לוֹחֵץ וְלוֹחֵם עֲשֵׂה בָהֶם פְּלִילָה בְּשַׁעַת הַנְּעִילָה
<i>Z'chor tzidkat avihem v'chadesh et y'meyhem K'kedem ut'chilah bish'at haneilah</i>	זְכוֹר צְדָקַת אֲבוֹתֵיךָ וְחַדֵּשׁ אֶת יְמֵיהֶם כְּקֶדֶם וּתְחִילָה בְּשַׁעַת הַנְּעִילָה
<i>K'ra na sh'nat ratzon, v'hashev sh'ar hatzon L'oholivah v'oholah bish'at haneilah</i>	קְרֵא נָא שְׁנַת רְצוֹן וְהִשֵּׁב שְׂאֵר הַצֹּאן לְאֶהֱלִיבָה וְאֶהֱלֵה בְּשַׁעַת הַנְּעִילָה
<i>Tizku l'shanim rabot habanim v'ha'avot B'ditzah uv'tzoholah bish'at haneilah</i>	תִּזְכּוּ לְשָׁנִים רַבּוֹת הַבָּנִים וְהָאֲבוֹת בְּדִיצָה וּבְצֹהֳלָה בְּשַׁעַת הַנְּעִילָה
<i>Micha'el sar Yisrael, Eliyahu v'Gavriel Bas'ru na hag'ulah bish'at haneilah</i>	מִיכָאֵל שָׂר יִשְׂרָאֵל אֱלִיהוּ וְגַבְרִיאֵל בְּשָׂרוֹ נָא הַגְּאֻלָּה בְּשַׁעַת הַנְּעִילָה

(Moshe ibn Ezra, 1060-1138)



TRANSITIONAL KADDISH

Yitgadal v'yitkadash shmeh raba.
 B'alma di v'ra chir'uteh, v'yamlich malchuteh
 B'chayeichon uv'yomeichon uv'chayei d'chol
 Beyt Yisrael. Ba'agala uvizman kariv
 V'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ
 וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֵגְלָא וּבְזִמְן קָרִיב
 וְאִמְרוּ אָמֵן:

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֵלְמַיָּא:

Yitbarach 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 l'ela min kol birchata v'shirata,
 Tushb'chata v'nechemata, da'amiran b'alma,
 V'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
 בְּרִיךְ הוּא
 לְעֵלְא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
 תִּשְׁבְּחָתָא וְנִחְמָתָא, 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

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנוּן אֶרְךָ אַפַּיִם וְרַב-חֶסֶד וְאֶמְתַּנְּצָר חֶסֶד לְאַלְפִים נִשְׂא עוֹן וְנִפְשָׁע וְחַטָּאָה וְנִקְוָה:

Adonai Adonai El rachum v'chanun erech apayim v'rav chesed v'emet

notzer chesed la'alafim nosey avon vafesha v'chata'ah v'nakeh.

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

(Exodus 34:6-7; Translation: Machzor Kol Haneshamah)



KI ANU AMECHA – WE ARE YOUR PEOPLE

אֵלֵהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סֶלַח לָנוּ מִחַל לָנוּ כִּפּוּר לָנוּ

<i>Ki anu amecha v'atah Eloheynu</i>	כִּי אָנוּ עַמָּךְ וְאַתָּה אֱלֹהֵינוּ
<i>Anu vaneycha v'atah Avinu</i>	אָנוּ בְנֵיךָ וְאַתָּה אָבִינוּ
<i>Anu avadeycha v'atah Adonenu</i>	אָנוּ עַבְדֶיךָ וְאַתָּה אֲדוֹנֵנוּ
<i>Anu k'halecha v'atah chelkenu</i>	אָנוּ קְהֵלְךָ וְאַתָּה חֶלְקֵנוּ
<i>Anu nachalatecha v'atah goralenu</i>	אָנוּ נַחֲלַתְךָ וְאַתָּה גוֹרְלֵנוּ
<i>Anu tzonecha v'atah ro'enu</i>	אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ
<i>Anu charmecha v'atah notrenu</i>	אָנוּ כְרֶמֶךָ וְאַתָּה נוֹטְרֵנוּ
<i>Anu f'ulatecha v'atah yotzrenu</i>	אָנוּ פְּעֻלַתְךָ וְאַתָּה יוֹצְרֵנוּ
<i>Anu ra'ayatecha v'atah dodenu.</i>	אָנוּ רְעִיבְתְךָ וְאַתָּה דוֹדֵנוּ
<i>Anu s'gulatecha v'atah Eloheynu</i>	אָנוּ סִגְלַתְךָ וְאַתָּה אֱלֹהֵינוּ
<i>Anu amecha v'atah malkenu</i>	אָנוּ עַמָּךְ וְאַתָּה מַלְכֵנוּ
<i>Anu ma'amirecha v'atah ma'amirenu</i>	אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ

We are Your children and You are our parent.

We are Your servants and You our master.

We are Your congregation and You are our portion.

We are Your legacy and You are our destiny.

We are Your sheep and You are our shepherd.

We are Your vineyard and You are our keeper.

We are Your enterprise and You are our fashioner.

We are Your beloved and You are our lover.

We are Your special one, You are our God.

We are Your people and You are our sovereign.

We are Your intended, and You are ours.

ASHAMNU

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ. אָנָּה תְּבֹא לְפָנֶיךָ תִּפְלָתֵנוּ וְאֵל תִּתְעַלֵּם מִתְחַנְּנֵנוּ,
שֵׂאִינוּ אָנוּ עֲזֵי פָּנִים וְקָשִׁי עֲרֹף לֹמֵר לְפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ,
אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ 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. אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹּפִי.

He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu shaker. הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ, טָפַלְנוּ שָׁקֵר.

Ya'atznu ra, kizavnu, latznu, maradnu, ni'atznu. יַעֲצֵנוּ רָע, כִּזְבְּנוּ, לָצַנוּ, מָרַדְנוּ, נֵאֲצֵנוּ.

Sararnu, 'avinu, pasha'nu, tzararnu, kishinu oref. סָרַרְנוּ, עֹוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֲרֹף.

Rasha'nu, shichatnu, ti'avnu, ta'inu, ti'ta'nu. רָשָׁעְנוּ, שְׁחַתְנוּ, תָּעַבְנוּ, תָּעִינוּ, תִּיעַתְעֵנוּ.

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.)

SIM SHALOM (INTERPRETIVE)

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

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

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

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

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

(Heather Paul)



AVINU MALKENU

אָבִינוּ מַלְכֵנוּ חָטְאוּנוּ לְפָנֶיךָ.	Our Creator, our Sovereign, we have done wrong in Your presence.
אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֵלָּא 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 חֲדָשׁ 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 וּמַחֵל 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 וְכִלְפָּלָה.	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 וּמַחִילָה.	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 נָא אַל תִּשְׁיַבֵּנוּ רִיקִים מִלְּפָנֶיךָ.	Our Creator, our Sovereign, do not send us away from You emptyhanded.
אָבִינוּ מַלְכֵנוּ תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רַצוֹן מִלְּפָנֶיךָ.	Our Creator, our Sovereign, may this hour be one of kindness and tenderness before You.
אָבִינוּ מַלְכֵנוּ חַמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.	Our Creator, our Sovereign, be merciful to us and all our offspring.
אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.	Our Creator, our Sovereign, do this for Your sake if not for ours.
אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוֹר וְהַנּוֹרָא שְׁנִקְרָא עָלֵינוּ.	Our Creator, our Sovereign, act in honor of Your great and mighty, awe-inspiring name, which has been called out over us for our protection.
אָבִינוּ מַלְכֵנוּ חַנּוּן וְעֵינּוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.	Our Creator, our Sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us with righteousness and love, and save us now.

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

Aseh imanu tzedakah vachessed v'hoshienu.

KADDISH TITKABAL – FOR COMPLETION OF PRAYER

<p>Yitgadal v'yitkadash shmeh raba. B'alma di v'ra chir'uteh, v'yamlich malchuteh B'chayeichon uv'yomeichon uv'chayei d'chol Beyt Yisrael. Ba'agala uvizman kariv V'imru: Amen.</p>	<p>יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמַּן קְרִיב וְאָמְרוּ אָמֵן:</p>
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<p>Y'hei sh'meh raba m'varach l'alam ul'almei almaya.</p>	<p>יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:</p>
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<p>Yitbarach 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 l'ela min kol birchata v'shirata, Tushb'chata v'nechemata, da'amiran b'alma, V'imru: Amen.</p>	<p>יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא לְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנִחְמָתָא, דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן:</p>
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<p>Titkabal tz'lot'hon uva'ut'hon d'chol Beyt Yisrael Kodam avuhon di vish'maya v'imru: Amen.</p>	<p>תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֹדָם אַבוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן:</p>
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<p>Y'hei sh'lama raba min sh'maya v'chayim Aleynu v'al kol Yisrael, V'imru: Amen.</p>	<p>יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וַחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:</p>
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<p>Oseh shalom bim'romav hu ya'aseh shalom Aleynu v'al kol Yisrael, V'al kol yoshvei tevel V'imru: Amen.</p>	<p>עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:</p>
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May God's great name be magnified and sanctified in this world that was created by God's will and which is the Divine realm, in the lives and times of all the House of Israel, forever and in our day, and let us say *Amen*. May the great name be blessed now and always. May the name of the Holy One, Blessed Be, be blessed and extolled and marveled at and raised up high and be splendid and be praised. God is higher – far higher – than all blessings and songs and compliments and consolations that can be uttered in this world, and let us say *Amen*. May the prayers and petitions of all of the House of Israel be acceptable in Heaven's eyes, and let us say *Amen*. Let there be great peace from heaven for us and all of the people Israel, and let us say *Amen*. May the one who makes peace in theory deliver peace in practice to us and all of the people Israel and everyone who dwells on this earth, and let us say *Amen*.

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

RACHAMANA

רַחֲמָנָא דְעָנִי לְעָנִי – עָנִינָא:
רַחֲמָנָא דְעָנִי לְתַבְרֵי לְבָא – עָנִינָא:

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

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

Answer us!

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

Answer us!



MAY WE HAVE A SWEET YEAR OF STRUGGLE

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

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

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

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

(Aurora Levins Morales)

SHEMA – ONE TIME

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד׃

Sh'ma Yisrael Adonai Eloheynu Adonai echad.

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

BARUCH SHEM K'VOD – THREE TIMES

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch Shem K'vod Malchuto l'olam va'ed.

Blessed is God's glorious name forever.

ADONAI HU HA'ELOHIM – SEVEN TIMES

יְהוָה הוּא הָאֱלֹהִים.

Adonai hu HaElohim. Adonai hi HaElohim.

Adonai is God.

TEKIAH GEDOLAH!



TURN, RETURN AND BE TURNED

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

To the One!

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה׃

Hashivenu Yah eylecha 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:

Baruch Atah Adonai Eloheynu Melech ha'olam borei p'ri hagafen.

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



(Make this blessing, then sniff the spices.)

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי-בְשָׂמִים:

Baruch Atah Adonai Eloheynu Melech 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:

Baruch Atah Adonai Eloheynu Melech 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 יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קִדְּשׁ לְחוֹל:

Baruch Atah Adonai Eloheynu Melech ha'olam hamavdil beyn kodesh l'chol.

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



BUENA SEMANA MOS DÉ EL DIÓ

Buena semana mos dé el Dió
Buena semana mos dé el Dió
Buena semana mos dé el Dió alegres y sanos
Buena semana mos dé el Dió alegres y sanos.

A mis hijos bendezir
A mis hijos bendezir
Que me los deje Dió bivar alegres y sanos
Buena semana mos dé el Dió alegres y sanos.

Buena semana
Buena semana
Buena semana mos dé el Dió alegres y sanos.

(Traditional Ladino)

שנה טובה

—the happiest of years to you—

ספרייה

LIBRARY OF READINGS AND RESOURCES

OUR SEA CHANGE

by Rita S. Losch, HHD 2020

The High Holy Days are here again! We tremble on the edge of this new year, poised on this riverbank of change. Each of us is alone, alone together.

Our reflection may be as still and smooth as glass, or it may dance ecstatic with possibility, or it may circle itself in endless whirlpools.

Some of us wade in cautiously, afraid of turbulence, afraid of messy surprises. We may stay buoyant with flotation devices -- life vests, inner tubes, outer tubes, inflated squeaking rubber ducky rings, day-glow angelic water wings, pontoons and safety rafts.

These careful ones may transport a rowboat, motorboat, tugboat or houseboat to our new year's waterfront. Do these vessels save or drown us? Our spiritual watercraft may be vital tools or clumsy burdens.

Bolder ones among us leap splashing, trusting the river and the ability to float, tread water, doggy-paddle, perform side strokes, backstrokes and butterfly strokes, even swan dive, jack knife, flip or cannonball.

This body of water may turn out to be a simple friendly puddle, a mere rippling rivulet, a slight eddy, a sad little trickle. Or maybe it is a creek, brook, stream, pond, lake, canal, reservoir or swamp. What creatures lurk in this lagoon? What golden treasures await us on the riverbed below? Will we encounter logjams with grace or with twisting, tangling, thrashing panic?

Our shared river may be a cascading fountainhead, its currents rushing against crosscurrents, impatient and insistent. Or it may meander sleepily as slow quicksand, a curious patient quagmire.

This water might very well be the mysterious gulf between a churning sea and a deep full-fathom-five crashing ocean.

This could be our personal Mississippi, loaded with double-s's, serpentine curves, switchbacks and bends.

Or this could indeed be the headwaters issuing from our solitary or collective Eden -- Ganges, Nile, Tigris, Euphrates. What is bursting forth, gushing from this new moment? How can we remain fluent in this confluence?

We can surely survive the river's contradictions: hope and despair, growth and stagnation, clarity and murky confusion, questions and answers. And more lovely questions.

We can ride this real and symbolic river of change. We know how to travel across, over, through and beyond our challenges.

In any ordinary moment, but especially in these highest of Holy Days, we are in transition. Neither here nor there, we dwell in this place where past meets present meets future. This in-between place is where definitions split open into countless connotations. This is a place where new phenomena happen within us, between and among us.

These transformations form, reform and inform us. Let's transcend these upheavals. Let's translate chaos into new languages of meaning. Transgress and be transfigured.

Our waters within and without are changing. We can survive and even celebrate these changes of heart and mind.

This is our turning-point, our watershed moment. Do we sink or swim in this river of change? Who is our lifeguard?

I have only one thing to do and that's be the wave that I am
and then sink back into the ocean.

(Fiona Apple, "Container")

When you do things from your soul, you feel a river moving in you, a joy.

(Rumi)



GESHEM – ANNUAL PRAYER FOR RAIN

Blessed are you, Adonai, God of our Ancestors, of Abraham, Sarah, Isaac, Rebecca, Jacob, Rachel and Leah. You bestow acts of loving kindness and create all. You remember our ancestors' good deeds. And You will bring us redemption! You are our helper, savior and protector.

Af-Bri is the name of the angel of rain, who overcasts the sky, forms clouds and makes them rain waer to crown the valley with green. May rain not be withheld from us because of our unpaid debts. May the merits of our ancestors protect all of us who pray for rain. Blessed are You, Adonai, Shield of Abraham and Helper of Sarah.

Our God and God of our Ancestors:

Remember Abraham who followed you like water.
You blessed him like a tree planted by streams of water.
You shielded him and rescued him from fire and water.
You loved him for he sowed righteousness by the water.
For his sake, do not withhold water.

Remember Jacob who carried his staff and crossed Jordan's water.
With steadfast heart he rolled away the stone from the well of water.
He wrestled with an angel composed of fire and water,
So You promised to be with him through fire and water.
For his sake do not withhold water.

Remember Rebecca whose life changed at the well of water.
While slaking the thirst of flocks and foreigners with many jars of water.

And whose niece Rachel met her son at the water.
Rachel, who wept for her children with tears that flowed like water.
For the sake of our Mothers, do not withhold water.

Remember Moses who in a reed basket was drawn out of the water.
They said: "He drew water for us, and gave the flock water."
When Your treasured people thirsted for water,
He struck a rock and out gushed water.
For his righteousness' sake, grant abundant water.

Remember Miriam who had the women meet their husbands at the water,
And set her brother in a basket in the water.
Who led the people in song and dance when we had crossed the water,
And whose faithful well supplied our folk with abundant, unlikely water.
For her sake, do not withhold water.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Blower of wind and maker of rain:

May the rain come for blessing and not curse – *Amen!*
For life and not death – *Amen!*
For plenty and not want – *Amen!*

(Traditional Shemini Atzeret prayer; translation – and additional verses – by Reb Irwin Keller)

THE TROUBLE OF SELF-TRANSFORMATION

All of us who have worked even a little on our inner life feel a need for transformation. We feel an inertia that keeps us down, in a trance, asleep. It's an inertia that keeps us making the same mistakes over and over again, even though we get so angry at ourselves each time it happens. What we know we have to do is transform, but how? Give me the right lever and I can lift the whole world, but what is the lever for transformation? To transform ourselves is like changing a car's tires while you're driving. This metaphor makes clear how difficult this is. On the one hand, I have to go deep within in order to transform and, at the same time, I have to continue steering the vehicle which is my life. No one else can do the transforming for me; it is something I have to work on myself. If I don't practice, then it's not going to happen. And, if I have to be the person who can change me, how do I manage that when I can't stop my life from continuing to unfold at the same time? It means that, somehow, I have to reach out to forces and powers that are greater than I. Even self transformation cannot be done by myself alone. I need what we call *siya'ata dishmaya* – heaven's aid. (Rabbi Zalman Schachter-Shalom and Rabbi Daniel Siegel, *Integral Halachah*)

NOVA IN THE NIGHT SKY

The river and I are lovers.
We are always together
Separate, but not apart.

The river is tender and temperamental.
It hurls me towards ragged rocks and snags,
and just at the moment of impact
sweeps me away,
toward our mutual destiny.

I come to the edge and I am tossed down.
I fall and I fall until
I feel there is no reprieve.
I hit the water and
fall farther down.
Sucked into a swirling vortex
I spin and I spin
until I do not know
where I am going
or who I am.

And then
I am spit out
into the cool sweet air.

I float, empty,
forever it seems,
until the morning light warms the water.

The river and I are lovers.
It terrifies me
and fills me with such great joy.
It holds me in tender arms
until undulating waves rock and bounce me.
Wave after wave
until I am filled with such heat
that my heart pounds
my head swells
my body bursts
and I become Nova
in night sky.

I fall back upon
the body of the river
spark by spark by spark
until, the river and I
are one.

Sally Churgel (1995)

PRAYER TO MOTHER EARTH

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

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

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

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

may we
worship rain
as nourishment

may seasons return
as blessing

(Laura Blatt, revised version, 9/2020)

OATH OF DISLOYALTY

I am a disloyal Jew.

I am not loyal to a political party.

Nor will I be loyal to dictators and mad kings.

I am not loyal to walls or cages.

I am not loyal to taunts or tweets.

I am not loyal to hatred, to Jew-baiting, to the
gloating connivings of white supremacy.

I am a disloyal Jew.

I am not loyal to any foreign power.

Nor to abuse of power at home.

I am not loyal to a legacy of conquest, erasure and
exploitation.

I am not loyal to stories that tell me who I should
hate.

I am a loyal Jew.

I am loyal to the inconveniences of kindness.

I am loyal to the dream of justice.

I am loyal to this suffering Earth

And to all life.

I am not loyal to any founding fathers.

But I am loyal to the children who will come

And to the quality of world we leave them.

I am not loyal to what America has become.

But I am loyal to what America could be.

I am loyal to Emma Lazarus. To huddled masses.

To freedom and welcome,

Holiness, hope and love.

(Irwin Keller, 2019)

UN'TANEH TOKEF FOR BLACK LIVES

Imani Romney-Rosa Chapman

Each day we hazard our Black lives in the Court of the White World

We know our worth

Yet the white world is judge-self-appointed

We pass before you to be counted

12.5 million bodies stolen

1.8 million mercifully avoided your shores

Stolen shores, stolen land

10.7 million arrived unsafely

... times 401 years

... times infinite human indignities

... times $\frac{3}{5}$ of a human being

We now number 47.8 million

In the morning it is written and by curfew it is sealed

Who shall die while jogging (#AhmaudArbery)

Who shall die while relaxing in the comfort of their home (#BothamJean #AtatianaJefferson)

Who shall die while seeking help after a car crash (#JonathanFerrell #RenishaMcBride)

Who shall die while holding a cellphone (#StephonClark)

Who shall die while decorating for a party (#ClaudeReese)

Who shall die while leaving a party (#JordanEdwards #SeanBell)

Who shall die while enjoying music (#JordanDavis)

Who shall die while selling music ... trying to make a way outta no way (#AltonSterling)

Who shall die while sleeping (#AiyanaJones)

Who shall die while worshipping the Lord (#Charleston9)

Who shall die for a traffic violation (#SandraBland)

Who shall die while coming from the store (#MikeBrown and #TrayvonMartin)

Who shall die while playing cops and robbers (#TamirRice)

Who shall die while lawfully carrying a weapon (#PhilandoCastile, #FreddieGray)

Who shall die while on the shoulder of the road with car problems (#CoreyJones #TerrenceCrutcher)

Who shall die in the first hours of the new year (#OscarGrant)

Who shall die while shopping at Walmart (#JohnCrawford)
Who shall die while cashing a check in peace (#YvonneSmallwood)
Who shall die while reading a book in their own car (#KeithScott)
Who shall die while taking a walk with their stepfather (#CliffordGlover)
Who shall die while reaching for their wallet (#AmadouDiallo)
Who shall die while running away (#WalterScott)
Who shall die while asking a cop a question (#RandyEvans)
Who shall die while begging for their life, their breath (#EricGarner #GeorgeFloyd)

Who shall die by the effects of supremacy, greed, and apathy... who by beast, indeed

“But repentance, prayer and charity temper judgment’s severe decree”

“But repentance, prayer and charity avert judgment’s severe decree?”

But turning, connection and giving these return us to our God?

Whose repentance? Whose prayer? Whose charity?

Temper, please temper

Temper already! Temper ...

For sins against God, the Day of Atonement brings forgiveness; for sins against one’s fellowman, the Day of Atonement brings no forgiveness till he has become reconciled with the fellowman he wronged.

(Mishnah Yoma 8:9)

“The Day of Atonement brings no forgiveness

till he has become reconciled with the fellowman he wronged.”

When will you atone? How will you atone?

For you, like us, will be judged.

You, like us, will return to dust.

Both the *Unetaneh Tokef* and the impact of [this list of killings of Black Americans](#)
(compiled by an unknown community member) inspired “Unetaneh Tofek for Black Lives.”

Dissents speak to a future age. It's not simply to say, "My colleagues are wrong and I would do it this way." But the greatest dissents do become court opinions and gradually over time their views become the dominant view. So that's the dissenter's hope: that they are writing not for today, but for tomorrow.

–Justice Ruth Bader Ginsburg

THE DISSENTER'S HOPE

Never surrender the fight for today,
And never give up the dream of a better tomorrow.
For this is the dissenter's hope,
That one day,
Some enlightened day in the future,
When truth is given full voice,
Justice will win the majority,
And the bell of freedom will ring
With new clarity.

For nations and societies are ever-threatened
By oppressors and would-be despots,
New pharaohs with old designs
For power and dominion.

Never surrender the fight for today,
And never give up the vision of a better tomorrow.
For the work of liberty can be slow,
The ongoing pursuit of equality and love of humankind.
This is the dissenter's hope,
That some enlightened day in the future,
Every call for justice will win the majority,
And the light of freedom will shine
With perfect clarity.

וּבְכוֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלֶזוּ וַחֲסִידִים בְּרָנָה נִגִּילוּ וְעוֹלָתָה תִּקְפֹּץ פִּיָּה.
וְכָל הָרָשָׁעָה כָּלָה כְּעָשָׁן תִּכְלֶה כִּי תַעֲבִיר מִמִּשְׁלֶת זָדוֹן מִן הָאָרֶץ

Uv'chein tzadikim yir'u v'yismachu, visharim ya'alozu, vachasidim b'rinah yagilu, v'olatah tikpotz-piha, v'chol harish'ah kulah k'ashan tichleh, ki ta'avir memshelet zaton min ha-aretz.

And then the righteous will see and rejoice, and the upright will exult, and the pious will rejoice with song; injustice will have nothing more to say, and wickedness will vanish like smoke, when You sweep the rule of evil from the earth.

(Alden Solovy, tobendlight.com)

RETURNING TO KINDNESS

I am returning to kindness
a place where I am strong in my softness
I will start by kissing all of my scars
and washing them in rain
collecting dust from long journeys off my feet.
The way they carry weariness
from crossing rivers that should
have had bridges.
I will return to build crossing
paths over waters
that reminded me to
be kind

(Tapiwa Mugabe)

BEARING WITNESS

Sometimes we are asked to stop and bear witness:
this, the elephants say to me in dreams
as they thunder through the passageways
of my heart, disappearing
into a blaze of stars. On the edge
of the 6th mass extinction, with species
vanishing before our eyes, we'd be a people
gone mad, if we did not grieve.

This unmet grief,
an elder tells me, is the root
of the root of the collective illness
that got us here. His people
stay current with their grief—
they see their tears as medicine—
and grief a kind of generous willingness
to simply see, to look loss in the eye,
to hold tenderly what is precious,
to let the rains of the heart fall.

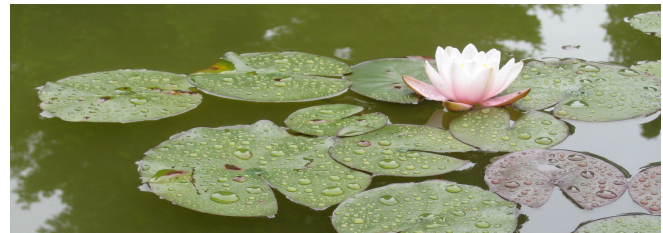
In this way, they do not pass this weight on
in invisible mailbags for the next generation
to carry. In this way, the grief doesn't build
and build like sets of waves, until,
at some point down the line—
it simply becomes an unbearable ocean.

We are so hungry when we are fleeing
our grief, when we are doing all
we can to distract ourselves
from the crushing heft of the unread
letters of our ancestors.
Hear us, they call. Hear us.

In my dreams, the elephants stampede
in herds, trumpeting, shaking the earth.
It is a kind of grand finale, a last parade
of their exquisite beauty. See us, they say.
We may not pass this way again.

What if our grief, given as a sacred offering,
is a blessing not a curse?
What if our grief, not hidden away in corners,
becomes a kind of communion where we shine?
What if our grief becomes a liberation song
that returns us to our innocence?
What if our fierce hearts
could simply bear witness?

(Laura Weaver)





Tzedek, Ner Shalom's Social Justice arm, has teamed up with Reclaim Our Vote in a postcard campaign to inform and help purged, disenfranchised voters, primarily people of color, get back on the rolls. The campaign contacts voters living in 6 southern voter-suppression states so they can get registered, get a ballot, and vote in the 2020 election. To date, participants in our Tzedek campaign have mailed over 6500 postcards.

If you haven't yet been involved, we invite you to be part of our team. And if you've already joined, please consider purchasing another packet or two for yourself – maybe buy one or two for a friend or family member. Postcarding ends on October 15, when we will shift to phonebanking and texting.

Tzedek is holding a phonebank training on Sunday, October 4th at 3pm and a texting training soon thereafter. RSVP at nershalom.org/tzedek or contact Roberta Teller for more information. (bertatell@gmail.com).

While you're there, check out all our anti-racism resources at nershalom.org/tzedek and click on *Get Involved Now* for more ways to help.

צֶדֶק צֶדֶק תִּרְדּוּף

Tzedek tzedek tirdof.

Justice, justice shall you pursue.

(Deuteronomy 16:20)



YIDDISH TISH

Led by Reb Irwin

First Wednesdays at Noon PST

Join us October 7, November 4 and December 2 for the joy of diving inside Yiddish texts. We read and translate from the Yiddish together. But somehow miraculously no previous Yiddish knowledge is required.

LETTERS OF CREATION

Led by Geshher Calmenson

Mondays, October 12–November 2nd at 1pm PST

Jewish tradition tells us that the letters of the Hebrew *aleph bet* are the building blocks by which G-d created and continues to create the world. In this series, we engage the letters one at a time and respond to them with our own creativity. Enrollment in prior sessions is not required.

CONVERSATIONS ABOUT THE JEWISH AND BUDDHIST TRADITIONS

Led by Reb Judith Goleman and Basha Hirschfeld

Mondays, November 9th and 16th, Noon-1

Sacred world, emptiness, the interdependence of all things, compassion – are these Buddhist or Jewish ideas? For many years while Basha Hirschfeld was learning about Buddhism and Reb Judith Goleman was studying to be a Rabbinic Pastor, they would get together over coffee and compare notes, making the connections between these two deep traditions. And now they invite us to be part of their conversation.

Every January there is a Beit Midrash Brainstorming Session to plan for programming in the coming year (usually on a Monday evening). If you would like to join us please e-mail Barbara Lesch McCaffry, the Beit Midrash maven, at mccaffry@sonoma.edu. Please consult the weekly e-blasts and the calendar of events at nershalom.org for details regarding upcoming Beit Midrash offerings.

Please consult the weekly e-blasts and the calendar of events at nershalom.org for details regarding upcoming Beit Midrash offerings via Zoom with links to registration for each of these classes.

JEREMIAH: EXILE, PROPHET, POET

Led by Ari Hilton

Mondays, Nov. 29th & Dec. 7th at Noon PST

Facilitated by Ari Hilton

A chance to explore the words and story of the Prophet Jeremiah. Living in exile from Israel more than 2,500 years ago, Jeremiah gave our ancestors words they needed to live in challenging times. Those words still bring depth to our modern Jewish experience and practice. Join us on a journey into our past that is also one into our future.

And Coming in January. . .

SPEAKING ABOUT DEATH

Led by Sharon Ziff

With guest speakers Reb Judith Goleman and Ari Hilton, we will focus on Jewish beliefs on what happens after you die.

THE COSMIC TREE OF LIFE

Led by Shoshana Fershtman

A special offering in honor of *Tu Bishvat* – the new year of the trees.