

Liturgical Offerings for High Holy Day Services



congregation
bet haverim



Reconstructionist
RABBINICAL ASSOCIATION

Erev Rosh Hashanah & Kabbalat Shabbat 5781

HADLAKAT NEROT / CANDLELIGHTING FOR ROSH HASHANAH

Candles are traditionally lit in the home. Many communities also light candles together at the beginning of the Kabbalat Hashanah service.

Blessed are you, SOURCE OF LIGHT, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle the (Shabbat and) festival light.

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

Many contemporary Jews are reciting *berahot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *berahot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruhah at yah	בְּרוּכָה אַתְּ יְה	Blessed are you Yah
	Nevareḥ et	נְבַרְךָ אֶת	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁכִינָה	Sheḥinah
	eyn haḥayim	עַיִן הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ru'ah ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

The phrase “*Nevareḥ et eyn haḥayim*” was originally formulated by poet Marcia Falk (see SOURCES, p. 1248).

ROSH HASHANAH EVE

הַדְּלָקַת נֵרוֹת לְרֵאשִׁית הַשָּׁנָה

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ) יוֹם טוֹב:

Baruh atah adonay eloheynu meleh ha'olam asher kideshanu
bemitzvotav vetzivanu lehadlik ner shel (shabbat ve) yom tov.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזֶמַן הַזֶּה:

Baruh atah adonay eloheynu meleh ha'olam sheheheyanu
vekiyemanu vehigi'anu lazeman hazeh.

/ KABBALAT HASHANAH

SHALOM ALEYHEM

This translation can be sung to the same melody as the Hebrew.

Welcome among us, messengers of shalom,
angels of the Highest One,
from deep within us, Majesty of majesties,
the blessed Holy One.

Come, then, in shalom,
blessing us with shalom,
leaving us with holy shalom,
from deep within us, Majesty of majesties,
the blessed Holy one.

translated by Burr Jacobson

Angels are another name for feelings.
When we love and act with kindness
we create angels of love and kindness;
when we hate and act with violence
we create angels of hatred and violence.
It is our job to fill our world with angels of love:
messengers of kindness
that link people together as one family.

R.M.S.

COMMENTARY. *Shalom Aleyhem* is the best-known and most beloved of all the Sabbath hymns. Its simple words are a greeting to the angels of peace who come to dwell with us on Shabbat. The Hebrew word *malaḥ* actually means “messenger” and is used in the Bible for both heavenly and earthly emissaries. All of us on Shabbat can become *malaḥey shalom* or messengers of peace to one another as we share our inner quiet and joy in this day. We sing this welcome to introduce the Shabbat meal, a time of festive rejoicing in the fullness of rest and in our sharing with one another. A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT ;

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מִלְאֲכֵי הַשָּׁרֵת מִלְאֲכֵי עֲלִיּוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוֹנִי לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

Shalom aleyhem malahey hasharet malahey elyon
mimeleh malhey hamalahim hakadosh baruh hu.

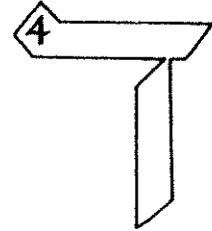
Bo'ahem leshalom malahey hashalom malahey elyon
mimeleh malhey hamelahim hakadosh baruh hu.

Barehuni leshalom malahey hashalom malahey elyon
mimeleh malhey hamelahim hakadosh baruh hu.

Tzethem leshalom malahey hashalom malahey elyon
mimeleh malhey hamelahim hakadosh baruh hu.

/ SHALOM ALEYHEM

A psalm: Sing out to THE TRUTHFUL a new song,
to One who has wrought wonders in the world,
whose right hand was of aid,
as was the holy, saving arm,
who made the divine might renowned,
revealed God's justice to the eyes of many nations,
and who made remembered divine love and faithfulness
to the community of Israel.



Psalm 98

To the farthest reaches of the earth, they saw
our God's salvation!

Trumpet out in joy THE AWESOME ONE's praise,
burst forth and sing, and play your music,
music for THE OMNIPRESENT on a violin,
on strings, with voice and melody,
with hornplaying and shofar blasts,
trumpet your praise before the sovereign to THE ONE WHO IS

Let the sea be in a tumult,
and the settled world, and its inhabitants.

And let the rivers clap their hands
together, and the mountains sing in joy,
to THE ONE who comes to rule the earth,
to rule the settled world with justice,
and all peoples with unerring deeds!

KABBALAT SHABBAT/WELCOMING SHABBAT /

מְזֻמָּר

כִּי־נִפְלְאוֹת עָשָׂה:	שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ
וַיִּזְרָע קֶדְשׁוֹ:	הוֹשִׁיעָה־לוֹ יְמִינוֹ
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקְתוֹ:	הוֹרִיעַ יְהוָה יְשׁוּעָתוֹ
לְבֵית יִשְׂרָאֵל	זָכַר חֶסְדּוֹ וְאַמּוּנָתוֹ
אֵת יְשׁוּעַת אֱלֹהֵינוּ:	רָאוּ כָל־אֶפְסֵי־אֶרֶץ
פָּצְחוּ וּרְנְנוּ וְזָמְרוּ:	הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ
בְּכִנּוֹר וְקוֹל זְמֶרָה:	זָמְרוּ לַיהוָה בְּכִנּוֹר
הָרִיעוּ לְפָנֵי הַמֶּלֶךְ יְהוָה:	בְּחֻצְרוֹת וְקוֹל שׁוֹפָר
תִּבֵּל וַיִּשְׁבִּי בָּהּ:	יִרְעֶם הַיָּם וּמְלֵאוֹ
יַחַד הָרִים יִרְנְנוּ:	נְהָרוֹת יִמְחֲאוּ־כָף
יִשְׁפֹּט תִּבֵּל בְּצֶדֶק	* לְפָנֵי יְהוָה כִּי בָּא לְשֹׁפֵט הָאָרֶץ
	וְעַמִּים בְּמִישְׁרֵיהֶם:

זכר / *zahar*: has been loving; literally, remembers his love. The verb is related to זכר, potent; it implies acting on the memory. L.W.K.

DERASH. One of the fundamental implications of the sovereignty of God is that religion must be socialized. It must be translated into terms of social righteousness and not stop at the inward peace and serenity of the individual. M.M.K. (ADAPTED)

LEḤAH DODI / O, COME, MY FRIEND

This translation can be sung to the same melody as the Hebrew.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

"Keep" and "Remember" in a sole command
the solitary God did us command
"I AM!" is one, the Name is one,
in name, in splendor, and in praise.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside. ↩

COMMENTARY. Six psalms, one for each weekday, open the traditional *Kabbalat Shabbat* service. The seventh element, the Shabbat psalm, is introduced by the song *Leḥah Dodi*, "Come, My Friend." As Shabbat eve drew near, the Safed Kabbalists used to walk into the fields at the edge of their mountain village in order to greet the day of rest. There they could survey the beauty of creation apparent in the panorama spread before them: mountain, valley, forest, sky, and sea. Through the preceding psalms they gave voice to their praise of creation, and they honored Shabbat with specially composed hymns sung as they escorted Shabbat to their homes.

Leḥah Dodi—a hymn to honor and escort Shabbat—was composed by Shelomo Halevi Alkabetz, a member of the Safed Kabbalists. The initial letters of the poem's first eight stanzas spell out his name: שלמה הלוי. The opening refrain and closing verse of the poem reflect the customs of R. Ḥanina and R. Yanay. Their images of Shabbat as queen and bride combine to link the formal and intimate aspects of Shabbat, the source of all blessing and ultimate intention of creation.

The hymn draws heavily upon prophecies of Israel's redemption and renewal in the messianic era—likened, in Jewish tradition, to a Shabbat without end. Shabbat stands in relation to the week as the messianic era stands in relation to the flow of world time. It is at once a celebration of the world's beginning and a foretaste of the world to come, a reservoir of past and future held in a single moment. S.S.

KABBALAT SHABBAT/WELCOMING SHABBAT /

לְכֵה דוּדִי

לְכֵה דוּדִי לְקִרְאֵת פְּלֵה פָּנַי שֶׁבֶת נִקְבְּלָה:

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד

הַשְּׁמִיעֵנוּ אֵל הַמִּיָּחָד

יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד

לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה: לְכֵה דוּדִי . . . ←

Leḥah dodi likrat kalah peney shabbat nekabelah.

Shamor vezaḥor bedibur eḥad

Hishmi'anu el hamyuḥad

Adonay eḥad ushmo eḥad

Leshem ultiferet velit-hilah

Leḥah dodi. . . ↪

NOTE. Biblical references include Isaiah 52:2, 51:17, 60:1; Judges 5:12; Isaiah 60:1, 54:4; Psalm 42:12; Isaiah 14:32, Jeremiah 30:18, 16; Isaiah 49:19, 62:5, 54:3, and 25:9.

NOTE. The first stanza of *Leḥah Dodi* attempts to reconcile two versions (in the Ten Commandments) of the mitzvah to observe Shabbat. The integrity of both “remember the Sabbath day” (Exodus 20:8) and “keep the Sabbath day” (Deuteronomy 5:12) is maintained when the song proclaims that God—in whom all things unite—uttered both simultaneously (Babylonian Talmud, Shevuot 20b). s.s.

/ LEḤAH DODI/O COME MY FRIEND

Toward the Sabbath, come, make haste,
for she has every blessing's taste,
ordained at first, and long ago,
the last thing made, the first in mind.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

O, Sovereign's abode, O, holy, regal town,
rise up, emerge, where once cast down,
enough of sitting in the vale of tears,
God pities you, yes you God spares,

O, come my friend, let's greet the bride,
the Sabbath Presence bring inside.

Be stirred, rise up, throw off the dust,
my people, don your clothes of eminence,
by hand of Bethle'mite Jesse's child,
draw near my soul, redeem it, too.

O, come my friend, let's greet the bride,
the Sabbath Presence bring inside. ↪

KAVANAH. The lovesong of *Kabbalat Shabbat* continues from *Yedid Nefesh*, Beloved of My Soul, to the Song of Songs, My Beloved is Mine, to *Leḥah Dodi*, Come My Beloved. Stripped away of the work, worry and stress of the week, all that remains is love—love in myriad verbal garments, in myriad melodies. Our pause on the seventh day allows us to fill our beings with love, ever flowing forth from creation. S.P.W.

KABBALAT SHABBAT/WELCOMING SHABBAT /

לְקִרְאֵת שַׁבָּת לְכוּ וְנִלְכֶה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֹאשׁ מִקְדָּם נְסוּכָה
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה:

לכה דודי . . .

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָה
רַב לֶךְ שָׁבֵת בְּעֵמֶק הַבְּכָא
וְהוּא יַחְמַל עָלֶיךָ חֲמָלָה:

לכה דודי . . .

הַתְּנַצְרִי מֵעֶפֶר קוּמִי
לְבִשִׁי בְּגָדֵי תִפְאָרְתֶךָ עָמִי
עַל־יַד בֶּן יִשִׁי בֵּית הַלְחָמִי
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:

לכה דודי . . . ←

Likrat shabbat lehu venelḥah
Ki hi mekor haberaḥah
Merosh mikedem nesuḥah
Sof ma'aseh bemaḥashavah teḥilah. Leḥah dodi. . .

Mikdash meleḥ ir meluḥah
Kumi tze'i mitoḥ hahafeḥa
Rav laḥ shevet be'emek habaḥa
Vehu yaḥamol alayih ḥemlah. Leḥah dodi. . .

Hitna'ari me'afar kumi
Livshi bigdey tifarteḥ ami
Al yad ben yishay beyt halaḥmi
Korvah el nafshi ge'alah. Leḥah dodi. . . ↵

/ LEḤAH DODI/O COME MY FRIEND

To right and left you shall burst forth,
revering God, to south and north,
by hand of one from Peretz's line,
we shall rejoice and find delight.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

We rise and face the entrance to welcome the Shabbat bride.

O, come in peace, O divine crown,
with joy, rejoicing, and with mirth,
amid the faithful, loved by God,
come in, O bride, come in, O bride!

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

בואי בשלום / *Bo'i veshalom*, the last verse of *Leḥah Dodi*, should be recited outdoors. Where this is not possible, a turn toward the doorway is traditional. At *Bo'i ḥalah* (Come in, O bride), we receive into ourselves the *neshamah yeterah*, an extra measure of soul, that is not present to us during the week. This extra Shabbat soul may be viewed as the greater sensitivity allowed us by the restful and unpressured pace of Shabbat. Indeed, that extra soul may be inside us all the time, and *Leḥah Dodi* may be seen as a love song that coaxes our most sensitive self to come out of hiding, in the assurance that on Shabbat it will not be harmed or threatened. A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT /

יָמִין וּשְׂמֹאל תִּפְרָצִי
וְאֵת יְהוָה תַּעֲרִיצִי
עַל יַד אִישׁ בֶּן פְּרָצִי
וְנִשְׁמָחָה וְנִגְיָלָה:

לכה דודי . . .

We rise and face the entrance to welcome the Shabbat bride.

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה
גַּם בְּשִׂמְחָה וּבְצַהֲלָה
תּוֹף אָמוּנֵי עִם סִגְלָה
בּוֹאֵי כָלָה בּוֹאֵי כָלָה:

לכה דודי . . .

Yamin usmol tifrotzi
Ve'et adonay ta'aritz
Al yad ish ben partzi
Venismehah venagilah.

Lehah dodi. . .

Bo'i veshalom ateret balah
Gam besimhah uvtzoholah
Toh emuney am segulah
Bo'i halah bo'i halah.

Lehah dodi. . .

DERASH. There is a Yiddish saying: שטייט דער אָרעמאן ביי "בואי בשלום" שטייט דער אָרעמאן אָן אַיבן / Bay "bo'i veshalom" shteyt der oreman oybn on. "During Shabbos prayers, when the entire congregation turns its back to the altar, the pauper standing at the back is suddenly in front." When the entire congregation turns to the back, inviting the Shabbos queen to come in peace, it is the poor, the shy, and the stranger in the back rows who are given the honor of welcoming her first. She comes in peace only where Jews act responsibly toward those who receive this honor. E.M.

/ LEHAH DODI/O COME MY FRIEND

As the days of twelve long months have slipped beneath the ocean with the waning sun, and the heavy lights of old things have gone glimmering into blackness, we have come to this place of prayer and study to seek out one another, and to feel the presence of our people. Each of us has met that people in a different house—a warm, accepting one; a shifting, fettered one; a concerned, empathic one; a defensive, bitter one. Yet from these diverse houses in which our spirits grew, there was fashioned in us a common recognition that we are related intimately and personally to the Jewish people. However we might reach out to others, to embrace all men and women, a part of us remains with that special people even as we sometimes struggle to find our place within it.

We seek that place once more on this new night, not alone in the direction of our single lives, but together in celebration and in search, in judgment and embrace, to begin again to confront ourselves and the ever-becoming world.

Richard Levy (Adapted)

ḤATZI KADDISH / SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises and consolations that we utter in this world. And say: Amen.

ROSH HASHANAH EVE /

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי כְּרַעוּתָהּ וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעֵלָּא לְעֵלָּא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן
בְּעֵלְמָא וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadesh shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam
ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriḥ hu
le'ela le'ela mikol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

COMMENTARY. Several forms of kaddish exist. The best known is *kaddish yatom*/mourner's kaddish. Thematically, the kaddish emphasizes God's holiness and our desire that consciousness of the divine holiness should become transformatively present in all people. Functionally, the kaddish serves as a divider in the service. The *ḥatzi kaddish*/short kaddish divides parts of the service from each other. *Kaddish derabanan*/the sages' kaddish marks the end of study. *Kaddish titkabal*/kaddish for completion of prayer follows the recitation of the Amidah, the central prayer of the liturgy.

D.A.T.

/ ḤATZI KADDISH / SHORT KADDISH

When a minyan is present, the Barchu is said. The congregation rises and faces the ark. It is customary to bow.

Bless THE INFINITE, the blessed One!
Blessed is THE INFINITE, the blessed One, now and forever.

ASHER BIDVARO / GOD IN NATURE

TRADITIONAL VERSION

Blessed are you, ETERNAL ONE our God, sovereign of all worlds, by whose word the evenings fall. In wisdom you open heaven's gates. With divine discernment you make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven's dome, all according to your will. Creator of the day and night, you roll back light before the dark, and dark before the light. ↪

COMMENTARY. This is the time when one day ends and another begins, but the moment of transition is imperceptible. So too Rosh Hashanah begins as the borders of the old and new years touch. What we accomplished in the year that is ending blends into the year that begins; what we hope for in the year that is starting illuminates what we must leave behind. R.H.

COMMENTARY. Much as Jews are immersed in history, we also live in the cycles of time. The light of the fading day rolls away, and with the evening a new day is born. So too do the seasons roll by, bringing the green of spring and the flowering and warmth of summer. Now as the cooler, shorter days of autumn come upon us, the old year fades, and a new year begins. In these cycles we feel the inexorable passage of time, looking through the growing darkness to brighter days ahead, through the coolness to new flowering and rebirth. As the year cycles, we weigh the progress in our lives, in our communities, in human history.

We struggle with the light and the dark within ourselves, hoping to bring more light into the new year. D.A.T.

ROSH HASHANAH MA'ARIV /

When a minyan is present, the Barchu is said. The congregation rises and faces the ark. It is customary to bow.

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ: בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Barchu et adonay hamvorah.

Baruh adonay hamvorah le'olam va'ed.

אֲשֶׁר בִּדְבָרוֹ

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרֵבִים
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים
וּמַסְדֵּר אֶת־הַפּוֹכְבִּים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרַצוֹנוֹ: בּוֹרָא יוֹם
וְלַיְלָה גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר: ←

COMMENTARY. The two *berahot* that precede the Shema set the stage for its evening recitation. The first *berahah* praises God for the wonders of creation that are visible at twilight: the shifting patterns of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

The second *berahah* praises God, whose instruction is a special token of love for Israel. Israel responds by meditating upon God's teaching "day and night," "when we lie down and when we rise." This phrasing recalls the preceding *berahah*, adding Israel's study of Torah to the natural order: The sun sets, the stars shine, and Israel studies—as regularly as day and night. The phrase "when we lie down and when we rise" anticipates the Shema, which follows. This interplay between the *berahot* and the Shema suggests that the Shema is Israel's morning and evening Torah study. At the same time, it is Israel's declaration of the oneness of the power that makes for the natural order and for learning, for creation and human creativity.

S.S.

/ ASHER BIDVARO / GOD IN NATURE

For you illuminate the lamps of THE ETERNAL,
you, my God, shine brightly on my darkness.
The lamp of THE CREATOR is the breath of human life,
it searches all the recesses within.
For you have saved my soul from death,
truly, my foot from stumbling,
that I might walk about amid God's presence
in the light of life.
Yes, all of these are things that God can do
for someone, even two times, even three,
to bring one's spirit back from lowest depths,
into light, the light of life.

Psalms 13:4; 139:12; Daniel 9:17; Psalms 43:3; 36:10; 18:29; Proverbs 20:27; Psalms 56:14; Job 33:29-30

You make day pass away and bring on night, dividing between day and night. The Leader of the Throngs of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, ALMIGHTY ONE, who makes the evening fall.

KAVANAH. When we deny the existence of death, we are pretending our lives are something other than what they are. Living a full life—acknowledging and relishing all of who we are—requires both the recognition that the spark of life within each of us transcends us, and that the time will come when our bodies return to the dust. Loving and caring, struggling and losing, building and celebrating, nurturing and mourning, allow us to transcend our deaths while we live, but not to escape death. In our time, escaping death has become an overwhelming preoccupation of medical technology and legal intervention. Let me live the fullness of my days, and when my time comes, die with dignity. D.A.T.

ROSH HASHANAH MA'ARIV /

אֱלֹהֵי יְגִיָּה חֲשָׁפִי:	כִּי־אַתָּה תֹּאִיר גְּרֵי יְהוּה
חֲפֹשׁ כָּל־חֲדָרַי־בְּטָן:	נֵר יְהוּה נִשְׁמַת אָדָם
הֲלֹא רַגְלֵי מִדְּחֵי	כִּי הִצַּלְתָּ נַפְשֵׁי מַמּוֹת
בְּאוֹר הַחַיִּים:	לְהַתְּהַלֵּךְ לְפָנַי אֱלֹהִים
פְּעַמַּיִם שְׁלוֹשׁ עִם־גְּבָר:	הֵן־כָּל־אֱלֹהֵי יַפְעֵל־אֵל
לְאוֹר בְּאוֹר הַחַיִּים:	לְהָשִׁיב נַפְשׁוֹ מִנִּי־שָׁחַת

* וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה יְהוּה
 צָבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ
 אַתָּה יְהוּה הַמַּעֲרִיב עַרְבִים:

El hay vekayam tamid yimloḥ aleynu le'olam va'ed.
 Baruh atah adonay hama'ariv aravim.

/ ASHER BIDVARO / GOD IN NATURE

AHAVAT OLAM / GOD'S LOVE IN TORAH

TRADITIONAL VERSION

With everlasting love, you love the house of Israel. Torah and mitzvot, laws and justice you have taught us. And so, DEAR ONE our God, when we lie down and when we rise, we reflect upon your laws; we take pleasure in your Torah's words and your mitzvot, now and always. Truly, they are our life, our length of days. On them we meditate by day and night. ↪

KAVANAH. The שמע/Shema is wrapped in אהבה /*ahavah*/love. The blessing preceding the Shema concludes, “who loves your people Israel.” This prayer begins “ואהבת/ve'*ahavta*, And you must love יהוה!” First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations—Torah and mitzvot. That is so both in our relationships with each other and in our relationship with God.

L.W.K.

ROSH HASHANAH MA'ARIV /

אהבת עולם

אהבת עולם בית ישראל עמך אהבת: תורה ומצות חקים
ומשפטים אותנו למדת: על בן יהוה אלהינו בשכבנו ובקומנו
נשים בחקך ונשמח בדברי תורתך ובמצותיך לעולם ועד כי הם
חיינו וארך ימינו ובהם נהגה יומם ולילה: ←

Ahavat olam beyt yisra'el ameha ahavta.

Torah umitzvot hukim umishpatim otanu limadeta.

Al ken adonay eloheynu beshohbenu uvkumenu nasi'ah
behukeha

venismaḥ bedivrey torateha uvmitzvoteha le'olam va'ed
ki hem hayeynu ve'oreh yameynu
uvahem nechgeh yomam valaylah.

/ AHAVAT OLAM/GOD'S LOVE IN TORAH

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

SHEMA

Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm, forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ↪

שבשעריך ... שמע / Listen ... gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malhut shamayim*. We “receive upon ourselves the yoke of the sovereignty of Heaven.” To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will.

D.A.T.

יהוה אוהבת את יהוה / love יהוה your God. Abbaye said, “Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? ‘Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!’ Thus, the Torah says, ‘You are my servant Israel; I will be glorified by you.’” (Isaiah 49:3)

Talmud Yoma 86a

ROSH HASHANAH MA'ARIV /

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם
לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְקִשְׁרַתָּם לְאוֹת עַל-יְדֶיךָ וְהָיוּ לְטָטְפוֹת בֵּין עֵינֶיךָ:
וְכַתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvehol nafsheha uvehol me'odeha.

Vehayu hadevarim ha'eleh asher anohei metzaveha hayom al
levaveha.

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvelechteha vadereh uveshoheba
uvekumeha.

Ukeshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhetavtam al mezuzot beyteha uvishareha.

COMMENTARY. The Shema—six words in all—bears multiple meanings. “Shema” can mean “hear,” “listen,” or “understand.” “Ehad” can mean “one,” “unique,” or “alone/only.” Our translation captures the sense of fidelity to the Sovereign. But do we need to be reminded to Whom we are loyal? Do we still need to assert one God in a world that has largely heard the message of monotheism? Perhaps the issue for our generation is more the nature of Godliness: what can we identify as uniquely divine in our world and within ourselves, and how can we envision and articulate that uniqueness?

R.H.

/ SHEMA

מִשָּׁה וּמְרִים וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם :
 מִי־כִמְכָה בְּאֵלִים יְהוָה מִי כִמְכָה נְאֻדָּר בְּקֹדֶשׁ
 נוֹרָא תְהִלַּת עֲשֵׂה פְלֹא :
 מִלְכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לְפָנַי מִשָּׁה זֶה אֵלַי עָנּוּ וְאָמְרוּ :
 יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד :
 וְנֹאמַר : כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ : בְּרוּךְ אַתָּה
 יְהוָה גֹּאֵל יִשְׂרָאֵל :

Mi ḥamohah ba'elim adonay. Mi kamohah nedar bakodesh
 nora tehilot osey feleh.
 Malhuteha ra'u vaneha boke'a yam lifney mosheh.
 Zeh eli anu ve'ameru. Adonay yimloḥ le'olam va'ed.
 Vene'emar ki fadah adonay et ya'akov ugalo miyad hazak
 mimenu. Baruh atah adonay ga'al yisra'el.

משה וּמְרִים וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם :
 מִי־כִמְכָה בְּאֵלִים יְהוָה מִי כִמְכָה נְאֻדָּר בְּקֹדֶשׁ
 נוֹרָא תְהִלַּת עֲשֵׂה פְלֹא :
 מִלְכוּתְךָ רָאוּ בְנֵיךָ בּוֹקֵעַ יָם לְפָנַי מִשָּׁה זֶה אֵלַי עָנּוּ וְאָמְרוּ :
 יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד :
 וְנֹאמַר : כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ : בְּרוּךְ אַתָּה
 יְהוָה גֹּאֵל יִשְׂרָאֵל :

משה. This mahzor reinstates reference to the splitting of the sea as a sign of God's redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Nahshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Nahshon, rather than the magic of Moses's wand, that caused the sea to split. A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.
 DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Nahshon ben Aminadav jumped into the water. Meanwhile Moses was praying. God said to him, "My friend is drowning—and you pray!" "What can I do?" Moses asked. [God responded as it says in the text,] "Speak to the people of Israel and tell them to go! Raise your staff..." Talmud Sotah 37a

/ EMET VE'EMUNAH/REDEMPTION

עלינו ועל כל-עמו ישראל ועל ירושלים



השְׁכִיבֵנוּ

Transliteration and commentary follow on pages 93-94.

השְׁכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוּשׁ
עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ: וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן
שִׁמְךָ: וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל
מֶלֶךְ חַנוּן וְרַחוּם אַתָּה: וּשְׁמֵר צִאתָנוּ וּבֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם: וּפְרוּשׁ עָלֵינוּ סִפְתָּ שְׁלוֹמְךָ:

בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִפְתָּ שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָּיִם:

On weekdays continue on page 98. On Shabbat continue on page 96.

/ HASHKIVENU / DIVINE HELP



HASHKIVENU / DIVINE HELP

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, and enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious, and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who spreads your canopy of peace over all your people Israel and over Jerusalem.

On weekdays continue on page 97. On Shabbat continue on page 95.

ROSH HASHANAH MA'ARIV /



Hashkivenu adonay eloheynu leshalom vcha'amidenu malkenu lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah tovah milefaneha vehoshi'enu lema'an shemeha. Uvtzel kenafeha tastirenu ki el shomrenu umatzilenu atah ki el meleḥ ḥanun veraḥum atah. Ushmor tzeytenu uvo'enu lehayim ulshalom me'atah ve'ad olam. Ufros aleynu sukkat shelomeha. Baruh atah adonay hapores sukkat shalom aleynu ve'al kol amo yisra'el ve'al yerushalayim.

On weekdays continue on page 97. On Shabbat continue on the next page.

COMMENTARY. The version presented here follows certain Sephardic versions by deleting the series of petitions for protection. Such petition is considered inappropriate on Shabbat and holidays, times of fulfillment and appreciation for the many blessings we have. These days are themselves a sukkah of peace. We pray that real and complete peace be the lot of Israel and Jerusalem, so torn by strife in recent memory. Our tradition sees Jerusalem as the center of the world. Creation began there, according to the rabbis. So may the peace that begins there radiate forth and bless all earth's peoples. The peace of Jerusalem, the "heart of the world," is also the peace of every human heart.

A.G.

When fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God's blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us.

H.M.

/ HASHKIVENU / DIVINE HELP

TIKU SHOFAR /
ANNOUNCING ROSH HASHANAH

Blast piercing notes upon the shofar for the New Moon,
for the full moon, for our festive holiday.

For it is Israel's law,
a statute of the God of Jacob.

COMMENTARY. Most of the biblical contexts make it clear that the shofar was sounded primarily to announce the beginning of the special day, especially the new moon: "Sound on the new moon the shofar, at the darkening of the moon, the day of our festival; for it is a statute for Israel, a ruling of the God of Jacob" (Psalms 81:4-5). Rosh Hashanah is the seventh, and thus a special, new moon. Two of the shofar's other associations in the Torah make it appropriate to Rosh Hashanah. The shofar heralds the nearing of God at the Sinai revelation (Exodus 19). On Rosh Hashanah we turn ourselves back toward the ways of God that the Torah teaches. In addition, the shofar is sounded on *Yom Hakippurim*, the tenth day of the seventh month, to announce the Jubilee Year, the fiftieth year, in which land, estates, and freedom that people had lost in the forty-nine (7×7) preceding years will be restored: "Declare independence in the land for all its inhabitants" (Leviticus 25:10). Rosh Hashanah promises a new lease on life, a shot at redemption, to all those who are moved by the sounding of the shofar to do *teshuvah*. E.L.G.

DERASH. How can the law be both Israel's and God's? We Jews have discovered, shaped and created our tradition. When our tradition reveals the divinity at work within the world, it speaks both in our voice, and in God's. R.H.

ROSH HASHANAH MA'ARIV /



תקעו בַּחֹדֶשׁ שׁוֹפָר בַּפֶּסֶח לְיוֹם חַגֵּנוּ:
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

Tiku vahodesh shofar bakeseh leyom hagenu
Ki hok leysisra'el hu mishpat leylohey ya'akov.

תקעו...יעקב / Blast...Jacob (Psalms 81:4-5).

DERASH. *Keseh*, the Hebrew word for “full moon,” is similar to the Hebrew word for covering or hiding (*kisah*). The rabbis suggest that here, *keseh*, instead of meaning the full moon, reflects the fact that the moon is covered on Rosh Hashanah. Mystics have proposed that because Rosh Hashanah occurs at the beginning of the month, when the moon’s light is obscured, the darkness of judgment can block out the divine light of mercy. The shofar sound arouses the quality of mercy and subdues judgment, thereby permitting light to shine through. Similarly, self-judgment, shame, and acts of wrongdoing can cover or cloud over our own light, while *teshuvah* and forgiveness, evoked by the sound of the shofar, can reveal our light. C.B.

COMMENTARY. On Shabbat and festivals, biblical verses introducing the theme of the day serve as a bridge between the Shema with its blessings and the Amidah. *Tiku vahodesh shofar*/Blast piercing notes upon the shofar for the New Moon announces Rosh Hashanah through its heralding of the shofar blasts, the most distinctive feature of the Rosh Hashanah liturgy. This announcement of the first day of the year captures ancient origins, sounding a challenge to contemporary complacency. D.A.T.

TIKU SHOFAR/BLAST PIERCING NOTES

7. BIRKAT HASHALOM / BLESSING FOR PEACE

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

In the book of life, blessing, peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace. ↩

The Amidah traditionally concludes with bowing and taking three steps back.

וְאֵת כָּל יוֹשְׁבֵי תְּהוֹמֹת /and all who dwell on earth. According to the sages, every Amidah must conclude with a prayer for peace and an acknowledgment of God as the power that makes for peace. Inclusion of the words “and all who dwell on earth” proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. S.S.

KAVANAH. God is shalom. God’s name is shalom, everything is held together by shalom. Zohar

בְּסֵפֶר חַיִּים...וּפְרֻסָה טוֹבָה /In the book of life...and proper sustenance. This insertion into the closing benediction of the Amidah is unique to the *Yamim Nora'im*. The mythic imagery is of a celestial “Book of Life,” in which our ancestors imagined their fate was inscribed. On Rosh Hashanah we celebrate creation, pray for repentance, ask for a world of peace, and seek the assurance of life. Worthy goals, and serious subjects. But the quiet courage of the petition for “proper sustenance,” for a daily routine of labor that confers integrity and dignity and neither shames nor humiliates us is the foundation of these larger hopes. R.H.

KAVANAH. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come. How will you be a peacemaker? Can you help to bring peace when conflict arises in your community? Can you find peace within yourself? L.G.B.

ROSH HASHANAH /

בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל־יוֹשְׁבֵי
תְּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ:

בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם: בְּרוּךְ אַתָּה יְהוָה
עוֹשֵׂה הַשְּׁלוֹם: ←

Shalom rav al yisra'el ameha tasim le'olam.
Ki atah hu meleḥ adon leḥol hashalom.
Vetov be'eyneha levareḥ et ameha yisra'el
ve'et kol yoshvey tevel
beḥol et uvhol sha'ah bishlomeha.

Besefer ḥayim beraḥah veshalom ufarnasah tovah
nizaḥer venikatev lefaneha
anahnu veḥol ameha beyt yisra'el
leḥayim tovim ulshalom.
Baruḥ atah adonay osey hashalom. ↶

The Amidah traditionally concludes with bowing and taking three steps back.

עוֹשֵׂה הַשְּׁלוֹם / Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah*. During the year the text read, “who blesses your people Israel with peace.” In our times, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year. A.G.

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 1207. Choose one of the following:

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



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven's heights and spread out its expanse,
who laid the earth's foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about. ↪

COMMENTARY. This *maḥzor* offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist *siddur*, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at "korim." For an alternative version, see page 1207. Choose one of the following.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betoenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

Continue on page 1204.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'cha
noten neshamah la'am aleha
veru'ah laholehim bah. ↪

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם
רֹקַע הָאָרֶץ וְצֹאֲצֹאֶיהָ
נֹתֵן נְשָׁמָה לָעַם עֲלֵיהָ
וְרוּחַ לַהֲלֻכִים בָּהּ: ←

Continue on page 1204.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כְּכֹל
הַמּוֹנֵם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

/ ALEynu

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
"You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God." ↪

DERASHI. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAII. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (Adapted)

וידעת...עוד / You...other God (Deuteronomy 4:39).

CONCLUDING PRAYERS /

וּאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנַי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׁכִינַת
עֲזוֹ בְּגַבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּפָנָיו אָפֶס
זוּלָתוֹ כִּפְתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם וַהֲשַׁבַּתְּ אֶל לְבַבְךָ כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtahavim umodim
lifney meleḥ malhey hamelaḥim hakadosh baruch hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-hinat uzo begovhey meromim.
Hu cloheynu cyn od.
Emet malkenu cfes zulato kakatuv betorato.
Veyadata hayom vahashevota el levavecha
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitahat cyn od.

NOTE. The *Aleynu* prayer, which signals the imminent conclusion of a service, originated in the liturgy of Rosh Hashanah. Originally recited annually, the *Aleynu* eventually moved into the daily liturgy as well, perhaps due to its eloquent appeal for a time of universal peace.

COMMENTARY. The imagery of sovereignty before which “we bend the knee and bow” often seems alien, even alienating, to modern Jews, for whom the notion of submission appears as an affront to their autonomy. Yet we know that there are some things in our world—moral absolutes, ethical imperatives, communal consensus, and the calling of conscience among them—before which we must in fact yield in acknowledgment. It is, perhaps, not a bad thing to be reminded on occasion that for all of our accomplishments, the mystery of life and death and the compelling nature of divinity are not so easily dismissed. R.H.

/ ALEYNU

INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners' Kaddish. In many congregations a *Yahrzeit* list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered. D.A.T.

CONCLUDING PRAYERS /

Rosh Hashanah Shacharit 5781

קדיש יתום

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיְמַלִּיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזָמַן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעֵלְא לְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְרִין
בְּעֵלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Yitgadal veyitkadesh shemey raba
be'alma di vera hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Yehey shemey raba mevarah le'alam ulalmey almaya.

Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le'ela le'ela mikol birhata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

MOURNER'S KADDISH

Mah Tovu

מֵה־טֹבוֹ אֵהְלִיךָ יַעֲקֹב מִשְׁכֹּנֹתֶיךָ יִשְׂרָאֵל

Mah Tovu Ohalecha Ya'akov, Mishk'notecha Yisrael

How beautiful are your shelters Jacob and your dwellings Israel.

Hineni

הִנְנִי Hineni Here I Am

A Meditation

We come to this moment of Rosh Hashanah morning, 5781, each in our own place on the continuum of extreme unease and openness to the unknown.

The future is unclear.

We grasp for the known and it slips away like yesterday's news.

We close our eyes and can almost feel in our bodies the rush of sensation that comes with walking into our sanctuaries on Rosh Hashanah morning: the greetings, the taking of seats, the *bima* dressed up in white, the fullness of our communities gathering, voices calling us on the *bima*, voices joining with one another in a way we didn't know to be grateful for, in song.

We open our eyes to the screens in front of us. Each one of us in a different chair this year, at a different desk or table, small disparate sanctuaries woven together through technology we barely understand, and through the shared triumph of having journeyed through these months together. We feel alone. And yet we know a togetherness different from the togetherness we knew before.

Let us begin with breath, creating community by connecting with one another in the way we can, slowing down to greet one another's faces, and breathing with one another to unite our individual sanctuaries into this virtual sanctuary this Rosh Hashanah morning. *(Rabbi Tamara Cohen)*

One way to enter into space together virtually and create connection is to do so through breath, and more specifically through matching our breathing to the breathing of another person, or a few other people on zoom with us. Invite everyone to hold their hands high enough to be seen on your screen, first as fists and then match their breathing to their hands, slowly opening their fist to an open palm, fingers spread wide as they exhale. Do this a few times first on your own. Then, fix your eyes on someone in a zoom box near you and slowly begin to match your breath to theirs by watching their hands. You can repeat this a few times, switching the person you are matching

your breath with. In this way we bring ourselves into community like an orchestra tuning up first each musician alone and then coming together.

Ma'asey Vereshit/ Returning to Creation

Rosh ha-Shanah celebrates the creation of the world. In some sense we find ourselves very much needing to recreate our world right now. We tap into the energy of Creation as we commit more deeply to the necessary recreations we are in the midst of - personally, nationally, globally.

בְּרוּךְ הוּא	בְּרוּךְ שְׁאָמַר וַהֲיָה הָעוֹלָם
בְּרוּךְ שְׁמוֹ	בְּרוּךְ עֲשֵׂה בְּרֵאשִׁית
בְּרוּךְ הוּא	בְּרוּךְ אוֹמֵר וְעֹשֶׂה
בְּרוּךְ שְׁמוֹ	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם
בְּרוּךְ הוּא	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ
בְּרוּךְ שְׁמוֹ	בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת
בְּרוּךְ הוּא	בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו
בְּרוּךְ שְׁמוֹ	בְּרוּךְ מַעֲבִיר אֶפְלָה וּמְבִיא אוֹרָה
בְּרוּךְ הוּא	בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצְחָה
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	בְּרוּךְ פּוֹדֶה וּמַצִּיל

*Baruh she'amar vehayah ha'olam. Baruh hu.
 Baruh oseh vereyshit. Baruh shemo.
 Baruh omer ve'oseh. Baruh hu.
 Baruh gozer umkayem. Baruh shemo.
 Baruh merahem al ha'arets. Baruh hu.
 Baruh merahem al haberiyot. Baruh shemo.
 Baruh meshalem sahar tov lire'av. Baruh hu.
 Baruh ma'avir afelah umevi orah. Baruh shemo.
 Baruh hay la'ad vekayam lanetzah. Baruh hu.
 Baruh podeh umatzil. Baruh hu uvaruh shemo.*

Blessed is the one who spoke and all things came to be!
 Blessed, who created all in the beginning!
 Blessed is the one who speaks and acts!
 Blessed, who determines and fulfills!
 Blessed, who deals kindly with the world!
 Blessed, who acts kindly toward all creatures!
 Blessed, who respond with good to those who are in awe!
 Blessed, who removes the dark and brings the light!

Blessed are you!
 Blessed is your name!
 Blessed are you!
 Blessed is your name!
 Blessed are you!
 Blessed is your name!
 Blessed are you!
 Blessed is your name!

Psalm 27

Psalm 27 is recited daily during this period beginning with the month of Elul. One of its verses describes longing to feel a sense of home and of vision. The psalmist, knowing that we can't always be there, describes us as visiting (le-vakeir), not permanently residing, in God's house. Achieving moments of awareness and presence are enough.

אַחַת שְׂאֲלֹתַי מֵאֵת־יְהוָה אֹתָהּ אֶבְקֶשׁ

שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיֵּי לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ

*Ahat sha'alti me'et adonay otah avakesh
shivti beveyt adonay kol yemey hayay lahazot beno'am adonay ulevaker behehhalo.*

One thing have I asked of God, one goal do I pursue,
To dwell in THE ETERNAL's house throughout my days.

Psalm 27 (translation by Rabbi Yael Levy)

To the Beloved,
The Infinite Presence is my light and expanse,
who should I fear?
The Infinite Presence is the strength of my life,
what shall I dread?
When forces come close
Seeming to devour me,
When narrowness threatens,
And opposition attacks,
All that is menacing stumbles and falls.
Even as an army of mistrust besieges me
My heart does not fear.
Even as thoughts and desires rise up against me
I still have trust.
One thing I ask of the Infinite,
One thing I seek,
To dwell in the Presence all the days of my life.
To awaken to the beauty of each moment
as I pass through this world.
The Infinite shelters me as I encounter difficulty
and pain.
The Infinite holds me close in deep and hidden
places.
And lifts me high upon a rock.
Now I can see through to what is true.
And I will offer my gifts of thanks

And I will sing and make music to the Eternal.
Please, Infinite One, Listen to my voice, hear my
call.
Be gracious with me.
Answer me.
You call to my heart, "Seek my presence"
Your presence I seek.
Please don't hide from me.
Please don't let me turn away in anger.
I long to serve.
You are my help.
Do not let me feel abandoned. Do not let me turn
away.
In You I am safe.
For my mother and father have left me
And it is you who gathers me in.
Teach me Your ways. Guide me on the path of
integrity.
There is so much to lead me astray.
Don't let me give in to all that torments me,
the lies, the illusions, the menacing threats.
I must have faith that I can see through all of this
I can see the good, the blessings, the ways of
life.
Cultivate hope in the Infinite Presence.
Let your heart be strong and filled with courage.
Cultivate hope.

The last verse of this psalm begins and ends with cultivating hope. The middle of the verse calls upon us to strengthen our hearts. How? By surrounding our heart with hope.

קִיֵּה אֶל־יְהוָה חֲזַק וַיַּמֵּץ לִבְךָ וְקִיֵּה אֶל־יְהוָה

Kaveh el Adonai hazak v'yametz libeha v'kaveh el Adonai

Hope then for THE ETERNAL ONE; strengthen your heart with courage,
and have hope in THE ETERNAL

Tov L'hodot

מְזֻמָּר שִׁיר לְיוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:

לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאֱמוּנָתְךָ בַּלַּיְלוֹת:

Tov l'hodot Adonai u'lzamer l'shimcha elyon. L'hagid baboker hasdecha v'emunatecha baleilot.

A psalm for Shabbat. It is good to give thanks to the Source of All and to sing praise to your elevated name; to speak of your lovingkindness in the day and your trustworthiness at night.

Shochan Ad

Hamelech yoshev al kisey ram venisa.

Shochan ad marom v'kadsho shemo.

Vechatuv renenu tzadikim badonay haysharim navah tahlilah. Befi yesharim titromam uvdivrei

tzadikim titbarach uvilshon hasadim titkadash u'vkerev k'doshim tithalal.

The Sovereign One presiding on your lofty exalted throne!

Forever dwelling in the heights, forever holy is the One's Name! And it is written "Sing joyously, you fervent ones about The FOUNT OF LIFE, for, from the upright praise is fitting!" By the mouths of the righteous you are raised! And in the words of the just ones you are blessed! And on the tongues of the passionate you are sanctified! And in the midst of the pious, you are praised!

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ
מְלַכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ: אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵיָא
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְא לְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֵלְמָא וְאָמְרוּ: אָמֵן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamlih
malhutey behayeyhon uvyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman
kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh
veyithalal shemey dekudsha berih hu*

le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.

Reader: Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the days of all the
house of Israel, quickly and soon. And say, Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified and held in honor, viewed with awe,
embellished and revered; may the blessed name of holiness be hailed, though it be higher by far
than all the blessings, songs, praises and consolations that we utter in this world. And say, Amen.

Barchu

בְּרַכּוּ אֶת הַמְּבֹרָךְ

Barchu et Adonai Hamvorach

Bless the Infinite, the blessed One.

בְּרוּךְ ה' הַמְּבֹרָךְ לְעוֹלָם וָעֶד

Baruch Adonai Hamvorach L'olam Va Ed

Blessed is the Infinite, the blessed One, now and forever.

Yotzer Or

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא הַשָּׁמַיִם וְשׁוֹרֵף הַיָּם וְשׁוֹרֵף אֶת הַכֹּל :
אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי

*Baruch Atah Adonai Eloheinu Melekh HaOlam Yotzer Or Uvorei Choshech Oseh Shalom
U'Vorei et haKol. Or Olam b'Otzar Chayim Orot Meiofel Amar Vayehi*

Blessed are You, Adonai our God, Sovereign of the Universe, Fashioner of Light, Creator of darkness, Maker of Peace and Creator of All. Light of the world, amid the treasures of light, light from darkness, the One spoke and all came to be.

Ahavah Rabah

אֶהְבֶּה רַבָּה אֶהְבְּתָנוּ

Ahavah Rabah Ahavtanu

We are loved an abundant love, Nurturer our Source with great compassion you care for us.

Shema

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתָו לְעוֹלָם וָעֶד

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ

בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלַחְתְּךָ בְּדֶרֶךְ וּבְשֹׂכְבְךָ וּבְקוּמְךָ

וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ

וּכְתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ

Sh'ma Yisra'el Adonai Elohenu Adonai Ehad

Baruh shem k'vod malhuto l'olam va'ed

V'ahavta eit Adonai Elohecha b'chol l'vavcha uvchol nafsh'cha uvchol m'odecha. V'hayu had'varim haeileh, asher Anochi m'tzav'cha hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta bam b'shivt'cha b'veitecha uvlecht'cha vaderech, uvshochb'cha uvkumecha. Ukshartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uchtavtam al m'zuzot beitecha uvish'arecha.

Listen, Israel, the Eternal is our God, the Eternal One alone.

Blessed be the name of the glory God's realm forever.

You shall love The One, your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Priestly Blessing

יְבָרֶכְךָ יְהוָה, וְיִשְׁמְרֶךָ

Yevhārēkh-khā Adhōnāy veyishmerēkhā ...

May [Adonai](#) bless you, and protect you –

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ, וְיַחֲנֹךָ.

Yā'ēr Adhōnāy pānāw ēlekhā viḥunnēkkā ...

May God's face shine upon you, and be gracious to you –

May God's face rest upon you, and give to you peace –

יְשָׁא יְהוָה פָּנָיו אֵלֶיךָ, וְיִשֵּׁם לְךָ שְׁלוֹם.

Yissā Adhōnāy pānāw ēlekhā veyāsēm lekhā shalom.

מלכיות Malchuyot

We Are Dust and Stardust

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר: בְּנִפְשׁוֹ יָבִיא לְחַמוֹ: מְשׁוּל כַּהֲרֵס הַנְּשֻׁבָר כְּחֶצְרִיר יָבֵשׁ וְכֶצִּיץ נוֹבֵל כְּצֵל עוֹבֵר
וְכַעֲנָן כְּלֵה וְכָרוּחַ נוֹשָׁבֵת וְכַאֲבָק פּוֹרֵחַ וְכַחֲלוֹם יְעוֹף:

Adam yesodo me'afar vesofu le'afar. Benafsho yavi lahmo. Mashul kaheres hanishbar kehatzir yavesh uhetzitz novel ketzel over uhe'anan kaleh uheruah noshavet uhe'avak pore'ah vehahalom ya'uf.

All of humanity is founded on dust -- of dust we are made, and to dust we return.

Like vessels of clay, we can break.

Like grass we can wither, like flowers we fade, like shadows we pass, like clouds we are emptied, like wind our strength is exhausted, like dust we are scattered about, like a dream we vanish from sight.

These last months have made us acutely aware of how vulnerable we are in these bodies made of dust, of how easily we and our loved ones can be overtaken by illness, by isolation, by despair, and return to dust.

We begin by acknowledging that we are not all powerful or all knowing.

Every week at the beginning of the Amidah prayer, we bend our knees when we say the word “*baruh*/blessed.” Then we bow our heads when we say the word “*atah*/are You,” humbling ourselves before God or before the vastness of the universe.

Then we stand upright when we say God’s name, *Adonai*, because God wants us as full partners in the ongoing work of creation.

We need also the reminder that we are human, not God, that we are not all-powerful, though we might often wish we were. That we are not in control, though we might often wish we were. That we are not immortal.

Today, Rosh HaShanah, we bow and flatten ourselves to the ground. We surrender to our vulnerability. We surrender to our lack of control. We surrender today, knowing, perhaps more than ever before, our frailty, our finiteness, our limitations.

Meditation to prepare for a moment of surrender:

Breathe. Notice what’s clenched in your body. Acknowledge all you’ve done in recent months to keep yourself moving forward. To keep yourself from feeling all the losses, all the fear, all the joy. Breathe. Unclench. And let go.

Everyone is encouraged to let go, as much as you are able. Linger on the floor or bow your head for 2-3 minutes as we recite this acknowledgement of our surrender.

עלינו/Aleynu

*Aleynu leshabe'ah la'adon hakol latet
gedulah leyotzer bereyshit shenatan lanu
torat emet vehayay olam nata betohenu*

*Va'anahnu korim umishtahavim umodim
lifney meleh malhey hamelahim hakadosh
baruh hu.*

*Shehu noteh shamayim veyosed aretz
umoshav yekaro bashamayim mima'al
ush-hinat uzo begovhey meromim. Hu
eloheynu eyn od. Emet malkenu efes zulato
kakativ betorato. Veyadata hayom
vehashevota el levaveha ki adonay hu
ha'elohim bashamayim mema'al ve'al
ha'aretz mitahat eyn od.*

עלינו לשבחה לאדון הכל לתת גדלה ליוצר
בראשית שנתן לנו תורת אמת וחי עולם נטע
בתוכנו

ואנחנו כורעים ומשתחוים ומודים לפני מלך
מלכי המלכים הקדוש ברוך הוא

שהוא נוטה שמים ויסד ארץ ומושב יקרו בשמים
ממעל ושכינת עזו בגבהי מרומים הוא אליהנו
אין עוד: אמת מלפנו אפס זולתו כפתוב בתורתו:
וידעת היום והשבת אל לבבך כי יי הוא האלהים
בשמים ממעל ועל הארץ מתחת אין עוד

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth and planted eternal life within us.
And so we bend our knee and bow,

acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.

This is our God; there is none else besides, as it is written in our Torah:
“You shall know this day, and bring it home inside your heart,
that THE SUPREME ONE, is God in the heavens and on the earth below.
There is no other God.”

We have embraced that we are close to dust. But we do not stay prostrate.

We now stand upright, knowing that we are more.

We are dust *and* stardust.

We contain the swirl of ancient galaxies. We raise our eyes from the ground, raise ourselves up from the earth and look beyond the confines of our ego, our emotions, this narrow moment in history, to see how hope and holiness imprint on the world. (*Rabbi Ora Nitkin-Kaner*)

We look to what is possible, and to our role in making what is possible real. On Rosh HaShanah, we remember our obligation to partner with God to create the world anew each day.

Remembering זכרונות

Remembering for Life

וּנְתַנֶּה תְּקוּף

(*Translation of unetaneh tokef by Rabbi Michael Strassfeld*)

וּנְתַנֶּה תְּקוּף קְדִישַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם: וּבּוֹ תִּנְשֵׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כְּסָאֲךָ וְתִשָּׁב עָלֵינוּ בְּאַמֶּת: אָמֵן
כִּי אַתָּה הוּא דֵין וּמוֹכִיחַ וְיֹדֵעַ וְעֵד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר כֹּל הַנְּשָׁכָחוֹת וְתִפְתַּח אֶת סֵפֶר
הַזְּכוֹרוֹנוֹת וּמֵאֲלֵינוּ יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ

Now, we declare the sacred power of the day, which is the most awesome and solemn of days, when your rule is established over all, and your throne set in place by the power of love, and you come forth to govern in truth. True it is that you are our judge, you alone can reprove, you alone can know, you alone are witness to all deeds.

It is you who shall write, you who shall seal what is written, you who shall read, and you who shall number all souls. You alone can remember what we have forgotten; it is you who shall open the Book of Remembrance, but its content speaks for itself, for it bears the imprint of us all, which our deeds, our lives, this year has inscribed.

Chant antiphonally

u-veshofar gadol yi-taka

וּבְשׁוֹפָר גָּדוֹל יִתְקַע

And the great shofar of redemption is sounded
but is overwhelmed by the sirens of ambulances wailing day and night.

Ve-kol demama daka yishama

וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע:

And a still small voice cries out weeping: Listen. Listen

u-malahim yei-hafeizun

וּמַלְאָכִים יַחְפְּזוּן.

And angels of mercy are rushing about in their gowns,
gloved and masked as they try to save one life.
And another. And another. And another.

Ve-hil u'r'adah yohazun ve-yomru

וְחֵיל וּרְעָדָה יֵאָחֲזוּן וַיֹּאמְרוּ

And fear and trembling has seized each and every one of us and we say:

Hineh yom ha-din

הִנֵּה יוֹם הַדִּין

Behold we all are confronted by our limitations.

Lifkod al tzevah marom ba-din

לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין

For we count the legions of the afflicted.

Ki lo yizku ve-enekha ba-din.

כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין

While our eyes aren't able to see those hospitalized through our tears and their isolation.

*Ve-hol ba'ai olam ya'a'vrin lefaneha kivney maron.
Kevakarat ro'eh edro ma'avir tzono tahat shivto keyn
ta'avir v'tispor v'timneh v'tifkod nefesh kol hai
v'tahtoh kitzva l'hol bryah v'tihov et gezar dinam*

וְכֹל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבֵנֵי מְרוֹן
כְּבִקְרַת רוּעָה עֶדְרוֹ מַעֲבִיר צֵאנוֹ תַּחַת שִׁבְטוֹ כֵּן
תַּעֲבִיר וְתִסְפּוֹר וְתִמְנָה וְתִפְקֹד נֶפֶשׁ כֹּל חַי וְתַחֲתוֹךְ
קִצְבָה לְכֹל בְּרִיָּה וְתַכְתּוֹב אֶת גְּזֵר דֵּינָם

For all who are born pass through this world. As we pass, we write our story, and we hope to make our lives count, and it is decided the length of each life and its ending, and all this is written by our deeds.

*Be-rosh ha-shanah yi-katevun
u-ve'yom tzom kippur ye'hatemun*

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן וּבְיוֹם צוֹם כִּפּוּר יִחַתְמוּן

On Rosh Hashanah we write our hopes
On Yom Kippur we seal them on our hearts (refrain)

Kamah ya'avrun

כַּמָּה יַעֲבְרוּן

Who shall pass on

Ve-hamah yi'bare'un

וְכַמָּה יִבְרָאוּן

Who shall be as new

Mi yihyeh

מִי יִחְיֶה

Who shall be alive even in death

u-mi yamut

וּמִי יָמוּת

Who shall be overcome by the shadow of death even in life

mi ve-kitzo

מִי בְּקִצּוֹ

Who is at a dead end

u-mi lo ve-kitzo

וּמִי לֹא בְּקִצּוֹ

Who seeks a way to move forward

<i>mi-va'esh</i>	מי באש
Who by fiery anger	
<i>u-mi va-mayim</i>	ומי במים
Who by cool indifference	
<i>mi-va-<u>h</u>erev</i>	מי בחרב
Who by disparaging words	
<i>u-mi va-<u>h</u>ayah</i>	ומי בחיה
Who by emotions out of control	
<i>mi-va-ra'av</i>	מי ברעב
Who jealously hungers for what others have	
<i>u-mi-va'tzama</i>	ומי בצמא
Who has an insatiable thirst for others' approval	
<i>mi-va'ra'ash</i>	מי ברעש
Who has no way to stand up--shaken by the earthquake of injustice	
<i>u-mi va'mageifah</i>	ומי במגפה
Who will be sickened by the plague of prejudice	
<i>mi va-<u>h</u>anikah</i>	מי בחניקה
Who will die strangled, crying "I can't breathe"	
<i>u-mi va-skilah</i>	ומי בסקילה
Whose path ahead is blocked by stones of inequality	
<i>mi yanu'ah</i>	מי ינוח
Who can relax in her own home	
<i>u-mi yanu'a</i>	ומי ינוע
Who has no place to call home	
<i>mi yishaket</i>	מי ישקט
Who can feel a sense of peace	
<i>u-mi yitoraf</i>	ומי יטרף
Who feels constantly torn in pieces	
<i>mi yeshalev</i>	מי ישלו
Who finds equanimity	

u-mi yityaseir

וּמִי יִתְיַסֵּר

Who is always suffering

mi-ya'ani

מִי יַעֲנֵי

Who lives in the constant uncertainty of poverty

u-mi ya'ashir

וּמִי יַעֲשִׂיר

Who doesn't understand the responsibility of privilege

mi yushpal u-mi yarum

מִי יִשְׁפַּל וּמִי יָרוּם

Who will be humbled by our common humanity and thereby uplifted?

*U'teshvah U'tefilah U'tzedakah
ma'avirin et roa ha'gzerah*

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה

Yet returning, connecting, and repairing make easier what life holds in store;
make easier facing the world; make easier facing ourselves.

ZICHRONOT

By Rabbi Rachel Barenblat

God, remember us—
not only our mistakes
but our good intentions
and our tender hearts.

Remember our ancestors
who for thousands of years
have asked forgiveness
with the wail of the ram's horn.

Today again we open ourselves
to the calls of the shofar
reminding us *sleepers, awake!*
We remember what matters most in our lives.

Help us shed old memories
which no longer serve us.

Help us instead
to always remember You.

We now turn and look to the past, to remember.

We remember as an act of love.

We remember as an act of defiance.

We remember as an act of defining who we have been and who we might become.

We remember so as to carry our ancestors and the lessons of their lives into the future with us.

We remember for life, to anchor ourselves in love as we create the world.

As we hear the following chant, receive it and breathe. Speak (in your heart) the words 'I remember...' and/or "I feel remembered" complete the sentence with whatever emerges for you. Repeat this several times.

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים

Zohreinu la'ḥayim; meleḥ ḥafetz ba'ḥayim; vehotvenu be'sefer ha'ḥayim lema'anḥa Elohim ḥayim.

Remember us for life, sovereign who wishes us to live,
and write us in the Book of Life, for your sake, ever-living God.

שופרות Shofarot

The Cry and the Call

Tekiah, the shout. *Shevarim*, the fracture. *T'ruah*, the breach.

This year has contained so much alarm, so much fracture and fear of shatter. We know our society has been broken for a long time, but now, the cracks are widening, chasms are forming. And we have been afraid of falling, of being consumed.

We ourselves have been shattered -- emotionally, physically, spiritually, politically. Shards of our hopes for ourselves, our communities, our country, our world surround us, and it's hard to move without feeling how they pierce us, feeling like a reminder of brokenness and of failure.

Shevarim, one of the shofar's calls, is the Hebrew word for breaking, for fracture. It also means destruction, calamity. *Mashber*, from the same root, is the modern Hebrew word for crisis. But *mashber* is also the Hebrew word for a birthing stool.

Tekiah, the shout. *Shevarim*, the shatter. *T'ruah*, the breaking open.

What will this moment give birth to? Birth is terrifying, messy, laborious. Birth is painful, and destructive. And it is awe-inspiring, God-like, creating new life in the world.

What needs to die off, so that new life can come? What shatter needs to happen, so that the world can be reworked, made fresh, made new?

This is a birthing moment. It will demand our breath, our patience, our fierceness, our energy, the whole of who we are. It will be messy. It will be worth it.

Tekiah, the call. *Shevarim*, the breaking into. *T'ruah*, the breaking open.

We cannot do this alone. We cannot leave anyone behind, including our past selves, full of misjudgments and fears. We need everyone, to be calling to each other, to be calling out towards the world we are creating.

We are calling out to the future. The shofar is not just an instrument of repentance; it is the symbol for the end of days. We're being called to move forward, called to believe.

(*Rabbi Ora Nitkin-Kaner*)

Kol haolam kulo gesher tzar me'od v'ha'ikar lo l'faheid klal. Too often life can feel like a very narrow bridge. This statement attributed to the Hasidic Master Rebbe Nahman calls us to never be afraid. An inspiring but unrealistic aspiration. Instead let us understand *klal* to mean the general rule. So let us never be intimidated by conventional wisdom. The New Year encourages us to cross over that bridge and greet with courage what waits on the other side.

כָּל-הָעוֹלָם כֵּלֹ גֶשֶׁר צָר מְאֹד
וְהַעֲקָר לֹא לְפַחַד כָּלֵל

Making Peace by Denise Levertov

A voice from the dark called out,

‘The poets must give us

imagination of peace, to oust the intense, familiar

imagination of disaster. Peace, not only

the absence of war.’

But peace, like a poem,

is not there ahead of itself,

can't be imagined before it is made,

can't be known except
in the words of its making,
grammar of justice,
syntax of mutual aid.

A feeling towards it,
dimly sensing a rhythm, is all we have
until we begin to utter its metaphors,
learning them as we speak.

A line of peace might appear
if we restructured the sentence our lives are making,
revoked its reaffirmation of profit and power,
questioned our needs, allowed
long pauses . . .

A cadence of peace might balance its weight
on that different fulcrum; peace, a presence,
an energy field more intense than war,
might pulse then,
stanza by stanza into the world,
each act of living
one of its words, each word
a vibration of light—facets
of the forming crystal.

*Meditation: Take a moment to close your eyes and connect with your breath. What is calling to you?
What is awakening in you? What gift will you bring to this new world, being born today?*

On Rosh HaShanah, we chant ‘*hayom harat olam*’ to remind ourselves that today the world is reborn. We remember our place within the cycle of creation. We are charged with holy work, to make and remake a new world, in ourselves, our relationships, our communities, our world.

Hayom harat olam
Hayom ya'amdu kol yetzurey olamim
ke'agudah ahat la'asot retzoneha belevav shalem
lehithadesh im boram olam kadosh

הַיּוֹם הַרְתָּ עוֹלָם
הַיּוֹם יַעֲמְדוּ כָּל יְצוּרֵי עוֹלָמִים
כְּאַגּוּדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם
לְהִתְחַדֵּשׁ עִם בּוֹרְאֵם עוֹלָם קְדוֹשׁ

Today, the world is born!
Today shall stand before you
All the beings of the cosmos, as one community,
To do your will with a perfect heart,
To be renewed with their Creator
In the universal sacredness of life!

Conclusion

Prayer for the End of Hiding

This is an important prayer in the history of our synagogue, for had it not been needed, CBH would probably not have come into existence.

While most of our liturgy reflects the diversity and inclusivity of our community, this prayer connects us as nothing else can to the richness of our past and reminds us that in today's climate, we have not yet reached Eden.

It is hard to know what to change and what to retain. But we do the best we can in balancing the needs of the present and the future with the integrity of the past. And it is a courageous thing to put ego aside and pray for the end of another's oppression.

So, to the degree that we each feel comfortable, let us join our voices together in reciting the Prayer for the End of Hiding.

As LGBTQ Jews, we are aware of the loss of integrity we suffer due to pressures of the larger society. We often feel forced into a dishonest presentation of ourselves, to ourselves and others. The LGBTQ individuals who feel they must pretend to be something that they are not, the Jews who feel they must be alienated from their tradition and community to win larger acceptance, both are victims of a theft of identity and integrity committed by the sexual, gender-identifying or religious majority.

Creator of the Universe, we ask that our hiding draw to an end, that we no longer feel we have to pretend, to promise falsely, to renounce ourselves, and that our fullest creative expression as Jews and as lesbian, gay, transgender, bisexual and queer people be among the blessings you bestow upon us. Amen.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִפְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם

*Besefer hayim berahah veshalom ufarnasah tovah nizaher venikatev lefaneha
anahnu vehol ameha beyt yisra'el lehayim tovim ulshalom.*

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

Mourner's Kaddish קדיש יתום

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵיךָ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן
יְהֵא שְׁמֵיךָ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֵלְמַיָּא
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵיךָ דְקַדְשָׁא בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא
מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliḥ malhutey
behayeyhon uvyomeyḥon uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh veyithalal
shemey dekudsha berih hu*

le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya vehayim aleynu ve'al kol yisra'el ve'imru amen.

*Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol yisra'el ve'al kol yoshvey tevel
ve'imru amen.*

Your Book of Life doesn't begin today, on Rosh HaShanah. It began when you were born. Some of the chapters were written by other people; your parents, siblings, and teachers. Parts of your book were crafted out of experiences you had because of other people's decisions: where you lived, what schools you went to, what your homes were like. But the message of Rosh HaShanah, the anniversary of the creation of the world, is that everything can be made new again, that much of your book is written every day – by the choices you make. The book is not written and sealed; you get to edit it, decide what parts you want to emphasize and remember, and maybe even which parts you want to leave behind. *Shanah tovah* means both a good year, and a good change. Today you can change the rest of your life. It is never too late. (*Rabbi Laura Geller*)

Rosh Hashanah and Yom Kippur Torah Service 5781

וַיְהִי בְּנִסְעֵי הָאָרוֹן וַיֹּאמֶר מֹשֶׁה. קוּמָה ה' וַיִּפְצוּ אִבְיָיִךְ. וַיִּגְסוּ מִשְׁנֵאֵיךְ מִפְּנֵיךְ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה. וּדְבַר
ה' מִירוּשָׁלַיִם בְּרוּךְ שְׁנַתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְוֶשְׁתּוֹ

Va'yehi bin'soa ha'aron va'yomer Moshe Kuma, Adonai, v'ya'fu'tzu oy'vecha, Ve'yanusu
m'san'echa mi'pa'ne'echa Ki mi'Tzi'yon tey'tzeh Torah, Ud'var adonai mi'Yerushalayim
Baruch she'na'tan Torah l'amo Yisrael bik'du'shato

ביו"ט כשחל בחול, ויום כפורו אומרים

Sung on Yom Kippur

ה' ה'. יֵאל רַחוּם וְחַנוּן. אֶרְךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת: נִצַּר חֶסֶד לְאַלְפִים. נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאָה וְגִקָּה

*Adonai! Adonai! El rahum v'hannun, erech appayim v'rav hesed ve-emet. Notzer hesed
la-alafim, nose avon vafesha v'hata-a v'nakkey.*

Adonai, Adonai, benevolent Source, Who is compassionate and gracious, slow to anger and
abundant in lovingkindness and truth, preserving lovingkindness for thousands, forgiving
iniquity, rebellion and sin, and for pardoning.

Aliyah Blessings

Hebrew:

בָּרְכוּ אֶת אֲדֹנָי הַמְּבֹרָךְ

בְּרוּךְ אֲדֹנָי הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Transliteration:

Barkhu et Adonay hamvorakh

Barukh Adonai ham'vorakh l'olam
va'ed

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָרַבְנוּ
לְעַבֹדְתּוֹ וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה אֲדֹנָי
נוֹתֵן הַתּוֹרָה.

Barukh atah Adonay eloheynu melekh haolam asher kervanu la'vudato v'natan lanu et torato. Barukh atah Adonay noten haTorah.

English:

Bless Adonay who is blessed.

Blessed is Adonay who is blessed forever and ever.

Blessed is Adonay who is blessed forever and ever.

Blessed are you, Adonay, our G-d, sovereign of the universe, who has brought us close to his works and gave us his Torah. Blessed is Adonay, who gave the Torah.

Rosh Hashanah Torah Reading

1And Adonai remembered Sarah as He had said, and Adonai did to Sarah as He had spoken.

אוֹיְהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר
וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דָּבַר:

2And Sarah conceived and bore a son to Abraham in his old age, at the time of which God had spoken to him.

בַּיָּתֵהָ וַתֵּלֵד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו
לְמוֹעֵד אֲשֶׁר־דָּבַר אֱלֹהִים:

3And Abraham named his son who had been born to him, whom Sarah had borne to him, Isaac.

גַּיְיָקָרָא אַבְרָהָם אֶת־שְׁם־בְּנוֹ הַנּוֹלָד־לּוֹ
אֲשֶׁר־יָלְדָה־לּוֹ שָׂרָה יִצְחָק:

4And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

דֹּוּיַמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בְּוַשְׁמַנֹּת
יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים:

5And Abraham was a hundred years old, when his son Isaac was born to him.

הוֹאֲבָרָהֶם בְּיָמָיו שָׁנָה בְּהוֹלֵד לוֹ אֶת
יִצְחָק בְּנוֹ:

6And Sarah said, "God has made joy for me; whoever hears will rejoice over me."

וַיֹּתֵ אִמְרַ שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים
כָּל־הַשְּׂמֵעַ יִצְחָק־לִי:

7And she said, "Who would have said to Abraham that Sarah would nurse children, for I have borne a son to his old age!"

זֹאת אִמְרַ מִי מִלֵּל לְאַבְרָהָם הִינִיקָה
בָּנִים שָׂרָה כִּי־יֵלְדֵתִי בֶן לְזִקְנָיו:

8And the child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.

חֹנֵיגְדֵל הָיָלָד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם
מִשְׂתֵּה גָדוֹל בְּיוֹם הַגְּמֹל אֶת־יִצְחָק:

9And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, making merry.

טוֹתָרָא שָׂרָה אֶת־בְּנוֹ־הַגֵּר הַמִּצְרִית
אֲשֶׁר־יֵלְדָה לְאַבְרָהָם מִצְחָק:

10And Sarah said to Abraham, "Drive out this handmaid and her son, for the son of this handmaid shall not inherit with my son, with Isaac."

יֹתֵאמֶר לְאַבְרָהָם גְּרֵשׁ הָאִמָּה הַזֹּאת
וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בְּנֵי־הָאִמָּה הַזֹּאת
עִם־בְּנֵי עַם־יִצְחָק:

11But the matter greatly displeased Abraham, concerning his son.

יִאֲוִירַע הַדָּבָר מְאֹד בְּעֵינָיו אַבְרָהָם עַל
אוֹךְ תְּבִנּוֹ:

12And God said to Abraham, "Be not displeased concerning the lad and concerning your handmaid; whatever Sarah tells you, hearken to her voice, for in Isaac will be called your seed.

יְבוּי־אָמֵר אֱלֹהִים אֶל־אַבְרָהָם אֵל־יִרְע
בְּעֵינֶיךָ עַל־הַנָּעֵר וְעַל־אֲמָתְךָ כֹּל אֲשֶׁר
תֹּאמֶר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי
בִּיצְחָק יִקְרָא לְךָ זָרַע:

13But also the son of the handmaid I will make into a nation, because he is your seed."

יִגְוֹגֶם אֶת־בְּנוֹ־הָאֲמָה לְגוֹי אֲשִׁימְנוּ כִּי
זָרַעְךָ הוּא:

14And Abraham arose early in the morning, and he took bread and a leather pouch of water, and he gave [them] to Hagar, he placed [them] on her shoulder, and the child, and he sent her away; and she went and wandered in the desert of Beer sheba.

יָדוּ וַיִּשְׁכֶּם אַבְרָהָם | בִּבְקָר וַיִּקַּח־לָחֶם
וְחֵמֶת מַיִם וַיִּתֵּן אֶל־הַגֵּר שָׁם
עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ
וַתִּתַּע בְּמִדְבַּר בְּאֵר שֶׁבַע:

15And the water was depleted from the leather pouch, and she cast the child under one of the bushes.

טוּוַיִּכְלוּ הַמַּיִם מִן־הַחֵמֶת וַתִּשְׁלַךְ
אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים:

16And she went and sat down from afar, at about the distance of two bowshots, for she said, "Let me not see the child's death." And she sat from afar, and she raised her voice and wept.

טזוַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֹק
כַּמֶּטְטַיִם קִשְׁתַּי כִּי אָמְרָה אֶל־אֶרְצָהּ
בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת־קוֹלָהּ
וַתִּבְךְ:

17 And God heard the lad's voice, and an angel of God called to Hagar from heaven, and said to her, "What is troubling you, Hagar? Fear not, for God has heard the lad's voice in the place where he is.

יִזְוִי שָׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעָר וַיִּקְרָא
מֵלֶאךָ אֱלֹהִים | אֶל־הַגֵּר מִן־הַשָּׁמַיִם
וַיֹּאמֶר לָהּ מֵהֶלֶךְ הַגֵּר אֶל־תִּירָאִי
כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנְּעָר בְּאֲשֶׁר
הוּא־שָׁם:

18 Rise, pick up the lad and grasp your hand upon him, for I shall make him into a great nation."

יִתְקוּמֵי שְׂאֵי אֶת־הַנְּעָר וְהִחֲזִיקֵי
אֶת־יָדְךָ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׁימֶנּוּ:

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

וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתִּרְאֵהוּ בְּאֵר
מַיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת־הַחֲמַת מַיִם
וַתִּשְׁקֵה אֶת־הַנְּעָר:

20 And God was with the lad, and he grew, and he dwelt in the desert, and he became an archer.

כִּוְיָהִי אֱלֹהִים אֶת־הַנְּעָר וַיִּגְדַּל וַיִּשְׁבֵּה
בְּמִדְבָּר וַיְהִי רֹכֵב קֶשֶׁת:

21 And he dwelt in the desert of Paran, and his mother took for him a wife from the land of Egypt.

כַּאֲשֶׁר שָׁב בְּמִדְבָּר פָּאָרָן וַתִּקַּח־לּוֹ אִמּוֹ
אִשָּׁה מֵאֶרֶץ מִצְרָיִם:

22 Now it came to pass at that time, that Abimelech and Phicol his general said to Abraham, saying, "God is with you in all that you do.

כַּבְּוִיָּהֵל בְּעֵת הַהִוא וַיֹּאמֶר אַבְיֵמֶלֶךְ לְךָ
וּפִיכֹל שַׂר־צָבָאוֹ אֶל־אַבְרָהָם יֹאמְרוּ
אֱלֹהִים עִמָּךְ בְּכֹל לְאֲשֶׁר־אַתָּה עוֹשֶׂה:

23And now, swear to me here by God, that you will not lie to me or to my son or to my grandson; according to the kindness that I have done with you, you shall do with me, and with the land wherein you have sojourned."

כגוֹעַתָּה הַשְּׁבַעָה לִי בְּאֱלֹהִים הַנֶּהָא
אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנִכְדֵי כַחֲסֹד
אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי
וְעַם־הָאָרֶץ אֲשֶׁר־גָּרַתָּה בָּהּ:

24And Abraham said, "I will swear."

כדוַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשַׁבֵּעַ:

25And Abraham contended with Abimelech about the well of water that the servants of Abimelech had forcibly seized.

כהוְהוֹכַח אַבְרָהָם אֶת־אֲבִימֶלֶךְ
עַל־אֲדוּת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי
אֲבִימֶלֶךְ:

26And Abimelech said, "I do not know who did this thing, neither did you tell me, nor did I hear [of it] until today. "

כווַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה
אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי
וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתֵּי הַיּוֹם:

27And Abraham took flocks and cattle, and gave them to Abimelech, and they both formed a covenant.

כזוַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן
לְאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

28And Abraham placed seven ewe lambs by themselves.

כחוַיִּצַּב אַבְרָהָם אֶת־שִׁבְעַת כְּבָשֹׂת
הַצֹּאן לְבִדְנָה:

29And Abimelech said to Abraham, "What are these seven ewe lambs, which you have placed by themselves?"

כטוַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה
הֵנָּה שִׁבְעַת כְּבָשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ
לְבִדְנָה:

30 And he said, "For these seven ewe lambs you shall take from my hand, in order that it be to me for a witness that I dug this well."

לֹאֲמַר כִּי אֶת־שִׁבְעַת כְּבָשֹׂת תִּקַּח מִיָּדִי
בְּעִבּוֹר תְּהִי־לִי לְעֵדָה כִּי חָפַרְתִּי
אֶת־הַבְּאֵר הַזֹּאת:

31 Therefore, he named that place Beer sheba, for there they both swore.

לֹאֲעֶלֶכֶּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר
שִׁבְעַת כִּי שָׁם נִשְׁבָּעוּ שְׁנֵיהֶם:

32 And they formed a covenant in Beer-sheba, and Abimelech and Phicol his general arose, and they returned to the land of the Philistines.

לְבוֹיִכְרָתוֹ בְּרִית בְּבְאֵר שִׁבְעַת וַיָּקֶם
אֲבִימֶלֶךְ לָךְ וּפִיכֹל שַׂר־צָבָאוֹ וַיָּשָׁבוּ
אֶל־אֶרֶץ פְּלִשְׁתִּים:

33 And he planted an eishel in Beer-Sheba, and he called there in the name of Adonai, the God of the world.

לְגַוִּיטָע אֵשֶׁל בְּבְאֵר שִׁבְעַת וַיִּקְרָא־שָׁם
בְּשֵׁם יְהוָה אֵל עוֹלָם:

34 And Abraham dwelt in the land of the Philistines for many days.

לְדוֹנֵיגַר אֲבָרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים
רַבִּים:

Yom Kippur Torah Reading

1 And Adonai spoke to Moses after the death of Aaron's two sons, when they drew near before Adonai, and they died.

אֲדוֹנָי דִּבֶּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי
אֶהֱרָן בְּקִרְבָּתָם לְפָנֵי־יְהוָה וַיָּמָתוּ:

2And Adonai said to Moses: Speak to your brother Aaron, that he should not come at all times into the Holy within the dividing curtain, in front of the cover that is upon the ark, so that he should not die, for I appear over the ark cover in a cloud.

בַּיּוֹם אֲמַר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן וְאָחִיךָ
וְאֵל־יִבְיָא בְּכָל־עֵת אֶל־הַקֹּדֶשׁ מִבַּיִת לְפָנֶיךָ
אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרוֹן וְלֹא יָמוּת כִּי
בְעֲנַן אֲרָאָה עַל־הַכַּפֹּרֶת:

3With this shall Aaron enter the Holy: with a young bull for a sin offering and a ram for a burnt offering.

גָּבַן אֶת־יָבֵב אֶהְרֹן וְאֶהְרֹן דָּשׁ בֶּפֶר בּוֹ־בִקְרָה
לְחַטָּאת וְאַיִל לְעֹלָה:

4He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself in water and don them.

דִּכְתָּנֶת־בֶּדֶד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֶדֶד יִהְיוּ
עַל־בְּשָׂרוֹ וּבְאֵבָנָת בֶּדֶד יִחַגֵּר וּבְמִצְנַפֶּת־בֶּדֶד יִצְנַף
בְּגָדֵי־שָׂרָב דָּשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבַשָּׁם:

5And from the community of the children of Israel, he shall take two he goats as a sin offering, and one ram as a burnt offering.

הוֹמֵאֵת עֵדֶת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנַיִם־שְׂעִירֵי עֲזִים
לְחַטָּאת וְאַיִל אֶחָד לְעֹלָה:

6And Aaron shall bring his sin offering bull, and initiate atonement for himself and for his household.

וְהִקְרִיב אֶהְרֹן וְאֶת־פֶּרֶר הַחַטָּאת אֲשֶׁר־לּוֹ וּכְפָר
בְּעֵדוֹ וּבְעֵדוֹ בֵּיתוֹ:

7And he shall take the two he goats, and place them before Adonai at the entrance to the Tent of Meeting.

זוֹלֶקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהִעֲמִיד אֹתָם לְפָנָי
יְהוָה פְּתַח אֹהֶל מוֹעֵד:

8And Aaron shall place lots upon the two he goats:
one lot "For Adonai," and the other lot, "For Azazel."

חֲנֻנְתָּן אֶהְרֹן עַל־שְׁנֵי הַשְּׁעִירִים גְּרָלוֹת גּוֹרֵל אֶחָד
לַיהוָה וְגּוֹרֵל אֶחָד לְעִזָּאֵזֶל:

9And Aaron shall bring the he goat upon which the
lot, "For Adonai," came up, and designate it as a sin
offering.

טוֹהֶקְרִיב אֶהְרֹן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו
הַגּוֹרֵל לַיהוָה וַעֲשֵׂהוּ חַטָּאת:

10And the he goat upon which the lot "For Azazel"
came up, shall be placed while still alive, before
Adonai, to [initiate] atonement upon it, and to send it
away to Azazel, into the desert.

יִהְיֶשְׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעִזָּאֵזֶל
יַעֲמֶד־חַי לְפָנֵי יְהוָה לְכַפֵּר עָלָיו לְשִׁלַּח אֹתוֹ
לְעִזָּאֵזֶל הַמִּדְבָּרָה:

11And Aaron shall bring his sin offering bull, and
shall [initiate] atonement for himself and for his
household, and he shall [then] slaughter his sin
offering bull.

יִאֹהֶקְרִיב אֶהְרֹן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ וְכַפֵּר
בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשָׁחַט אֶת־פֶּר הַחַטָּאת
אֲשֶׁר־לוֹ:

12And he shall take a pan full of burning coals from
upon the altar, from before Adonai, and both hands'
full of fine incense, and bring [it] within the dividing
curtain.

יִבֹלֶקֶח מִלֵּאֵהּ מִחֹתָהּ גְּחָלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ
מִלְּפָנֵי יְהוָה וּמִלֵּא חֲפָנָיו קֶטֶר רֵת סַמִּים דָּקָה
וְהֵבִיא מִבַּיִת לְפָרֹכֶת:

13And he shall place the incense upon the fire, before
Adonai, so that the cloud of the incense shall envelope
the ark cover that is over the [tablets of] Testimony, so
that he shall not die.

יִגֻּנְתֵּן אֶת־הַקֶּטֶר רֵת עַל־הָאֵשׁ לְפָנֵי יְהוָה וְכִסְּהָ |
עַנְנוֹ הַקֶּטֶר רֵת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא
יָמוּת:

14And he shall take some of the bull's blood and sprinkle [it] with his index finger on top of the ark cover on the eastern side; and before the ark cover, he shall sprinkle seven times from the blood, with his index finger.

יְדוּלְקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי
הַכֹּפֶרֶת רֶתֶקְדָּמָהּ וְלִפְנֵי הַכֹּפֶרֶת יִזָּה שִׁבְעַ־פְּעָמִים
מִזֶּה הַדָּם בְּאֶצְבָּעוֹ:

15He shall then slaughter the he goat of the people's sin offering and bring its blood within the dividing curtain, and he shall do with its blood as he had done with the bull's blood, and he shall sprinkle it upon the ark cover and before the ark cover.

טוֹוֹשֵׁחַט אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וְהֵבִיא
אֶת־דָּמוֹ אֶל־מִבֵּית לְפָנֶי כֶּתֶ וְעָשָׂה אֶת־דָּמוֹ
כְּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכֹּפֶרֶת
וְלִפְנֵי הַכֹּפֶרֶת:

16And he shall effect atonement upon the Holy from the defilements of the children of Israel and from their rebellions and all their unintentional sins. He shall do likewise to the Tent of Meeting, which dwells with them amidst their defilements.

טזוֹכַפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל
וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֵל הַל מוֹעֵד
הַשָּׁכֵן אִתָּם בְּתוֹךְ טְמֵאתָם:

17And no man shall be in the Tent of Meeting when he comes to effect atonement in the Holy, until he comes out. And he shall effect atonement for himself, for his household, and for all the congregation of Israel.

יזוֹכַל־אָדָם לֹא־יִהְיֶה | בְּאֵל הַל מוֹעֵד בְּבֹאֵו
לְכַפֵּר בְּקֹדֶשׁ עַד־צֵאתוֹ וְכַפֵּר בְּעַדוֹ וּבְעַד בֵּיתוֹ
וּבְעַד כָּל־קְהַל יִשְׂרָאֵל:

18And he shall then go out to the altar that is before Adonai and effect atonement upon it: He shall take some of the bull's blood and some of the he goat's blood, and place it on the horns of the altar, around.

יחיוֹצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכַפֵּר עָלָיו
וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וְנָתַן עַל־קַרְנֹת
הַמִּזְבֵּחַ סָבִיב:

19He shall then sprinkle some of the blood upon it with his index finger seven times, and he shall cleanse it and sanctify it of the defilements of the children of Israel.

יטוהזה עליו מן־הדם באצבעו שבע פעמים
וטִהַר וקִדְּשׁוּ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל:

20And he shall finish effecting atonement for the Holy, the Tent of Meeting, and the altar, and then he shall bring the live he goat.

כוכלה מכפר את־הקֹדֶשׁ וְאֶת־אֵל הַל מוֹעֵד
וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשְּׂעִיר הַחַי:

21And Aaron shall lean both of his hands [forcefully] upon the live he goat's head and confess upon it all the willful transgressions of the children of Israel, all their rebellions, and all their unintentional sins, and he shall place them on the he goat's head, and send it off to the desert with a timely man.

כאוסֵמך אֶהְרֹן אֶת־שְׁתֵּי יָדָיו (כתיב ידו)
עַל־רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו
אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם
לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשִׁלַּח
בְּיַד־אִישׁ עֵתִי הַמְדַבֵּר:

22The he goat shall thus carry upon itself all their sins to a precipitous land, and he shall send off the he goat into the desert.

כבונִשָׂא הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ
גְּזֵרָה וְשִׁלַּח אֶת־הַשְּׂעִיר בְּמִדְבָּר:

23And Aaron shall enter the Tent of Meeting and remove the linen garments that he had worn when he came into the Holy, and there, he shall store them away.

כגובא אֶהְרֹן אֶל־אֵל הַל מוֹעֵד וּפָשַׁט אֶת־בְּגָדָיו
הַבָּד אֲשֶׁר לְבָשׁ בְּבָאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:

24 And he shall immerse his flesh in a holy place and don his garments. He shall then go out and sacrifice his burnt offering and the people's burnt offering, and he shall effect atonement for himself and for the people.

כְּדֹרְחָיו אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמִקְוֵם קֹדֶשׁ וּלְבָשׁ
אֶת־בְּגָדָיו וַיֵּצֵא אֶת־עֹלֹתוֹ וְאֶת־עֹלֹת הָעָם
וַיִּכְפֹּר בְּעֵדוֹ וּבְעֵד הָעָם:

25 And he shall cause the fat of the sin offering to go up in smoke upon the altar.

כֹּה וְאֵת חֵלֶב הַחֲטָאֵת יִקְטִיר הַמִּזְבֵּחַ:

26 And the person who sent off the he goat to Azazel, shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp.

כִּוְהִמְשַׁלַּח אֶת־הַשְּׂעִיר לְעִזָּאֵזֶל יִכְבֶּס בְּגָדָיו
וְרִחָץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא
אֶל־הַמַּחֲנֶה:

27 And the sin offering bull and he goat of the sin offering, [both of] whose blood was brought to effect atonement in the Holy, he shall take outside the camp, and they shall burn in fire their hides, their flesh, and their waste.

כִּזְוֵאת פֶּרֶ הַחֲטָאֵת וְאֵת | שְׂעִיר הַחֲטָאֵת אֶת־אֲשֶׁר
הִבָּא אֶת־דָּמָם לְכַפֵּר בְּקֹדֶשׁ יוֹצִיא אֶל־מִחוּץ
לַמַּחֲנֶה וְשָׂרְפוּ בְּאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם
וְאֶת־פְּרָשָׁם:

28 And the person who burns them shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp.

כַּחַוְשָׂרָף אֹתָם יִכְבֶּס בְּגָדָיו וְרִחָץ אֶת־בְּשָׂרוֹ
בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמַּחֲנֶה:

29 And [all this] shall be as an eternal statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves, and you shall not do any work neither the native nor the stranger who dwells among you.

כַּטּוֹהֲיָתָה לָכֶם לְחֻקַּת עוֹלָם בְּתַדְשׁ הַשְּׁבִיעִי
בְּעֵשׂוֹר לַחֹדֶשׁ תַּעֲנִנוּ אֶת־נַפְשֵׁיכֶם וְכָל־מְלָאכָה
לֹא תַעֲשׂוּ הָאֲזָרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:

30For on this day He shall effect atonement for you to cleanse you. Before Adonai, you shall be cleansed from all your sins.

לְכִי-בַיּוֹם הַזֶּה יִכָּפֵר עָלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטְּאֵי אֲתִיכֶם לִפְנֵי יְהוָה תְּטַהֲרוּ:

31It is a Sabbath of rest for you, and you shall afflict yourselves. It is an eternal statute.

לְאַשְׁבֹּת שְׁבֻתוֹן הִיא לָכֶם וְעַנִּיתֶם אֶת-נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם:

32And the Kohen who is anointed or who is invested to serve in his father's stead, shall effect [this] atonement, and he shall don the linen garments, the holy garments;

לְבוּשׁוֹ הַכֹּהֵן אֲשֶׁר-יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת-יָדָיו לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ אֶת-בְּגָדֵי הַבַּד בְּגָדֵי הַקֹּדֶשׁ:

33And he shall effect atonement upon the Holy of Holies, and he shall effect atonement upon the Tent of Meeting and upon the altar, and he shall effect atonement upon the kohanim and upon all the people of the congregation.

לְגֻזְכָּפֹר אֶת-מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַכֹּהֲנִים וְעַל-כָּל-עַם הַקֹּהֵל יִכָּפֵר:

34[All] this shall be as an eternal statute for you, to effect atonement upon the children of Israel, for all their sins, once each year. And he did as Adonai had commanded Moses.

לְדוֹהֵיתָהּ-זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל-בְּנֵי יִשְׂרָאֵל מִכָּל-חַטְּאֵתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה:

Rosh Hashanah Haftarah Reading

There was a man...whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. 2 He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. 3 This man used to go up from his town every year to

worship and to offer sacrifice to the Source of All at Shiloh. — Hophni and Phinehas, the two sons of Eli, were priests there.

4 One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; 5 but to Hannah he would give one portion only — though Hannah was his favorite — for Adonai had closed her womb. 6 Moreover, her rival, to make her miserable, would taunt her. 7 This happened year after year: Every time she went up to the House of Adonai, the other would taunt her, so that she wept and would not eat. 8 Her husband Elkanah said to her, "Hannah, why are you crying and why aren't you eating? Why are you so sad? Am I not more devoted to you than ten sons?"

9 After they had eaten and drunk at Shiloh, Hannah rose. — The priest Eli was sitting on the seat near the doorpost of the temple. — 10 In her wretchedness, she prayed to Adonai, weeping all the while. 11 And she made this vow: "Adonai, if You will look upon the suffering of Your servant and will remember me and not forget Your servant, and if You will grant Your servant a male child, I will dedicate him to Adonai for all the days of his life..."

12 As she kept on praying before Adonai, Eli watched her mouth. 13 Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk. 14 Eli said to her, "How long will you make a drunken spectacle of yourself? Sober up!" 15 And Hannah replied, "Oh no, sir! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to Adonai. 16 Do not take your servant for a worthless woman; I have only been speaking all this time out of my great anguish and distress." 17 "Then go in peace," said Eli, "and may the God of Israel grant you what you have asked of Him." 18 She answered, "You are most kind to your servant." So the woman left, and she ate, and was no longer downcast. 19 Early next morning they bowed low before Adonai, and they went back home to Ramah. Elkanah knew his wife Hannah and Adonai remembered her. 20 Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, "I asked Adonai for him."

Yom Kippur Haftarah

Adapted by Rabbi Michael Strassfeld from Isaiah chapters 57-58

A prophetic reading for America:

And a still small voice is heard: Is this the America I wanted? Where bended knee becomes a weapon to cut off breath. Say no more “our thought and prayers are with you!” Is that the service I desire? Is it to pay attention only to the colors of white, red and blue? Are not all the colors of the rainbow My colors with which I painted creation? Is not all humankind my children?

This I say: Prepare, prepare the road—take away the stumbling blocks and barricades from the people’s way!

As for the downtrodden and destitute, I shall revive the spirit of the lowly, and the hearts of the crushed restore.... I shall create the breath of life.

Cry from the throat, do not relent--tell my people of their transgression.

Let them yearn for knowledge of my way.

Behold your workers you continue to oppress! You engage in strife and quarrelling. You strike with a mean fist and knee. Is this the way of righteousness?

Rather this I desire-- the unlocking of the chains of wickedness, the loosening of exploitation,

The freeing of all those oppressed, the breaking of the heavy yoke of the past.

Is it not the sharing of bread with those who starve, to give those without shelter a home or restoring a sense of worth to those who feel the shame of their nakedness?

Most of all it is to stop hiding from your fellow humans so as to pretend you don’t see their needs.

Then shall America’s light burst forth like the dawn of a new age, and waters of healing flourish. If you banish oppression from your midst, the menacing threats, the tainted tweets.

If you give of yourself to others, then your darkness shall be like the noon day sun. Lady Liberty’s torch will once again welcome all who yearn to breathe free. You will be like a well-watered garden, like a spring whose waters do not fail. You will rebuild the ancient ruins caused by failed promises. Instead the foundations of the founding fathers long dormant you will finally fix and restore.

You shall be called the repairer of bridges connecting people too long separated and segregated, you will be the restorer of the roads to carry us forward together into the future.

And let us say not amen, but rather: let us **become** a mighty stream bringing justice to all

עץ חיים היא למחזיקים בה,
ותמכה מאשר.
דרךיה דרכי נעם,
וכל גתיבותיה שלום.
השיבנו יי אֵלֶיךָ ונשובה,
חדש ימנו כקדם.

Eitz cha-a-yim hi, la ma-cha-zi-kim-bah, V'-to-m'-che-ha m'-u-shar.D'-ra-che-ha, dar-chei no-am
V'-chol n'-ti-vo-te-cha, sha-lom. Ha-shi-vei-nu A-do-naiEi-le-cha v'-na-shu-vahCha-deish, cha-deish
ya-mei-nu.Cha-deish ya-mei-nu, k'-ke-dem

It is a tree of life for those who hold fast to it, and all its supporters are happy.

Its ways are ways of pleasantness and all its paths are peace.

Return us to You, Adonai, and we will return; renew our days as of old.

YOM KIPPUR KOL NIDRE SERVICE 5781

שׁוֹיִתִּי יְהוָה לְנֶגְדֵי תָמִיד
Shiviti Shechinah/Adonai L'Negdi Tamid
I place The Divine Presence before me always

Candle lighting להדליק נרות

Lighting of a Memorial Candle

נר זה אנו מדליקים לזכרם של כל האהובים שלנו: יהי זכרם ברוך

Ner zeh anu madlikim l'zihram shel kol ha'ahuvim shelanu. Yehi zihram baruh.

We light this candle in the memory of all our loved ones. May their memory be a blessing.

We light this candle in the memory of all who have died in this pandemic. May their memory be a blessing.

We light this candle in the memory of all who died because of racial injustice, of antisemitism, of transphobia and homophobia, of sexism and domestic violence and of all those who sought peace and of those who caused good trouble.

Lighting of Yom Kippur Candles

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר יוֹם הַכִּפּוּרִים

Baruh atah adonay eloheynu meleh ha'olam asher kideshanu bemitzvotav vetzivanu lehadlik ner shel yom hakippurim.

Blessed are you, Eternal One, our God, the sovereign of all the worlds, who has made us holy with your mitzvot, and commanded us to kindle the light of the Day of Atonement.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיַּמָּנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה

Baruh atah adonay eloheynu meleh ha'olam shehehyanu v'kiyamanu v'higianu lazman hazeh.

Blessed are You, Eternal One, our God, sovereign of all the worlds, who has kept us alive and sustained us, and brought us to this season.

Donning the Tallit

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית

Baruh atah adonay eloheynu meleh ha'olam asher kiddeshanu bemitzvotav vetzivanu lehitatef batzitzit.

Blessed are You, Veiled One, our God, sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to wrap ourselves amid the fringed tallit.

Together we have arrived at *Yoma*, “The Day”. Referring to Yom Kippur simply as The Day, the rabbis of Talmud indicated its austerity and awesomeness. There are some years where we need to conjure the drama, surround ourselves with the symbols of mortality to inhabit the feeling of vulnerability that our ancestors intended. Not this year.

We know too well the fragility of life and of breath. It has been inescapable. We are witnessing the toll that the coronavirus is taking, the greed that has led to vast income inequality, a criminal justice system that has lost its way, a swelling bigotry that continues to be violently expressed. We are in no need of greater drama to achieve the potency of arriving at the start of This Day. We are all living uneasily with uncertainty. The reality of most of our lives is meeting Yom Kippur directly.

The Ba'al Shem Tov was no stranger to tumultuous and dangerous times. He believed that a time such as this could be encountered with sacred intention by engaging three spiritual processes: yielding to reality, discerning the choices before us, and then sweetening the reality.

The services that the RRA has created for Yom Kippur takes you through the journey of this spiritual teaching. Tonight, on Kol Nidre, we focus on Yielding to Our Reality.

The Ba'al Shem Tov understood that in difficult times we first must meet, grasp, accept, and surrender to the pain of our reality. To try to sweeten it first leads to denial and obscures the ability to make the available choices. This is a moment to express our awe and fear without it defining us. We can open to grief so that it flows and keeps us from being stuck only in the loss or resigned to bitterness. It is the process of letting go. In the yielding, we can discover what is enduring about us.

Yom Kippur met through yielding assists us in removing the facades, stripping back the layers, releasing the lies so we can encounter the truth. And though it can feel raw or tender, it is where our authenticity and resilience is found.

By Rabbi Joshua Lesser

Kol Nidrei כל נדרי

כָּל נְדָרֵי וְאִסְרֵי וְשְׁבוּעֵי וְחַרְמֵי וְקוּנְמֵי וְקוּנְסֵי וְכַנּוּיֵי דְנִדְרָנָא וְדִאֲשַׁתְּבַעְנָא וְדִאֲחַרְמִנָא וְדִאֲסָרְנָא עַל נַפְשָׁתָנָא
מִיּוֹם כְּפוּרִים שְׁעָבַר עַד יוֹם כְּפוּרִים זֶה הָבָא עָלֵינוּ לְטוֹבָה כְּלֵהוֹן אֲחַרְטָנָא בְּהוֹן פְּלֵהוֹן יְהוֹן שְׁרֹן שְׁבִיקוֹן
שְׁבִיתִין בְּטִלִין וּמְבַטְלִין לֹא שְׁרִירִין וְלֹא קִיּוּמִין: נִדְרָנָא לֹא נְדָרֵי וְאִסְרָנָא לֹא אִסְרֵי וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת:

*Kol nidrey v'esarey ushevu'ey vaharamey vekonamey vekinusey vehinuyey dindarna ude'ishtabana ude'aharimna
ude'asarena al nafshatana miyom kippurim she'avar ad yom kippurim zeh haba aleynu letovah kulehon iharatna
vehon kulehon yehon sheran shevikin shevitin beteylin umevutalin la sheririn ve la kayamin. Nidrana la nidrey
ve'esarana la esarey ushevu'atana la shevu'ot.*

All vows, and formulas of prohibition, and declaration of taboo, and promises of abstinence, and names of God, and pledges one assumes on penalty, and oaths, whatever we have vowed and then forgot, whatever we have sworn but not upheld, whatever we declared taboo that went amiss, whatever prohibitions we assumed upon ourselves to no avail, from the last Day of Atonement to this Day of Atonement - may the day come upon us for good! – from all of them we now request release. Let their burden be dissolved, and lifted off, and canceled, and made null and void, bearing no force and no reality. Those vows shall not be binding vows, those prohibitions not be binding prohibitions, those oaths shall not be oaths.

A reflection on **all** we are

Kol Nidrei—all the words better left unsaid but all of them said. Words carelessly cast upon loved ones, friends, and co-workers. Cast across the room and now across Zoom. Like God at creation we create and shatter worlds with our words.

We are stirred by the music of **Kol Nidrei**, powerful and evocative. Followed by silence. What can we say? Where do we start doing teshuvah on this solemn Day of Atonement?

Ve-nislah le-khol adat bnai yisrael

וְנִסְלַח לְכָל עַדַּת בְּנֵי יִשְׂרָאֵל

Let us begin by having compassion on **all** of us. For we are **all** flawed and yet we **all** have tried to do the right thing. We have failed but also succeeded. We are human.

ve-la-ger ha-gar be-tokham

וְלִגֵּר הַגֵּר בְּתוֹכְכֶם

For each of us has a stranger *ha-ger* dwelling in our midst--that which seems foreign and troubling yet lives within each of us imperfect beings. But that **all** is really part of who we are. Until we acknowledge that we can't change.

ki le-khol ha-am bishgagah

כִּי לְכָל הָעַם בִּשְׁגָגָה

But, then you realize that **all** is not how you want to be. You don't want to say hurtful things. You don't want to be envious. You are acting *bishgaga* unintentionally or unconsciously or even unwisely, but most often not maliciously.

This **Kol** Nidrei is an opportunity to make out of the many aspects of who we are a healthier whole.

E pluribus unum—out of many one. Taking the broken pieces amid whole pieces and bring the **allness** of ourselves together.

Selah na la'avon ha-am ha-zeh ke-godel hasdekha

סֵלַח נָא לַעֲוֹן הָעַם הַזֶּה כְּגֹדֶל חַסְדְּךָ

How do we move on into this new year? By forgiving the misdeeds of all of us with unmeasured love and thereby lifting us up from old patterns which prevent us from choosing wisely and openheartedly. As the Merciful has asked us to repeat God's words:

salahti kidvarekha

סִלַּחְתִּי בְדַבְרְךָ

I have forgiven you and even me.

Therefore, we recite the *sheheyanu* for this opportunity to begin anew again.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה

Baruh atah adonay eloheynu meleh ha'olam shehehyanu v'kiyamanu v'higianu lazman hazeh.

Blessed are You, Eternal One, the sovereign of all the worlds, who has kept us alive and sustained us and brought us to this time.

Evening Service **מעריב**

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ

Baruhu et adonay hamevorah

Bless The Infinite, the blessed One!

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד

Baruh adonay hamvorah le'olam va'ed.

Blessed is The Infinite, the blessed one now and forever.

Ahavat Olam/Gods Love in Torah

אהבת עולם בית ישראל עמך אהבת. תורה ומצות חקים ומשפטים אותנו למדת. על כן יי אלהינו בשכבנו ובקומנו נשיים בחקר ונשמח בדברי תורתך ובמצותיך לעולם ועד. כי הם חיינו ואורח ימינו ובהם נהגה יומם ולילה. ואהבתך אל תסור ממנו לעולמים! ברוך אתה יי אהב עמו ישראל.

Ahavat olam beit Yisra'el amcha ahavta, Torah umitzvot chukim umishpatim otanu limad'ta. Al ken Adonai Eloheinu b'shochveinu uv'kumeinu nasi'ach b'chukecha, venis'mach b'divrei torat'cha uv'mitzvotcha le'olam va'ed. Ki hem chayeinu ve'orach yameinu uvahem neh'geh yomam valaila. Ve'ahavatcha al tasir mimenu le'olamim, Baruch ata Adonai, ohev amo Yisrael.

With everlasting love, you love the house of Israel. Torah and mitzvot, laws and justice you have taught us. And so, DEAR ONE our God, when we lie down and when we rise, we reflect upon your laws; we take pleasure in your Torah's words and your mitzvot, now and always. Truly, they are our life, our length of days. On them we meditate by day and night. Your love will never depart from us as long as worlds endure. Blessed are you, BELOVED ONE, who loves your people Israel.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Shema yisra'el adonay eloheynu adonay ehad.

Listen, Israel: The Eternal is Our God, the Eternal One alone!

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד

Baruh shem kavod malhuto le'olam va'ed

Blessed by the name and glory of God's realm, forever!

Hashkivenu *By Rabbi Joshua Lesser*

On Kol Nidre, we reveal ourselves in our fullest humanity, humbled, vulnerable, imperfect as we surrender in awe to the Reality of our lives. How can we not ask for a sense of protection, and peace in this most tender of moments?

Spread over each of us, Your shelter of peace. Just as we take collective responsibility for our misdeeds, help us connect to one another so that we understand our compassionate actions weave the canopy of wholeness, just as we seek shelter underneath it. Protect us during this pandemic and guide us to take the precautions to protect others by the sacred acts of cleansing our hands and masking in Your Divine Presence reflected in the encounter of another person. Guide us in your wise counsel, so that we cultivate endurance and discern better choices for our own wellbeing and that of others. Comfort us in all of the losses we are experiencing. Shield us from the isolation of sheltering in place such that we feel the embrace from community even when we are apart. Let the night sky with its canopy of constellations remind us that our prayers, our hopes, our yearnings are reflected in the expanse as that sukkat shalom, canopy of peace. May we feel its enfolding connection

Source of Truth, our reality is difficult, yet we have arrived on this Yom Kippur ready to face another year with open heartedness. Let us know grace and mercy as we are guarded in our going and coming, and in our sheltering in place for life and for peace. May you spread your Shelter of Peace over us, over the Jewish people and our loved ones, and the entire world. Amen

הַשְׁפִּיבְנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידְנוּ מִלְּפָנָיו לְחַיִּים וּפְרוּשׁ עָלֵינוּ סִפְת שְׁלוֹמֶךָ. וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה
מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וּבְצִל כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם
אַתָּה. וְשָׁמֹר צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוּשׁ עָלֵינוּ סִפְת שְׁלוֹמֶךָ: בְּרוּךְ אַתָּה יְהוָה
הַפּוֹרֵשׁ סִפְת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עָלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לְפָנָי יְהוָה תִּטְהָרוּ
Ki vayom hazeh yehaper eleyhem letaher et'hem mikol hatoteyhem lifney adonay tit'haru.
For on this day, atonement shall be made for you, to make you clean from all of your
wrongdoings. Before the Fount of Mercy, you shall be clean.

Tender Moment by Gopika Dahanukar

We are walking away from who we are,
while we are moving towards who we know we are
We are finding no space to breathe in the chaos,
while we are holding chaos lovingly with our breath
We are not knowing where we are going,
while we are trusting a place known to us
We are lost in finding what art is,
while we are found in ourselves being lost.

Silence



זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְצַּי בְּחַיִּים, וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים
Zohraynu l'hayim meleh hafetz bahayim v'hatveynu b'sefer hahayim l'mananha elohim hayim.
Remember us for life, sovereign who wishes us to live, and write us in the Book of Life,
for your sake, ever-living God.

Ya'aleh

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב. וַיָּבֵא שׁוֹעֲתָנוּ מִבֶּקֶר. וַיִּרְאֶה רִנּוּנֵנוּ עַד עֶרֶב
Ya'aleh taḥanunanu me'erev veyavo shavatenu miboker veyera'eh rinunenu ad arev.

May our supplications ascend from the evening,
and may our cry from the morning,
and may our songs appear till evening.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב. וַיָּבֵא צְדִקְתָּנוּ מִבֶּקֶר. וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב
Ya'aleh koleynu me'erev vyavo tzikateynu miboker veyera'eh fidiyoneynu ad arev

May our voice ascend from the evening,
and may our righteousness come from the morning,
and may our redemption appear till evening.

יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב. וַיָּבֵא סְלִיחָתָנוּ מִבֶּקֶר. וַיִּרְאֶה נֶאֱקָתָנוּ עַד עֶרֶב
Ya'aley inuyeynu me'erev, v'yavo sliḥateynu miboker, veyera'akateynu ad arev

May our affliction ascend from the evening,
and may our pardon come from the morning,
and may our groaning appear till evening.

יַעֲלֶה אֲנָקָתָנוּ מֵעֶרֶב. וַיָּבֵא אֵלֶיךָ מִבֶּקֶר. וַיִּרְאֶה אֵלֵינוּ עַד עֶרֶב
Ya'aley enkataynu me'erev, v'yavo alecha miboker, veyera'aleynu ad arev

May our sighing ascend from the evening,
and may it come before You from the morning,
and may its effect appear to us till evening.



Reading

Can a person atone for pure bewilderment?
For hyperbole? For being wrong
In a thousand categorical opinions?
For never opening her mouth, except too soon?
For ignoring, all week long, the waning moon
Retreating from its haunt above the local canyons,
Signaling her season to repent,
Then deflecting her repentance with a song?
Because the rest is just too difficult to face –
What we are - I mean - in all its meagerness –
The way we stint on any modicum of kindness –
What we allow ourselves - what we don't learn –
How each lapsed, unchanging year resigns us –
Return us, Lord, to you, and we'll return.

(by Jacqueline Osherow)

Confessional

On Yom Kippur, we face the reality that we have gone astray and have caused harm to ourselves and others. We believe that absolution is possible with the process of *teshuvah*, repentance and repair. We ask for mercy.

In the 18th century ethical text, *Mesillat Yesharim*, there is an understanding that mercy is that we do not face the full consequences of action so that we may be given the possibility to repent and subdue our evil inclinations.

How we approach this opportunity differs from year to year. When we recite the litany of misdeeds and sins, do we strike our heart in regret and chastisement? Or do we open our hand and gently circle our heart in hopes of healing and recognizing that we are indeed sorry?

Some years, we need a strong reminder that we repair is within our reach. Responding with rigor, a clenched fist pounding our heart is the alert we need. Some years we need a vigorous response to serve as a splash of water to wake up to our better nature and realign ourselves to our greatest values.

Yet other years, we are all too aware of our shortcomings. Our shame even becomes an obstacle to effective repair. We need not literally beat up ourselves more than we have. Instead, the opportunity is providing ourselves with the grace itself. Instead, we can start the healing that leads to the reorienting ourselves to the acceptance of ourselves and finding our way.

As we approach, the *Ashamnu* and the *Al Chet*, the prayers enumerating our sins, take a moment to understand what you need this year to support your transformation of sin into that of forgiveness and even merit.

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi. אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ לְפִי
He'evinu. Vehirshanu. Zadnu. Hamasnu. הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדַנוּ, חָמַסְנוּ,
Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu. טָפַלְנוּ שָׁקֶר. יַעֲצֵנוּ רָע, כִּזְבַּנוּ, לָצַנוּ
Maradnu. Ni'atznu. Sararnu. Avinu. מָרַדְנוּ, נֹאצְנוּ, סָרַרְנוּ, עֵוִינוּ
Pashanu. Tzararnu. Kishinu oref. Rashanu פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֵרֶף. רָשָׁעְנוּ
Shihatnu. Ti'avnu. Ta'inu. Titanu. שָׁחַתְנוּ, תִּעֵבְנוּ, תִּעֵינוּ, תַּעֲתֵעְנוּ.

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.

We have the sins of silence here. Also the sins of loquacity and glibness. We have the sins of moderation, and also of excess. We have the sins of going first, and of “After you, Alphonse.” We have the sins of impatience, and of patience. Of doing nothing and of taking action. Of spontaneity and calculation. Of indecision, and of sitting in judgment on one’s peers. We try to be alert here for infractions, and when we find none, we know we have fallen among the sins of oversight, or else of smugness. We have the sins of disobedience, and of just following orders. Of gravity and levity, of complacency, anxiety, indifference, obsession, interest. We have the sins of insincerity, and of telling unwelcome truths. We have the sins of ingratitude for our many blessings, and of taking joy in any moment of our lives. We have the sins of skepticism, and belief. Of promptness, and of being late. Of hopelessness, and of expecting anything. We have the sins of depression, and of being comforted. Of ignorance, and being well-informed. Of carelessness, and of exactitude. Of leading, following, opposing, taking no part in. Very few of us, it seems fair to say, are morally at ease.

(adapted from Renata Adler, Pitch Dark, (New York, NY: Alfred A. Knopf, 1983),

על חטא קטנא

By Rabbi Joshua Lesser and Rabbi Elyse Wechterman

Judaism urges us to honestly assess our lives and gauge our actions. Yom Kippur reminds us that we must also take collective responsibility. Whether we have directly or indirectly helped create the circumstances of our world, we have the need to repair and renew the world in which we live.

This takes a balance of honesty, compassion and wholeheartedness to witness and take responsibility for what is both painful and hopeful. There is much more we could have done to make ourselves, our communities and our world a better place. This year we bring awareness to the pandemic and the racial injustice that plague us. We recognize that though we have at times been a part of the problem, we can now become a part of the solution. Where we have failed, we seek forgiveness; and where we have made strides, we offer encouragement.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, חֲזַקְנוּ, אַמְצַנוּ, בְּרִיךְ יְיָנוּ.
V'al kulam Eloha slihot, hazkenu, amtsenu, bareh yadenu

For all of these, God of forgiveness, grant us strength and fortitude. Bless our hands.

Let us take responsibility for our misdeeds in our own community

To be read by members

Let us take responsibility for our misdeeds in response to Covid-19

For the sins we have committed by our delaying to act
For the sins we have committed by listening to only what we want to hear
For the sins we have committed by our false sense of invulnerability
For the sins we have committed by placing our own needs over the wellbeing of the larger community
For the sins we have committed by valuing our own comfort over disciplined quarantine and social distancing
For the sins we have committed by not caring for and protecting the most vulnerable
For the sins we have committed by only being focused on our losses and not on our blessings.
For the sins we have committed by not enabling our society to adequately protect our public health and health care workers
For the sins we have committed by allowing isolation and fear prevent us from reaching out when we have been in need
For the sins we have committed by creating opportunities that entice people into harm's way

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, חַזְקֵנוּ, אִמְצָנוּ, בְּרִיךְ יְדֵינוּ.
V'al kulam Eloha slihot, hazkenu, amtsenu, bareh yadenu

For all of these, God of forgiveness, grant us strength and fortitude. Bless our hands.

Let us take responsibility for misdeeds in response to racial justice:

For the sins we have committed by declaring racism is in the past
For the sins we have committed by mistaking progress for resolution
For the sins we have committed by ignoring the risks and dangers that people of color experience everyday navigating systems of prejudice.
For the sins we have committed by not risking comfort and safety to seek racial justice
For the sins we have committed by seeking the comfort of relationships over the discomfort of dismantling systems of inequity
For the sins we have committed by embracing tolerance over the work of antiracism
For the sins we have committed by becoming numb, or thinking we are powerless in the face of police brutality, mass incarceration and systemic poverty
For the sins we have committed by engaging in purity politics rather than coalition building
For the sins we have committed by expecting Jews of Color to choose between identities and communities
For the sins we have committed by not repairing what can and must be repaired

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, חַזְקֵנוּ, אִמְצָנוּ, בְּרִיךְ יְדֵינוּ.
V'al kulam Eloha slihot, hazkenu, amtsenu, bareh yadenu

For all of these, God of forgiveness, grant us strength and fortitude. Bless our hands.



בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּנָסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם

*Besefer hayim berahah veshalom ufarnasah tovah nizaher venikatev lefaneha
anahnu vehol ameha beyt yisra'el lehayim tovim ulshalom.*

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

Prayer for the End of Hiding

This is an important prayer in the history of our synagogue, for had it not been needed, CBH would probably not have come into existence.

While most of our liturgy reflects the diversity and inclusivity of our community, this prayer connects us as nothing else can to the richness of our past and reminds us that in today's climate, we have not yet reached Eden.

It is hard to know what to change and what to retain. But we do the best we can in balancing the needs of the present and the future with the integrity of the past. And it is a courageous thing to put ego aside and pray for the end of another's oppression.

So, to the degree that we each feel comfortable, let us join our voices together in reciting the Prayer for the End of Hiding.

As LGBTQ Jews, we are aware of the loss of integrity we suffer due to pressures of the larger society. We often feel forced into a dishonest presentation of ourselves, to ourselves and others. The LGBTQ individuals who feel they must pretend to be something that they are not, the Jews who feel they must be alienated from their tradition and community to win larger acceptance, both are victims of a theft of identity and integrity committed by the sexual, gender-identifying or religious majority.

Creator of the Universe, we ask that our hiding draw to an end, that we no longer feel we have to pretend, to promise falsely, to renounce ourselves, and that our fullest creative expression as Jews and as lesbian, gay, transgender, bisexual and queer people be among the blessings you bestow upon us. Amen.

עלינו אleynu

Aleynu leshabe'ah la'adon hakol latet gedulah leyotzer bereyshit shenatan lanu torat emet vehayay olam nata betohenu

Va'anahnu korim umishta'avim umodim lifney meleh malhey hamelahim hakadosh baruh hu.

Shehu noteh shamayim veyosed aretz umoshav yekaro bashamayim mima'al ush-hinat uzo begovhey meromim. Hu eloheyenu eyn od. Emet malkenu efes zulato kakatuv betorato. Veyadata hayom vehashevota el levaveha ki adonay hu ha'elohim bashamayim mema'al ve'al ha'aretz mitahat eyn od.

עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית שנתנו לנו תורת אמת וחי עולם נטע בתוכנו

ואנחנו פורעים ומשתחוים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא שהוא נוטה שמים ויסד ארץ ומושב יקרו בשמים ממעל ושכינת עזו בגבהי מרומים הוא אליהנו אין עוד: אמת מלכנו אפס זולתו כפתוב בתורתו: וידעת היום והשבת אל לבבך כי יי הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד

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

And so we bend our knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.

This is our God; there is none else besides, as it is written in our Torah:

“You shall know this day, and bring it home inside your heart,
that THE SUPREME ONE, is God in the heavens and on the earth below.

There is no other God.”

קדיש יתום Mourner's Kaddish

יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותיה, ומליך מלכותיה בתיכון וביומיכון ובחיי דכל בית ישראל. בעגלא ובזמן קריב ואמרו אמן
יהא שמה רבא מברך לעלם ולעלמי עלמאי
יתברך וישתבח, ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא לעלא לעלא
מכל ברکتא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן
יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל, ואמרו אמן
עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliv malhutey behayeyhon uvyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekudsha berih hu*

le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya vehayim aleynu ve'al kol yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol yisra'el ve'al kol yoshvey tevel ve'imru amen.



We all have faith in our ability to make mistakes and choose unwisely. About that faith we have no doubts! Rebbe Nahman suggests that if so, we must equally have faith in our ability to fix what is broken

אם אתה מאמין שיכולין לקלקל
תאמין שיכולין לתקן
im attah ma'amin she-yekholin lekalkeil
ta'amin she-yekholim letakein

If you believe it is possible to destroy, then believe it is also possible to repair.

אָבִינוּ מִלְּפָנֶיךָ הַגָּדוֹל וְהַגִּבּוֹר וְהַיָּחִיד וְהַשֵּׁי עֵינָנו
Avinu Malkeynu honyenu va'aneynu ki eyn banu ma'asim asey imanu tz'dakah va'hessed v'hoshieynu.

Our Creator, our Sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love and save us now

Yom Kippur Morning Shacharit

An Introduction

By Rabbi Joshua Lesser

Our spiritual invitation on this morning of Yom Kippur is to reexamine our lives through the lens of authenticity, unity, and connection. Tradition teaches us that the path to do this is through the practice of *teshuvah*, a return to what is most precious, meaningful, and sacred in our lives. When we begin to strip down the veils that separate us from the Source of Life, we can begin to see the reflection of Divine light in our own light.

During the pandemic, we have become more intimately aware of life's fragility. That which is dear and holy has become more evident. Yet, with the unrest and injustice that so many are experiencing, heightened by a divisive election year, we are likely working to clarify how to manifest the values we believe are called for in this world and within us. In times like these, it can be a struggle to seek points of light in the world, in our communities, and even in ourselves. Whether you have arrived hopeful, seeking, in despair, or vacillating between these, part of our journey of return is to discern where there are points of light.

To begin the process of discernment of how we return to and engage *teshuvah*, we heed Rabbi Nachman of Bratzlav's teaching: "Each one of us has a point of goodness within that is uniquely invaluable. And it is with this point that enlightenment and passion emerges." Our hope is that we can remove the obstacles so that our point of light can be more vividly experienced and that we see each other's point of light more clearly today. We can more bravely face the truth about where we need to grow, what we need to repair when we start with identifying the point of goodness that will guide us in our *teshuvah*.

Create a pure heart in me Great Spirit
And renew a true soul within me. (based on psalm 51)

Take a moment before we chant Elohai Neshama to reflect inward and connect to your breath, to the gift of your soul and to that point of light that makes you unique and holy.

(pause) And as we begin to chant, take some time to look at those around you whether they are next to you, or in these cells on the screen. For those of us on Zoom or some other platform, take time now to scroll through, take notice of who is a part of our Yom Kippur morning community and even in this distance, see if you can experience their light.

אֱלֹהֵי נִשְׁמָה שְׁנַתַּתָּ בִּי טְהוֹרָה הִיא

Elohai Neshama shenatata bi tehora hi

My God the Soul that you have given to me is pure

Your Pure Soul: Elohai Neshamah

(By Trisha Arlin, <http://www.trishaarlin.com/>)

Your soul was pure:
You were in yourself,
You remember that.
You remember safety.
Amazed at the taste of food,
sugar blew your mind.
You danced and laughed and told jokes.

You slept on the dog.
You loved to hear the cantor sing the songs,
You knew that God was in that room.
You loved cartoons.

Then life happened to you.
Your soul became corrugated
And you kicked back at the world.
You forgot how to be in yourself,
You only knew how to react.
Your hurt looked like anger,

Your fear looked like sarcasm.
Other people's pain was somehow all about you.
Godliness looked like stupidity
And you were not allowed to touch the Torah.
The past was wrong
And the future was fantasy

And you thought you could not love.
Then one day you stopped.
You listened to the ambient sounds.
You listened to your breath,
You listened for that pure soul.
And you saw things as they really were:
Hurt was only hurt
And you were not the center of the universe
And you felt compassion instead of fear.
Godliness surrounded you.
The past was past, the future was yet to be.
You began to touch Torah
And you remembered to love.

It is very difficult to get there,
It can take a long time,
But once achieved
It is simple.

Really.
Your soul IS pure.
Our souls ARE pure.
And we are each of us a part of all creation,
Protected in the One-ness.

אֱלֹהֵי נִשְׁמָה שְׁנַתַּתָּ בִּי טְהוֹרָה

Psalms can serve the function of preparing us to look in the mirror that Yom Kippur provides so that we look within ourselves with honesty, fearlessness, and compassion. Recognizing that there is splendor in this world is like the practice of finding the good points. Our prayer should shake things loose enough so that when we are still, we can see that everything in this world from the sun, the land, the songbirds, the ocean and the breeze is reflected within us. We praise outwards so that we may see inwards. Our psalms should spark our wonder and then offer us stillness so that the truth of our one life will begin to reveal itself as we settle within ourselves.

מי-הַאִישׁ Mi Haish

מי-הַאִישׁ, הַחֶפֶץ חַיִּים;
 אֹהֵב יָמִים, לְרֵאוֹת טוֹב.
 נֹצֵר לְשׁוֹןךָ מִרָע;
 וּשְׂפָתֶיךָ, מִדַּבֵּר מְרָמָה.
 סוּר מִרָע, וַעֲשֵׂה-טוֹב;
 בְּקֵשׁ שְׁלוֹם וְרַדְּפֵהוּ.

Mi-ha'ish,
 hechafetz chayim;
 Ohev yamim,
 lir'ot tov.
 Netzor leshon'cha
 meira';
 Us'fateh'cha,
 midaber mirmah.
 Sur mera'
 va'aseih-tov;
 Bakesh shalom
 verodfeihu.

Who is the one, who desires life
 And loves to see goodness in their days
 Guard your tongue from evil,
 And your lips from speaking
 deception.
 Turn away from evil and do good;
 Seek peace and pursue it.

Let us take some time reflecting as we take in this contemporary psalm This Be Dear to Me by Jewish singer-songwriter David Berkeley and watch this video prepared by the chorus of Reconstructionist Congregation Bet Haverim. As you listen, begin to focus on what is most dear to you, let it rise and notice how you feel. If you are so moved, please share it with us in the chat.

This Be Dear to Me (by David Berkeley)

Oh the water in the stream
Flowing through the centuries
Through the canyons, through the trees.
This be dear to me

And the breezes as they blow
From cross the seas through your window,
Where they come from where they go.
This be dear to me
Oh this be dear to me.
Oh I believe this is what's worth fighting for.
Oh help us see that there is so much more, Adonai.

Oh the desert vast and wide,
Silent under endless skies,
And then you put your hand in mine,
This be dear to me.

Or when you wake still warm from sleep,
Half a dream your soft lips speak,
Safe and near me you I'll keep.
This be dear to me.
Oh this be dear to me.

Oh I believe this is what's worth fighting for.
Oh help us see that there is so much more, Adonai.
Adonai.
Oh the autumn rust and gold,

Winter mornings crisp and cold,
Then in spring the world unfolds.
This be dear to me.
Oh this be dear to me.

Oh the whole world's whispering.
The morning rains, the prayer bells ring.
The eagles cry, the great whales sing.
This be dear to me.
Oh this be dear to me.

Oh I believe this is what's worth fighting for.
Oh help us see that there is so much more, Adonai.
Adonai.

If I leave this world too soon,
Far beyond the silver moon,
Live your life with love and truth.
This be dear to me.
Look there's love in all that's true.
This be dear to me.
Feel the love surrounding you.
This be dear to me.
Oh this be dear to me.
Yes, you are dear to me.

The capacity to be whole isn't something that someone else can offer to you. A guide can only help you see the obstacles, your path to wholeness is up to you to reveal. If you have confidence that beauty, goodness, and the true teacher are in you, and if you take refuge in them, you will practice in a way that reveals these qualities more clearly each day.

Choose words or chants from these selections of Psalms we have gathered. They are grouped according to theme.

Love אהבה

We're called to turn love into action. We must respond to all that is dear to me. We consider the faces on our screen or sitting by us. Our faces reveal and command. Consider the faces and know, "just like me, this person has loved, and has been loved; just like me, this person has known pain and loss." We take upon ourselves the mitzvah, "You shall love your fellow human being as yourself."

הֲרִינִי אֶקְבֹּל עָלַי אֶת מִצְוַת הַבּוֹרֵא: וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ
hareni akabel alai et mitsvat haborei v'ahavta l're'aha kamoha

Behold I take upon myself the Creator's command: Love your neighbor as yourself.

שְׁוִיִּתִּי יְהוָה לְנֶגְדֵי תָמִיד
Shiviti Havayah L'Negdi Tamid
Ahavah/Havayah

I place The Divine Presence before me always
Source of Love; Source of Being

Light אור

With the light of discernment, may we discover the path that is ours. May we distinguish what is ours to change, to repair and to transform. On Yom Kippur, let us remove the obstacles that prevent us from seeing who we truly are and obstruct us from following our purpose.

נֵר יְהוָה נִשְׁמַת אָדָם חֹפֵן שׁ כָּל־חַדְרֵי־בָטֶן
Ner Adonay nishmat adam hofays kol-hadray-vaten

My soul is the flame of God that searches the inner chambers.

(Proverbs 20:27)

אֹר זָרַע לְצַדִּיק וּלְיֹשֵׁרֵי לֵב שִׂמְחָה

שִׂמְחוּ צַדִּיקִים בְּיַי וְהוֹדוּ לְזִכָּר קֹדֶשׁוֹ

or zarua latsadik ul'yishre lev simha

simhu tsadikim badonai v'hodu l'zeher kodsho

Seeds of light are planted for those that do right and joy for those of honest heart
O you who do right, rejoice in the ETERNAL and give thanks at the thought of the sacred

Renewal תשובה

By Rabbi Joshua lesser

The Ba'al Shem Tov taught that each person you encounter can be your mirror. If your own complexion is clean, the image you perceive will also be flawless. But should you look upon

your neighbor and see a blemish, it is your own imperfection that you are encountering – you are being shown what it is that you must address within yourself. If we start Yom Kippur with the understanding that like the world, we too are created with lovingkindness, it can sustain us in examining where we can change to be in alignment. It is this realignment that enables us to do *teshuvah* without shame. We can seek to return fearlessly and lovingly. And we can be supported in encountering our imperfections because we are not alone.

הַשְׁיִבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֵבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Hashivenu adonai eleha v'nashuva hadesh yamenu k'kedem.

Return us, LOVING ONE, to you; let us return!

Renew our days, as you have done of old!

Unison Benediction by May Sarton

Return to the most human,
nothing less will nourish the torn spirit,
the bewildered heart,
the angry mind:
and from the ultimate duress,
pierced with the breath of anguish,
speak of love.

Return, return to the deep sources,
nothing less will teach the stiff hands a new way to serve,
to carve into our lives the forms of tenderness
and still that ancient necessary pain preserve.

Return to the most human,
nothing less will teach the angry spirit,
the bewildered heart;
the torn mind,
to accept the whole of its duress,
and pierced with anguish...
at last, act for love.

Concluding Psalm

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה
הַלְלוּיָהּ

Kol han'shamah t'halel yah

Hal'luyah

Every soul praises Yah - Praise Yah!

Barchu

בָּרְכוּ אֶת הַמְּבֹרָךְ

Barchu et Adonai Hamvorach

Bless the Infinite, the blessed One.

בָּרוּךְ הוּא הַמְּבֹרָךְ לְעוֹלָם וָעֶד

Baruch Adonai Hamvorach L'olam Va Ed

Blessed is the Infinite, the blessed One, now and forever.

Yotzer Or

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא חֲשֵׁךְ עֲשֵׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל :
אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי

Baruch Atah Adonai Eloheinu Melekh HaOlam Yotzer Or Uvorei Choshech Oseh Shalom

U'Vorei et haKol. Or Olam b'Otzar Chayim Orot Meiofel Amar Vayehi

Blessed are You, Adonai our God, Sovereign of the Universe, Fashioner of Light, Creator of darkness, Maker of Peace and Creator of All. Light of the world, amid the treasures of light, light from darkness, the One spoke and all came to be.

Shema

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
כְּרוֹךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד

וְאַהֲבַתְּ אֵת יְהוָה אֱלֹהֶיךָ כְּכָל-לְבָבְךָ וְכְכָל-נַפְשְׁךָ וְכְכָל-מְאֹדְךָ

וְהָיָה הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ

בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ וּבְלַחְתְּךָ בְּדָרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ

וְקִשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ

וְכִתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ
Sh'ma Yisra'el Adonai Elohenu Adonai Ehad
Baruh shem k'vod malhuto l'olam va'ed

V'ahavta eit Adonai Elohecha b'chol l'avcha uvchol nafsh'cha uvchol m'odecha. V'hayu had'varim haeileh, asher Anochi m'tzav'cha hayom, al l'avvecha. V'shinantam l'vanecha, v'dibarta bam b'shivt'cha b'veitecha uvlecht'cha vaderech, uvshochb'cha uvkumecha. Ukshartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uchtavtam al m'zuzot beitecha uvish'arecha.

Listen, Israel! the SOURCE OF ALL, our God! the SOURCE OF ALL is One!
How eternally full of blessing is the name of Its glorious sovereignty!

You shall love The One, your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

On Yom Kippur, the examination of our souls calls for the sacred work of discernment. This is not any ordinary decision making, rather we are called to listen to the still small voice which is where our most significant desires align with the divine will. We examine what are the ways that

bring us closer to compassion and lovingkindness for ourselves and others and which ones create distance.

Listening and realigning to that intersection where our gifts and callings meet with the divine leads us to live lives that have greater purpose. It can be liberating since we tend to let go of the struggles of our egos that often lead to dissatisfaction and measuring up to others. Instead, we begin to create lives with more wholeheartedness and authenticity. This is reflected in the chant *Ozi V'Zimrat Yah*, where we pray to find that balance between our will and that of the divine for it will be what saves us from the shallows and directs us to dive deeply.

עֲזִי וְזִמְרַת יְהוָה לִי לִישׁוּעָה

Ozi v'zimrat Yah vay'hi li lishu'ah

My strength and God's song - it's become my salvation.

Communal Prayer עמידה

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסִדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאֲמוֹת, וּמְבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאֶהְבָּה:

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham, God of Isaac, God of Jacob

God of Sarah, God of Rebekah, God of Rachel, God of Leah;

Great, heroic, awesome God, supreme divinity, imparting deeds of kindness, begetter of all; mindful of the loyalty of Israel's ancestors, bringing, with life, redemption to their children's children for the sake of the divine name.

מְסוּד חַכְמִים וְנְבוֹנִים, וּמְלַמֵּד דַּעַת מְבִינִים, אֶפְתָּחָהּ פִּי בְתַפְלָה וּבְתַחֲנוּנִים, לְחַלּוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ מְלֵא
רַחֲמִים מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.
זְכָרְנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי חַיִּים, וְחַתְּמֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ
אַתָּה יי, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה:

By the counsel of the sages and the wise, and by the knowledge of all learned in our ways, may my mouth be opened and my prayers arise, to entreat the sovereign full of mercy and compassion, who forgives and pardons all transgression

Remember us for life, our sovereign who wishes us to live, and seal us in the Book of Life for your sake, ever-living God. Regal One, our help, salvation and protector: Blessed are you Kind One, the shield of Abraham and Help of Sarah

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

You who are forever powerful, Almighty One, abundant I your saving acts. You send down the dew. In loyalty, you sustain the living, nurturing the life of every living thing, upholding those who fall, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to you almighty God, who can resemble you, the source of life and death, who makes salvation grow?

Who can compare to you, source of all mercy, remembering all creatures mercifully decreeing life! Faithful are you in giving life to every living thing. Blessed are you, the Fount of Life, who gives and renews life.

שמע נא, סלח נא היום, עבור פי פנה יום, ונהללך נורא ואיום, קדוש.
Hear us, we pray, forgive us, we pray, this day, for the day is passing. Hear us praise you:
.awesome and feared, the Holy One

ובהם תערץ ותקדש, כסוד שיח שרפי קדש, המקדישים שמך בקדש, כפתוב על יד נביאך: וקרא זה אל זה
ואמר:

:As it is written by the prophet's hand, they call to one another and declare

קדוש, קדוש, קדוש
יי צבאות מלא כל הארץ כבודו.

.Kadosh kadosh kadosh adonay tzeva 'ot melo hol ha 'aretz kevodo

Holy, Holy, Holy, is the Creator of the Multitudes of Heaven! All the world is filled with
!divine glory

כבודו מלא עולם, משרתיו שואלים זה לזה איזה מקום כבודו, לעמדתם ברוך יאמרו-
ברוך כבוד יי ממקומו.

Kevido maley olam mesharetav sho'alim zeh lazeh ayey mekom kevodo le'umatam baruh yomeru:

Baruh kevod adonay mimekomo.

God's glory fills the world, as the ministering angels ask, one to another, "What place could contain God's holiness?" And they are answered with a blessing: "Blessed is the"!glory of the Omnipresent wherever God may dwell

מִמְקוֹמוֹ הוּא יָפוֹן בְּרַחֲמִים, וַיַּחֲזֵן עִם הַמְיַחֲדִים שְׁמוֹ עָרַב וּבִקֶּר, בְּכֹל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שָׁמַע אוֹמְרִים:
שָׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Mimekomo hu yifen berahamim veyahon am hamyahadim shemo erev vavoker behol yom tamid pa'amayim be'ahavah shema omrim:

Shema yisra'el adonay eloheynu adonay ehad.

And from God's place, God mercifully turns bestowing graciousness upon the people who declare the oneness of the divine name evening and morning, each day continually, as twice a day they say with love: "Shema! Listen, Israel: The Eternal is our God, The"!Eternal one alone

הוּא אֱלֹהֵינוּ, הוּא אֶבְיָנוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם
לְאֱלֹהִים-
אֲנִי יְיָ אֱלֹהֵיכֶם.

אֲדִיר אֲדִירֵנוּ, יְיָ אֲדִירֵנוּ, מָה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ. וְהִנֵּה יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וּשְׁמוֹ אֶחָד.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאמֹר:

יְמֻלְךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר: הִלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קִדְשֶׁתְךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה.

Adir adirenu adonay adoneynu mah adir shimeha behol ha'aretz. Vehayah adonay lemeleh al kol ha'aretz bayom hahu yihyeh adonay ehad ushemo ehad. Uvedivrey kodsheha katuv lemor. Yimloh adonay le'olam elohayih tziyon ledor vador halleluyah. Ledor vador nagid godleha ulenetzah netzahim kedushateha nakdish veshivhaha eloheynu mipinu lo yamush le'olam va'ed ki el meleh gadol vekadosh atah

O, mighty one, our mighty one, THE SOVEREIGN who watches over us, how mighty is your name throughout the earth! The time shall come that God will reign throughout the earth. On that day, THE FOUNT OF LIFE be one, the divine name be one. And as it is written in your sacred words of psalm: "May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. Halleluyah!"

From one generation to the next may we declare your greatness, and for all eternities may we affirm your holiness. And may your praise, our God, never be absent from our mouths, now and forever. For you are a great and holy God.

Silence

Let's bless one another with the Priestly blessing. Those who are wearing a tallit may wish to share it with anyone sitting next to them to include them in the blessing, or raise a corner toward your screen to include the physically distant, but emotionally close divine images in our Yom Kippur community. Please join in:

יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ.
y'vareh 'ha adonai v'yishm'reha
May ONE bless you and keep you.

יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחַנֵּךְ.
ya'er adonai panav eleha vihuneka
May the ONE face toward you with light and grace

יֵשָׂא יי פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם.
yisa adoanai panav eleha v'yasem l'ha shalom
May THE ONE CREATING face toward you with uplift, and grant you peace

Confession וְדוּי

אבינו מלכנו Avinu Malkeinu

Concluding our confessional, we chant Avinu Malkeinu with the desire for compassion and loving-kindness to cradle our human vulnerability. May we remember that point of goodness and by the grace of this day may we remember not only are we worthy of love, we can be loving, just and caring as we seek to repair what has been breached.

אָבִינוּ מַלְכֵנוּ חֲנוּנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ
Avinu Malkeynu khoneynu va'aneynu ki eyn banu ma'ashim asey imanu tz'dakah va'khesed v'hoshieynu.
Our Creator, our Sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love and save us now.

Unetaneh Tokef ונתנה תקף

וְנַתְּנָה תְּקֵף קִדְשֵׁי הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם: וְבוֹ תִּנְשָׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כְּסָאֲךָ וְתִשָּׁב עָלָיו בְּאַמָּת: אָמֵת
כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ וְיֹדֵעַ וְעֵד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה וְתוֹזְכּוֹר כָּל הַנְּשֻׁכָּחוֹת וְתִפְתַּח אֶת סֵפֶר
הַזְּכוֹרוֹת וּמֵאלֵיו יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ

Now, we declare the sacred power of his day,
which is the most awesome and solemn of days,
when your rule is established over all,
and your throne set in place by the power of love,
and you come forth to govern in truth.

True it is that you are our judge,
you alone can reprove, you alone can know,
you alone are witness to all deeds.

It is you who shall write,
you who shall seal what is written,
you who shall read,
and you who shall number all souls.
You alone can remember what we have forgotten;
it is you who shall open the Book of Remembrance,
but its contents shall speak for themselves,
for it bears the imprint of us all,
which our deeds and our lives have inscribed.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמִמָּה דְקָה יִשְׁמַע: וּמִלְאָכִים יִחְפְּזוּן וְחֵיל וּרְעָדָה יֵאֱחָזוּן וַיֵּאמְרוּ הִנֵּה יוֹם הַדִּין:
לְפָקוֹד עַל צָבָא מְרוֹם בְּדִין כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין: וְכֹל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן: כְּבִקְרַת רוּעָה
עָדְרוּ מֵעֵבִיר צֵאנוּ תַּחַת שְׁבִטוֹ כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנָה וְתִפְקֹד נַפְשׁ כָּל חַי וְתַחֲתוֹךָ קִצְבָה לְכֹל בְּרִיָּה
וְתִכְתּוֹב אֶת גְּזַר דֵּינָם

And when the great shofar is sounded,
a small quiet voice can be heard,
and the heavenly beings are thrown into fright,
and, seized by a terrible dread, they declare:
“Behold, the Day of Judgement has arrived,
when even those in heaven’s court are judged,
for none can be exempt from justice’s eyes!”

And all who come into the world

pass before you like sheep for the shepherd-
 for, just as a shepherd numbers the flock,
 passing the herd by the staff,
 so do you make us pass by before you,
 and number, and count, and determine the life,
 one by one, of all who have lifebreath within.
 You decide for each creature its cycles of life,
 and you write down its destined decree.

On Rosh Hashanah, all is written and revealed,
 and on Yom Kippur, the course of every life is sealed!

-how many pass on, how many shall thrive,
 who shall live on, and who shall die,
 whose death is timely, and whose is not,
 who dies by fire, and who shall be drowned,
 who by the sword, and who by the beast,
 who by hunger, and who by thirst,
 who by an earthquake, who by a plague,
 who shall be strangled, and who shall be stoned,
 who dwells in peace, and who is uprooted,
 who shall live safely, and who shall be harmed,
 whose life is tranquil, and whose is tormented,
 who shall be poor, and who shall be rich,
 who shall be humbled, and who is raised up!

בְּרֹאשׁ הַשָּׁנָה יִכְתָּבוּן וּבְיוֹם כִּפּוּר יִחְתָּמוּן

Berosh hahsanah yikatevun uvyom tzom kippur yehatemun.

On Rosh Hashanah is written, and on Yom Kippur the course is set!

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה מֵעֲבִירִין אֶת רֵעַ הַגִּזְרָה

U'teshvah U'tefilah U'tzedakah ma'avirin et roa ha'gzerah

Ashamnu

<i>Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.</i>	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דְּפִי
<i>He'evinu. Vehirshanu. Zadnu. Hamasnu.</i>	הֶעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ
<i>Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.</i>	טָפַלְנוּ שָׁקֵר. יַעֲצֹנוּ רָע, כִּזְבְּנוּ, לָצְנוּ
<i>Maradnu. Ni'atznu. Sararnu. Avinu.</i>	מָרַדְנוּ, נֹאצְנוּ, סָרַרְנוּ, עֵוִינוּ
<i>Pashanu. Tzararnu. Kishinu oref. Rashanu</i>	

Shihatnu. Ti'avnu. Ta'inu. Titanu. פִּשְׁעֵנוּ, צָרָרְנוּ, קִשְׁיֵנוּ עָרַף. רִשְׁעֵנוּ,
שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתֵנוּ.

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.

Turn now to reflect on the light. Think of a moment you feel good about – a moment when you did something you feel proud of. It can be something small, an act of kindness, an act of will, an act of generosity or creativity. Find something that brought goodness into the world because of you. What made that moment happen? How can you make more moments like that happen in the future?

Al Chet adapted from Tikkun Magazine

On the Jewish High Holidays, we take collective responsibility for our lives and for the activities of the community of which we are a part. Although we realize that we did not create the world into which we are born, we nevertheless have responsibility for what it is like as long as we participate in it. To the extent that we have failed to do all that we could to make ourselves or our community all that we ought to be, we ask God and each other for forgiveness and we now commit ourselves to acting differently this coming year.

Ve-al kulam Eloha selichot, selach lanu, mechal lanu, kaper lanu.

For all our sins, may the Force that makes forgiveness possible forgive us, pardon us, and make atonement possible.

For the sins we have committed before you and in our communities by being so preoccupied with ourselves that we ignore the large problems of the world in which we live;

And for the sins we have committed by being so directed toward outward realities that we have ignored our spiritual development.

For the sins of accepting the current distribution of wealth and power as unchangeable;

And for the sins of giving up on social change and focusing exclusively on personal advancement and success;

For the sins of feeling so powerless when we hear about oppression, violence and poverty that we finally close our ears

And for the sins we have committed by allowing our food and our air to be poisoned;

For the sins of not doing enough to save the environment;

And for the sins of not doing enough to challenge sexist institutions and practices;

And for the sins of turning our backs on—or participating in—the oppression of LGBTQ people.

Ve-al kulam Eloha selichot, selach lanu, mechal lanu, kaper lanu.

For the sins of allowing media indoctrination to convince us that others are motivated solely by money, power, or narrow self-interest;

And for the sins of not recognizing that the deprivation of meaning and spirit is as painful as the deprivation of money or freedom;

For the sins of accepting a world in which the “bottom line” is money and power, and not fighting for a new bottom line of love and caring;

And for the sins of being cynical about the possibility of building a world based on love;

And for the sins of spreading negative stories about people we know;

And for the sins of being passive recipients of negativity or listening and allowing others to spread hurtful stories;

For the sins of not publicly defending our leaders when they are unfairly attacked,

And for the sins of not giving our leaders, rabbis, educators, artists, and child caregivers the emotional and material support they need to continue to do the work that we depend on them to do.

Ve-al kulam Eloha selichot, selach lanu, mechal lanu, kaper lanu.

For the sins we have committed by not forgiving our parents for the wrongs they committed when we were children;

And for the sins of having too little compassion or too little respect for our parents or for our children;

For the sins of cooperating with self-destructive behavior in others or in ourselves;

And for the sins of not supporting each other as we attempt to change;

For the sins of not seeing the spark of divinity within each person we encounter or within ourselves;

And for the sins of not learning from and giving adequate respect and care to our elders and to our teachers;

For the sins of being jealous and trying to possess and control those whom we love;

And for the sins of being judgmental of others and ourselves;

For the sins of withholding love and support;

And for the sins of doubting our ability to love and get love from others;

For the sins of insisting that everything we do have a payoff;

For the sins of not recognizing the beauty within ourselves;

And for the sins of not recognizing the beauty that surrounds us;

For the sins of not allowing ourselves to play;

And for the sins of being manipulative or hurting others to protect our own egos;

Ve-al kulam Eloha selichot, selach lanu, mechal lanu, kaper lanu.

For the sins we have committed by not publicly supporting the Jewish people and Israel when they are being treated or criticized unfairly;

And for the sins we have committed by not publicly criticizing Israel or the Jewish people when they are acting in opposition to the highest principles of the Jewish tradition;

For the sins of allowing conservative or insensitive leaders to speak on behalf of all American Jews, and allowing our institutions to be governed by those with the most money rather than those with the most spiritual and ethical sensitivity;

And for the sins of not supporting these institutions and leaders that have attempted to provide an alternative voice;

For the sins of being critical of Jewish life from a distance rather than from a personal involvement or commitment,

And for the sins of not spending more time engaged in learning the Jewish tradition and studying Jewish history, literature, and holy texts;

For the sins of giving up on Judaism because it didn't satisfy our highest spiritual and ethical values, rather than engaging in the process of spiritually renewing our tradition;

For the sins of acting as though Jewish pain is worse than every one else's pain;

And for the sins of being insensitive or insulting to non-Jews;

For the sins of not honoring diversity of ethnic and cultural backgrounds—including Sephardic, Mizrahi, Ethiopian, Ashkenazic, and Black Jews—the diversity of class backgrounds, the diversity of sexual orientation, and the diversity of ways that we address the spiritual truths of the universe;

For the sins of not having compassion for one another;

**Ve-al kulam Eloha selichot, selach lanu, mechal lanu, kaper lanu.
For all these, Source of Forgiveness, forgive us, pardon us, grant us atonement.**

בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּוְשָׁה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשָׁלוֹם

*Besefer hayim berahah veshalom ufarnasah tovah nizaher venikatev lefaneha
anahnu vehol ameha beyt yisra'el lehayim tovim ulshalom.*

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

עלינו/Aleynu

*Aleynu leshabe'ah la'adon hakol latet gedulah leyotzer
bereyshit shenatan lanu torat emet vehayay olam nata
betohenu*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ

*Va'anahnu korim umishtahavim umodim lifney meleh
malhey hamelahim hakadosh baruh hu.*

וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

*Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al ush-hinat uzo begovhey
meromim. Hu eloheyenu eyn od. Emet malkenu efes
zulato kakatuv betorato. Veyadata hayom vehashevota
el levaveha ki adonay hu ha'elohim bashamayim
mema'al ve'al ha'aretz mitahat eyn od.*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוּ בַּשָּׁמַיִם
מִמַּעַל וְשֹׁכֵן עֵזוּ בְּגִבְהֵי מְרוֹמִים הוּא אֱלֹהֵינוּ אֵין
עוֹד: אֱמֶת מַלְכֵנוּ אֶפְס זֹלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ: וַיִּדְעַת
הַיּוֹם וְהִשְׁבַּח אֵל לְבַבְךָ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד

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

And so we bend our knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.

This is our God; there is none else besides, as it is written in our Torah:
“You shall know this day, and bring it home inside your heart,
that THE SUPREME ONE, is God in the heavens and on the earth below.
There is no other God.”

Prayer for the End of Hiding

This is an important prayer in the history of our synagogue, for had it not been needed, CBH would probably not have come into existence.

While most of our liturgy reflects the diversity and inclusivity of our community, this prayer connects us as nothing else can to the richness of our past and reminds us that in today's climate, we have not yet reached Eden.

It is hard to know what to change and what to retain. But we do the best we can in balancing the needs of the present and the future with the integrity of the past. And it is a courageous thing to put ego aside and pray for the end of another's oppression.

So, to the degree that we each feel comfortable, let us join our voices together in reciting the Prayer for the End of Hiding.

As LGBTQ Jews, we are aware of the loss of integrity we suffer due to pressures of the larger society. We often feel forced into a dishonest presentation of ourselves, to ourselves and others. The LGBTQ individuals who feel they must pretend to be something that they are not, the Jews who feel they must be alienated from their tradition and community to win larger acceptance, both are victims of a theft of identity and integrity committed by the sexual, gender-identifying or religious majority.

Creator of the Universe, we ask that our hiding draw to an end, that we no longer feel we have to pretend, to promise falsely, to renounce ourselves, and that our fullest creative expression as Jews and as lesbian, gay, transgender, bisexual and queer people be among the blessings you bestow upon us. Amen.

Mourner's Kaddish קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא לְעָלְמָא לְעָלְמָא
מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamlil malhutey behayeyhon
uyyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekudsha
berih hu*

le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya vehayim aleynu ve'al kol yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol yisra'el ve'al kol yoshvey tevel ve'imru amen.

Yom Kippur Martyrology & Yizkor 5781

The Talmud recounts the chilling story of beloved Rabbi Akiva's death. Found to be disloyal to the Empire because of his commitment to Judaism and his beliefs, he was captured and set to be executed. As he was brought to the executioner, it happened to be the time for reciting the Shema. Even as they tortured him brutally, focused he recited Shema Yisrael, freely accepting the yoke of God's sovereignty.

"Even now?!?!!" his disciples asked.

Rabbi Akiva replied to them, "All my life I have been troubled by the verse: 'Love the Eternal your God ...with all your soul,' which means even if God takes your life. I often wondered when I would be able to fulfill that obligation. And now that I have the opportunity, should I not do so?!?!"

He left the world while uttering the word Ekhad – God is one. [Talmud Berakhot 61b]

Eleh ezkerah v'nafshi alai esh'p-kha: These things I remember as I pour out my heart.

Let the Mount of Memory remember in my place
-that is its purpose.

Let the garden *in memoriam* remember.

Let the street named "in the name of" remember.

Let the building that is known remember.

Let the house of prayer in the name of God remember.

Let the rolled up Torah scroll remember.

Let the *Yizkor* prayer remember.

Let the banners of memorial remember.

Let the multicolored shrouds of history remember,
draped with fallen bodies that have turned to dust.

Let the heap of dung remember in the gate.

Let the remaining flesh remember.

Let beasts of the field and birds of the sky devour and remember.

Yes, let all of the remember,

so that I might rest.

Yehuda Amichai

Eli, Eli

Eli, Eli, shelo y'gamer le'olam
Hachol ve'hayam,
Rish rush shel hamayim
Berak hasha mayim
Tifilat haadam

Hachol ve'hayam
Rish rush shel hamayin
Berak hasha mayim
Tifilat haadam.

My God, my God,
I pray that these things never end;

The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the earth.

The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the earth.

A Reading for Yom Kippur Afternoon

1. Eleh ezkerah: These I remember.

These I call to memory, late in the long day:

The voices of martyrs, stilled by tyrants,

The voices of my ancestors, murdered by mobs.

I remember the Ten Martyrs, the ten Torah scholars

who were murdered by the Emperor of Rome:

Shimon ben Gamliel was beheaded for daring to teach Torah.

Ishmael, the High Priest was flayed alive.

Akiva whose flesh was torn with iron combs.

Chaninah ben Tradyon was burned alive with his Torah scroll.

Hutzpit the Interpreter begged to say the Shema one more day.

Elazar ben Shamua was one of Akiva's most famous students.

Chaninah ben Chakmai was killed by poison.

Yeshevav the Scribe urged his students to love one another, before he was murdered.

Judah ben Dama is known only as one of the Ten Martyrs.

Judah ben Bava was stabbed to death for ordaining five new rabbis.

Eleh ezkerah: These I remember.

2. Eleh ezkerah. These I remember:

I remember the martyrs of medieval Europe.

“Convert or die!” they were told, and many of them chose death rather than to deny their heritage.

The Jews of the Rhineland were murdered by Crusader hordes.

The Jews of Jerusalem were burned alive in their synagogue by the Crusaders.

The Jews of Blois were murdered for the blood libel, a vicious lie.

The Jews of York died in Clifford’s Tower, rather than convert.

The Jews of Provence were blamed for the Black Death, and massacred.

I remember the Jews whose names are now forgotten,
martyrs who suffered and died rather than abandon the covenant.

They were hunted like animals, and they died in public.

No voice rose to speak for them, none came to their aid.

Eleh ezkerah: These I remember.

3. Eleh ezkerah, These I remember:

I remember the Jews of Sepharad, the Jews of Spain and Portugal.

The monarchs of Spain and the King of Portugal offered them a choice:
convert, go to exile, or die.

Many fled, some were converted by force.

Many remained secretly faithful to Torah..

Too many of them suffered at the hands of the Inquisition,

burnt to death in the auto-da-fe:

Thus were the great congregations of Sepharad destroyed:

in Seville, in Cordoba, in Cadiz, in Barcelona,

in Granada, in Malaga, and in Toledo.

The civilization that produced great poetry and science, philosophy and medicine

scattered to the four corners of the earth,

driven underground, and burnt to death in the city centers.

Their neighbors denounced them, and crowds cheered for their blood.

No voice rose to speak for them, none came to their aid.

Eleh ezkerah, These I remember.

4. Eleh ezkerah, These I remember:

I remember the Jews of Eastern Europe and Russia, the dwellers in the shtetl:

those who died in pogroms,

at the hands of Cossacks.

I remember the destruction of families and homes.

I remember their precarious lives, their pitiful deaths, and I say:

Eleh ezkerah, these I remember.

History took a more murderous turn.

Anti-Semitism, racism, and other bigotries were the scourge of humanity:

no choices.

Not only did we suffer, but other races and nations have felt their brutal virulence.

And still, the world stood too silent, did too little:

Africans were bought and sold, while the world watched.

Native Americans were hunted, and murdered, while the world watched.

Armenians were the target of genocide, while the world watched

Jews were the prime target of the Nazis, slated for obliteration.

What can we say, in the face of the Shoah?

There are no words, no meanings, nothing to make sense of it.

And all of this, all of this, while the world watched.

Even today, there are those who deny that it happened.

But eleh ezkerah: These I remember.

5. Eleh ezkerah: These I remember:

I cannot forget the rare kind face, the furtive hand extended in help.

I cannot forget those who risked their lives to save one single Jew.

I cannot forget the righteous gentiles, who spoke up for us, and went to the camps with us.

Eleh ezkerah: These, too, I will remember!

6. Eleh ezkerah: These I remember. These I cannot forget.

Never again! Never again while a silent world watches.

I may not stand by while my neighbor bleeds.

I may not stand by while my neighbor is shot in the street.

I may not stand by while my sister is deported.

I may not stand by while my brother is starving.

I may not stand by while anyone is made homeless.

I may not stand by while there is injustice – never again!

Eleh ezkerah v'nafshi alai eshpechah!

These I remember and I pour out my soul within me!

One-by-One: A Prayer as the COVID Death Toll Mounts by Alden Solovy

God of consolation,
Surely you count in heaven,
Just as we count here on earth,

In shock and in sorrow,
The souls sent back to You,
One-by-one,
The dead from the COVID pandemic,
As the ones become tens,
The tens become hundreds,
The hundreds become thousands,
The thousands become ten-thousands
And then hundred-thousands,
Each soul, a heartbreak,
Each soul, a life denied.

God of wisdom,
Surely in the halls of divine justice
You are assembling the courts,
Calling witnesses to testify,
To proclaim
The compassion of some
And the callousness of others
As we've struggled to cope.
The souls taken too soon,
Whose funerals were lonely,
Who didn't need to die,
Who died alone,
Will tell their stories
When You judge
Our triumphs
And our failures
In these hours of need.

God of healing,
Put an end to this pandemic,
And all illness and disease.
Bless those who stand in service to humanity.
Bless those who grieve.
Bless the dead,
So that their souls are bound up in the bond of life eternal.
And grant those still afflicted
With disease or trauma
A completed and lasting healing,
One-by-one,
Until suffering ceases,
And we can stop counting the dead,
In heaven
And on earth

Unetaneh Tokef for Black Lives by 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 $\frac{1}{2}$ 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 Gd?

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.

Psalm 23

A Psalm of David

The Eternal is my shepherd; I shall never be in need.

Amid the choices grasses does God set me down.

God leads me by the calmest waters,

and restores my soul.

God takes me along paths of righteousness,

in keeping with the honor of God's name.

Even should I wander I a valley of the darkest shadows,

I will fear no evil,

You are with me, God. Your power and support

are there to comfort me.

You set in front of me a table I

in the presence of my enemies.

You anoint my head with oil; my cup is overflowing.

Surely, good and loving-kindness will pursue me

all the days of my life,

and I shall come to dwell inside the house
of The Eternal for a length of days

Yizkor Prayers

Untethered
By Rabbi Joshua Lesser

The sound that escaped me
When I learned of the loss
Was that of a light house's fog horn
Warning me of the sharp rocks, but it was too late;
Death and the aftershock of grief were unavoidable.

When the tumult of the storm dissipated
And I could take stock of the damage,
I saw that one of the thick braided ropes
That bound me safely to the shore
Had become untethered.

The other ropes had started to fray;
I found myself at the mercy of mourning's tide.
Your memory in the wind whipped me about free and unsparing
And within the gentle lapping waves rocking me side to side.
How do I understand balance in these seemingly new waters?

Out beyond, I see so many others untethered.
It is hard to know if they have been surrounded by grief's ocean
Or if their memory is no longer a fetter to a safe harbor
But a sail, or a north star leading to discovery
Beyond sorrow's horizon to a place where life and loss are in rhythm.

Each of Us Has a Name by Zelda (adapted by Marcia Falk)

Each of us has a name
given by the Source of Life
and given by our parents
Each of us has a name
given by our stature and our smile
and given by what we wear
Each of us has a name
given by the mountains
and given by our walls
Each of us has a name
given by the stars
and given by our neighbors.
Each of us has a name
given by our sins

and given by our longings.
Each of us has a name
given by our enemies
and given by our love.
Each of us has a name
given by our celebrations
and given by our work.
Each of us has a name
and given by the seasons
and given by our blindness.
Each of us has a name
given by the sea
and given by death.

Memorial Prayers

For a female identified person

*Yizkor Elohim et nishmat **add the person's name** shehalach l'olamah:
Ana tehi nafshah tz'rurah b'tzror hachayim u'tehi menuchatah kavod:
Shova smachot et panecha ne'imot
bimincha netzach.
Amen.*

Let God remember the soul of **add the person's name** who went to her
place of eternal rest. Please let her soul be bound up with the living
in the continuum of life, and may her rest be honorable.
Grant her abundant joy in your presence and
sweet pleasures at your right hand for eternity.
Amen

For a male identified person

*Yizkor Elohim et nishmat **add the person's name** shehalach l'olamo:
Ana tehi nafsho tz'rurah b'tzror hachayim u'tehi menuchato kavod:
Shova smachot et panecha ne'imot
bimincha netzach.
Amen.*

Let God remember the soul of **add the person's name** who went to his
place of eternal rest. Please let his soul be bound up with the living
in the continuum of life, and may his rest be honorable.
Grant him abundant joy in your presence and
sweet pleasures at your right hand for eternity.
Amen

*Yizkor Elohim et nishmat **add the person's name** shehalach l'olamah:
Ana tehi nafshah tz'rurah b'tzror hachayim u'tehi menuchatah kavod:
Shova smachot et panecha ne'imot
bimincha netzach.
Amen.*

Let God remember the soul of **add the person's name** who went to his place of eternal rest. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable.
Grant him abundant joy in your presence and sweet pleasures at your right hand for eternity.
Amen

For a non-binary identified person:

Let God remember the soul of **add the person's name** who went to their place of eternal rest. Please let their soul be bound up with the living in the continuum of life, and may their rest be honorable.
Grant them abundant joy in your presence and sweet pleasures at your right hand for eternity.
Amen

El Maleh Rachamim shochan bamromim hamtzei mnuchah n'chonah tachat canfei haShechinah b'maalot k'doshim u'tehorimc'zohar harakia mazhirim l'nishmot yakireinu u'k'dosheinu shehalchu l'olamam . Ana ba'al harachamim hastireim b'tzeil c'nafecha l'olamim u'tzror bitzror hachayim et nishmatam. Adonai hu nachlatam v'yanuach v'shalomal mishcavam v'nomar. Amen

Exalted, compassionate God, grant perfect peace in Your sheltering Presence, among the holy and the pure who shine with the splendor of the firmament, to the soul of our dear ones who have gone to their eternal home. May their soul be bound up in the bond of life. Godliness is their portion. May they rest in peace. And let us say: Amen

Mourner's Kaddish קדיש יתום

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא
וּבְזִמְנֵי קָרִיב וְאִמְרוּ אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עָלְמֵיָא
יְתִבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא לְעָלְמָא בְּרַכְתָּא
וְיִשְׁרָתָא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרוּ בְּעָלְמָא, וְאִמְרוּ אָמֵן
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliv malhutey behayeyhon uvyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekudsha berih hu le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.*

Yehey shelama raba min shemaya vehayim aleynu ve'al kol yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol yisra'el ve'al kol yoshvey tevel ve'imru amen.

נעילה Ne'ilah

Rabbi Avraham Arie Trugman teaches: "One of the Hasidic rebbes taught a gentler image of the closing of the gates: It is as if God says to each individual: During these awesome ten days we became so close, therefore I want to grant you a private audience. So please come in and close the gate behind you."

The Beginning of the End

By Rabbi Rachel Hersh edited

We now begin the final portion of our Yom Kippur journey and invite all of us to take a quiet moment of reflection. We've chosen to deny ourselves physically today as part of our spiritual practice, but that practice must help us to know that this denial is not a choice for many of our neighbors. The hunger we feel at this moment is a hunger many know on a regular basis, especially now when the needs are so great.

It is a rare opportunity for those of us who are blessed with abundant personal resources and, for most of us, an opportunity deck stacked in our favor - to know the feeling of exile that physical hunger brings. Let us not miss this opportunity! Let our final prayers help us access that innermost, expansive compassion and act on it. Let our final prayers affirm Isaiah's words: when our fast activates this compassion and care, then our true light will burst forth like a rising sun. If the gates are now closing, let us rush together into this moment of truth while we still can.

*Im nin'alu daltei n'divim daltei marom lo nin'alu
El hai m'romam al k'ruvim kulam b'ruho ya'alu
ki hem elei hiso k'rovim, yodu sh'mo vihalelu
hayot shehem ratso v'shavim miyom bri'ah nihil'lu
ya'anuv kol shirim arevim yahad b'otot nidg'lu.*

אם ננעלו דלתי נדיבים דלתי מרום לא ננעלו
אל חי מרום על קרובים כלם ברוחו יעלו
כי הם אלי כסאו קרובים יודו שמו ויהללו
חיות שהם רצוא ושבים מיום בריאה נקללו
יענו בקול שירים ערבים יחד באותות נדגלו

Though the doors of the powerful be locked,
Godly doors are not locked.
Those who draw near to the divine throne
all rise up by the spirit of
the living, exalted God, enthroned on *keruvim*.
They praise God --
Living beings rushing to and fro--

they are part of the order of creation.
They answer one another with beautiful singing voices,
together forming a signal banner

Hatzi Kaddish/Short Kaddish חצי קדיש

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזַמַּן
קָרִיב וְאָמְרוּ: אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְא לְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְיָרָן
בְּעֵלְמָא וְאָמְרוּ: אָמֵן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliḥ
malhutey behayeyhon uvyomeyḥon uwhayey deḥol beyt yisra'el ba'agala uvizman
kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh
veyithalal shemey dekudsha berih hu*

le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.

Reader: Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the days of all the
house of Israel, quickly and soon. And say, Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified and held in honor, viewed with awe,
embellished and revered; may the blessed name of holiness be hailed, though it be higher by far
than all the blessings, songs, praises and consolations that we utter in this world. And say, Amen.

Communal Prayer עמידה

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רֵבֶקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֱמוּנוֹת, וּמְבִיא
גְּאוּלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham, God of Isaac, God of Jacob

God of Sarah, God of Rebekah, God of Rachel, God of Leah;

Great, heroic, awesome God, supreme divinity, imparting deeds of kindness, begetter
of all; mindful of the loyalty of Israel's ancestors, bringing, with life, redemption to
their children's children for the sake of the divine name.

מסוד חכמים ונבונים, ומלמד דעת מבינים, אפתחה פי בתפלה ובתחנונים, לחלות ולחגן פני מלך מלא
 רחמים מוחל וסולח לעוֹנִים.
 זכרנו לחיים, מלך חפץ בחיים, וחתמנו בספר החיים, למענך אלהים חיים. מלך עוזר ומושיע ומגן: ברוך
 אתה יי, מגן אברהם ועזרת שרה:

By the counsel of the sages and the wise, and by the knowledge of all learned in our ways, may
 my mouth be opened and my prayers arise, to entreat the sovereign full of mercy and
 compassion, who forgives and pardons all transgression
 Remember us for life, our sovereign who wishes us to live, and seal us in the Book of Life for
 your sake, ever-living God. Regal One, our help, salvation and protector: Blessed are you Kind
 One, the shield of Abraham and Help of Sarah

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

You who are forever powerful, Almighty One, abundant I your saving acts. You send down the
 dew. In loyalty, you sustain the living, nurturing the life of every living thing, upholding those
 who fall, freeing the captive, and remaining faithful to all life held dormant in the earth. Who
 can compare to you almighty God, who can resemble you, the source of life and death, who
 makes salvation grow?
 Who can compare to you, source of all mercy, remembering all creatures mercifully decreeing
 life!
 Faithful are you in giving life to every living thing. Blessed are you, the Fount of Life, who gives
 and renews life.

שמע נא, סלה נא היום, עבור פי פנה יום, ונהללך נורא ואיום, קדוש.
 Hear us, we pray, forgive us, we pray, this day, for the day is passing. Hear us praise you:
 awesome and feared, the Holy One

ובהם תערץ ותקדש, כסוד שיח שרפי קדש, המקדישים שמך בקדש, כפתוב על יד נביאך: וקרא זה אל זה
 ואמר:
 :As it is written by the prophet's hand, they call to one another and declare

קדוש, קדוש, קדוש
 יי צבאות מלא כל הארץ כבודו.

.Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz kevodo

Holy, Holy, Holy, is the Creator of the Multitudes of Heaven! All the world is filled with divine
!glory

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לְזֶה אֵי־הָיָה מְקוֹם כְּבוֹדוֹ, לְעַמְּתָם בְּרוּךְ יֵאמְרוּ-
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Kevodo maley olam mesharetav sho 'alim zeh lazeh ayey mekom kevodo le'umatam baruh yomeru:

Baruh kevod adonay mimekomo.

God's glory fills the world, as the ministering angels ask, one to another, "What place could
contain God's holiness?" And they are answered with a blessing: "Blessed is the glory of the
"!Omnipresent wherever God may dwell

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֲזֵן עִם הַמִּיַּחֲדִים שָׁמוּ עָרַב וּבִקְרָה, בְּכֹל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שָׁמַע אֲוִמְרִים:
שָׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Mimekomo hu yifen berahamim veyahon am hamyahadim shemo erev vavoker behol yom tamid pa'amayim

be'ahavah shema omrim:

Shema yisra'el adonay eloheynu adonay ehad.

And from God's place, God mercifully turns bestowing graciousness upon the people who
declare the oneness of the divine name evening and morning, each day continually, as twice a
"!day they say with love: "Shema! Listen, Israel: The Eternal is our God, The Eternal one alone

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם
לְאֱלֹהִים-
אֲנִי יְיָ אֱלֹהֵיכֶם.

Hu eloheynu hu avinu hu malkeynu hu moshi'eynu vehu yashmi'enu berahamav shenit le'enev kol hay lihyot lahem

.leylohim ani adonay eloheyhem

This is our God. This is our source. This is our sovereign. This is our saving power. And this
one, mercifully, shall declare a second time, for every living being to hear, confirming God's
"!divinity for you, "I am the Omnipresent One, your God

אֲדִיר אֲדִירֵנוּ, יְיָ אֲדִירֵנוּ, מֶה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ. וְהִיא יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמֶלֶךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ.

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ, וְלִנְצַח נִצְחִים קִדְשֶׁתְךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

Adir adirenu adonay adoneynu mah adir shimeha behol ha'aretz. Vehayah adonay lemeleh al kol ha'aretz bayom hahu yihyeh adonay ehad ushemo ehad. Uvedivrey kodsheha katuv lemor. Yimloh adonay le'olam elohayih tziyon ledor vador halleluyah. Ledor vador nagid godleha ulentzah netzahim kedushateha nakdish veshivhaha eloheynu mipinu lo yamush le'olam va'ed ki el meleh gadol vekadosh atah

O, mighty one, our mighty one, THE SOVEREIGN who watches over us, how mighty is your name throughout the earth! The time shall come that God will reign throughout the earth. On that day, THE FOUNT OF LIFE be one, the divine name be one. And as it is written in your sacred words of psalm: “May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. Halleluyah!”

From one generation to the next may we declare your greatness, and for all eternities may we affirm your holiness. And may your praise, our God, never be absent from our mouths, now and forever. For you are a great and holy God.

Prayers of Forgiveness

פְּתַח לָנוּ שַׁעַר, בְּעֵת נְעִילַת שַׁעַר, כִּי פָנָה יוֹם.
הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ יָבֵא וַיִּפְנֶה, נִבְּוֵאָה שְׁעָרֶיךָ.
אֲנֵא אֵל נָא, שָׂא נָא, סִלַּח נָא, מַחַל נָא, חַמְּלֵ-נָא, רַחֵם-נָא, כַּפֵּר-נָא, כְּבוֹשׁ חַטָּא וְעוֹן

Open for us the gates
In the hour of the closing of the gates
For the day is passing away
The day is turning away
The sun is returning to set
May we now come into your gates
We pray, gentle God, we pray
Forgive us, we pray
Pardon us now, we pray
Have compassion for us, we pray
Have mercy, we pray
Let us atone now, we pray
Help us conquer our wrongs, we pray

Let God's protective hand, Shechinah's sheltering wing, enclose us and be gracious, probe the heart, enable it to heal. Please rise, O God, give us the strength, your strength, to feel. Fount of Compassion, please hearken to our cry as we call out and sing

יְיָ יְיָ, אֵל רַחוּם וְחַנוּן, אֶרְךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נִצֵּר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן וְכַפֵּשׁ וְחַטָּאָה, וְנִקְיָה
*Adonai Adonai el rahum v'hanun ereh apayim v'rav hesed ve'emet notser hesed la'alafim nosei avon vafesha
v'hata'ah v'nakeh*

THE ONE, THE ONE, compassionate and gracious God, slow to anger, and abounding in love and faithfulness, fashioning love for thousands, bearing our iniquity and transgression and sin, and pardoning.

*Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.
He'evinu. Vehirshanu. Zadnu. Hamasnu.
Tafalnu shaker. Ya'atznu ra. Kizavnu.
Latznu.
Maradnu. Ni'atznu. Sararnu. Avinu.
Pashanu. Tzararnu. Kishinu oref. Rashanu
Shihatnu. Ti'avnu. Ta'inu. Titanu.*

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ לְפִי
הָעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדָנוּ, חָמְסָנוּ
טָפַלְנוּ שָׂקֵר. יַעֲצָנוּ רָע, כִּזְבָּנוּ, לָצָנוּ
מָרַדְנוּ, נֹאצָנוּ, סָרַרְנוּ, עוֹיְנוּ
פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֵרֶף. רִשָּׁעְנוּ
שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתַעְנוּ

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.

Today you considered your deeds and our community's deeds. It was a mixed bag, wasn't it? Each deed is a mixed bag. Each person is a mixed bag. But within every deed and every person, there is good. Maybe the good was at the deepest level of motivation; maybe the desire for love. Maybe just the divine spark of Energy and Being in you. Take any deed you thought of today. Wasn't there some good in it? Lift up that good. Hold it in the light!

Rebbe Nachman teaches about the verse from Psalms, "And in a little bit, there will be no evil" (Psalm 37:10), that we must judge others in the direction of merit, to search for a part of them where there's a little bit of good and no evil, as in the Psalm verse, "And in a little bit, there will be no evil!" After all, how could it be that they never did a mitzvah in their whole life? And you, too: You have to find a little good in yourself, since you must have done some mitzvah, some good deed! And even if you look and see that the good deed you had the privilege of doing was marred by some improper motivation or an imperfection in the way you did it, still there must be a little bit of good in there, right?! So you've got to find that good in yourself, to enliven yourself, to enter into joy! "And in a little bit, there will be no evil!"

And Rebbe Nachman further explains that this process of clarifying good points is like the process of making a *niggun*, a happy melody; The tune takes random breath – good mixed with bad – and clarifies it into good. So our collected good points, he teaches, become a melody.

That's the practice of prayer leaders who follow the tradition of Rebbe Nachman. They look around the congregation and collect "good points" of everyone there, and turn those good points into the songs of prayer. You're invited to do the same. Set your screen on "Gallery View" and

scroll through, noting good points of all the people you see there. And we'll turn those good points into song.

Adonai Ma'on Atah Hai-yitah lanu B'dor VaDor

Source of Compassion you have been my shelter from generation to generation

We open the gates that lock others out. "Though the doors of the powerful be locked, Godly doors are not locked." We open ourselves to relationship. And relationship can take so many forms! The song, "Ki Anu Ame_ha" celebrates the multiplicity of forms of our relationship with the divine:

*Ki anu ame_ha, v'atah eloheynu; anu vane_ha
v'atah avinu*

*Anu avade_ha, v'atah adoneinu; anu k'halecha,
v'atah helkeinu.*

*Anu nahalatecha, v'atah goraleinu; anu tzone_ha,
v'atah roei-nu.*

*Anu harme_ha, v'atah not'reinu; anu fulate_ha,
v'atah yotz'reinu.*

*Anu rayate_ha, v'atah dodeinu; anu s'gulate_ha,
v'atah k'roveinu.*

*Anu ame_ha, v'atah malkeinu; anu ma-amire_ha,
v'atah ma-amireinu.*

כִּי אֲנִי עַמְךָ, וְאַתָּה אֱלֹהֵינוּ; אֲנִי בְנֶיךָ וְאַתָּה אָבִיבו.
אֲנִי עַבְדֶּיךָ, וְאַתָּה אֲדוֹנָנוּ; אֲנִי קְהֵלְךָ, וְאַתָּה חֵלְקֵנוּ.
אֲנִי נַחְלֶתְךָ, וְאַתָּה גּוֹרְלָנוּ; אֲנִי צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.
אֲנִי כְרֵמְךָ, וְאַתָּה נוֹטְרָנוּ; אֲנִי פְעֻלֶתְךָ, וְאַתָּה יוֹצְרָנוּ.
אֲנִי רְעִיתְךָ, וְאַתָּה דוֹדְנוּ; אֲנִי סִגְלֶתְךָ, וְאַתָּה קְרוֹבְנוּ.
אֲנִי עַמְךָ, וְאַתָּה מַלְכֵנוּ; אֲנִי מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירָנוּ.

For we are your people and you are our God,
We are your children and you are our source,
We are your servants and you are our sovereign,
We are your community and you are our portion,
We are your possession and you are our fate,
We are your sheep, you are our shepherd,
We are your vineyard, and you are our keeper,
We are your creation, and you are our fashioner,
We are your loved ones and you are our beloved,
We are your treasure and you are our kin,
We are your people and you are our ruler,
We are your faithful and you are our source of faith!

We commit to doing right in the year ahead. (Sing to the same melody of *Ashamnu*)

By Rabbi Jeremy Schwartz

<i>nohav, n'vareh, nigmo, hesed, n'daber</i>	נֹאֲהַב, נְבָרֵךְ, נִגְמֹל חֶסֶד, נְדַבֵּר אֱמֶת;
<i>emet;</i>	נְהַדֵּר, נוֹקִיר תְּזוּלָּת, נְזַיֵּן, נְחַמֹּל,
<i>n'hader, nokir ta'zulat, nazin, nahmol,</i>	נְטִיב; נִיחַד שֵׁם הַיְהוָה, נְכַבֵּד, נְלַמֵּד וְנִלְמַד,
<i>netiv; n'yahed shem havayah, n'haved,</i>	נְמַחֵל,
<i>nilmad un'lamed, nimhal,</i>	נְנַחֵם, נְסַלַח, נְעַזֹּר, נְפַדֶּה, נְצַבִּיעַ, נְקַרְא
<i>n'nahem, nislah, n'azor, nifdeh, natsbia,</i>	נְקַדֵּק;
<i>nikra tzedek;</i>	נְרְדוּף שְׁלוֹם, נְשַׁחֲרַר, נְתַחֲזֵק, נְתַקֵּן, נְתַקֵּן
<i>nirdof shalom, n'shahrer, nithazek,</i>	
<i>n'taken, n'tukan</i>	

We will love, we will bless, we will do caring deeds, we will speak truth,
We will beautify, we will cherish one another, we will nourish, we will be empathetic,
We will do good, we will unite the name of BEING, we will honor, we will learn and teach, we
will be forgiving, we will give comfort, we will forgive, we will help, we will redeem we will
vote, we will call out for justice, we will pursue peace, we will liberate, we will strengthen one
another, we will set right, we will be set aright.

Adapted from Olat Tamid by David Einhorn, translated by Emil Hirsch

Approaching night cannot frighten us. If You are with us, what have we to fear? If we are with You, what can terrify us? Nothing – even though we walk through the valley of the shadow of death. Joy alone now thrills our souls; gratitude is our evening's sacrifice, songs of praise and pious vows. Let this, our offering, find favor in your sight, our loving Source. Give power to our weak tongues to proclaim your glory, that the passion of our heart might leap forth from them like a mighty flame, and the word of our mouth resemble the Seraph that touched the lips of the prophet and purged away the last of sinful impurity.

Open the gates! That's our demand at this virtual demonstration in the divine presence. Let the gates that keep people from their basic needs or from their flourishing be opened. Let the gates that separate us from one another and from God be opened. There is a tradition of "open the gates" chants in the form of an alphabetical acrostic: "Open the gates of אורה *orah* light! Open the gates of ברכה *brahah* blessing!" We're going to create a new acrostic chant now. I'll begin "Open the gates of..." and you are invited to enter into the chat the gates that you are hoping will open, and the gates you are committed to helping open:

OPEN THE GATES OF:

Let's gather again to bless one another with the Priestly blessing. Those who are wearing a tallit may wish to share it with anyone sitting next to them to include them in the blessing, or raise a corner toward your screen to include the physically distant, but emotionally close divine images in our Yom Kippur community. Please join in:

יְבָרֶכְךָ יי וַיִּשְׁמְרֶךָ.
y'vareh 'ha adonai v'yishm'reha
 May ONE bless you and keep you.

יָאֵר יי פְּנֵיו אֵלֶיךָ וַיַּחַנֶּךָ.
ya'er adonai panav eleha vihuneka
 May the ONE face toward you with light and grace

יֵשָׂא יי פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.
yisa adoanai panav eleha v'yasem l'ha shalom
 May THE ONE CREATING face toward you with uplift, and grant you peace.

Source of Life,	open unto me
Open unto me-	light for my darkness
Open unto me-	courage for my fear
Open unto me-	hope for my despair
Open unto me-	peace for my turmoil
Open unto me-	joy for my sorrow
Open unto me-	strength for my weakness
Open unto me-	wisdom for my confusion
Open unto me-	forgiveness for my sins
Open unto me-	tenderness for my toughness
Open unto me-	love for my hates
Open unto me-	Your Self for my self
Source of Life,	open unto me

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם

*Besefer hayim berahah veshalom ufarnasah tovah niza'her venikatev lefaneha
 anahnu vehol ameha beyt yisra'el lehayim tovim ulshalom.*

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

אָבִינוּ מֶלְכֵנוּ

אָבִינוּ מֶלְכֵנוּ! חָטְאנוּ לְפָנֶיךָ.
אָבִינוּ מֶלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה.
אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מֶלְכֵנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מֶלְכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.
אָבִינוּ מֶלְכֵנוּ! סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.
אָבִינוּ מֶלְכֵנוּ! הַחַזִּירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מֶלְכֵנוּ! שְׁלַח רַפּוּאָה שְׁלֵמָה לְחוּלִים.
אָבִינוּ מֶלְכֵנוּ! חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מֶלְכֵנוּ! חַתְּמֵנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה.
אָבִינוּ מֶלְכֵנוּ! חַתְּמֵנוּ בְּסֵפֶר פְּרִנְסָה וְכַלְפָּלָה.
אָבִינוּ מֶלְכֵנוּ! חַתְּמֵנוּ בְּסֵפֶר זְכוּת.
אָבִינוּ מֶלְכֵנוּ! חַתְּמֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.
אָבִינוּ מֶלְכֵנוּ! זְכוּר כִּי עָפָר אָנַחְנוּ.
אָבִינוּ מֶלְכֵנוּ! חַמּוּל עָלֵינוּ וְעַל עוֹלָלָנוּ וְטַפָּנוּ.
אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשְׁךָ.
אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן שְׁמֶךָ הַגְּדוֹל, הַגְּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.
אָבִינוּ מֶלְכֵנוּ! חַנּוּן וְעֲנוּן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

*Avinu malkenu honenu va'anenu ki eyn banu ma'asim asey imanu tzedakah
vahesed vehoshi'enu.*

- Our creator, our sovereign, we have done wrong in your presence.
- Our creator, our sovereign, we have no one to rule over us but you.
- Our creator, our sovereign, help us for the honor of your name.
- Our creator, our sovereign, renew for us a good year.
- Our creator, our sovereign, nullify the plans of any who may seek to do us harm.
- Our creator, our sovereign, grant forgiveness and atonement for all our transgressions.
- Our creator, our sovereign, help us to return wholeheartedly into your presence.
- Our creator, our sovereign, send thorough healing to all those who ail.
- Our creator, our sovereign, inscribe us for a good fortune in the Book of Life.
- Our creator, our sovereign, inscribe us in the Book of Redemption and Salvation.
- Our creator, our sovereign, inscribe us in the Book of Sustenance and Livelihood.
- Our creator, our sovereign, inscribe us in the Book of Merit.
- Our creator, our sovereign, inscribe us in the Book of Forgiveness and Atonement.
- Our creator, our sovereign, let grow for us the tree of imminent redemption.
- Our creator, our sovereign, remember us, though we are made of dust.
- Our creator, our sovereign, be merciful to us and to all our offspring.

Our creator, our sovereign, act in memory of those who have been killed while honoring your name.

Our creator, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.

Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

Concluding Prayers

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shemah yisra'el adonay eloheynu adonay ehad

Listen, Israel: The Eternal is our God, The Eternal One Alone!

We chant three times:

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד:

Baruh shem kavod malhuto le'olam va'ed

Blessed be the name and glory of God's reign forever!

We chant seven times:

יְיָ הוּא הָאֱלֹהִים

Adonay hu ha'elohim

!The Eternal One is God

תְּקִיעַת גְּדוּלָה

Tekiyah Gedolah

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

לְשָׁנָה הַבָּאָה בְּעִיר הַצְּדָקָה

לְשָׁנָה הַבָּאָה בְּעִיר הַשְּׁלוֹם

!Leshanah haba'ah birushalayim

!Leshanah hab'ah b'ir tzedek

!Leshanah haba'ah b'ir ha shalom

!Next year in Jerusalem

!Next year in a city of justice

!Next year in a city of peace

הבדלה Havdalah

סְבֵרֵי הַיְבֵרֵי:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Savrey haveray

.Baruh atah adonay eloheynu meleh ha'olam borei peri hagafen

,With the permission of the company

Blessed are you The Boundless One, our God, the sovereign of all worlds, who creates fruit of the vine

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Baruh atah adonay eloheynu meleh ha'olam borei m'oray ha'esh

.Blessed are you The Radiance, our God, sovereign of all worlds, who creates the light of fire

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יוֹם הַשְּׁבִיעִי, לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה: בְּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Baruh atah adonay eloheynu meleh ha'olam hamavdil beyn kodesh leh beyn or lehosheh beyn yom

.hashevi'ilesheshet yemey hama'aseh. Baruh atah adonay hamavdil beyn kodesh leh

Blessed are you, The Many Names, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, The Invisible who separates the holy from the ordinary.

