

Yom Kippur Service of Healing and Hope

Gesher Tsar M'od

(melody by Baruch Chait)

כל העולם כולו גשר צר מאוד, והעיקר לא לפחד כלל

Kol ha'olam kulo gesher tzar me'od, vecha'ikar lo le'fached klal.

All the world is a very narrow bridge, and the most important thing is not to be overwhelmed by fear.

(Rabbi Nachman of Bratzlav)

Disappointed

Light of Hope, Lens of Vision You made us eager and excited,
Setting our hearts on celebrations and pride In milestones
reached and challenges overcome. Yet you forged us for loss,
For grief, for anger and for the pain
Of what could have been.

Does One depend on the Other,
To make meaning, to focus view,
To feel blessed rather than cursed,
Contented over wanting?
Are we to nurture a seedling
Of character, or humility,
To better sense our place,
Or privilege, or fortune In merely being?

Or is this just the way things are,
As we fix our needs and desires,

Our dreams and our faith,

Upon a world and life
That rises to meet us,
Or simply drifts away.

And so, we find You,
Not in the futile plaint,
But in the length of road;
Not in the absence or void,
But in the space, newly found;
Sparks from the silence,
Stoked into resilience.
Blessed Are You, The Holy One of Hope,
Who holds out the horizon,
And turns us into Another day.

(Rabbi Daniel Wiener)

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Each one of us comes to this service at a different point in their path, a different place along their journey.

Some hearts ache with sorrow:

Disappointments weigh heavily upon them, and they have tasted despair;

Families have been broken; loved ones lie on a bed of pain'

Death has taken those whom they cherished.

May our presence and our sympathy bring them comfort.

Some hearts are embittered:

They have sought answers in vain; have had their ideals mocked and betrayed;

Life has lost its meaning and its value.

May the knowledge that we, too, are searching

Restore their hope that there is something to find.

Some spirits hunger:

They long for friendship; they crave understanding; they yearn for warmth.

May we in our common need gain strength from one another;

Sharing our joys, lightening each other's burdens and praying

For the welfare of our community.

YOM KIPPUR IS our time to turn, but how can we turn unless we know where we are? How can we grow unless we know who we are? To turn and to grow demand complete

honesty with ourselves- no face to be saved, no barrier between us and the truth. For unless we drop all pretense, we will not find the truth, and unless we find it, we can never be free from yesterday's ways. So let us resign from the frantic pace of other days, and in the moving quiet of this day, face ourselves honestly, squarely.

(Source Unknown)

Amar Rabi Akiva

אָמַר רַבִּי עֲקִיבָא
וְאַהֲבַת לְרֵעִי כְמוֹךָ
זֶה כָּלֵל גְּדוֹל בַּתּוֹרָה

*Amar Rabi Akiva: V'ahavta l'reiacha kamocho
Zeh Klal Gadol Batorah.*

Rabbi Akiva said: Love your neighbor as yourself (Leviticus 19:18);

This is the fundamental principle of the Torah.

RABBI AKIBA NOTED carefully that the Golden Rule which commanded a person to “love one’s neighbor as oneself,” also includes love of self. I must love in my neighbor that which I love in myself. Conversely, I must love in myself that which I love in my neighbor. I must remember that I, no less than my neighbor, am a refraction of divinity. I must love that divine essence wherever I encounter it, and

since I meet it first in myself, my obligation to love starts at that point.

(Rabbi Sidney Greenberg, *Words To Live By*)

WHENEVER WE HEAR the sound of a passing ambulance, instead of being annoyed because we are delayed, we offer a prayer that the ambulance arrives in time. We should pray to God that the fire trucks arrive in time to save the endangered people and home. We should also pray that no firefighter be injured. And when we hear police sirens, we should implore God that the police respond in time to the emergency. Thus, we become better, more loving people. The very act of praying motivates us to empathize with those who are suffering and in need of our prayers. Loving one's neighbor is usually carried out through tangible acts.

(Joseph Telushkin, *Jewish Values*)

WE MUST BEGIN with ourselves, but not end with ourselves. Turning, teshuvah, means something greater than repentance and acts of penance. It means that by reversal of one's whole being, a person who had been lost in the maze of selfishness where he had set himself as his goal, finds a way to God, that is, a way to the fulfillment of the particular task for which he has been destined by God. Repentance can only be an incentive to such active reversal. Those who go on fretting themselves with repentance, those who torture themselves with the idea that their acts of penance are not

sufficient, withhold their best energies from the work of reversal. It is written: “*Turn from evil and do good*” (Psalm 34:15). You have done wrong? Then counteract it by doing right.

(Martin Buber, adapted)

JACOB HAD A DREAM:

a ladder, set on the ground, with its top reaching the sky—and angels of God were ascending and descending the ladder.

Our Sages taught:

The Holy One said, “Jacob, *you* must climb, as well.”
But Jacob was afraid, and he did not climb up.

We want to climb higher
but we’re tired
and there’s so much to do
and we don’t know how to rise.

God of Becoming,
whose name means “I Will Be What I Will Be,”
You are the Unfinished One,
ever-unfolding, evolving with Your creation.
Made in Your image,
we too are fluid,
ever-becoming who we will be.

Keep us alive to possibilities;
Show us a path to grow in mind, heart and spirit;
Help us find the strength to ascend.

(Mishkan Hanefesh, Yom Kippur, p.327)

Oh Guide My Steps

(melody by Debra Winston and Julie Silver)

Oh guide my steps,
and help me find my way,
I need your shelter now
So rock me in your arms and guide my steps.

And help me make each day
a song of praise to you,
Rock me in your arms and guide my steps

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ

Ufros aleinu sukat sh'lomecha

GOD OF HEALTH and healing

Bless our family and friends

Who have taken on the sacred task of giving care and
comfort

To their loved ones,

Committing their time, energy and physical labor

To the well being of dear ones

At a time of immeasurable need.

Grant them wisdom and skill,
Compassion and dedication,
Energy and endurance,
As time passes and tasks increase.
Remind them to care for themselves,
And to nourish their bodies and souls,
So easily forgotten in this time of need.
Source of shelter,
Rock of life,
Bless all who dedicate themselves
To the care of others,
And bring lasting health and healing
To all in need.
(Alden Solovy--tobendlight.com)

DEAR GOD, we are grateful, *modim anachnu lach*
For doctors and nurses continuing to treat their patients,
Modim anachnu lach.
For mental and behavioral health professionals continuing to
offer comfort and encouragement,
Modim anachnu lach.
For teachers and professors continuing to offer instruction,
Modim anachnu lach.
For first responders continuing to rush to our aid,
Modim anachnu lach.
For essential workers continuing to put food on our tables,

Modim anachnu lach.

For nursing home employees and care givers continuing to tend to the elderly and infirm,

Modim anachnu lach.

For the unemployed and underemployed continuing to help their families and communities,

Modim anachnu lach.

For family and friends continuing to inquire about us,

Modim anachnu lach.

For continuing to see and hear one another remotely until we can gather in person,

Modim anachnu lach.

בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׂמֵךְ וְלֵךְ נֹאֵה לְהוֹדוֹת

Baruch ata, Adonai, hatov shimcha ul'cha na-eh l'hodot.

Blessed are You, Adonai, Your name inspires goodness and Your caring deserves our thanks.

(This rendering of Hodaah, the daily prayer of

Thanksgiving, is greatly informed by an alternative version

in Mishkan T'filah adapted from the work of that late

Unitarian Universalist minister, Eugene Picket)

When Miriam was sick, her brother Moses prayed: “Please, God, Please heal her.”

We pray now, for those who are now ill

Source of Life, we pray: heal them.

We pray for those who are affected by illness anguish and pain

Heal them

Grant courage to those whose bodies, holy proof of Your creative goodness, are violated by illness and the pain of illness.

Encourage them.

Grant strength and compassion to families and friends who give their loving care, support and help to overcome despair.

Strengthen them.

Grant wisdom to those who probe the deepest complexities of Your world as they labor in the search for treatment and cures.

Inspire them.

Grant clarity of vision and strength of purpose to the leaders of our institutions and our government. May they be moved to act with justice and compassion.

Guide them.

Grant insight to us, so we may understand that whenever death comes, we must accept it – but that before it comes, we must resist it by cherishing life and making our lives worthy as long as we live.

Bless and heal us all. Amen

Heal Us Now

(music by Leon Sher)

R'faeinu Adonai v'neirafeh, hoshi-einu v'nivasheah. El karov, l'chol korav, ach karov, li-reav, yishoh.

(Heal us Adonai, and we shall be healed. Save us and we shall be saved. God is close to all who call out to God. Surely, help is near to all who call out to God.)

We pray for healing of the body. We pray for healing of the soul. For strength of flesh and mind and spirit. We pray to once again be whole.

El na, r'fa na, O please heal us now.

R'fuat hanefesh, u'r'fuat ha-guf, r'fua sh'leimah.

Heal us now.

*Hoshia et amecha uwareich et nachlatevcha ur'eim
v'nas'eim ad haolam*

*Mi Shebeirach avoteinu mi shebeirach imoteinu ana Adonai
hoshia na*

(Save Your people and bless their inheritance and tend them and carry them forever. May the One who blessed our fathers, may the One who blessed our mothers, please, Adonai, save us.)

We pray for healing of our people
We pray for healing of the land
And peace for every race and nation
Every child, every woman, every man.

*El na, r'fa na, O please heal us now.
R'fuat hanefesh, u'r'fuat ha-guf, r'fua sh'leimah.
Heal us now.*

THE ISRAELITES WENT FORTH from Egypt on a single night but next time the miracle will be different. Once two Sages were walking very early in the valley and they saw the light of the morning star. Said one to the other, “This is how the redemption will be. The dawn breaks with a single ray of light and bit by bit the sky is illumined, until morning comes and the darkness is gone. So the redemption will occur little by little, growing steadily and gradually until the world is full of light.” Do not wait for a miracle or the sudden transformation of the world. Bring the day closer, step by step, with every act of courage, of kindness, of healing and repair. Do not be discouraged by the darkness. Lift up every spark you can and watch the horizon for the coming of dawn. Look closely! It has already begun. (Based on a passage in the Jerusalem Talmud (B'rachot 1:1), from *Mishkan HaNefesh: Machzor for the Days of Awe.*)

WHEN EVIL DARKENS our world, let us be the bearers of light. When fists are clenched in self-righteous rage, let our hands be open for the sake of peace. When injustice slams doors on the ill, the poor, the old, and the stranger, let us pry the doors open. Where shelter is lacking, let us be builders. Where food and clothing are needed, let us be providers. Where knowledge is denied, let us be champions of learning. When dissent is stifled, let our voices speak truth to power. When the earth and its creatures are threatened, let us be their guardians. When bias, greed, and bigotry erode our country's values, let us proclaim liberty throughout the land. In the places where no one acts like a human being, let us bring courage; let us bring compassion; let us bring humanity.

(Rabbi Chaim Stern, from *Mishkan HaNefesh: Machzor for the Days of Awe.*)

FIXING THE WORLD entails a never-ending process of actions that contribute to the moral uplifting of society, such as building a home for the homeless and offering hope to the hopeless. Rooted in Jewish mysticism, acts of *tikkun olam* have a cosmic effect; they change the balance of good and evil in the universe.

But the practice of *tikkun olam* does not stand alone. It is necessary, but not sufficient to live up to the ethics of Judaism. Some of us may be so drawn to fixing the outside world that we neglect the inner world of our being. And so

Jewish tradition offers us a partner to *tikkun olam*, a partner that has too often been neglected – the process of internal mending called *tikkun midot*.

Whereas acts of *tikkun olam* are social and public, acts of *tikkun midot* are personal and private. As *tikkun olam* confronts the incompleteness and imperfection of the world around us, *tikkun midot* addresses the incompleteness and imperfection of our inner self....

Tikkun midot and *tikkun olam* are not mutually exclusive, they are mutually dependent and inextricably intertwined; both are necessary to uplift the world. The moral whole is more than the sum of the moral parts. Spiritual awareness and social justice are two sides of the same coin: *tikkun midot* looks at the moral life from the inside out; *tikkun olam* approaches the same domain from the outside in. *Tikkun midot* starts with me; *tikkun olam* starts with us.

(Rabbi Jan Katzew)

YOM KIPPUR

Who is beseeching Heaven?
Who is crying out ‘Avinu Malkeinu?’
Who is confessing their emptiness?
Whose deeds just don’t measure up?

Who is logging their great list of needs?
To be heard, to be filled, to be held, forgiven, remembered,
answered, healed, protected
Who?

You and me.
Jews in high ceilinged temples and basement shuls.
Settlers in Ariel and Hebron
pregnant Jewish women,
recent converts, gay and trans Jews
hungry Jews, Black and Brown Jews,
old, tired and sick Jews,
teenagers and bored Jews, crying and laughing Jews,
Jewish soldiers,
Jewish generals and judges,
Jews in prison,
married Jews, divorced, single and widowed Jews,
Jews in power,
Jewish Republicans and Jewish Democrats, and Jewish
Greens,
Zionists, non-Zionists, anti-Zionists, post-Zionists
in fur coats and white cotton kittels,
in Nikes and leather high heels,
at the Wall,
in the hall
at the overflow service,
Everyone.

Avinu Malkeinu
We are all empty
You are full
Fill us with justice
Fill us with love,
Help us!
(Rabbi Sheila Peltz Weinberg)

Avinu Malkeinu

אָבֵינוּ מַלְכֵנוּ, תְּגַנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
Avinu malkeinu, choneinu va'aneinu
Ki ayn banu ma'asim
Aseih imanu, tzedakah vachessed vehoshieinu

MAY THE DOOR of this synagogue be wide enough to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden, thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block to younger or straying feet.

May it be too high to admit complacency, selfishness and harshness.

May this synagogue be, for all who enter, the doorway to a richer and more meaningful life.

(Rabbi Sydney Greenberg, *Mishkan T'filah*)

IN EACH HUMAN hand and heart is the power to renew life:

To see dignity where there is brokenness and defeat;
To know and cherish the image of God in every human face;

To open eyes that have closed in despair;
To shelter the weak and shield the helpless;

To give strength to the weary,
Hope and comfort to those who feel pain;

To care for the earth like an old friend;
To give to its oceans, rivers, and forests our selfless love;
To treat ponds and tide pools, the sky and the mountains as sacred living beings

In each of us is the power to renew life.

(Rabbis Janet and Sheldon Marder, *Mishkan HaNefesh for Yom Kippur*)

Oseh Shalom

(Music by Michael Hunter Ochs)

Oseh shalom bimromav

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו

Hu ya'aseh shalom aleinu

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

V'al kol Yisrael

וְעַל כָּל יִשְׂרָאֵל

V'imru: amen.

וְאָמְרוּ: אָמֵן.

May the one who creates peace on high bring peace to us and to all Israel. And we say: Amen.