

יום כפור שחרית *Yom Kippur Shacharit*

Morning Service
for the
Day of Atonement

This *Yom Kippur Shacharit* service was compiled and edited by Marilyn Sommer Feinstein, Gail Loyd, Patricia Madsen, Eli Reshotko, and Cherie Karo Schwartz. Rabbi Stephen Booth-Nadav and Hal Aqua, B'nai Havurah Music Director, shared their experience, and offered invaluable support. Ed Towbin's inimitable energy began the process and sustained it for a long time. The service grew out of the 1990 B'nai Havurah *mahzor*. Copyright B'nai Havurah, 2007 (material not otherwise acknowledged or copyrighted).



COLORADO JEWISH RECONSTRUCTIONIST FEDERATION
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Sources

Primary blessings are from *Kol Haneshemah: Mahzor Leyamim Nora'im* or the 1990 B'nai Havurah *mahzor*. Alternative blessings, unless otherwise noted, are by P A Madsen, with Hebrew support from Naviella Lapidot and Eli Reshotko. Where the text provides neither initials nor a full name, either: (a) we could not locate a source, other than the 1990 *mahzor*, (b) we developed the section in collaboration, or (c) we forgot, and for any such omissions, we are sorry and ask forgiveness. **Verses from BIBLE/Tanakh are cited** by the book's abbreviated English name and its transliterated Hebrew name, for example: LEV/Vayikra 20:11.

KEY TO INITIALS

In "Silent *Amidah*" and "More Readings, More Songs," names of sources are spelled out; elsewhere they are indicated by initials. Below is a key to the initials, alphabetized by first initials/first names.

AD -- Annie Dillard	JAS -- Jeremy A Schwartz	RMS -- Rami M Shapiro, also known as Rabbi Rami, who offers "roadside assistance for your spiritual journey" in many books, and at www.rabbirami.com ; he developed the <i>mahzor Unhewn Stones</i> , upon which Bnai Havurah has drawn
AnS --	KH:MLN -- <i>Kol Haneshamah: Mahzor Leyamim Nora'im</i> , 1999	SA -- S An-ski (Semyon Akinovich born Shloyme-Zanvl Rappoport), playwright (<i>The Dybbuk</i>), miner, founder of YIVO, relief organizer for Jews in WWI
AS -- Albert Schweitzer	LGB -- Leila Gal Berner	SB-N -- Stephen Booth-Nadav, Rabbi of B'nai Havurah
BH -- 1990 B'nai Havurah <i>mahzor</i>	MA -- Michael Allen, ethicist	SK -- Steven Kaye, Rabbi
B&RS -- Barbara and Reuven Sutnick, Jewish educators, see www.jafi.org.il/education/juice	MF -- Marcia Falk, a poet, translator and liturgist who wrote <i>The Book of Blessings</i> , Beacon Press, 1996, BH Library 234F191 00353.	SP -- Sanskrit Poem, trans. in <i>KH:MLN</i>
BSA -- Boy Scouts of America, Philmont Prayer	MG -- Malcolm Gladwell, writer, author of <i>Blink</i>	SPW -- Sheila Peltz Weinberg, Rabbi, writer, educator
BW -- Brian Walt, Reconstructionist Rabbi	MMK -- Mordecai M Kaplan, Rabbi, whose works ground the Reconstructionist Movement	TG -- Tom Gutherz, Rabbi
CKS -- Cherie Karo Schwartz, storyteller, writer, educator	MP -- Marge Piercy	VH -- Vaclav Havel, playwright, founder of the Czech Charter 77 Movement, former president
DB -- Devora Bartnoff	MS -- Mel Scult, Rabbi and biographer of Mordecai Kaplan	
DF -- Debbie Friedman, singer-songwriter	MSF -- Marilyn Sommer Feinstein, psychotherapist	
GL -- Gail Loyd, mystic, dabbler	PM -- P A Madsen, writer, lawyer	
GP -- <i>Gates of Prayer, siddur</i> , Central Conference of American Rabbis (CCAR), i.e., Reform	RH -- Richard Hirsch, Rabbi	
GR -- <i>Gates of Repentance</i> , CCAR <i>mahzor</i> ,		
GR -- Gilda Radner, comedienne		

ADDITIONAL SOURCES for Silent *Amidah* and More Readings, More Songs

R. Abraham Joshua Heschel	Frederick Douglass	Martin Luther King, Jr.	R. Simhah Bunam of Peshischa
Alexandr Solzhenitzyn	R. Gershon Winkler	R. Moses ben Maimon (Maimonides)	Sunbear (Vincent LaDuke)
Anne Bradstreet	Hannah Arendt	Meister Eckhardt	R. Stanley Rabinowitz
R. Baal Shem Tov	Hannah Szenes	R. Marshall T Meyer	R. Steven Sager
Bertolt Brecht	R. Harold Kushner	Morihei Ueshiba	<i>Taking the Fruit: Modern Women's Tales of the Bible</i> , ed. Jane S Zones
BIBLE/Tanakh	Henry David Thoreau	Philip Zimbardo	Talmud
Buddha	I L Peretz	Abraham Isaac (Rav) Kook	William Galston
Catherine Madsen	Jimmy Carter	Roger Kamenetz	William Faulkner
Chinese Proverb	John Stuart Mill	<i>Sefer HaBahir</i>	Woody Allen
Danny Siegel	Kenneth Patton	R. Seth D. Riemer	Yitzak Rabin
R. David A Teutsch	Leonard Cohen	<i>Seyder Tkhines</i>	Zohar
Eleanor Roosevelt	L P Hartley	Shulamis Yelin	
Emma Lazarus	Leroy 'Satchel' Paige	R. Sidney Greenberg	
Elie Wiesel	Lord Acton		
Francis Bacon			

Introduction to the OUTER COLUMN

In the OUTER COLUMN, we have placed **Alternative Blessings, Notes, Comments, Poems** and whatever else we thought should be available on the page, without necessarily being part of the primary service.

NOTE ON TRANSLITERATION: Most of the time, transliteration follows the chart below; when it doesn't, either (a) we are used to something else, or (b) our proofreading was not perfect. **ḥ**et and **ḥ**kaf are pronounced like the *ch* in Scottish *loch*, and appear as **h** and **kh** respectively. We pronounce **ḥ**kaf and **ḥ**kof alike and they are both transliterated as 'k' -- it's arbitrary. Don't worry about it.

k כ	א
kh כ	whatever
l ל	vowel is
m מ	under it
n נ	ב ב
s ס	v ב
whatever ש	g ג
vowel is	d ד
under it	h ה
p פ	v ו
f פ	o י
tz צ	u י
k ק	z ז
r ר	h ח
sh ש	t ט
s ש	y or i י
t ת	

INTRODUCTION to the CENTER COLUMN

The primary or central service is in the CENTER COLUMN. Look toward the rings.

Hebrew or Aramaic are followed first by *transliteration in italics*, then translation in upright type. Another way to find the English translation is to look for the little tree 🌳.

Amidah: We have introduced a silent *amidah* of readings and meditations before the chanted *amidah*. Traditionally, a silent or murmured *amidah* preceded the chanted version. We have provided different material for the silent *amidah* than the chanted *amidah*. Please use this silence as you will.

Sections of the service in bold are to be read by ALL. The LEADER may ask that other portions be read or chanted by ALL -- their call.

Avinu malkenu / Haiyenu ozrenu: Some of us are uncomfortable about the masculine, personal, or authoritarian tenor of the traditional *avinu malkenu*. Others love the tradition. As an alternative for the uncomfortable, we have supplied **Haiyenu Ozrenu** (*our life, our help*, pronounced **HAI YEA NU OHS RAY NU**) in the primary service. Other alternatives appear in the OUTER COLUMN. Cry out to the ONE using whatever word feels right to your heart this morning.

A section called "More Readings, More Songs" appears at the back of this Yom Kippur MORNING service. Whenever the primary service is not engaging you, and your own meditations are not filling the space, perhaps something in this section will speak to you.

When the congregation is asked to stand, please feel free to remain seated if you need to.

ABOUT THE BLESSINGS IN THIS MAHZOR

In this Yom Kippur Morning Service, the more traditional blessing is in the CENTER COLUMN. Alternative blessings are in the OUTER COLUMN (except the *aleinu*). Infinite possibilities exist, of course. At any place where a blessing occurs in the liturgy, you may combine the following elements -- or others of your own making -- to create alternative introductory formulas for blessings.

I.	II.	III.
בָּרוּךְ אַתָּה יְהוָה <i>Barukh atah adonai</i> Blessed are you Adonai	אֱלֹהֵינוּ <i>eloheinu</i> our God	מֶלֶךְ הָעוֹלָם <i>melekh ha-olam</i> Sovereign of all that is
בְּרוּכָה אַתָּה יָה <i>Berukhah at yah</i> Blessed are you Yah	הַשְׁכִּינָה <i>ha-shekhinah</i> Shekhinah	חַי הָעוֹלָמִים <i>chei ha-olamim</i> Life of all the worlds
נִבְרָךְ אַת <i>Nevarekh et</i> Let us bless	עֵין הַחַיִּים <i>ein ha-chayim</i> Source of Life	רוּחַ הָעוֹלָם <i>ruakh ha-olam</i> Spirit of the world -- KH-MLN

WHAT TO CALL GOD? God has a name (written יהוה in Hebrew, YHVH or YHWH in English) but tradition prohibits saying this Name aloud. Tradition substitutes 'Adonai' -- 'My Lord' -- when reading aloud. Other possibilities you could choose to say: Yah, the ONE, or My God.

TRANSLATION and INTERPRETATION: If you read Hebrew, you will notice that some grammatically masculine Hebrew constructions are translated into grammatically neutral English constructions. These are marked with a caret ^. All translation is interpretation -- some places, this truism is more plain than others.



Entering
יום כפור שחרית
Yom Kippur Shacharit
Yom Kippur Morning

LEADERS:

נִשְׁמָע! Nishma!

נִשְׁמָע! Nishma!

נִשְׁמָע! Nishma!

LEADER:

Let us enter the gates of righteousness;
Of righteous action,
Of righteous speech,
Righteous ways,
Righteous hearts and souls.
And how do we enter?
With silence.

Here, in this moment, at this holy time
let us take a moment of silence
to listen,
to really hear
our own hearts,
our own breaths,
our own intentions
each of us and the community of us
so we may truly begin
a new year.

Listen.

Listen.

-- CKS

ALL take a moment of silence. Then:

ALL pray:

Let us give thanks for the journey of life, for time
itself, for the opportunity, present in every
moment, but especially on this day, in this place, to
begin again, to break with the past and make a
fresh start.

-- GL

*Yom Kippur is one long day which began with Kol Nidrei.
Blessings for the wearing of tallit have already been made.
Please wrap yourself again in tallit as we continue our Yom
Kippur journey.*

ALL SING:

מה טובו אהליך יעקב משכנותיך ישראל:

Ma tovu ohalekha ya'akov mishk'notekhah yisrael.

☞ How lovely are your tents, Jacob, your dwelling places, Israel.

-- NUM/Bamidbar 24:5

READER:

The Torah directs us: ". . . in the seventh month, on the tenth day of the month . . . this day shall atonement be made for you, to cleanse you . . . it is a statute forever."

-- LEV/Vayikra 16:29-30.

ALL:

**This is the day of Atonement. The day of turning.
The day of letting go and moving on.**

TRADITION:

Mah Tovu continues with verses from PS/Tehillim:

As for me, drawn by your love, I come into Your house; I lay me down in a humble surrender, before your holy shrine, in awe, 5:8. Great One, how I love your house's site, adore your glory's dwelling place, 26:8. And as for me, I fall in prayer, my body I bend down. I greet, I bless, I bend the knee, before the One who fashions me. 95:6 And as for me, my prayer is for you,* gentle One, may it be for you a time of desire, O God, in the abundance of your love, respond to me in truth with your help. 69:14.

-- KH:MLN

* "As for me, my prayer is for you" (ואני תפילתי) is often creatively translated: *I am my prayer*-- GR

READER:

Today is a day to reflect.

It is a day to contemplate the journey of your life,
to think of the good,
the bad . . .
and the changes you want to make.

It is a day to examine your life:
your life with others, and
your life within yourself.

-- BH

COMMENT: ALL:

Rabbi Abbahu said:
In a place where people
doing *teshuvah** stand,
even the wholly righteous
cannot stand, as it is said:
"Shalom! Shalom!"
Peace be to all, both far
and near!" -- first to those
who are far, and only
afterward, to those who
are near.

Berakhot 34b, quoting from
Isaiah 57:19

* *teshuvah* means
repentance (literally, it
means 'turning')

On this *Yom Kippur* let us take stock:

**If we are too much with extremes
let us work toward the middle;
if we are too much with middles
let us dare to taste extremes.**

**Our sages taught: In the end of days we will be
judged by the legitimate pleasures we failed to
experience. -- Kiddushin 66d**

**Let not our fears -- of the new, the daring or the
challenging -- keep us from living life as it was
meant to be lived: with fullness of heart and mind.**

-- BH



בְּרִכּוֹת הַשָּׁחַר
Birkhot Ha-Shahar
Morning [Dawn] Blessings

ברוך אתה יהוה אלהינו חי העולמים --
Barukh atah YHVH Eloheinu chei ha-olamim --
~ Blessed are you, life of all the worlds --

LITERAL TRANSLATION
below:

~ whose image is mirrored in my own.

-- she'asani betzalmo. שעשני בצלמו:

☞ who made me in his image.

~ whose freedom challenges me to be a Jew.

-- she'asani ben/bat chorin. שעשני בן/בת חורין:

☞ who made me a Jew.

~ whose teaching makes of me a Jew.

-- she'asani yisrael. שעשני ישראל:

☞ who made me a child of freedom.

~ whose wisdom opens the blind eye.

-- poke'ach ivrim. פוקח עורים:

☞ who opens the blind [eye].

~ whose compassion commands us to clothe the naked.

-- malbish arumim. מלביש ערומים:

☞ who clothes the naked.

~ whose justice bids me free the captive.

-- matir asurim. מתיר אסורים:

☞ who releases captives.

~ whose love calls me to lift the fallen.

-- zokef k'fufim. זוקף כפופים:

☞ who straightens the bent.

~ whose unity demands I uphold all life.

-- ha-noten la'ya'ef ko'ah. הנותן ליעף כח:

☞ who gives the weary strength.

~ whose being provides me with infinite possibilities.

-- she'asah li kol tzorki. שעשה לי כל צרכי:

☞ who has provided for my needs.

~ whose wonder removes sleep from my eyes
that I might at last awaken to the wonder of life
and the awesome mystery that sustains it.

ha-ma'avir shenah meyeynai ut'numah mayafapai.

המעביר שנה מעיני ותנומה מעפעפי:

☞ who removes sleep from my eyes and slumber from the eyelids.

--RMS (English interpretation)

9 Yom Kippur MORNING
Morning Blessings

ON VALUING TODAY:

Look to this day
for it is life
the very life of life.
In this brief course lie all
the realities and verities of
existence
the bliss of growth
the splendor of action
for glory of power.

For yesterday is but a
memory
and tomorrow is only a
vision.

But today well lived,
makes every yesterday a
dream of happiness
and every tomorrow a
vision of hope.
Look well, therefore, to this
day! -- SP

ON NOT VALUING TODAY
TOO MUCH:

There is no shortage of
good days. It is good lives
that are hard to come by.
A life of good days lived in
the senses is not
enough. The life of
sensation is the life of
greed; it requires more
and more. The life of the
spirit requires less and
less; time is ample and its
passage sweet.
-- AD

-- Elohah neshamah is from
the Talmudic Tractate
Berakhot [Blessings] 60b

READER:

During the past year, I took much for granted:
the body's health, the mind's resilience, my strength
of heart and will. These are among the countless gifts
and blessings that are my daily portion. I pray that I
may learn to give thanks for them, and never to take
them for granted.

During the past year, I was sometimes
thoughtful, sometimes self-centered. I pray that I may
better meet the days to come, with growing
consideration for those I love.

During the past year I thought little, or not at all,
of the deep harmony I seek within myself and with
others. I pray that here and now I may come to
recognize that harmony as the Way of God.

-- BH

ALL:

**Blessed is the power that moved our ancestors and
sustained them on their journey.**

**They left familiar ways, set forth to unknown lands,
found their lives endangered by the beliefs of
others, dreamed dreams, wrestled for blessings,
birthed the future in labor, trickery, treachery, and
hope.**

**Those who came before us sent forth a blessing
fashioned out of their own longing to outgrow
themselves. Their longing is ours.**

**Blessed is the power that sustains us on our
journeys.**

-- GP, PM

ALL sing:

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא:

Elohah neshamah shenatata bi tehorah hi.

My God, the soul you gave to me is whole.

פְּסוּקֵי דְזִמְרָה

Pesukei d'zimrah

Verses of song

ALL read the Hebrew:

Barukh she'amar

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא.
בָּרוּךְ עָשָׂה בְּרָאשִׁית, בָּרוּךְ אוֹמֵר וְעוֹשֶׂה.
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם, בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,
בָּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח, בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ.

*Barukh she'amar ve'hayah ha'olam,
barukh hu.*

*Barukh oseh vereshit,
barukh omer ve'oseh.*

*Barukh gozer um'kayem,
barukh merahem al ha'aretz,*

*Barukh merahem al haberiyot,
barukh meshalem sakhar tov lire'av,*

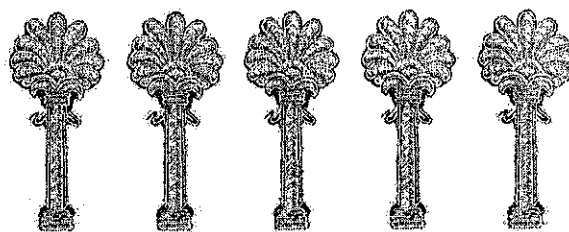
*Barukh hai la'ad vekayam lanetzah, barukh podeh umatzil,
barukh shmo.*

☞ Blessed, that One spoke and the world came to be,
blessed are you.
Blessed is the One who acted in the beginning,
blessed is the One who speaks and acts.
Blessed is the One who determines and fulfills,
blessed is the One who deals kindly with the world.
Blessed is the One who deals kindly with the creatures,
blessed is the One who responds with good to those in awe.
Blessed is the One who lives forever, who delivers and redeems,
blessed is the name. ^

-- KN:MLN

ALL read or chant the English below:

There is a blessing in our hearts and on our lips as
we recall the world's wonder --
the greatness of nature, the triumph of justice,
the delight in our own existence. -- SK, MA



ALL sing the Hebrew:

Tzadik katamar yifrah

צָדִיק כְּתָמָר יִפְרַח,
כְּאַרְז בְּלִבְנוֹן יִשְׁגֶּה.
שֶׁתוּלִים בְּבֵית יְהוָה,
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּבוּן בְּשִׁיכָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי יָשָׁר יְהוָה, צוּרִי וְלֹא עוֹלָתָהּ בּוֹ.

Tzadik katamar yifrah,

ke'erez balvanon yisgeh.

Shetulim bebeit YHVH [Adonai],

Behatzrot eloheinu yafrihu.

Od y'nuvun beseivah deshenim vera'ananim yiheyu.

Lehagid ki yashar YHVH [Adonai], tzuri velo avlatah bo.

🌴 The righteous shall flourish like palms
and grow tall like cedars in Lebanon.
Rooted in the house of God
they shall be ever fresh and green,
proclaiming that God is just,
my Rock in whom there is no wrong. -- PS/Tehillim 92

ALL sing the Hebrew and the English:

Esa eynai el he-harim

אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֵא עֲזָרִי:
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

Esa eynai el he-harim mey'ayin, mey'ayin yavo ezri.[2x]

Ezri me'im adonai oseh shamayim va'aretz. [2x]

🌴 I lift my eyes up to the mountains.
From where, oh from where does my help come?
My help comes from the One, Maker of heaven
and earth. [2x] PS/Tehillim 121:1-2

ALL sing the Hebrew:

Mi ha'ish

מִי־הָאִישׁ הַחֹפֵץ חַיִּים אֶהֱב יָמִים לְרֹאוֹת טוֹב:

נֹצֵר לְשׁוֹנֶה מַרְעַ וּשְׁפָתֶיהָ מִדְּבַר מִרְמָה:

סוֹר מַרְעַ וְעֹשֶׂה־טוֹב בִּקְשׁ שְׁלוֹם וְרִדְפָהּ:

Mi ha'ish he-hafetz hayim ohev yamim lirot tov.

Netzor leshonekha mera usfatekha midaber mirmah.

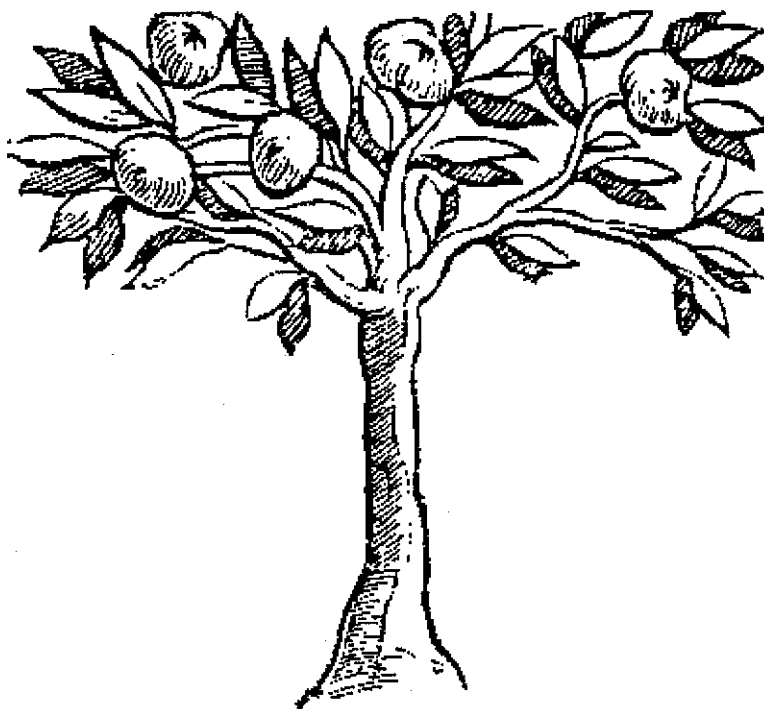
Sur mera va'aseh-tov bakesh shalom veradfehu.

✿ Might there be a person who wants life who desires
days of seeking good?

Never let your tongue speak evil, nor your lips
pronounce deceit.

Swerve away from evil, perform good, seek peace, and
follow after it.

-- PS/Tehillim 34



Kol han'shamah

ALL sing the Hebrew:

Chorus:

כל הנשמה תהלל יה הללויה:

Kol han'shamah t'halel yah. Halleluyah, halleluyah. [2x]

☞ Let every thing that has breath praise Yah. Halleluyah.

הללו אל בקדשו הללוהו ברקיע עזו:
הללוהו בגבורתיו הללוהו כרב גדלו:

***Hallelu el bekodsho. Haleluhu birk'a uzo.
Haleluhu vigvurotav. Haleluhu kerov gudlo.***

☞ Praise GOD in holiness ^ . Praise God ^ for strength.
Praise GOD in power ^ . Praise God ^ for immensity.

Chorus: see above

הללוהו בתקע שופר הללוהו בגבל וכנור:
הללוהו בתף ומחול הללוהו במנים ועגב:

***Haleluhu beteka shofar. Haleluhu benevel vekhinor.
Haleluhu betof umahol. Haleluhu beminim ve'ugav.***

☞ Praise GOD with trumpet blast. Praise God ^ with lute
and lyre.
Praise GOD with drum and dance. Praise God ^ with
pipes and flutes.

Chorus: see above

הללוהו בצלצלי שמע
הללוהו בצלצלי תרועה:

***Haleluhu betziltzeley shama.
Haleluhu betziltzeley teru'ah. [2x]***

☞ Praise GOD with cymbals that demand attention;
Praise GOD with cymbals that shout out.

ALL chant the Hebrew:

נְשִׁמַת כָּל-חַי תְּבָרֶךְ אֶת-שְׁמֶךָ יְהוָה אֱלֹהֵינוּ.

*Nishmat kol hai tevarakh et-shimekha, YHVH [Adonai]
eloheinu.*

✿ The soul of every living being shall bless Your
Name, YHVH our God.

ALL read the English below:

There is a blessing in the breath of every living thing
For all creatures owe their well-being and their
sustenance

To the order of the Universe
And to the good fortune that befalls them.

ALL chant the Hebrew:

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ.

Shokhen ad marom vekadosh shemo.

✿ God dwells above forever - and holy is the
name ^.

ALL read the English below:

There is a blessing in the deeds of the righteous and
faithful who sanctify the world by their very actions
and perceive that it is holy.

ALL chant the Hebrew:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מַלְכֵנוּ.

Yishtabah shimkha la'ad malkenu.

✿ We will bless your name forever, our sovereign.

חצי קדיש
Hatzi kaddish
Short Kaddish

The Hatzi (lit., 'half') Kaddish is an ancient prayer in Aramaic. It is used to mark the transition between sections of public worship.

COMMENT:

Life offers us both mysteries and puzzles.

Puzzles can be solved -- a clue here, information there, an answer emerges. Mysteries do not have answers -- though they may demand decisions.

Often, the hardest thing about a mystery is not that we have too little information but that we have too much. Mysteries push us to seek patterns in the data, and it helps to get together and compare notes.

Puzzles have possible conclusions. Mysteries invite us ever further inside them, with no promise we'll find the center.

Once a puzzle is solved, we are done with it. A mystery, though, is a kaleidoscope, rearranging our assumptions every time we pick it up, *le'olam va'ed*. *

God is a mystery. Here we are together, comparing notes.

-- PM, inspired by MG

**le'olam va'ed* means 'forever'

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל
בְּעֻלְמָא וּבְזִמְנָא קָרִיב וְאָמְרוּ: אָמֵן:

*Yitgadal veyitkadash shemei raba
be'alma di vera hirutei ve'yamlikh malkhutei
behayekhona uvyomeikhona uvhayei dekhola beit yisrael
ba'agala uvizman kariv ve'imru: Amen:*

✿ 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.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:
*Yehei shemei raba mevarakh le'alam ulalmei
almayah.*

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלָא
לְעָלָא מְכֻל בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבָּתָא וְנַחֲמָתָא דְּאִמְרֵינוּ
בְּעֻלְמָא וְאָמְרוּ: אָמֵן:

*Yitbarakh veyishtabach veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal shemei
dekudsha berikh hu le'ela le'ela mikol birkhata
veshirata tushbehata venehemata da'amiran
be'olma ve'imru: Amen.*

✿ 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.

בָּרְכוּ

Barkhu

Bless

[CALL TO WORSHIP]

Please rise.

READER:

We try to find answers to the elementary questions that confront each of us every morning. What meaning and what value is to be ascribed to our life? What am I to this world? What is my purpose in it? What may I hope for in this world?

-- AS

READER:

The *Barkhu* asks us questions:

Are we ready to think honestly about our lives?
Are we ready to think about what we choose?
Are we ready to think about how we should be?

-- BH

LEADER:

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:

Barekhu et YHVH hamvorakh:

☞ Bless the INFINITE, the blessed one!

ALL:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Barukh YHVH hamvorakh le'olam va'ed:

☞ Blessed is the INFINITE, the blessed one, now and forever!

הַתְּבָרַכְנוּ בְּחַיִּים.

Hitbarakhnu bahayim.

☞ We have been
blessed with life.

אֲנַחְנוּ אֲסִירֵי תוֹדָה.

Anahnu asirei todah.

☞ We are grateful.

יוצר אור

Yotzer or
Creator of light

הַתְּבָרָכְנוּ בְּחֶשֶׁךְ וְאוֹר,
בְּכַח הַרְחָמִים, בְּכַח
הַסְלִיחָה, בְּכַח הַשְׁלוֹם.

נִרְאָה רַחֲמִים. נִסְלַח.
הָיָה נִלְמַד מִחוּשָׁה, נִפְיֵץ אוֹר
וְנִשְׁרַת אֶת הַשְׁלוֹם.

*Hitbarakhnu b'hosekh v'or,
b'koah ha-rahamim, b'ko'ah
ha-slihah, b'ko'ah ha-shalom.*

Nar'eh rahamim.

Nislah.

*Havah nilmad ma-hosekh, nafitz
or u'nesharet et ha-shalom.*

✡ We were blessed with
darkness and light, with the
power of mercy, the power of
forgiveness, and the power of
peace.

Let us show mercy.

Let us forgive.

Let us learn from darkness,
and shed light,
and serve peace.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים וּמַאֲיֵר עֵינֵי הַמַּחְכִּים לְסִלְיָתָהּ,
יוֹצֵר אוֹר וּבוֹרֵךְ חֶשֶׁךְ. עֲשֵׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל:
אוֹר תִּדְשׁ עַל צִיּוֹן תָּאִיר וְנוֹכַח כָּלֵנוּ בְּמַהֲרָה לְאוּרוֹ. בָּרוּךְ
אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת:

*Barukh atah YHVH eloneinu melekh ha-olam
hapote'ah lanu sha'arei rahamim umeir einei
hamhakim lislihato,*

*Yotzer or uvorey hosekh oseh shalom uvoreh
et-ha-kol:*

*Or hadash al tziyon ta'ir venizkeh hulanu bimherah
le'oro. Baruh atah adonai yotzer hame'orot.*

✡ Blessed are you, ETERNAL ONE, our God, the
sovereign of all worlds,
You who open up for us the gates of mercy, and
who light with your forgiveness the eyes of those
who love you,
who fashions light and creates darkness, maker
of peace and creator of all.
Let a new light shine forever upon Zion.
Soon, may every one of us be worthy of its light.
Blessed are you, ETERNAL ONE, the shaper of the
heavens' lights.

READER:

Behold the world. Feel its beauty and grandeur. Sense
wisdom and goodness. -- BSA

ALL:

We are thankful for this new day, for morning sun
and evening star, for flowering tree and flowing tide,
for life-giving rains and cooling breezes, for the
earth's patient turning, the seasons' alternation, the
cycle of growth and decay, of life and death. -- BSA

אַהֲבָה רַבָּה
Ahava rabbah
Great Love

READER:

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.
We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.
We are loved by an unending love. -- RMS

אַהֲבָה רַבָּה אַהֲבָתָנוּ. יְהוָה אֱלֹהֵינוּ חֲמָלָה
גְּדוּלָּה וַיִּתְּרָה חֲמַלְתָּ עָלֵינוּ: אָבִינוּ מִלְּפָנָיו
בְּעֶבֶר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבִטְחוּ בָּהּ וַתִּלְמַדְם חֻקֵּי חַיִּים
כֵּן תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ:

Ahavah rabbah ahavtanu. YHVH eloneinu. Hemlah
gedolah viterah hamalta aleinu. Avinu malkenu
ba'avur avoteinu v'imoteinu shebathu vekha
vatelamdem hukei hayim ken tehonenu utelamdenu.

☞ With an abounding love, you love us, NURTURER,
our God; with great compassion do you care for us.
Our source, our sovereign, just as our ancestors
placed their trust in you, and you imparted to them
laws of life, so be gracious to us, too, and teach us.

אָבִינוּ הָאֵל הַרְחֵמֵן הַמְּרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִפְנֵינוּ לְהִבִּין
וּלְהַשְׁכִּיל לְשִׁמְעַת לִלְמֹד וּלְלַמֵּד לְשׁוֹמֵר וּלְעֹשֵׂת וּלְקִיָּים אֶת
כָּל דִּבְרֵי תַלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:

Avinu ha'av harahaman hamrahem rahem aleinu veten
belibenu lehavin ulehaskil lishmo'a lilmod ulelamed
lishmor vela'asot ulekayem et kol divrei talmud torateha
be'ahavah.

☞ Our fount, our loving parent, caring one, be
merciful with us, and place into our hearts ability to
understand, to see, to hear, to learn, to teach, to
keep, to do, and to uphold with love all that we
study of your Torah.

NOTE ON TRADITION:

Jews traditionally gather
the four tzitziyot at the
corners of their tallitot
during the ahava rabbah.

ON GATHERING THE FOUR
CORNERS OF THE TALLIT
TOGETHER:

When we feel as distant
from others as the four
corners of the earth are
from each other, when our
alienation and obsession
with self make us
belligerent, gather us
together; bring us to peace.

-- JAS

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וּדְבַק לִבֵּנוּ בְּמִצְוֹתֶיךָ וְיִחַד לִבֵּנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ וְלֹא נִבּוֹשׁ וְלֹא נִכְלָם וְלֹא נִכְשָׁל
לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ: נִגִּילָה
וְנִשְׁמַחָה בִּישׁוּעָתְךָ:

Veha'er eineinu betoratekha vedabek libenu
bemitzvotekha veyahed levavenu le'ahavah uleyira et
shemecha. Velo nevosh velo nikalem velo nikashel
le'olam va'ed. Ki veshem kodshecha hagadol vehanora
betahnu. Nagilah venismehah bishu'ateha.

☞ Enlighten us with your Torah, cause our hearts
to cling to your mitzvot. Make our hearts one, to
love your name and be in awe of it. Keep us from
shame, and from humiliation, and from stumbling,
today and always. For we have trusted in your holy,
great, and awesome name.

הַתְּבָרַכְנוּ בְּחַיִּים
וּבְמוֹרָשָׁה
אֲשֶׁר מַעֲשִׂיָּהּ אֶת
חַיֵּינוּ:

Hitbarakh'nu b'hayim
uv'morashah asher
ma'ashirah et hayeinu:

☞ We were blessed
with life,
and a heritage
that enriches our lives.

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת
לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה: וְקִרְבָּתֵנוּ לְשְׁמֶךָ
הַגָּדוֹל סֵלָה בְּאַמַּת: לַהֲדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל:

Vahavi'enu leshalom me'arba kanfot ha'arets
vetolihenu komemiyut le'artzenu. Ki el po'el yeshu'ot
atah. Vekeravtanu leshimecha hagadol selah be'emet.
Lehodot lecha uleyahdedeha be'ahavah.
Barukh atah YHVH ohev amo yis'rael.

☞ May we be glad, rejoicing in your saving power,
and may you reunite our people from all corners
of the earth, leading us proudly independent to
our land. For you are the redeeming God and have
brought us near to your great name, to offer
thanks to you, and lovingly declare your unity.
Blessed are you, ABUNDANT ONE, who lovingly
cares for your people Israel.

נִכְבֵּד אֶת מוֹרָשָׁתֵנוּ
וְנִכְבֵּד אֶת הַחַיִּים, מְקוֹר
הָאַהֲבָה.

Nekhabed et morashtenu
u'nekhabed et ha-hayim,
makor ha-ahavah.

☞ Let us honor our
heritage, and let us honor
life, the source of love.

Help us to become aware
of your wholeness; let us be
whole. -- JAS

ALL:
It is up to us to love and thus bring love into the
world. Let us learn to love.

-- BH

שְׁמַע
Shema
Hear!

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Shema yisra'el YHVH eloneinu, YHVH ehad:
Barukh shem kevod malkhuto le'olam va'ed:*

🌿 Hear, Israel, YHVH our God, YHVH is one:
Blessed is the glorious name,
the realm of God,
forever.

Listen, Israel!
That which we call God is Oneness Itself.
We are all waves of a single ocean
and that ocean is God.

-- RMS

ALL:

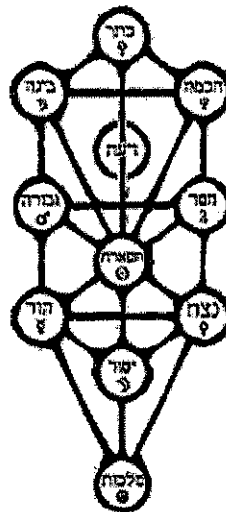
וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְּךָ. וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמָה. וְקָשַׁרְתָּם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. וְכָתַבְתָּם
עַל-מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

Ve'ahavta et YHVH elohekha bekol-levavekha
uvkkol-nafshekha uvkol-me'odekha.
Vehayu hadvarim ha'eleh asher anokhi
metzavekha ha-yom al-levavekha,
veshinantam levanekha vedibarta bam
beshivtekha biveitekha uvlekhtekha vaderekh
uvshakhekha uvkumekha,
ukshartam l'ot al-yadekha vehayu letotafot bein einekha
ukhtavtam al-mezuzot beteikha uvisharekha.

COMMENT:

You shall love your God
intellectually, emotionally
and with all your deeds.
Whatever you love most in
these ways is your God. For
the Jewish people, the
deepest love should be for
freedom, justice and peace.
-- MMK/MS

✿ And you must love the ONE, your God, with your
whole heart, and 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.



ALL read one of the alternatives below, LEADER's choice.

1.
**Loving life and its mysterious source
 with all my heart
 and all my spirit,
 all my senses and strength,
 I take upon myself
 and into myself
 these promises:
 to care for the earth
 and those who live upon it,
 to pursue justice and peace,
 to love kindness and compassion.
 I will teach this to our children
 throughout the passage of the day --
 as I dwell in my home
 and as I go on my journey,
 from the time I rise
 until I fall asleep.
 And may my actions
 be faithful to my words
 that our children's children
 may live to know:
 Truth and kindness have embraced,
 peace and justice have kissed
 and are one.**

-- MF

2.
 You shall love the world with all your
 thoughts,
 with all your feelings and with all your
 actions.
 Feel this teaching deep in your heart
 so that what you say and what you do
 become examples of love.
 When you lie down and when you rise up
 remember how special you are;
 no one can take your place in this world.
 When you go out and when you come
 home remember how special everyone
 else is -- no one can take the place of
 anyone else in this world.
 Look deeply into things so that you see
 the good as well as the bad,
 and the bad as well as the good.
 Put a *mezuzah* on your door and on your
 gate
 to remind you to be kind and good
 and to remind you of all you have
 learned.

-- RMS

3.

So you shall love what is holy
 with all your courage,
 with all your passion
 with all your strength.

Let the words that have come
 down shine in our words and
 our actions. We must teach
 our children to know and
 understand them.

We must speak about what
 is good and holy within our
 homes when we are working,
 when we are at play, when
 we lie down and when we get
 up.

Let the work of our hands
 speak of goodness. Let it run
 in our blood and glow from
 our doors and windows.

We should love ourselves, for
 we are of G-d. We should love
 our neighbors as ourselves.
 We should love the stranger,
 for we were once strangers in
 the land of Egypt and have
 been strangers in all the lands
 of the world since.

Let love fill our hearts with its
 clear precious water.

Heaven and earth observe
 how we cherish or spoil our
 world. Heaven and earth
 watch whether we choose
 life or choose death. We must
 choose life so our children's
 children may live.

Be quiet and listen to the still
 small voice within that speaks
 in love. Open to that voice,
 hear it, heed it and work for
 life. Let us remember and strive
 to be good.

Let us remember to find what
 is holy within and without.

-- MP

READER:

We love with full hearts when we learn to appreciate ourselves -- our talents and our abilities.

ALL:

We love with our might when we are willing to share what we have with others.

READER:

Let us learn to love freedom as we love life. Let us understand that only when all are free can we be free. Let none be masters and none be slaves. Then shall we sing as our people did when they were freed from Pharaoh's grip. -- BH

מי-כַּמְכָּה

Mi-khamokha
Who compares?

GUIDED MEDITATION:

When our ancestors crossed the Red Sea, they experienced overwhelming awe and thanksgiving.

In our own lives, we, too, have times of difficult crossings, experiences through which we struggle in spite of the pain they cause us. When we make it to the other side of such an experience, we often have a deep sense of joy and peace.

Take a moment to recall one of those times. Wrap yourself in the feelings that you had when your crossing was over. Stay with those feelings as you chant *mi-khamokha*.

-- DB

מי-כַּמְכָּה בָּאֵלִים יְהוָה מִי כַּמְכָּה נֶאֱדָר בְּקִדְשׁ

נוֹרָא תִהְיֶה עֲשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל-שְׁפַת הַיָּם:

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

Mi khamokha ba'elim YHVH [adonai].

Mi-kamokha, nedar bakodesh nora tehilot oseh feleh.

Shirah hadashah shibehu ge'ulim leshimekha al sefat hayam.

Yahad kulam hodu vehimlikhu ve'ameru.

YHVH [Adonai] yimlokh le'olam va'ed.

☞ Who among the mighty can compare to you,
ETERNAL ONE?

Who can compare to you, adorned in holiness,
awesome in praises, acting wondrously!"

A new song did the redeemed ones sing out to your
name, beside the sea.

Together, all of them gave thanks, declared your
sovereignty, and said:

"The HOLY ONE will reign forever!"

צור ישׂראֵל קומה בעֲזֶרְתּוֹ יִשְׂרָאֵל: וּפְדֵה כְּנָאֲמָהּ יְהוּדָה
וְיִשְׂרָאֵל: גָּאֲלֵנוּ יְהוֹה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ
אַתָּה יְהוֹה גָּאֵל יִשְׂרָאֵל:

*Tzur yisra'el kumah be'ezrat yisra'el. Ufedei hinumeḥa
yehudah veyisrael. Go'aleinu YHVH tzeva'ot shemo
kedosh yisra'el. Barukh atah YHVH ga'al yisra'el.*

הַתְּבָרַכְנוּ בְּחַיִּים,
וּבְמוֹרָשֶׁת
הַכְּמֵהָ לְצִיּוֹן:

*Hitbarakhnu bahayim
uv'morashat
hak'mehah l'tzion.*

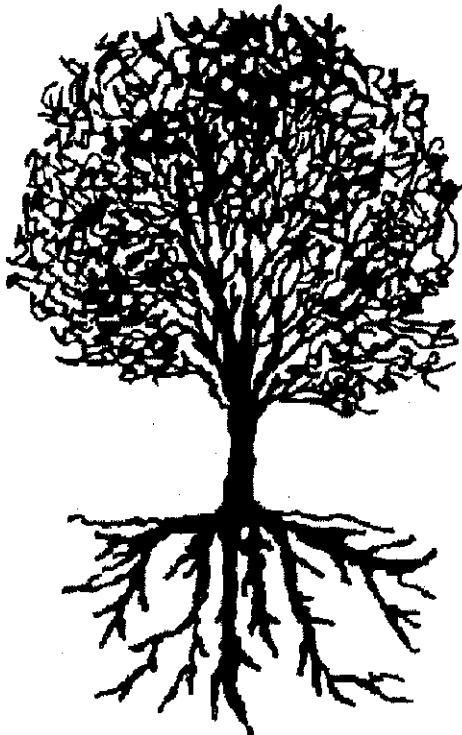
☞ We were blessed with
life, and a heritage of
longing for Zion.

Rock of Israel, rise up to the help o-f Israel,
redeem, according to your word, Judah and Israel.
Blessed are you, ETERNAL ONE, the champion of
Israel.

נִכְבֵּד אֶת הַחַיִּים
וּמוֹרָשֶׁת צִיּוֹן:

*Nekhabed ḥayim
v'morashat tzion.*

☞ Let us honor life and
the heritage of Zion.



עֲמִידָה
Amidah

Standing [Prayer]

We are now entering *Amidah*, the central group of prayers in Jewish services. The *Amidah* is recited while standing, traditionally beginning with three short steps forward and back, sometimes bowing left and right, a reminder that we are in the presence of the HOLY. *Yom Kippur* is the Sabbath of Sabbaths, and on *Shabbat*, the *Amidah* consists of 7 prayers -- *Tefilat Sheva*. The seven themes of *Amidah* are:

COMMENTS:

Prayer has but one purpose -- to produce a state of mind in which we can find the means to live justly, act mercifully, and fulfill all the promise that is within us.

-- Moses ben Maimon
(Maimonides)

Ancestors
Power
Holiness
Making a Day Holy
Labor/Service/Worship
Thankfulness
Peace

On *Yom Kippur*, we add reflections on repentance, atonement, and forgiveness.

So often the power of our lips is limited by our fears and self-doubt. When we say, "Open our lips," we are also saying, "God, help me to open up and see beyond my current limits, so that I can recognize and accept the myriad of possibilities in my life.

-- Deborah Bartnoff

Many authors have noted that while the English word prayer comes from a root meaning to beg or entreat, the Hebrew word for "to pray" (*hitpalel*) is a reflexive verb meaning to judge oneself. What are we as individuals supposed to bring to communal prayer? Rigorous self-examination.

-- adapted from Wm Galston

TOGETHER:

אֲדֹנָי, שִׁפְתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ :

Adonai, sefatai tiftach, ufi yagid t'hilatecha.

KIND ONE, open up my lips that my mouth shall declare your praise.

-- PS /Tehillim 51:17

I. SILENT AMIDAH

Our first experience of Amidah is silent.

From page 27 to page 37, you will find questions, poems, readings, and suggestions for silent meditation. These are in sections based on the themes of *amidah*.

You won't have time to read them all. Let your eyes alight on one or two readings in each section, or use the Meditations on Praise on this page, and the Meditation on Thankfulness on page 30 -- or simply spend a few moments in your own reflective company.

If you want to use more traditional prayers for your silent amidah, go to page 39.

ON SILENCE:

The language of prayer should help us to an experience, not get in the way. Perhaps the most powerful language for Jews today is silence; we need more emptying in our prayer experience. - Roger Kamenetz

Silence can come from a breakdown in communication or from an intimacy that makes other forms of communication temporarily unnecessary. Let our silence say what words can't express. Let us use this silent prayer time as an opportunity to meet the divine presence, to experience God's cosmic power and awe-inspiring, fathomless depth.

-- KH:MLN

Tradition holds that the first three sections of the *amidah* for Shabbat and the High Holy Days -- ancestors, power, the holiness of the name -- are praises of the One.

-- P A Madsen

It may surprise you that as early as the Talmudic period, the rabbis raise serious doubts about the appropriateness of praising God, especially in an enthusiastic and expansive manner.

-- William Galston

MORE COMMENTS ON SILENCE:

Every time I listen to your
pain instead of telling
you how to fix
it, I make a
sacrifice. My
silence can be
a mirror for you.
May this offering of
emptiness give you room
to heal.
-- Seth D Riemer

When the Psalmist says
that 'silence is praise,'
[that silence] is more than
being quiet, it is
recognizing through
silence that God is not
other, God is the whole
thing.

-- Rami M Shapiro



UNGUIDED

MEDITATION on PRAISE:

Recall a compliment
you received that meant a
lot to you. Recall how you
felt. Let that feeling fill
you up.

When you are so full of
that feeling that you
cannot hold any more, let
that feeling radiate out
from you to the people
around you. Let it pour
into the world as far as it
will go.

1. ANCESTORS

אבותינו ואמותינו Avoteinu v'imoteinu

Our Fathers and Our Mothers

QUESTIONS:

- ~ What did our ancestors have to do, to think, to believe, to endure, succeed at, risk, that allows us to come together as Jews on this Day of Atonement?
- ~ How did I come to be here today, both alone in this crowd and also part of this community?
- ~ Who came before me?
- ~ From our ancestors, down through the generations to me, now, on this Yom Kippur, what legacy have I received?
- ~ How does the past connect me to God?

On this day of atonement I stand in the congregation and pause to remember the generations who came before me, the many lives whose faithfulness, love and courage preserved our faith for me and for my community. As I call to mind the men and women on whose shoulders I stand, may I consider what I have done in this past year to preserve and enrich the tradition for future generations. -- Gail Loyd

The past isn't over. It isn't even past. -- William Faulkner

The past is another country; they do things differently there. -- L P Hartley

If you have no past you have no future either, you are a foundling in this world, with no father or mother, without tradition, without duties to what comes after you, the future, the eternal. If you serve only yourself you measure and weigh everything against yourself -- there is nothing for you to strive towards. You have moods, but no character; desires but no will -- no great love, no great hate -- you [merely] flirt with life.... -- I L Peretz

Bless what brought us through
the sea and the fire; we are caught
in history like whales in polar ice.

Yet you have taught us to push against the walls,
to reach out and pull each other along,
to strive to find the way through
if there is no way around, to go on.
To utter ourselves with every breath

against the constriction of fear,
to know ourselves as the body born from Abraham
and Sarah, born out of rock and desert.

We reach back through two hundred arches of hips
long dust, carrying their memories inside us
to live again in our life, Isaac and Rebecca,
Rachel, Jacob, Leah. We say words shaped
by ancient use like steps worn into rock.

-- Marge Piercy

2. POWER

גְּבוּרוֹת *Gevurot*
Strengths

QUESTIONS:

- ~ How do I find help when I fall? when I am ill?
when I am sick at heart or feeling enslaved?
- ~ What does it mean to keep faithful to all life?
- ~ What moves me to extend mercy to others?
- ~ Does the future connect me to God? *Vice versa*?

On this day of atonement I stand in the congregation and consider the delicate balance of energies that sustains the world like gravity and centrifugal force -- animals burning sugar with oxygen to sustain life, releasing carbon dioxide, plants using carbon dioxide and sunlight to create more sugar and oxygen -- water evaporating from the oceans, forming clouds, falling again to earth, flowing into rivers and returning to the ocean. How fearful is it that collectively we have the power to destroy that balance? How responsible have I been in the past year in the stewardship of that power? -- Gail Loyd

In the *gevurot*, I address the power that underlies all change when I say: *atah gibor*/you -- power! Then I name the manifestations of change inherent in my observation of nature and humanity: the blowing wind and the falling rain, those who fall down and need support, the sick who are becoming well, the bound who become free. Though aware of loss, we shift our focus to the power of renewal. We call this power "Flowering of Hope" -- *matzmiah yeshu'ah*. -- Sheila Pelz Weinberg

Speak truth to power!
If you can't speak truth to power yourself,
thank those who do.
If you can't thank the brave in public,
at least thank them in private.
If you are afraid to thank truth-tellers even in private,
what will you do to change the reasons for your fear?
And how can I help?
Let us replenish the courage of the brave in every way
we can. -- P A Madsen

... for You have made a most dynamic, aromatic garden,
furious and multi-colored, and I fail
to find sufficient exclamations
for Your necessary praise.
Your delicate gentility,
Your asymmetric balances,
Your hand-full blessings stagger me.
How great is Your shimmering handiwork,
How many are Your tantalizing *brachas*.

-- Danny Siegel

3. HALLOWING A NAME

קְדוּשָׁה Kedushah

Holiness/Hallowing

QUESTIONS:

What connects me to the holy?

What is God to me right now, in this present moment?

'Kadosh kadosh kadosh . . . Holy Holy Holy is the Source of all forces, whose presence fills the whole world.'

The world is filled with divinity. Wherever there is beauty, there you will find God -- in every spirit and soul, in every living thing: in the intricacies of tiny insects, in the forms of graceful plants, in the colors, shapes, and scents of flowers, in the great accomplishments of people and civilizations, in the expanse above, and in the majesty of the sun, moon, and stars. -- Rav Kook

Holiness is the manner in which we react to persons, objects, places and events which we regard as indispensable to human welfare and self-realization.

-- Mordecai M Kaplan

On this day of atonement I stand in the congregation a fragment of a tribe who for generations has set itself the task of recognizing and preserving that which is holy. Each of us bears the responsibility of contributing regularly to the creation of holy times (*Shabbat*) and holy spaces (*shalom bayit*) for ourselves and one another. Is the world a holier place because I was in it this past year? -- Gail Loyd

All living are one and holy, let us remember as we eat,
as we work, as we walk and drive.
All living are one and holy, we must make ourselves worthy.
We must act out justice and mercy and healing
as the sun rises and as the sun sets,
as the moon rises and the stars wheel above us,
we must repair goodness.
We must praise the power of the one that joins us.
Whether we plunge in or thrust ourselves far out
finally we reach the face of glory too bright
for our eyes and yet we burn and we give light. -- Marge Piercy

There is holiness when we are kind to someone who cannot possibly be of service to us.
There is holiness when we remember the lonely and bring cheer into a dark corner.
There is holiness when we forget what divides us and remember what unites us.
There is holiness when we are willing to be laughed at for what we believe in.
There is holiness when we share -- our bread, our ideas, our enthusiasms.
There is holiness when we love -- truly, honestly and unselfishly.
There is holiness when we strive to be true to the best we know.
There is holiness when we promote family harmony.
There is holiness when we gather to pray.

-- B'nai Havurah 1990 Mahzor

After praise, thankfulness:

After we praise the One in the first three sections of *amidah*, we express gratitude in the sections which follow, and especially gratitude for the holiness of the day, service, thanks, and peace.

It is good to give thanks.
Why? Does God need our praise?
No.
We do.
To awaken to Wonder
To holiness
To God
It is good to give thanks
For through thanksgiving comes awakening.
-- Rami M Shapiro

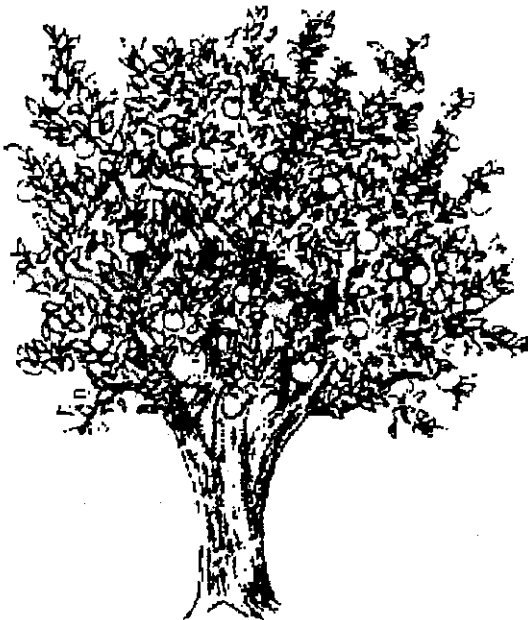
Gratitude sanctifies. Things to be thankful for on this Yom Kippur:

survival
rest from work forgiveness
atonement
freedom fresh starts
and ...?

UNGUIDED MEDITATION on GRATITUDE:

I am grateful for the daily workings of the world. They are worthy of remark, yet so often I take them for granted.

Take long, deep breaths. Slow down. Feel the rest that this once-a-year Sabbath of Sabbaths brings. Start listing whom and what you are grateful for -- in your family, your neighborhood, your city, this community, yourself, the world, Judaism. Let this list of what you are grateful for warm you like autumn sunlight.



4. HALLOWING THE DAY

קְדוּשַׁת הַיּוֹם Kedushat ha-yom
Holiness of the Day

QUESTIONS:

- ~ What is the magnitude of this day?
- ~ Is the day holy if we do not make it so?
- ~ Can we really forgive? Can we really atone?
- ~ What would my world look like if I really atoned?

... A remembrance of the going-out of Egypt. ...
But why connect Shabbat or Yom Kippur with the Exodus?
Because the very existence of these holy days depended upon the
Israelites going forth from Egypt. Each Shabbat, each Yom Kippur,
is a moment in time to appreciate our freedom to seek God and to
do the divine will. So it is that our observance today renews our
gratitude and reconnects us to our history of redemption.

-- David A Teutsch

Bless what forces us to invent
goodness every morning and what never frees
us from the cost of knowledge, which is
to act on what we know again and again.

-- Marge Piercy

'Return to me' --

the sins we commit, those are not the worst thing.
After all, temptation is powerful and we humans are weak.
The great crime is that we could turn any time, but don't.

-- Simha Bunam

Oh Lord
You are a consolation to
your creatures,
for in moments of
forgetting,
we but call to mind
Your care,
and we are comforted.
When we hope no more,
a pattern in the snow
reminds of Your
lovingkindness,
Your dawns give us
confidence,
and sleep is a friend.

Our sorrows dissipate
in the presence of an
infant's smile,
and old men's words revive
our will-to-wish.
Your hints are everywhere,
Your signals in the most
remote of places.
You are here,
and we fail words to say,
"Mah Tov!"
How good our breath,
our rushing energies,
our silences of love.

-- Danny Siegel

5. WORK and WORSHIP

עבודה Avodah

Work/Labor/Service/Worship

NOTE: The same Hebrew noun, *avodah*, can be translated into English as "work, labor, occupation, profession, creation, worship, and service."

QUESTIONS:

- ~ Am I grateful for my opportunities to work, to have a profession, to create, to pray, to worship?
- ~ Do I experience work as connected to God?
- ~ Is how I live my life a form of prayer?
- ~ Do I connect my own creativity to God's?

The fervent, pale-faced Mother ere she sleep,
Looks out upon the zigzag-lighted square,
The beautiful bare trees, the blue night-air,
The revelation of the star-strewn deep,
World above world, and heaven over heaven.
Between the tree-tops and the skies, her sight
Rests on a steadfast, ruddy-shining light,
High in the tower, an earthly star of even.
Hers is the faith in saints' and angels' power,
And mediating love--she breathes a prayer
For yon tired watcher in the gray old tower.
He the shrewd, skeptic poet unaware
Feels comforted and stilled, and knows not whence
Falls this unwonted peace on heart and sense.

-- Emma Lazarus

Source of All, give me the courage to live and repair my
resentment with gratitude.
Make me thankful for the day and hopeful for the
morrow.
Dissolve my self-hate.
Let me taste the veritable sweetness of my own worth,
I, who am created in your image.

-- Shulamis Yelin

Words are not made of paper. Words of prayer are repositories of
the spirit. It is only after we kindle a light in the words that we are
able to behold the riches they contain. It is only after we arrive
within a world that we become aware of the riches our own souls
contain.

-- Abraham J Heschel

Many of those who, for ideological reasons, had ceased
to pray, could not repress their emotional attachment
to the prayers themselves. -- Ans

Gratitude

Gratitude requires imagination--the capacity to imagine that what exists here and now, what seems so solid, including our own lives, might not ever have existed and might be extinguished in the next instant. So the opposite of gratitude is the absence of imagination that leads us to take what we have for granted -- starting with life itself. ... We can feel gratitude, and even know what we are grateful for, without knowing for sure who or what is the author of our blessings. -- from an essay by William Galston

7. PEACE

ברכת השלום *Bir'kat ha-shalom*
Blessing of Peace

QUESTIONS:

- ~ What can I do to bring about true peace and tranquility?
- ~ What can I commit to?
- ~ How will I be a peacemaker? -- adapted from KH:MLN

To grasp that I am part of All, I have only to become aware of my smallness. Do I claim to have all the answers? Knowing I am part of All circumcises such claims away. Am I anxious because I always need to be in control? Experiencing myself as part of the All dissolves this anxiety. Freed of these shells, I feel the wondrous goodness in the world around me.

I am at peace. -- inspired by Sheila Peltz Weinberg

Bless the teaching of how to open
in love so all the doors and windows of the body
swing wide on their rusty hinges
and we give ourselves with both hands.

Bless what stirs in us compassion
for the hunger of the chickadee in the storm
starving for seeds we can carry out,
the wounded cat wailing in the alley,
what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.

--Marge Piercy

There is always time to choose war. It is never too late to choose killing. How often in history have we given peace a chance to show its power?

-- Marshall T Meyer

We live in two worlds: the one that is, and the one that might be. Nothing is ordained for us: neither delight nor defeat, neither peace nor war. Life flows and we must freely choose. We can, if we will, change the world that is into the world that may come to be, as we were taught from of old. -- B'nai Havurah 1990 *Mahzor*

Peace is not just a prayer. It is at first a prayer, but it is also the realistic aspiration of the Jewish people. ~ We should not let the land flowing with milk and honey become a land flowing with blood and tears. ~ Peace has no borders. -- Yitzak Rabin

We are strongest when the just among us find peace.

We are mightiest when the righteous among us

sing their psalms in freedom.

We are fiercest when the tellers of truth among us dance for joy.

COMMENT:

... 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. -- Steve Sager

תְּשׁוּבָה, כִּפּוּר, סְלִיחָה Teshuvah, kipur, seliha
REPENTANCE, ATONEMENT, FORGIVENESS

I lost my way,
I forgot to call on your name.
The raw heart beat against the world,
and the tears were for my lost victory.
But you are here.
You have always been here.
The world is all forgetting,
and the heart is a rage of directions,
but your name unifies the heart,
and the world is lifted into its place.
Blessed is the one who waits in the traveller's heart for his turning.
-- Leonard Cohen

How can I hope to face the HOLY ONE?
What healing can I hope to seek?
What is unimportant I have overvalued,
what is important I have overlooked.
What is precious I have pushed away,
what should be kept away I have drawn close.
I never intended to cause anger,
but now, presumptuous as it is,
I ask for mercy from the one I have angered.
Mercy, and forgiveness, and atonement.

-- KH:MLN

On this day of atonement I stand in the congregation seeking *teshuvah*, the will to turn around, to break with old habits of thinking and behavior, and truly return to that which is best within me. What is standing between me and my desire to live authentically?

On this day of atonement I stand in the congregation thinking about the ways in which I have broken faith with myself, my family and my community. May I be ready to forgive as well as to ask for forgiveness. Hanging on to my pride does not make me right. Letting go of my anger does not make them right. Persisting in either destroys the possibility of reconciliation and healing. If not now, when?

On this day of atonement I stand in the congregation praying that together we can redeem the losses we have suffered as a result of my attitudes, actions and neglect. Am I equally willing to invest myself in redeeming the losses suffered from the mistakes of others?

On this day of atonement I stand in the congregation, remembering Rabbi Hillel's summary of the law. Help Israel practice what we preach -- not to treat others in ways we ourselves have found hateful. What more can I do to help both Israelis and Palestinians to live in safety and freedom?

On this day of atonement I stand in the congregation, remembering Rabbi Meir's wife, Beruriah, who when she heard him praying for the death of his enemies asked him, "How can you think such a prayer is permitted? Pray for an end to sin; then, sin having ceased, there will be no more sinners. Pray that they may turn from their ways." Can I sincerely pray that both my enemies and I will turn from our error? Do I desire to live in peace with my enemy, more than I desire vindication?

On this day of atonement I stand in the congregation to pray for Jerusalem, that at last she may become the City of Peace where people of all races and religions live together in equality with respect for one another's traditions. Have my words and actions during this past year been consonant with this expressed desire?

On this day of atonement I stand in the congregation to pray for *shalom*. *Shalom* is more than the absence of conflict, more than the establishment of justice -- it means "whole." May all the earth experience *shalom* as a visceral awareness that we are One.

-- Gail Loyd

Repentance means becoming virtually a new person in terms of our values and priorities. That is why the classic test of repentance in Judaism resides in finding yourself in the same situation to which you had formerly responded weakly, that is sinfully, and meeting it differently this time -- because your understanding of what you stand for as a person has changed. ...

-- Harold Kushner

There is a parable of a king's son who had gone astray from his father -- a hundred day's journey.

His friends said to him, "Return to your father."

But he replied, "I cannot, for I do not have the strength."

Then his father the king sent to him, saying,

"Come back as far as you can, according to your strength, and

I will go the rest of the way to meet you."

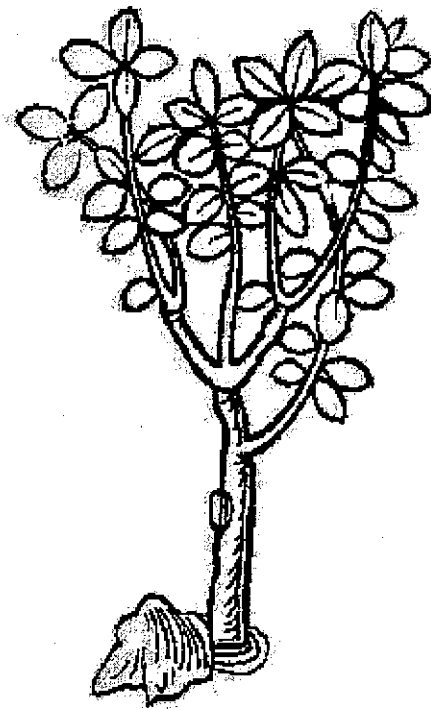
God is the one who says to Israel: "Return to me, and

I will return to you."

-- Pesikta Rabbati

We have just completed the silent *Amidah* Now we have an opportunity to do what we may have been trying to do for hours, days, weeks, or even months. We have an opportunity to forgive those who have hurt or wronged us.

We might be willing to do it for their sake, but if not, we should be willing to do it for our own. Resentment, grudge-bearing and antique anger contaminate our lives. -- David A Teutsch



II. CHANTED AMIDAH:

ALL:

On Rosh Hashanah we listen, on Yom Kippur we respond:

READER or LEADER:

Hineni! Here I am! Right at the center of things, learning a little from the mistakes of others, and more from my own, seeking to make sense out of life. *Hineni!* To say, "Here I am!" is at-one-ment.

ALL:

We heal ourselves and the world by embracing ourselves and our world, moving from the impersonal "I-It" and the antagonistic "Us-Them" to the compassionate "I-Thou."

READER or LEADER:

At-one-ment will not bring an end to suffering, will not fill the bellies of the hungry or empty the rifles of the violent.

ALL:

But it will awaken us to their hunger and their pain, and to our own hungers, hurts, and violence. By seeing ourselves as parts of a divine Whole we move into a deeper appreciation of life; we gain the perspective that allows for the pain of life even as it seeks to ease that pain. -- RMS

LEADER:

In traditional services, the cantor enters from the back of the sanctuary, and as he moves toward the *bimah*, he sings *Hineni!* and offers himself as an interlocutor, to plead on behalf of the congregation for mercy and forgiveness. In our service, we each plead for ourselves but we make our pleas while standing in community with each other. You will see ushers waiting at the back of the room. As they stand at the end of your row, please rise. We will stand up row by row, back to front. When all are standing, let us call out together, as one:

ALL:

הִנֵּנִי *Hineni!* Here I am!

א. אבותינו ואמותינו

Avoteinu v'imoteinu

1. Our Fathers and Our Mothers

הַתְּבָרַכְנוּ בְּחַיִּים
וּבְמִוְשָׁה
אֲשֶׁר מַעֲשִׂיהָ חַיֵּינוּ
בְּסִפּוּרֵי הָעֵבֶר:

Hitbarakh'nu bahayim
u'vemorashah
asher ma'ashirah hayeinu
b'sipurei he-avar:

☞ We were blessed
with life, and a heritage
that enriches our lives with
stories of the past.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, אֱלֹהֵי יַעֲקֹב
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל
אֱלֹהֵי לֵאָה, [אֱלֹהֵי בִלְהָה, אֱלֹהֵי זִלְפָּה]
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵּי
אֲבוֹת וְאִמּוֹת וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Barukh atah YHVH eloheinu velohei avoteinu
ve'imoteinu

Elohei Avraham, Elohei Yitzhak, Elohei Ya'akov,
Elohei Sarah, Elohei Rivka, Elohei Rahel,
Elohei Leah, [Elohei Bilhah, Elohai Zilpah]

Ha'el hagadol hagibor vehanora el elyon gomel
hasadim tovim vekoneh ha-kol vezokher hasdei
avot ve'imot umevi ge'ulah livnei veneihem
lema'an shemo be'ahavah:

COMMENT: Not with God of the Israelites or the Jews do we begin, but with the God of individual human beings, who came to their individual understanding of and relationship with God, as each of us must do.

☞ Blessed are you, our God and God of our fathers
and mothers:

God of Abraham, God of Isaac, God of Jacob,
God of Sarah, God of Rebecca, God of Rachel,
God of Leah, [God of Bilhah*, God of Zilpah*,]

*NOTE: Zilpah is Leah's handmaid, mother of Gad and Asher, GEN/Bereshit 35:26; Bilhah is Rachel's handmaid, mother of Dan and Naphtali, 35:25. Why has tradition excluded the handmaids as matriarchs?

Great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all; mindful of
the loyalty of Israel's ancestors, bringing, with love,
redemption to their children's children for the sake of
the divine name. REGAL ONE, our help, salvation, and
protector: Blessed are you YHVH, shield of Abraham
and help of Sarah.

זְכֵרְנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְכָתִיבוּנוּ בְּסֵפֶר
הַחַיִּים לַמַּעֲנֶה אֱלֹהִים חַיִּים:

*Zokhrenu lehayim melek hafetz bahayim
vekhotvenu besefer hahayim lema'anecha 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.

COMMENTS:

The experience of God may
not be the same for young
and old, women and men,
slave and free -- my
experience of God does not
have to be the same as the
person next to me for us to
share this day as Jews.

-- PM, inspired by B and RS

Is the Book of Life a ledger, in
which we settle for being
mentioned? Or is it a Book of
Living, in which we write our
chapter by living our story?

-- SPW

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ אַתָּה יְהוָה מִגֵּן
אַבְרָהָם וְעִזְרַת שָׂרָה:

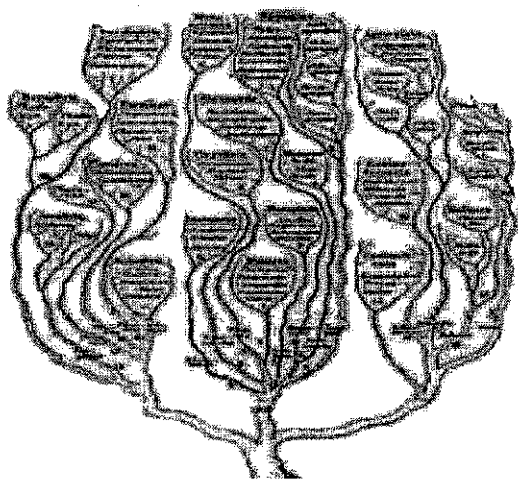
*Melek ozer umoshi'a umagen. Barukh atah YHVH
magen Avraham v'ezrat Sarah.*

☞ SOVEREIGN ONE, our help, salvation, and
protector:
Blessed are you, KIND ONE,
the shield of Abraham and help [strength] of
Sarah.

נִכְבֵּד אֶת הַחַיִּים וְאֶת
מִוֶּשֶׁתֵּנוּ בְּסִפּוּרֵינוּ.

*Nekhabed et ha-hayim v'et
morashtenu b'sipureinu.*

☞ Let us honor life and
our heritage with our
stories.



ב. גבורות

Gevurot
2. Strengths

הַתְּבָרַכְנוּ בַּחַיִּים
וּבְמִוְרָשָׁה
אֲשֶׁר נֹתַנָּת גְּבוּרָה לָנוּ:
*Hitbarakh'nu bahayim
u'vemorashah asher
notenet gevurah lanu:*

☞ We were blessed with
life, and a heritage
that gives us strength.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי רַב לְהוֹשִׁיעַ: מְכַלְכֵּל
חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר:
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ מֶלֶךְ מִמִּית
וּמְחַיֶּה וּמַצְמִיחַ יִשׁוּעָה:

*Atah gibor le'olam adonai rav lehoshi'a. Mekhalkel
hayim behesed mehayei kol hai berahamim rabim
somekh noflim verofei holim umatir asurim umekayem
emunato lishenei afar.
Mi khamokha ba'al gevurot umi domeh lakh melekh
memit umehayeh umatzmiah yeshu'ah:*

☞ You are forever powerful, ALMIGHTY ONE,
abundant in 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,
healing the sick, 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?

נִכְבֵּד אֶת הַחַיִּים וְאֶת
מִוְרָשָׁתֵנוּ -
הַזֶּה נִשְׁתַּמֵּשׁ גְּבוּרָתֵנוּ
בְּחֻכְמָה.
*Nekhabed et ha-hayim v'et
morashtenu -- havah
nishtamesh gevurtenu
b'hokhmah.*

☞ Let us honor life and
our heritage. Let us use
our strength with
wisdom.

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי:
בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

*Vene'aman atah lehahayot kol hai:
Barukh ata YHVH mehaiyei kol hai:*

☞ Blessed are you, FONT OF LIFE, who gives and
renews life.

וּנְתַנֶּה תִּקְוָה

Unetaneh tokef
And we declare

The ark is opened.

וּנְתַנֶּה תִּקְוָה קְדֻשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִים:
וּבוֹ תִּנְשֵׂא מַלְכוּתְךָ
וַיִּכּוֹן בְּחֶסֶד כְּסֵאֲךָ וְתִשָּׁב עָלֵינוּ בְּאַמֶּת:
אַמֶּת כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ וְיֹדֵעַ וְעֵד
וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתוֹזֵכֵר
כָּל-הַנִּשְׁכָּחוֹת וְתַפְתָּח אֶת-סֵפֶר הַזְכָּרוֹנוֹת
וּמֵאֲלֵינוּ יִקְרָא וְחוֹתֵם יָד כָּל-אָדָם בּוֹ:
וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע

Unetaneh tokef kedushat hayom ki hu nora
ve'ayom uvo tinasei malkhutekha ve'yikon behesed
kisekha veteshev alav be'emet. Emet ki atah hu
dayan umokhiah veyode'a va'ed vekhotev vehotem
vesofer umonei vetizkor kol hanishkahot vetiftah
et-sefer hazikhronot ume'e'lav yikarei vehotam yad
kol adam bo. Uveshofar gadol yitaka vekol
demamah dakah yishama.

✡ Now, we declare the sacred power of this 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.
And when the great *shofar* is sounded,
a small quiet voice can be heard . . .

INTENTION:

What is my life's signature in
the Book of Remembrance?
Does the way in which I live
my life reflect the divine image
within me? What are the
choices that I have made, and
will the choices that I make
over the coming year
help me to live a life that will
fashion God's image in the
world? -- BW

An Interpretive Unetaneh Tokef by
Stanley Rabinowitz
is at page ii of 'More Readings,
More Songs'.

TRADITION:

Some say the *unetaneh tokef*
was introduced into Jewish
liturgy by R. Kalonymus ben
Meshullam of Mayence around
1100 CE. The poem may have
been written by R. Amnon,
who was tortured for refusing
to convert from Judaism. When
released, he went immediately
to synagogue.
As he arrived, *Rosh Hashanah*
services had progressed to just
before *kedushah* in the
Amidah. He asked for a pause,
uttered the *unetaneh tokef*, and
expired from his abuse.
R. Amnon later appeared in a
dream to R. Kalonymus, who
than inserted the *unetaneh*
tokef into the liturgy at the
place R. Amnon had spoken it.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבְיוֹם כְּפוּר יִחַתֶּמוּן
Berosh hashanah yikatevun uveyom tzom kippur
yehatemun

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

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה
מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה:

Uteshuvah utefilah utzedakah
ma'avirin et ro'a hagezerah.

☞ But repentance, and prayer, and right action
can reverse bad decisions.

ג. קְדוּשָׁה

Kedushah
3. Holiness

Jews traditionally rock up on their toes each time the word "קדוש" /
kadosh / holy" is chanted here, as if to join the heavenly choir
singing praises to the LEADER OF HOSTS.

הַתְּבָרַכְנוּ בְּחַיִּים,
וּבְמִוֶּרֶשֶׁת
שֵׁם הַחַיּוּהָ אֲשֶׁר לֹא
נֵאמָר:

Hitbarakh'nu bahayim
uv'morashat shem
ha-havayah asher lo
ne'emar.

☞ We were blessed
with life, and a heritage
of the living name that is
not said.

נִעְרִיצְךָ וְנִקְדִּישְׁךָ כְּסֹד שִׁיחַ שְׂרָפִי
קֹדֶשׁ הַמִּקְדִּישִׁים שְׁמֶךָ בִּקְדֻשׁ כְּפָתוּב
עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר

Na'aritzekha venakdishekha kesod s'rah sarfei
kodesh hamakdishim shimekha bakodesh kakatuv
al yad nevi'ekha: vekara zeh el zeh ve'amar:

☞ We exalt you and declare you holy, according
to the mystery of the murmurings of the holy
seraphim, who declare the holiness of your Name,
as it is written by your prophets:
"And each celestial being calls to another and
exclaims:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יהוה צְבָאוֹת מִלֵּא כָּל-הָאָרֶץ כְּבוֹדוֹ:

Kadosh kadosh kadosh

Adonai tzeva'ot melo khol-ha'arets kevodo.

☞ "Holy, holy, holy

is the CREATOR of the Multitudes of Heaven! All the world is filled with divine glory!"

בָּרוּךְ כְּבוֹד יְהוה מִמְקוֹמוֹ:

Barukh kevod YHVH mimekomo.

☞ What place could contain God's holiness?
Blessed is the glory wherever God is.

אֲנִי יְהוה אֱלֹהֵיכֶם:

Ani YHVH eloheikhem.

☞ I am the OMNIPRESENT ONE, your God.

**יִמְלֹךְ יְהוה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר
הַלְלוּיָהּ:**

Yimlokh YHVH le'olam. Elohayikh tziyon ledor vador halleluyah.

☞ May the ETERNAL reign forever, your God, O Zion, from one generation to the next. Halleluyah.

**נִכְבֵּד כָּל מְקוֹם שֶׁשָּׁמַע אֶת
הַשֵּׁם.**

*Nekhabed kol makom
nishma et ha-shem.*

☞ Let us honor every place we hear the name.

**נוֹשְׁמוֹת, שׁוֹמְעִים.
נוֹשְׁמִים, שׁוֹמְעוֹת
אֶת הַשֵּׁם.**

*Noshmot, shomim,
noshmim,shomot
et ha-shem.*

☞ We breathe,
we hear.
We breathe, we hear
the name.

הַלְלוּ.

Hallelu!

ד. קְדֻשַּׁת הַיּוֹם

Kedushat ha-yom

4. Making the day holy

**אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ סֶלַח לָנוּ: מַחֵל
לָנוּ: כְּפָר-לָנוּ:**

*Eloheinu velohei avoteinu ve'imoteinu selah lanu,
mechal lanu, kaper-lanu.*

☞ Our God, and God of our fathers and our mothers,
forgive us, pardon us, help us atone --

**הִתְבָּרַכְנוּ בְּחַיִּים
וּבְמִוְרַשַּׁת קְדֻשָּׁה:
Hitbarakh'nu bahayim
uv'morashat kedushah.**

☞ We were blessed with
life, and a heritage of
holiness.

COMMENT:

The Jewish people without a relationship to our God (however we understand that term) may be no more than a scattered collection of individuals.

The Divine, cut off from a community of the faithful, may be nothing more than a meaningless abstraction.

-- SPW

כִּי אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ: אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ:

Ki anu amekha ve'atah eloheinu.

Anu venekha ve'atah avinu.

☞ for we are your people, and you are our God,
we are your children, and you are our creator [parent],

אָנוּ עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵינוּ: אָנוּ קְהָלְךָ וְאַתָּה חֲלֻקֵּנוּ:

Anu avadekha ve'atah adoneinu.

Anu kehalekha ve'atah helkenu.

☞ we are your servants, and you are our sovereign,
we are your community, and you are our portion,

אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלָנוּ: אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:

Anu nahalatekha ve'atah goralenu.

Anu tzonekha ve'atah ro'enu.

☞ we are your possession, and you are our fate,
we are your sheep, and you are our shepherd,

אָנוּ כְּרֶמֶךָ וְאַתָּה נוֹטְרָנוּ: אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:

Anu kharmekha ve'atah notrenu.

Anu fe'ulatekha ve'atah yotzrenu.

☞ we are your vineyard, and you are our keeper,
we are your creation, and you are our fashioner,

אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹדְנוּ: אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:

Anu rayatekha ve'atah dodenu.

Anu segulatekha ve'atah kerovenu.

☞ we are your loved ones, and you are our beloved,
we are your treasure, and you are our kin,

אָנוּ עַמְּךָ וְאַתָּה מַלְכָּנוּ:

אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירָנוּ:

Anu amekha ve'atah malkenu.

Anu ma'amirekha ve'atah ma'amirenu.

☞ we are your people, and you are our ruler,
we are your faithful, and you, our source of faith.

אַשְׁמֵנוּ

Ashamnu

We accuse [ourselves] (an *alef-beth* of errors):

The soul reckoning (הַשְׁבּוֹן הַנֶּפֶשׁ *heshbon ha-nefesh*) that we do on Yom Kippur is communal, and so we recite the *ashamnu* together. We are all implicated in the personal acts, good or bad, of any individual in our community. It is traditional to tap one's heart when reciting each transgression in the *Viddui*. -- CB, PM

: אַשְׁמֵנוּ	<i>Ashamnu</i>	✡ We have acted wrongly,
: בָּגַדְנוּ	<i>Bagadnu</i>	✡ We have been untrue,
: גָּזַלְנוּ	<i>Gazalnu</i>	✡ We have gained unlawfully
: דִּבְּרֵנוּ דָּפִי	<i>Dibbarnu dofi</i>	✡ We have d efamed.
: הִעֲוִינוּ	<i>He'evinu</i>	✡ We have h armed others,
: וְהִרְשָׁעְנוּ	<i>Vehirshanu</i>	and we have w rought injustice,
: זָדְנוּ	<i>Zadnu</i>	✡ We have z ealously transgressed,
: חָמַסְנוּ	<i>Hamasnu</i>	✡ We have h urt,
: טָפַלְנוּ	<i>Tafalnu</i>	✡ We have told lies.
: שָׁקַר	<i>shaqer</i>	
: יַעֲצֵנוּ רָע	<i>Ya'atznu ra</i>	✡ We have i mproperly advised,
: כִּזְבְּנוּ	<i>Kizavnu</i>	✡ We have covered up the truth,
: לָצַנוּ	<i>Latznu</i>	✡ We have l aughed in scorn,
: מִרְדְּנוּ	<i>Maradnu</i>	✡ We have m isused responsibility.

ALL sing a *niggun* (wordless melody)

- ✡ We have *neglected* others : נִאָצְנוּ *Ni'atznu*
- ✡ We have *stubbornly* rebelled : סָרָרְנוּ *Sararnu*
- ✡ We have *offended* : עָוִינוּ *Avinu*
- ✡ We have *perverted* justice : פָּשַׁעְנוּ *Pashanu*
- ✡ We have *stirred up* enmity : צָרָרְנוּ *Tzararnu*
- ✡ We have *kept* ourselves from change : קִשִּׁינוּ עֵרָף *Qishinu oref*

ALL sing a *niggun* (wordless melody)

- ✡ We have *reached out to* evil : רָשַׁעְנוּ *Rashanu*
- ✡ We have *shamelessly* corrupted : שְׁחָתְנוּ *Shihatnu*
- ✡ We have *treated* others with disdain : תִּעֲבָנוּ *Ti'avnu*
- ✡ We have *thrown* ourselves off course : תָּעִינוּ *Ta'inu*
- ✡ We have *tempted and* misled : תַּעֲתִיעֵנוּ *Titanu*

עַל הַטָּא

Al Het

For the wrong

Rabbi Sholom Rokeach of Belz taught that the worst kind of exile occurs when one is alienated from oneself. Then, one is 'both captor and captive in exile within oneself.' Do you want to be free? Then release yourself from the prison of your fragmented self. Become your whole self.

We are exiled from our whole self when we hoard our wrongs inside, as if they were treasure. To get rid of our wrongs, we need to get them outside ourselves and look them in the face -- to confess.

POEM AS COMMENT:

Tonight
we concern ourselves with
teshuvah, turning:
Turning from ignorance to
truth,
from darkness to light,
from evil to good,
from conceit
to compassion
from self to Life.

-- RMS

"He who conceals his sins doesn't prosper, but
whoever confesses and renounces them finds
mercy." -- PROV/Mishlei 28:13

The Rabbis commented on this verse that we receive punishment when we confess our guilt before a human court, but we receive punishment when we do **not** confess before the divine court, where, when we confess, we are forgiven. Such is the power of being honest with one's self and one's community.

Our custom is to ask forgiveness before *Yom Kippur*. But the Rabbis were concerned that if Jews had not sought forgiveness before *Yom Kippur*, they might fear to confess honestly on the Sabbath of Sabbaths. Therefore, they extended the time for asking forgiveness after *Yom Kippur* to *Hoshannah Rabbah*, the last day of *Sukkot*.

But, surely, every time is the right time to seek forgiveness.



If you do not want to read all the questions below, here is a version for when, like R. Akiva's would-be convert, you are standing on one foot:

Do I need to ask someone to forgive me?

Do I need to forgive someone?

The rest is commentary.
Go and ask. Go and forgive.

Below are some questions we ask ourselves on this Day of Atonement.
We will ask these questions silently, and punctuate our silence from time to time
by singing aloud our traditional plea for forgiveness, *v'al kulam*.

 Have we made time for ourselves?

Have we abused our health?

Have we let our fears turn into anger, instead of facing our fears?

Have we thought we were too weak to stand up to bullies?

Have we been deaf to voices telling us unpleasant truths?


Are we clinging to grudges?

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סִלַּח לָנוּ: מַחֵל לָנוּ: כַּפֵּר לָנוּ:

Val kulam Eloha s'lihot, s'lakh lanu, m'hal lanu, kaper lanu.

And for all [our wrongs], God of forgiveness, forgive us, pardon us, help us atone.

ALTERNATIVE: Wiser choice is within reach. With help from inside us,
with help from each other,
with help from the world we share.

 Have we put energy into our relationships? Good energy?

Have we made time for those who need us?

Have we talked of others' failings behind their backs instead of face to face?

Have we prevented others from showing their strengths?

Have we resented others' weaknesses?


Have we acted like our community is important?

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סִלַּח לָנוּ: מַחֵל לָנוּ: כַּפֵּר לָנוּ:

Val kulam Eloha s'lihot, s'lakh lanu, m'hal lanu, kaper lanu.

And for all [our wrongs], God of forgiveness, forgive us, pardon us, help us atone.

ALTERNATIVE: Wiser choice is within reach. With help from inside us,
with help from each other,
with help from the world we share.

 Have we closed our ears to the poor? Our hearts? Our pocketbooks?

Have we forgiven in others what we condemn in Jews?

Have we forgiven in Jews what we condemn in others?

Have we polluted our environment?

Have we struggled as hard as we could have against violence?

Have we been ashamed to act morally in public?

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סִלַּח לָנוּ: מַחֵל לָנוּ: כַּפֵּר לָנוּ:

Val kulam Eloha s'lihot, s'lakh lanu, m'hal lanu, kaper lanu.

And for all [our wrongs], God of pardons, pardon us, forgive us, absolve us.

ALTERNATIVE: Wiser choice is within reach. With help from inside us,
with help from each other,
with help from the world we share.

ALL:

The sins we know,
we have confessed to,
and those that remain unknown to us
remain to be revealed.

"As it is said,
'The hidden things belong to the ETERNAL ONE,
our God.
What is revealed
belongs to us and to our children."

COMMENT:

Today we stand before a metaphorical mirror to see aspects of ourselves. It might not be such an easy task to confront our feelings; still more daunting to name them; perhaps most difficult to speak them. We have been given the opportunity to chant these aspects together. Let us be bold enough to see, humble enough to feel, daring enough to turn and atone. -- RMS, MF

כֵּן יְהִי

Ken Yehi

May it be so again

READER:

For the *mitzvah* we did when we held back a sharp tongue
For the *mitzvah* we did when we gave a compliment
For the *mitzvah* we did when we noticed others' moods

ALL:

כֵּן יְהִי Ken Yehi

Our questioning may have lead to some uncomfortable answers. Fortunately, however, we have also done some things well.

READER:

For the *mitzvah* we did when we showed respect to elders
For the *mitzvah* we did when we were patient with children
For the *mitzvah* we did when we were hospitable

ALL:

כֵּן יְהִי Ken Yehi

Our good deeds nourish us along this journey into our needy, hungry hearts.

With Ken Y'hi, we acknowledge our good *mitzvot* and resolve to repeat them.

READER:

For the *mitzvah* we did when we avoided harming the environment
For the *mitzvah* we did when we did not prejudge people
For the *mitzvah* we did when we stood up in public against bias

ALL:

כֵּן יְהִי Ken Yehi

READER:

For the *mitzvah* we did when we let people know we cared about them
For the *mitzvah* we did when we helped others in need
For the *mitzvah* we did when we gave *tzedakah*

ALL:

כֵּן יְהִי Ken Yehi

Ken Y'hi is adapted from SB-N

נִכְבֵּד אֶת הַחַיִּים וְאֶת
מוֹרָשְׁתָּנוּ אֶת (יוֹם שַׁבָּת
ו-) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Nekhabed et ha-hayim v'et
morashtenu (yom shabbat
v') yisrael v'yom ha-
kippurim.

☞ Let us honor life and our
heritage (of a day of rest
and) of Israel and a day of
atonement.

בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל-כָּל-הָאָרֶץ, מִקְדָּשׁ
{הַשַּׁבָּת וְ} יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Barukh atah YHVH melek al kol ha'aretz mekadesh
{ha-shabbat v'}yisra'el veyom hakippurim.

☞ Blessed is YHVH, who sanctifies {the Sabbath,
and} Israel and the Day of Atonement.

-- KH:MLN

ה. עֲבוּדָה

Avodah

5. Cultivation / service / labor / worship

הַתְּבָרַכְנוּ בַּחַיִּים,
וּבְמוֹרָשָׁה
שֶׁהָא פְּרִי הָעוֹדָה שֶׁל
אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ.

Hitbarakh'nu bahayim
uv'morashah shehi pri
ha-avodah shel avotenu
v'imotenu:

☞ We were blessed with life,
and a heritage that is the fruit
of our ancestors' work.

רִצֵּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלָתָם
בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ:

Retzeh YHVH eloheinu be'amkha yisra'el velahav
tefilatam be'ahava tekabel beratzon ut'hi leratzon
tamid avodat yisra'el amekha:

☞ Take pleasure, GRACIOUS ONE, our God, in Israel
your people; lovingly accept their fervent prayer. May
Israel's worship always be acceptable to you.

נִכְבֵּד אֶת הַחַיִּים וְאֶת
מוֹרָשְׁתָּנוּ
הָיָה נִמְשִׁיךְ אֶת
הָעֲבוּדָה.

Nekhabed et ha-hayim v'et
morashtenu havah
namshikh et ha-avodah.

☞ Let us honor life and our
heritage by
continuing the work.

בָּרוּךְ אַתָּה, יְהוָה הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

Barukh atah YHVH, hamahazir shekhinato letziyon.

☞ Blessed is the FAITHFUL ONE, whose presence is
Zion [or, 'who brings your presence home to Zion.']

ו. הוֹדָאָה

Hoda'ah

6. Thanks

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֶמֶת
הָאֵל יִשְׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה
הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת:

הַתְּבָרַכְנוּ בְּחַיִּים,
וּבְמוֹרָשָׁה
אֲשֶׁר מַעֲשִׂיָּהּ חַיֵּינוּ
בְּהוֹדָיָה:

Hitbarakh'nu bahayim
u'vemorashah asher
ma'ashirah hayeinu
b'hoda'ah:

☞ We were blessed with
life, and a heritage
that enlivens our lives with
thankfulness.

Modim anahnu lakh she'atah hu YHVH eloheinu
velohei avoteinu v'imoteinu le'olam va'ed zur
hayeinu magen yishenu atah hu ledor vador.

Vekhol hahayim yodukha selah vihalelu et
shimekha be'emet ha'el yeshu'atenu ve'ezratenu
selah. Barukh atah YHVH hatov shimekha ulekha
na'eh lehodot:

☞ We give thanks to you that you are the
ALL-MERCIFUL our God, God of our ancestors, today
and always.

☞ All life thanks you. Selah. All beings praise your
name in truth, God, our rescue and our aid.
Blessed are you, the GRACIOUS ONE, whose name is
good, to whom all thanks are due.

מִתְמַלִּימִים בְּשִׁחוּק פִּינוּ,
וּלְשׁוֹנֵנוּ בְּרִנָּה, נִתֵּן תּוֹדָה
ל...

Mitmalim b'sohok pinu,
ul'shonenu b'rinah,
niten todah l'...

☞ Our mouths filled up
with laughter,
our tongues with joy, let us
give thanks for --
[supply what you are
thankful for]

נִכְבֵּד חַיִּים וְאֵת
מוֹרָשָׁתָנוּ בְּהוֹדָיָה.

Nekhabed hayim v'et
morashtenu b'hoda'ah.

☞ Let us honor life and
our heritage with
gratitude.

ז. בְּרִכַּת הַשְּׁלוֹם

Birkat ha-shalom
7. Blessing of Peace

LEADER, select one of the alternatives below:

Let us all say together the threefold blessing said by
Aaron

and his descendants, the *kohanim*,

OR

let half the congregation call and the other half, respond,

OR

each of you turn to a person near you and bless them;
when you are blessed, respond "*Ken yehi ratzon*."

יְבָרֶכְהָ יְהוָה וְיִשְׁמְרֶהָ:

Yevarekhekha YHVH veyishmerekha.

☞ May the ETERNAL bless you
and protect you.

כֵּן יְהִי רָצוֹן: *Ken yehi ratzon.*

☞ Let it be God's will!

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּה:

Ya'er YHVH panav elekha vihuneka.

☞ May the ETERNAL's face give light to you,
and show you favor.

כֵּן יְהִי רָצוֹן: *Ken yehi ratzon.*

☞ Let it be God's will!

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ

וְיָשֵׁם לָךְ שְׁלוֹם:

Yisa YHVH panav elekha

veyasem lekha shalom.

☞ May the ETERNAL's face be lifted toward you,
and bestow upon you peace.

כֵּן יְהִי רָצוֹן: *Ken yehi ratzon.*

☞ Let it be God's will!

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם הֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ :

*Sim shalom tovah uve'rakha ba'olam hen vahesed
verahamim aleinu v'al kol yisrael amekha.*

☞ Grant peace, goodness and blessing in the
world, grace, love, and mercy over us and over all
your people Israel.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר
וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלְשְׁלוֹם:
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְׁלוֹם:

*Besefer hayim berakhah veshalom ufarnasah
tovah nizakher venikatev lefanekha anahnu
vekhoh amekha beit yisra'el lehayim tovim
uleshalom. Barukh atah YHVH oseh hashalom:*

☞ 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.

-- KH:MLN

הַתְּבָרַכְנוּ בְּחַיִּים,
וּבְמִוְרָשָׁה
אֲשֶׁר מַעֲשִׂירָה אֶת חַיֵּינוּ
בְּחֶזֶן שֶׁל שְׁלוֹם:

*Hitbarakh'nu bahayim
uv'morashah
asher ma'ashirah et hayeinu
b'hazon shel shalom:*

☞ We were blessed with
life, and a heritage that
enriches our lives with
visions of peace.

נִכְבַּד חַיִּים וְאֶת
מִוְרָשָׁתֵנוּ -
גִּלְהַ בְּדֶרֶךְ הַשְׁלוֹם.

*Nekhabed hayim vet
morashtenu.
Nelekh b'derekh ha-shalom.*

☞ Let us honor life
and our heritage --
let us walk
the path of peace.

COMMENT:

"And write down for a good
life..." A "good" life? A life of
doing good? Feeling good?
Being good? In this season,
it is our challenge to ask
ourselves again what we
believe a good life is.

-- RH, adapted

God is shalom.
God's name is shalom,
everything is held together
by shalom.

-- Zohar

הַיְינוּ עֹזְרֵנוּ

Hayeinu Ozrenu

Our Life, Our Help

[Avinu Malkenu מְלִכֵנוּ]

Crying out to a personal One
does not sit right with some,
and so we have supplied

Hayeinu Ozrenu --

Our Life, Our Help -- as an
alternative to Avinu Malkenu.

Among the infinitely many
other alternatives:

אִמֵּינוּ

Imeynu ♣ Our Mother

מְקֹרֵנוּ

Mekorenu ♣ Our Source

שְׁכִינָתֵנוּ

Shekhinatenu ♣ Our Presence

מַלְכָּתֵנוּ

Malkatenu ♣ Our Queen

מַשְׁמָעֵנוּ

Mashma'eynu ♣ Our Meaning

יִשּׁוּתֵנוּ

Yeshutenu ♣ Our Being

מַעֲשֵׂינוּ

Ma'aseinu ♣ Our Doing

עֲצָמֵנוּ

Otzmenu ♣ Our Power

בְּרָכָתֵנוּ

Birkhetenu ♣ Our Blessings

רַבֵּנוּ

Rabbenu ♣ Our Teacher

We have repented our wrongs, and confessed them. Now we cry out for help. Tradition says that Rabbi Akiva instituted this next prayer, as it is stated: "Once Rabbi Eliezer ordered 13 fast days, but no rains fell.... Rabbi Akiva followed him before the Ark and said, 'Our Father, our King, we have no king but Thee.' He was immediately answered" (Taanit 25b). -- *Orhot Hayyim*, Aharon haKohen of Lunel. Two thousand years have passed, and we still have not learned to be as brief as R. Akiva. *Because this is a prayer of petition, it is traditionally omitted when Yom Kippur falls on Shabbat.*

READER:

Hayeinu Ozrenu, we need strength to seek forgiveness.

ALL:

Hayeinu Ozrenu, we need the understanding to grant forgiveness.

READER:

Hayeinu Ozrenu, let this be the year we make peace with our enemies.

ALL:

Hayeinu Ozrenu, let us keep from being our own worst enemies.

READER:

Hayeinu Ozrenu, let this be the year we make our neighborhoods safe.

ALL:

Hayeinu Ozrenu, let this be the year we find shelter for the homeless.

READER:

Hayeinu Ozrenu, let this be the year we make health care available for all.

ALL:

Hayeinu Ozrenu, let us keep from surrendering our hopes.

READER:

Hayeinu Ozrenu, let us learn to cherish the good we have abandoned.

ALL:

Hayeinu Ozrenu, let us learn to abandon the evil we cherish.

READER:

Hayeinu Ozrenu, teach us the joy of studying Torah.

ALL:

Hayeinu Ozrenu, let this be the year we make better choices.

ALL sing.

Please choose the words you wish to use
as you call out to the One:

אָבִינוּ מַלְכֵנוּ { חַיֵּינוּ עֲזָרָנוּ } חֲנֻנוּ וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkenu, honenu va'anenu,
Avinu malkenu, honenu va'anenu,
Ki ein banu ma'asim,
Asey imanu, tzedakah va'hesed,
Asey imanu, tzedakah va'hesed,
Vehoshi'einu,
Avinu malkenu, honenu va'anenu,
Ki ein banu ma'asim.

☞ Our Father, Our King [Our Life, Our Help],
Our Grace and Our Delight,
not for our deeds [not because we deserve it]
do justice and mercy to our people and be our help.

TRADITION:

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 only for itself alone, but for all humanity.

-- SS



MEDITATION:

Try to imagine a time of peace and tranquility, and think about your part in helping this time to come about.

What can you do?

What can you commit to?

How will you be a peacemaker?

-- LGB

ALL sing one of the following songs of peace:

לא ישא גוי אל גוי חרב		Lo yisa goy el goy herev
לא ילמדו עוד מלחמה.		Lo yilmedu od milhamah.

☞ Nation shall not lift up sword against nation,
and they shall learn war no more.

-- IS/Yeshayahu 2:4

עשה שלום במרומי		Oseh shalom bimromav
הוא יעשה שלום עלינו		Hu ya'aseh shalom aleinu
ועל-כל-ישראל		ve'al-kol-yisrael
ואמרו אמן.		ve'imru amen.

☞ Bringer of peace on high, bring peace to us
and all Israel and let us say, 'Amen.'

ברכנו אבינו כלנו כאחד		Barekhnun avinu kulanu
באור פניך:		ke'ehad be'or panekha.

☞ Bless us, source of being, all of us,
as one amid your light.

NOTE: Every few years,
"Ain't Gonna Study War
No More" would be a
good thing to sing.

הוצאת ספר תורה

Hotza'at Sefer Torah

Taking Out the Torah



The custom of reading from Torah as part of a Shabbat service may have begun during the exile in Babylon following the destruction of the First Temple -- that is, about 2,500 years ago. The sages understood it as both Torah study, and as our reenactment of standing at Sinai to receive the Torah.

For those who open the Ark:

We open the ark, just as we and our people have opened the ark for ages. We reach into the ark to reach back in time and memory to our ancestors, bringing Torah forward into this time and this place, to be opened for all gathered here. Torah is our story. --cks

READER:

Torah is memory,

ALL:

recalling ancient dreams,
reclaiming ancient visions,
retelling ancient tales.

READER:

Through this scroll we connect with our past.

ALL:

Through this scroll we connect with our eternal present.

אין כמוה באלהים אדני ואין כמעשיה:
מלכותה מלכות כל-עלמים וממשלתה בכל-דור ודור:
יהוה מלך יהוה מלך יהוה ימלך לעולם ועד:
יהוה עז לעמו יתן יהוה יברך את-עמו בשלום:

Ein kamokha va'elohim YHVH ve'ein kema'asekha.

Malkhutekha malkhut kol olamim umemshaltekha

bekhol dor vador: YHVH melekh YHVH malakh YHVH

yimlokh le'olam va'ed. YHVH oz le'amo yiten YHVH

yevarekh et amo vashalom:



☞ There is none like you among the powerful, ETERNAL ONE,
and there are no deeds like your deeds.
Your realm embraces all the worlds,
your reign encompasses all generations.
The ETERNAL ONE reigns.
The ETERNAL ONE has always reigned.
The ETERNAL ONE shall reign beyond all time.
The ETERNAL ONE gives strength to our people.
May the ETERNAL ONE bless our people with enduring peace.

The ark is opened and we rise.

ALL chant:

וַיְהִי בְּנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְּצוּ אֲיָבֶיךָ וַיִּנָּסוּ
מִשְׁנֵאִיךָ מִפְּנֵיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:
בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

*Vayhi binso'a ha'aron vayomer mosheh kuman YHVH
veyafutzu oivekha veyanusu mesanekha mipanekha.
Ki mitziyon tetzey torah udvar YHVH mirushalayim.
Barukh shenatan torah le'amo yisra'el bikdushato.*

☞ And it happened, when the Ark began its journey, that
Moses said:
Arise, ASCENDANT ONE, and may your enemies be
scattered,
May the ones who oppose you be afraid of your might.
Behold, out of Zion emerges our Torah, and the word of
the WISE ONE from Jerusalem's heights.
Blessed is God who has given us Torah, to Israel, our
people, with holy intent.

The Torah is taken out.

LEADER calls out:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
Shema yisra'el YHVH eloheinu YHVH ehad:

☞ Listen, Israel: the ETERNAL is our God, the ETERNAL
is one.

ALL repeat what the LEADER said:

Shema yisra'el YHVH eloheinu YHVH ehad:



LEADER adds:

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Ehad eloheinu gadol adoneinu kadosh venora shemo:

☞ One is our God, great is our sovereign, holy and awesome is God's name.

ALL repeat what the LEADER said:

Ehad eloheinu gadol adoneinu kadosh venora shemo:

LEADER invites:

גִּדְלוּ לַיהוָה אִתִּי וְנִרְמְמָה שְׁמוֹ יְהוָה:

Gadelu laYHVH iti unromemah shemo yahdav:

☞ Declare with me the greatness of the INFINITE, together let us raise God's name.

הַקָּפָה

Hakafah

Circling the Room

The TORAH is carried around the sanctuary.

ALL sing:

לֵךְ יְהוָה הִגְדִּלָה וְהַגְבוּרָה וְהַתְפָּאֲרָת

וְהַנִּצָּח וְהַהוֹד כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ

לֵךְ יְהוָה הִמְלִיכָהּ

וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ:

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו קָדוֹשׁ הוּא:

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ כִּי-קָדוֹשׁ יְהוָה

אֱלֹהֵינוּ:

Lekha YHVH hagedulah vehagevurah vevatiferet

vehanetzah vehahod ki-khol bashamayim uva'aretz

lekha YHVH hamamlakhah vehamitnasey lekhoh lerosh:

Romemu YHVH eloheinu vehishtahavu la'hadom raglav

kadosh hu:

Romemu YHVH eloheinu vehishtahavu lehar kodsho

ki-kadosh YHVH eloneinu:

☞ To you, ETERNAL ONE, is all majesty, and might, and splendor, and eternity, and power.

For everything that is, in the heavens and the earth, is yours, ALMIGHTY ONE, as is all sovereignty.

Bow down before God's footstool. God is holy!

Exalt the name of the INEFFABLE.

Bow down before God's holy mount,

For holy is the AWESOME ONE, our God!



ALL sing:

על שלשה דברים העולם עומד:
על התורה
על העבודה
ועל גמילות חסדים:

*Al shloshe devarim ha'olam omed:
al hatorah
al ha'avodah
ve'al gemilut hasadim:*

✡ On three things the world depends:
on instruction
on worship
and on deeds of lovingkindness.

The TORAH is placed on the reading table and opened.

Please be seated.

בְּרִכּוֹת הַתּוֹרָה
Birkhot ha-Torah
Torah Blessings

Blessing said by those who are called to the Torah (OLIM):*

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:
Barekhu et YHVH hamevorakh:

✡ Bless the INFINITE, the blessed One.

ALL respond:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:
Barukh YHVH hamevorakh le'olam va'ed:

✡ Blessed is the INFINITE, the blessed One,
now and forever.

*OLIM means 'those who go up',
in this case, up to the *bimah*.



OLIM conclude:

הַתְּבָרַכְנוּ בְּחַיִּים, וּבְמִוֶּרֶשׁה
אֲשֶׁר מַעֲשִׂיהָ אֶת חַיֵּינוּ
בַּתּוֹרָה.
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָנוּ
לְעִבּוּדְתוֹ וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ:
בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

*Barukh atah YHVH eloheinu melek ha'olam asher
kervanu la'avodato venatan lanu et torato.
Barukh atah YHVH noten hatorah.*

*Hitbarakh'nu bahayim
uv'morashah asher
ma'ashirah et hayeinu
batorah.*

☞ Blessed are you, ETERNAL ONE, our God, the sovereign [life] of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

☞ We were blessed with life, and a heritage that enriches our lives with Torah.

After a section of the Torah is read, ALL recite the following blessing:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן-לָנוּ תּוֹרָת
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ:
בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

*Barukh atah YHVH eloheinu melek, ha'olam asher
natan lanu torat emet vehayei olam nata
betokheyenu. Barukh atah YHVH noten hatorah.*

נִכְבֵּד חַיִּים וְאֶת מוֹרֶשֶׁת
הַתּוֹרָה.

*Nekhaved hayim vet
morashat ha-torah.*

☞ Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life.

☞ Let us honor life and the heritage of Torah.

Blessed are you, ETERNAL ONE, who gives the Torah.

INTERPRETATION:
Blessed is the sower of Truth who plants within us the Torah of Eternity. Blessed are You who labor to bring Torah into the world.

RABBI's Mi Sheberakh for the OLIM follows.

In the Torah portion *NITSAVIM*, the entire nation of Israel, together with its laborers, are standing to hear Moses deliver his last speech before his death and the nation's entry into the promised land. The entire portion is *DEUT/Devarim* 29:9 - 30:20. We will be reading 29:9-28 and 30:1-6.

First Aliyah

CHAPTER 29

(א) אָתָּם נִצְּזִים הַיּוֹם בְּלָכֶם
לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִישֵׁיכֶם שְׂבֻטֵיכֶם
זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:

(ב) טַפְּכֶם נְשִׁיכֶם וְגֵרָךְ אֲשֶׁר בְּקִרְבְּ מִחֲנֶיךָ
מִחוּטֵב עַצְיָךְ עַד שֹׂאֵב מִיַּמֶּיךָ:

(ג) לְעִבְדְּךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ
אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:

(ד) לְמַעַן הִקִּים אֲתָךְ הַיּוֹם לוֹ לֵעָם וְהוּא
יְהִיָּה לָךְ לֵאלֹהִים כְּאֲשֶׁר דִּבֶּר לָךְ וְכֹאֲשֶׁר
נִשְׁבַּע לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:

(ה) וְלֹא אֲתָכֶם לְבָדְכֶם אֲנִי כָרַת אֶת הַבְּרִית
הַזֹּאת וְאֶת הָאֱלֹהִים הַזֵּאת:

(ו) כִּי אֶת אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ עַמְּךָ הַיּוֹם
לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינוֹ פֹה
עִמָּנוּ הַיּוֹם:

A Reconstruction (not a translation)

We stand this day, our whole community, to commit anew to our values: *emet, tzedakah, shalom*, truth, justice, peace. We pledge to help one another act as our values demand.

We rededicate ourselves to love life and support each other in accepting death.

We proclaim respect for Torah's saga, prophets' wisdom and warnings; chroniclers' history, rabbis' stories and rulings, the mostly unwritten testament of women and servants and children, and our own engagement with Torah.

We agree to maintain our heritage where we can, reconstruct it where we must, and pass it on to our heirs.

Nor for ourselves alone do we make this commitment.

Our agreement to maintain and reconstruct the Jewish heritage acknowledges those who came before us and creates a legacy for those who come after.

Second Aliyah

(ט) כִּי אַתֶּם יִדְעֶתֶם אֶת אֲשֶׁר יִשְׁבְּנוּ בְּאֶרֶץ
מִצְרַיִם וְאֶת אֲשֶׁר עָבְדוּ בְּקִרְבַּת הַגּוֹיִם אֲשֶׁר
עָבַדְתֶּם:

(טו) וַתֵּרְאוּ אֶת שְׂקֻדָּיָהֶם וְאֶת גִּלְיָהֶם עַץ
וְאֵבֶן בְּסֹף זֶהָב אֲשֶׁר עִמָּהֶם:

(טז) יֵשׁ בְּכֶם אִישׁ אוֹ אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ
שֶׁבֶט אֲשֶׁר לָבְנוּ כְּנָה הַיּוֹם מִעַם יְהוָה
אֲלֵהֶינוּ לָלֶכֶת לַעֲבֹד אֶת אֱלֹהֵי הַגּוֹיִם הָהֵם
יֵשׁ בְּכֶם שׂוֹשׁ פְּרָה רֹאשׁ וְלִעֲנָה:

(יז) וְהִנֵּה בְּשִׁמְעוֹ אֶת דִּבְרֵי הָאֱלֹהִים הַזֹּאת
וְהִתְבָּרַךְ בְּלִבּוֹ לֵאמֹר שְׁלוֹם יְהוָה לִי כִּי
בְשׂוֹרְרוֹת לְבִי אֵלַי לִמְעַן סִפּוֹת הַזֶּה אוֹת
הָאֱמָנָה:

(יח) לֹא יֵאבֶה יְהוָה כִּלְחָ לוֹ כִּי אֲנִי יִעָשֶׂן אֶף
יְהוָה וְקִנְאָתוֹ בְּאִישׁ הַהוּא וְרִבְצָה בּוֹ כָּל
הָאֱלֹהִים הַכְּתוּבָה בְּסֵפֶר הַזֶּה וְיִמְחָה יְהוָה אֶת
שְׁמוֹ מִתַּחַת הַשָּׁמַיִם:

(יט) וְהִבְדִּילוּ יְהוָה לְרַעַה מִכָּל שֶׁבֶט־יִשְׂרָאֵל
כָּל אֲלוֹת הַבְּרִית הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה
הַזֶּה:

15 You know full well that we lived in the land of
Egypt and that we passed through the midst of
various other nations;

16 and you have seen their disgraces and their
idols, wood and stone, silver and gold, that were
with them.

17 In case there will be among you a man, or
woman, or family, or tribe, whose heart is
turning from YHWH, our God, to go serve those
nations' gods; in case there is among you a root
bearing gall and wormwood,

18 when hearing the words of these sanctions,
such a one may imagine a special immunity,
thinking, "I shall be safe, though I follow my own
willful heart" — to the utter ruin of moist and dry
alike.

19 YHWH will not be willing to forgive such a
person. Rather, YHWH's anger and passion will
smoke against them, till every sanction recorded
in this book comes down upon them, and YHWH
blots out their name from under heaven.

20 YHWH will single them out from all the tribes
of Israel for evil, in accordance with all the
sanctions of the covenant recorded in this book of
Teaching.

We know our history. From the time we have left Egypt, we
have sojourned in all the parts of the earth.

We have both achieved glorious heights and tasted the worst
that human beings have to offer.

We know that all who are made in the image of God are open
to the temptations of violence, especially when we feel
vulnerable. We know that this includes us.

If we practice injustice, we should not expect to be heard
when we try out for justice. If we console ourselves with lies,
we should not expect to be believed when we speak truth. If
we accept war and deprivation elsewhere, we should not
count on peace and plenty at home.

Not that we are always in charge of our fate, not that justice
will always prevail, or truth, or peace, even if we do fight,

but that our own injustices, our own untruths, our own
selfishness push us even further from blessing and ever
closer to curse.

(כא) ואמר הדור האחרון בניכם אשר יקומו מאחריכם והנכרי אשר יבא מארץ רחוקה וראו את מכות הארץ ההוא ואת תחלואיה אשר חלה יהוה בה:

(כב) גפרית ומלח שרפה כל ארצה לא תזרע ולא תצמח ולא יעלה בה כל עשב פמהפכת סדם ועמרה אדמה וצבליים (וצבונים) אשר הפך יהוה באפו ובהמתו:

(כג) ואמרו כל הגוים על מה עשה יהוה ככה לארץ הזאת מה חרי האף הגדול הזה:

(כד) ואמרו על אשר עזבו את ברית יהוה אלהי אבותם אשר ברית עמם בהוציאם אותם מארץ מצרים:

(כה) וילכו ועבדו אלהים אחרים ושתחו להם אלהים אשר לא ידעום ולא חלק להם:

(כו) ויחר אף יהוה בארץ ההוא להביא עליה את כל הקללה הכתובה בספר הזה:

(כז) ויהשם יהוה מעל אדמתם באף ובהמה וברקאף גדול וישלכם אל ארץ אחרת כיום הזה:

(כח) הנסתרת ליהוה אלהינו והנגלת לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת:

²¹ And later generations will ask -- the children who succeed you, and foreigners who come from distant lands and see the plagues and diseases that YHVH has inflicted upon that land,

²² "Sulfur and salt, has burned all its soil. Nothing can be planted and nothing can grow -- not even grass can grow on it. It is like the destruction of Sodom and Gomorrah, Admah and Tzevoim, [the cities] that YHVH over-turned in His anger and rage."

²³ All nations will ask, "Why did YHVH do this to this land? What was the reason for this great display of anger?"

²⁴ They shall answer, "It is because they abandoned the covenant that YHVH, God of their fathers, made with them when He brought them out of Egypt."

²⁵ They went and served other gods, bowing down to them. These were gods they hadn't known, something that was not their portion.

²⁶ And God's anger flared against that land to bring over it every curse written in this book.

²⁷ So YHVH, their God, uprooted them from their soil in anger, wrath, and great fury, and flung them into another land, as it is to this day."

²⁸ The hidden things are for YHVH; but the revealed things belong to us and to our children, forever, to do all the words of this Teaching.

When we poison our land with hate and violence, heedlessness and waste, the land will not support our lives or prolong our days.

Our descendants will ask:

Why does it hurt to breathe?

Why is the sky so brown?

Why does water trickle out when it used to gush?

Why is food so expensive?

Why did you have so much more than you could use, and why did you leave us with so little?

And the answer will come: They had before them two possibilities: living for truth, justice and peace, or living for falsehoods, unfairness, and discord.

They turned toward the false, tolerated waste, came to need discord. Their hearts shriveled. Wherever they were, whatever they were doing, they felt cursed.

They could have turned toward truth, done justly, lived for peace. Then they would have loved their lives.

Their hearts would have flourished. Wherever they were, whatever they were doing, they would have felt blessed.

Amid our vast accumulation of information -- the triumph of our age -- let us remember to seek wisdom.

CHAPTER 30

וְהָיָה כִּי יֵבֹאוּ עֲלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה
 הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נִתְּנִי לְפָנֶיךָ וְהַשְׁבֹּת
 אֶל לִבְךָ בְּכָל הַגּוֹיִם אֲשֶׁר הִדִּיתִךָ יְהוָה
 אֱלֹהֶיךָ שְׁמֹה:

וְשָׁבֹתָ עַד יְהוָה אֱלֹהֶיךָ וְשִׁמְעַתָּ בְּקוֹלִי כָּל
 אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם אִתָּה וּבְנֶיךָ בְּכָל
 לִבְךָ וּבְכָל נַפְשְׁךָ:

וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרִחֲמֶךָ וְשָׁב
 וְקִבְּצָךְ מִכָּל הָעַמִּים אֲשֶׁר הִפִּיצָךְ יְהוָה
 אֱלֹהֶיךָ שְׁמֹה:

אִם יְהִי נִדְחָךְ בְּקִצָּה הַשָּׂמַיִם מִשָּׁם
 יִקְבְּצָךְ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:

וְהִבִּיאוּךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר
 יָרְשׁוּ אֲבוֹתֶיךָ וְיִרְשֶׁתָּהּ וְהִסְבֶּךָ וְהִרְבֶּךָ
 מְאֹדִי:

וְגַם יְהוָה אֱלֹהֶיךָ אֶת לִבְךָ וְאֶת לִבְבִּי
 וְרָעוּ לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לִבְךָ
 וּבְכָל נַפְשְׁךָ לְמַעַן חֲיֶיךָ:

¹ There will come a time when you will experience all the words of blessing and curse that I have presented to you. There, among the nations where God will have banished you, you will take them to heart.

² You will then return to YHVH, your God, and you will listen to His voice, doing everything that I am commanding you today, you and your children, with all your heart and with all your soul.

³ YHVH, your God, will restore your fortunes, and have compassion on you: he will return to collect you from all the peoples wherein YHVH your God has scattered you.

⁴ If you've been driven to the end of the heavens, YHVH, your God, will gather you from there, and take you from there.

⁵ YHVH, your God, will then bring you to the land that your ancestors inherited, and you, too, will inherit it. God will be good to you and make you flourish even more than your ancestors.

⁶ YHVH, your God, will circumcise your heart and the hearts of your seed, to love YHVH, your God, with all your heart and with all your being, in order that you may live.

Land and air and water and all who need them are witness against us this day. We know the two paths before us: live to further our values or live to spite them. Living in accord with our values brings blessing; living in defiance of them, curses.

We can yet change our ways, before our children's questions are answered against us.

We turn from our Reconstruction of this portion to the words of Torah for the *maftir*, the last two verses.

Therefore, let us choose blessing, that we may love the lives we live and pass on our love of life to our descendants.

Let us fulfill our duty to sustain life. Then we shall not shorten the days of life on this earth. Then shall days be prolonged, and the land we dwell in be the land in all its promise.

(ז) וְנָתַן יְהוָה אֱלֹהֶיךָ אֶת כָּל הָאֱלֹתֵי הָאֵלֶּה
עַל אֹיְבֶיךָ וְעַל שְׂנְאֵיךָ אֲשֶׁר רָדְפֶךָ:

⁷ And YHVH, your God, shall set all these
imprecations upon your enemies and your foes
who pursued you.

(ח) וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ
אֶת כָּל מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם:

⁸ And you, you shall turn back and heed YHVH's
voice, and you shall do all His commands which I
charge you today.

(ט) וְהוֹחִידְךָ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה יָדְךָ
בְּפָרִי בֶטֶןךָ וּבְפָרִי בְהֵמָתְךָ וּבְפָרִי אֲדָמָתְךָ
לִטְבָּה כִּי יָשׁוּב יְהוָה לְשׁוּשׁ עֲלֶיךָ לְטוֹב
כַּאֲשֶׁר שָׁשׂ עַל אֲבֹתֶיךָ:

⁹ And YHVH your God shall give you an extra
measure for the good in all your handiwork, in the
fruit of your womb and in the fruit of your beasts
and in the fruit of your soil, for YHVH shall turn
back to exult over you for good as He exulted
over your fathers,

(י) כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹר
מִצְוֹתָיו וְחֻקֵּיהֶם הַכְתִּיבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה
כִּי תָשׁוּב אֶל יְהוָה אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל
נַפְשְׁךָ:

¹⁰ when you heed the voice of YHVH your God to
keep his commands and His statutes written in
this book of teaching, when you turn back to
YHVH, your God, with all your heart and with all
your being.

(יא) כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוֶּה
הַיּוֹם לֹא נִפְלְאָת הִוא מִפֶּהךָ וְלֹא יוֹחֶקֶה הִוא:

¹¹ For the commandment that I command you this
day: it is not too extraordinary for you, it is not
too far away!

(יב) לֹא בִשְׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה לָנוּ
הַשְׁמַיִמָּה וְיִקְחֶהָ לָנוּ וְנִשְׁמַעְנָהּ אֹתָהּ
וְנַעֲשֶׂנָּה:

¹² It is not in the heavens, for you to say: "Who
will go up for us to the heavens and get it for us
and have us hear it, that we may observe it?"

(יג) וְלֹא מֵעֵבֶר לִים הִוא לֵאמֹר מִי יַעֲבֹר לָנוּ
אֶל עֵבֶר הַיָּם וְיִקְחֶהָ לָנוּ וְנִשְׁמַעְנָהּ אֹתָהּ
וְנַעֲשֶׂנָּה:

¹³ Neither is it beyond the sea, that you should
say, "Who among us can cross to the other side of
the sea and get it for us and impart it to us, that
we may observe it?"

(יד) כִּי קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ
לַעֲשׂוֹתוֹ:

¹⁴ No, the thing is very close to you, in your
mouth and in your heart, to observe it.

We know what to do. We have the information we need
at our fingertips.

We don't need to leave it to the experts.

We don't need to wait until someone else makes us do
what needs to be done.

The will needs to be in our hearts: to say out loud what
needs to be said, to listen when others speak out, to lend
each other our strength. Then we will do what needs to
be done.

(טו) רָאָה נִתְּתִי לַפְּנֵיךְ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטּוֹב וְאֶת הַרָּע וְאֶת הַמָּוֶת וְאֶת הָרֶעַ:

(טז) אֲשֶׁר אֲנִי מַצְוֶה הַיּוֹם לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ לְלֶכֶת בְּדִרְכָיו וּלְשֹׁמֵר מִצְוֹתָיו וְחֻקָּתָיו וּמִשְׁפָּטָיו וְחַיִּית וְדִבְרֵי וּבְרָכָה יְיָהּ אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר אַתָּה בָּהּ שֹׁמֵה לְרִשְׁתָּהּ:

(יז) וְאִם יִפְּגֶה לְבָבְךָ וְלֹא תִשְׁמָע וְנִדְחַת וְהִשְׁתַּחֲוִית לְאֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם:

(יח) הַנִּדְחִי לָכֵם הַיּוֹם כִּי אֲבַד תֹּאכְדֹן לֹא תִאָּרֶכְךָ יָמִים עַל הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵד אֶת הַיָּרֵד לְבֹא שָׁמָּה לְרִשְׁתָּהּ:

(יט) הַעֲדֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ הַחַיִּים וְהַמָּוֶת וְנִתְּתִי לַפְּנֵיךְ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרָת בְּחַיִּים לְמַעַן תַּחֲיֶה אַתָּה וְיָרְעָה:

(כ) לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ לְשֹׁמֵעַ בְּקוֹל וּלְדַבָּרָה בּוֹ כִּי הוּא חַיִּיךָ וְאֶרֶץ יְמֶיךָ לְשִׁבְתָּ עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתֵת לָהֶם:

¹⁵ See, I set before you this day life and prosperity, death and adversity.

¹⁶ For I command you this day, to love YHVH your God, to walk in His ways, and to keep His commandments, His laws, and His rules, that you may thrive and increase, and that YHVH, your God, may bless you in the land that you are about to invade and occupy.

¹⁷ But if your heart turns away and you give no heed, and are lured into the worship and service of other gods,

¹⁸ I declare to you this day that you shall certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess.

¹⁹ I call heaven and earth to witness against you this day, I have put before you life and death, blessing and curse. Choose life -- if you and your offspring would live --

²⁰ by loving YHVH, your God, heeding His commands, and holding fast to Him. For thereby you shall have life and shall long endure upon the soil that the Lord swore to Abraham, Isaac, and Jacob, to give to them.

Marilyn Sommer Feinstein, Gail Loyd, Pat Madsen, Eli Reshotko, and Cherie Karo Schwartz synthesized the English translation above by consulting:

The Contemporary Torah: A Gender-Sensitive Adaptation of the JPS Translation, The Jewish Publication Society;

Elz Hayim: *Torah and Commentary*, 2001, The Jewish Publication Society;

The Torah: A Modern Commentary, by W. Gunther Plaut, URJ Press;

The Five Books of Moses, by Everett Fox, Schocken Press;

The Five Books of Moses: A Translation with Commentary, by Robert Alter, W. W. Norton & Company;

The Living Torah, Aryeh Kaplan, available at www.ort.org/books;

Commentary on the Torah, with a New English Translation and the Hebrew Text, by Richard Friedman.

All translations consulted are available at B'nai Havurah or on the Web.

TORAH SERVICE , Yom Kippur Shacharit 5767 / 2006

NOTE on ENGLISH TRANSLATION: Gail Loyd, Patricia Madsen, Eli Reshotko, and Cherie Karo Schwartz looked at several translations: *The Torah: A Modern Commentary*, ed. W. Gunther Plaut; *The Five Books of Moses*, Everett Fox; *The Five Books of Moses: A Translation with Commentary*, by Robert Alter, *Torah with Commentary*, A J Rosenberg at www.chabad.org, *Commentary on the Torah with a New English Translation and the Hebrew Text*, by Richard Friedman, *The Living Torah*, by Aryeh Kaplan at www.ort.org, *Etz Hayim: Torah and Commentary*, senior ed. David L. Lieber, and *The Jerusalem Bible*. With Eli as our in-house Hebrew consultant, we agreed on the translation used above. Not a Septuagint, but at least a Targum -- four 21st century Jews in agreement!

First Aliyah -- Leviticus / Vayikra 19:1-4

ספר ויקרא פרק יט	Leviticus 19, read	Reconstruction, chanted (leined)
(א) וידבר יהוה אל משה לאמר:	[1] And God spoke to Moses, saying:	<i>We hold these truths to be self-evident:</i>
(ב) דבר אל כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני יהוה אלהיכם:	[2] Speak to the entire community of the Children of Israel, and say to them: You shall be holy, for I, God, am holy.	<i>and so we say to one another:</i> <i>Let us distinguish our community by behaving decently.</i>
(ג) איש אמו ואביו תיראו ואת שבתותי תשמרו אני יהוה אלהיכם:	[3] Each person must respect his or her mother and his father, and keep My sabbaths: I am God.	<i>Let us each attend to that part of our parental voice that we call our conscience.</i> <i>And from time to time, let us rest from all our doing and feel the simple joy of being.</i>
(ד) אל תפנו אל האילים ואלהי מסכה לא תעשו לכם אני יהוה אלהיכם:	[4] Do not turn to idols or make molten gods for yourselves. I am the Lord your God.	<i>Let us give our hearts and our time to what is worthy.</i> <i>Let us not put our faith in things with no power, and let us not hurt others to satisfy our cravings.</i>

ספר ויקרא פרק יט	Leviticus 19	Reconstruction
(ה) וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרֹאשֹׁתֵיכֶם תִּזְבְּחֶהוּ:	[5] When you make an offering of well-being to God, do this of your own free will.	When we give a gift, let us make sure we are truly ready to let go of what we give,
(ו) בְּיוֹם זִבְחֵיכֶם יֹאכַל וּמִמְחֻרָת וְהוֹדֵר עַד יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרָף:	[6] Eat it on the same day you sacrifice it, or on the next day, but anything left over until the third day must be burned in fire.	and let us not hold back, as if the gift were still our own,
(ז) וְאִם הָאֵכַל יֹאכַל בְּיוֹם הַשְּׁלִישִׁי פְּגוּל הוּא לֹא יֵרָצָה:	[7] If you eat it on the third day, it is an offensive thing; it will not be acceptable.	for a gift with strings is only a loan and not a gift at all;
(ח) וְאִכְלוּ עוֹנוֹ יִשָּׂא כִּי אֵת קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמּוּיָהּ:	[8] And anyone who eats it will bear the guilt because that soul has made the sacrifice not holy [unholy]; that soul will be cut off from the people.	a gift not freely given divides, but freely given brings together.
(ט) וּבְקֶצְרְכֶם אֵת קִצִּיר אֲרָצְכֶם לֹא תִלְקֹט:	[9] And when you reap your land's harvest, do not completely harvest the ends of your fields. Also do not pick up individual stalks that have fallen.	Let us remember: justice means that what is ours is not entirely our own,
(י) וּכְרִמְךָ לֹא תַעֲוִל וּפְרֹט פְּרִמְךָ לֹא תִלְקֹט לְעוֹי וְלֹא תַעֲזוֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:	[10] And do not harvest your vineyard completely clean, and do not collect the fruit that has fallen. All these you must leave for the poor and the stranger. I am yod-heh-vav-heh your God.	that we must share enough for those in greater need than we: if we hoard all, we risk losing all.

ספר ויקרא פרק יט	Leviticus 19	Reconstruction
(יא) לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו:	[11] You are not to steal; you are not to deceive. Do not lie or deal falsely with one another.	Let me always ask before I take, and let me accept when 'no' is the answer.
(יב) ולא תשבועו בשמי לשקר וחללת את שם אלהיך אני והוה:	[12] Do not swear falsely by My name; if you do so, you will be desecrating your God's name. I am God.	Let me have the courage to admit when I am wrong. Let me speak to aid understanding, and not to intimidate with authority.
(יג) לא תעשק את רעך ולא תגזל לא תלין פעלך שכיר אתך עד בקר:	[13] You are not to withhold [property from] your neighbor and you are not to commit robbery; do not keep a worker's wages with you overnight until morning.	When I spend money on myself that I owe to others, I am robbing them.
(יד) לא תקלל חרש ולפני עור לא תתן מכשל ויראת מאלהיך אני והוה:	[14] Do not curse the deaf, or place a stumbling block before the blind.	When I pay those who have served me later than I should, I am robbing them. When I diminish someone who lacks an ability I have, all that is revealed is that I lack the capacity to empathize.
(טו) לא תעשו עול במשפט לא תשא פני דל ולא תהדר פני גדול בצדק תשפט עמיתך:	Fear God. I am yod-hey-vav-hey. [15] Do not pervert justice. do not favor the poor or defer to the great. Judge your neighbor fairly.	I will not abuse anyone. Let us not try to obtain unfair advantage for ourselves, let us not ignore wrongs committed by the poor because they are poor, nor excuse the rich because they have done some good or have power, but let us judge the wrong-doing and not the wrong-doer.

ספר ויקרא פרק יט	Leviticus 19, READ	Reconstruction, chanted (leined)
(טז) לא תלך רכיל בעמך לא תעמד על דם רעהו אני יהוה:	[16] Do not go gossiping among your people. Do not stand still when your neighbor's life is in danger. I am God.	However enjoyable it is to take satisfaction in mocking others, let us help each other to resist. And let me bear witness whenever I see the innocent wronged, and not turn away my face, nor still my voice, nor close my purse, nor excuse the sacrifice of human beings who have not given their consent to be sacrificed, even for a cause I believe in.
(יז) לא תשנא את אחיך בלבבך הוכח וזכית את עמיתך ולא תשא עליו חטא:	[17] Do not hate your brother or sister in your heart. Admonish your neighbor for a wrong so that you will not carry sin because of him.	When I see someone doing wrong, I will speak up, lest I become complicit, or full of resentment. But, let me not use the duty to speak up as an excuse to humiliate. Let me not inflict more harm, not even to a wrong-doer. Who knows when I might be the wrong-doer?
(יח) לא תקם ולא תטור את בני עמך ואהבת לרעהו כמוך אני יהוה:	[18] Do not take revenge or bear a grudge against the children of your people. You must love your neighbor as you love yourself: I am yod-hey-vav-hey.	Let me think more about justice and less about getting even; less about what my fellow did wrong yesterday and more about the right I can do today. Each of us made in the same image.

Some communities that have not read Nitzavim (Deuteronomy 29:9-30:20) in the morning may choose to substitute it here. See pages 531-542.

First Aliyah

יִדְבַּר יְהוָה אֱלֹהֵי מֹשֶׁה לְאַמֵּן: רַבֵּךְ אֶל-כָּל-עַדֹת בְּנֵי-יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם קוֹלָשִׁים תְּהִיזוּ כִּי קוֹלֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אֵשׁ
אֲמַן וְאֲבִיר תִּלְדָּאוּ וְאֶת-שִׁפְתֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
אֶל-תִּפְנוּ אֶל-הָאֱלֹהִים וְאֶלֶּה מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם:

Second Aliyah

וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצּוֹנְכֶם תִּזְבְּחֶהּ: בָּיִת וּבְחֶכֶם
יֵאָכֵל וּמִמַּחֲרַת הַזֹּהֶר עַד-יָוֵם הַשְּׁלִישִׁי בָּאֵשׁ יִשְׂרָף: וְאִם הָאָכֵל
יֵאָכֵל בַּיּוֹם הַשְּׁלִישִׁי פְּגוֹל הוּא לֹא יִרְצֶה: וְאָכְלָיו עוֹנֵי יִשָּׂא
כִּי-אֶת-קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיתָ: ←

COMMENTARY. The traditional Torah reading for Yom Kippur afternoon, Leviticus 18, deals with forbidden sexual relationships, perhaps because of the custom in biblical times of young men and women finding spouses in the fields on Yom Kippur afternoon. This *maḥzor*, along with the 1948 Reconstructionist *maḥzor* and many others, changes the Torah reading to Leviticus 19:1-18, in order to stress holiness in mind and conduct. The forbidden sexual relationships strike many contemporary Jews as inappropriate to the mood of the day, and they are objectionable in a number of their particulars, perhaps most notably their condemnation of homosexual relationships.

COMMENTARY. This chapter of Leviticus can be characterized as a mini-*torah*, literally, since its instruction contains diverse laws and statutes indicative of the fundamental teachings of the Torah. It specifically echoes several of the Ten Commandments. The structure of the chapter is unique in that it is organized around a series of positive and negative commandments of one to three verses in length. All of them conclude with either "I am The Holy One, your God," or "I am The Holy One."

M.B.K.

TORAH READING FOR YOM KIPPUR

First Aliyah

And THE HOLY ONE spoke out to Moses, saying:
Speak to the whole assembly of the Israelites,
and say to them: You shall be holy,
for I am holy—I, THE HOLY ONE, your God!

Let each of you respect your mother and your father,
and observe my Shabbatot
—I am THE HOLY ONE, your God!

Do not turn toward idols;
make no gods molded of metal for yourselves
—I am THE HOLY ONE, your God!

Leviticus 19:1-4

Second Aliyah

When you bring your offerings of well-being
to THE HOLY ONE, your God,
you should offer it in such a way
that brings you favor.

Let it be eaten on the day you offer it,
and on the day that follows. And whatever is left over
to the third day shall be burned with fire.

Should it ever be consumed upon the third day,
it shall be considered an offense, and unacceptable.

Whoever eats of it shall bear the guilt of it

as one who has defiled the sacred province of THE HOLY ONE.
That soul shall become severed from its people. →

אֲנִי קֹדֶשׁ /You shall be holy, for I am holy. This is a
manifestation of the idea of *imitatio dei*, that people ought to imitate God.
The rabbis teach that this means, "be pure, for I (God) am pure." Rashi
says that this refers to sexual restraint. Ramban (Rabbi Moses ben
Nahman, a 13th-century scholar) taught that this should be understood as
a call to be self-restraining in other spheres of our lives where we Jews are
called to act in a holy manner.

M.B.K.

And when you reap the produce of your land,
you shall leave unharvested the corners of your field,
and stray gleanings of your harvest you shall not collect.
You shall not pick completely clean your vineyard,
and what falls upon the ground within your vineyard
you shall not collect, but leave it for the poor,
and for the stranger. I am THE HOLY ONE, your God!

Leviticus 19:5-10

Third Aliyah

You shall not steal, nor deal deceitfully.

Let none of you deal falsely with your neighbor.

You shall not swear falsely by my name,

thus desecrating your God's name. I am THE HOLY ONE!

Do not exploit your neighbor, and do not engage in robbery,
and do not leave unpaid the wages of a hired worker
till the morning of the day that follows.

Do not curse the deaf, and do not put
a stumbling-block before the blind.

Have awe of God! I am THE HOLY ONE!

Do not pervert the cause of justice—

show favor neither toward the lowly nor the mighty.

In justice shall you judge your neighbor.

Do not go gossiping about among your people.

Do not stand idly by your neighbor's blood—I am THE HOLY ONE! →

פאת שדה / unharvested corners, "stray gleanings," "You shall not pick completely clean your vineyard," and "what falls..." These are four specific gifts to be left for the poor and the stranger. This ensures that they will have food, and not just the spoiled remains. However, the poor must gather for themselves so that the dignity of labor can offset the humiliation of dependency.

MBK

Make sure to speak out to your neighbor
in reproof of any wrongful act,

so that you will not incur a greater guilt because of it.

Do not take vengeance, and do not bear grudges

against anyone of your community.

And you shall love your neighbor as yourself.

I am THE HOLY ONE!

וּבְרֵאשִׁית בְּרֵאשִׁית אֶת-קְצִיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּתַח שְׂדֶךְ לִקְצֹר וּלְקַט
קְצִירָה לֹא תִלְקֹט: וְכִדְמָךְ לֹא תִשְׁוֹלֵל וּפְרֹשׁ פְּרֻמָּה לֹא תִלְקֹט
לְעֵנִי וְלֵעֹר תִּשְׁעֹב אִתָּם אֲנִי יְהוָה אֱלֹהֵיכֶם:

Third Aliyah

לֹא תִגְנוֹבוּ וְלֹא תִכְבְּהֻשׁוּ וְלֹא תִשְׁקֹרוּ אִישׁ בְּעֵמִיתוֹ: וְלֹא תִשְׁבְּעוּ
בִּשְׁמִי לַשָּׁקֶר וְחִלְלֹת אֶת-שֵׁם אֱלֹהֵיךְ אֲנִי יְהוָה: לֹא תִעֲשֶׂה אִתָּךְ
כִּזְבָּה וְלֹא תִגְזֹל לֹא תִקְלֹץ פֶּעֶזְלֶךְ שִׁכְרֶךְ אִתָּךְ עַד-בֹּקֶר: לֹא-
תִקְלַל חֵדֶשׁ וְלִפְנֵי עוֹר לֹא תִהְיֶה מִכְשֶׁל וְרֵאשִׁית מִאֲדֻמֶּיךָ אֲנִי
יְהוָה: לֹא תִעֲשֶׂה עוֹל בְּמִשְׁפָּח לֹא תִשָּׂא פְנֵי-דָל וְלֹא תִהְיֶה פְנֵי
גֵדוּל בְּצֹרֶךְ תִּשְׁפֹּט עֲמִיתֶךָ: לֹא תִחַךְ רֵכֶל בְּעַמִּיךְ לֹא תִעֲמֹד
עַל-דָּם רֵעֶךָ אֲנִי יְהוָה: →

דוש / Do not curse the deaf. Ramban believes this refers to all those lacking full capacities in any way. He cites the verse in Exodus (22:27) that warns against disrespecting rulers and dignitaries. When we read this alongside the passage here, all people are included in our obligation to respond with empathy and concern for every individual's dignity.

MBK

Do not go gossiping about among your people. Rashi says that this refers to those who start arguments and those who tell of evil things. This type of person will "go" into friends' homes in the hope of hearing evil of others. The prohibition against gossip not only applies to those who seek out gossip, but also those who are willing to hear about the misfortunes of their friends.

Rashi

Do not stand idly by your neighbor's blood. Whenever you can intervene to help your neighbor, you should. We ought to intervene if someone is drowning, being robbed, or injured in any way.

Rashi

לֹא-תִשָּׂא עָלֶיךָ חֲסָד: לֹא-תִחַךְ וְלֹא-תִסַּר אֶת-גְּבוּעַת עַמִּי וְאֶתִּבְרַת
לְרֵעֶךָ כִּמְכֹר אֲנִי יְהוָה:



מִי שֶׁבֵּרַךְ

Mi sheberakh

May the one who blesses

HELPING TO HEAL

LEADER:

May the ONE who blesses all life, bless and heal
these people who struggle against illness.

May those afflicted with disease be blessed with
faith, courage, loving and caring. May they know
much support and sustenance from their friends,
their loving companions and their communities.

May they be granted a full and complete healing of body and soul.

May those who seek ways of healing through
increased medical knowledge and those who care for
the sick daily be blessed with courage,
stamina and communal support.

May all, sick and well together, be granted courage and hope. And
let us say: Amen.

-- LGB

ALL Sing:

Mi shebeirakh avoteinu
M'kor habrakha l'imoteinu
May the Source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say, Amen.

Mi shebeirakh imoteinu
M'kor habrakha l'avoteinu
Bless those in need of healing
With *r'fua sh'leima*.
The renewal of body,
the renewal of spirit
And let us say, Amen.

-- DF



Rise as the Torah is lifted.

ALL say:

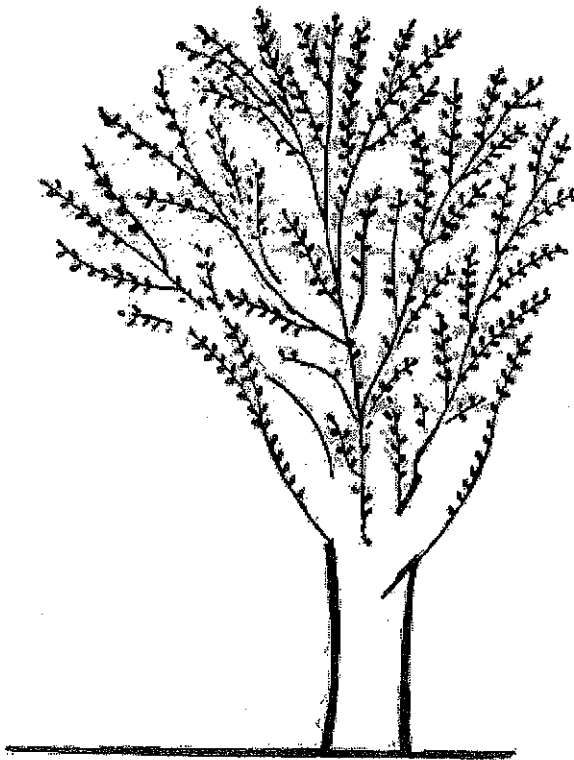
וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי
יְהוָה בְּיַד מֹשֶׁה: נִכְבֵּד חַיִּים וְאֶת מוֹרֶשֶׁת
הַתּוֹרָה.

Vezot hatorah asher sam mosheh lifnei benei yisra'el
al pi YHVH beyad mosheh:

Nekhabed hayim vet
morashat ha-torah.

🌿 This is the Torah which Moses placed before the
children of Israel, by the word of the ALMIGHTY ONE
to the hand of Moses.

🌿 Let us honor life the
heritage of Torah.



הפטרה

Haftarah

Conclusion of the Torah Reading

Then when you call, Adonay will respond,
 As soon as you cry out, God will say, "Here I am!"
 If from your midst you remove
 The oppressive yoke, the menacing hand, the abusive
 words,
 If you reach out to the soul of the hungry,
 If you ease the soul of the bruised,
 Then your light will shine forth in the darkness,
 And your shadows will change into noon;
 Adonay will guide you forever,
 Nourishing your soul like the sun,
 Restoring your bones to vigor;
 You will become a well-watered garden,
 A spring of unfailing fresh water.
 From your midst will step forth rebuilders of ruins,
 They will restore the foundations of old,
 You will be known as repairers of walls long breached,
 People who reclaim old paths to dwell in once more.
 If you restrain your feet from Shabbat violations,
 From doing business on the day of My holiness,
 If you call Shabbat a delight, God's holy time worthy of
 honor,
 Honoring it by abandoning your customary ways,
 From doing business and making idle talk,
 Then you will become the delight of Adonay
 And I shall lift you over the high places of the earth.
 I shall nurture you out of the heritage of Jacob your father,
 For the mouth of God has spoken.

או
 תִּקְרָא וְיִהְיֶה יַעֲנֶה תְּשׁוּעַ וְיֹאמֶר הִנֵּנִי אֲדִתְּסִיר מִתּוֹכְךָ
 מִיָּד שְׁלַח אֶצְבֶּע וְדָבַר-אֲנִי: וְתִפֹּק לְרַעַב נַפְשְׁךָ וְנִפְשׁ גִּעְנֶה
 תִּשְׁבֹּעַ וְדָרַח בְּחֶשֶׁךְ אֶרֶץ וְאִפְלִיתָ בְּצַהֲרִים: וְנָחָךְ יִהְיֶה
 תְּמוּדָה וְהִשְׁבִּיעַ בְּצַחֲצוּחַת נֶפֶשְׁךָ וְעִצְמוֹתֶיךָ יִחַלְצוּ וְהָיָה בְּךָ
 רוֹחַ וּכְמוֹצֵא מִיָּם אֲשֶׁר לֹא-יִכָּזֵבוּ מִיָּמָיו: וְכֵן מִכֹּחַ חֲרֻבוֹת
 עוֹלָם מוֹסְרֵי דוֹדֵי-דָוִד תִּקְוֹמָם וְקָרָא לָךְ גִּיד פָּרִץ מִשׁוֹבֵב
 נְתִיבוֹת לִשְׁבַת: אֲסִתְּשִׁיב מִשְׁבַּת רִגְלְךָ עֲשׂוֹת הַפִּצּוֹץ בְּיוֹם
 קָדְשִׁי וְקִרְאתָ לִשְׁבַת עֲנֵג לְקֹדֶשׁ יִהְיֶה מִכְבֹּד וּכְבֹדָתוֹ
 מַעֲשֵׂוֹת דְּרָכֶיךָ מִמְּצוֹא הַפִּצּוֹץ וְדָבַר דָּבָר: אֲנִי תִתְּעַנֶּנִּי עַל-
 יְהוָה וְהִרְבַּבְתִּיךָ עַל-יְבִמּוֹתֵי אֶרֶץ וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב
 אֲבִיךָ כִּי-יִהְיֶה דָבָר:

Book of Jonah, Chapter 1

¹ **Jonah 1:1** The word of the LORD came to Jonah son of Amittai: ² Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me. ³ Jonah, however, started out to flee to Tarshish from the LORD's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the LORD.

⁴ But the LORD cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up. ⁵ In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel where he lay down and fell asleep. ⁶ The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish."

⁷ The men said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. ⁸ They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?" ⁹ "I am a Hebrew," he replied. "I worship the LORD, the God of Heaven, who made both sea and land."

¹⁰ The men were greatly terrified, and they asked him, "What have you done?" And when the men learned that he was fleeing from the service of the LORD – for so he told them – ¹¹ they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. ¹² He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account." ¹³ Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them.

^א וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה אֶל־יוֹנָה בֶּרֶךְ־אֱמֹנִי לְאֹמֶר: ^ב קוּם כָּזָה אֶל־עִינֶיךָ חַעֲרֵה חֲדָדְכָה וְקוּמָה עֲלֶיךָ פִּירֵעֲלֶתָהּ וְהִגַּדְתָּ לָּהֶם: ^ג וַיִּסֶּם יְהוָה לְבֹרַחַת תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֶד בָּהּ וַיִּמָּצֵא אֹנֶיכָה | פָּאָרָה תַרְשִׁישִׁישׁ וַיִּתֵּן שָׂכָרָהּ וַיֵּרֶד בָּהּ לְבֹנָא עֲפֹמָהֶם תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה:

^ד וַיְהִי כִּסְלִי וַיִּחְדָּדְדוּלָהּ אֶל־הַיָּם וַיְהִי סַעַר־גָּדוֹל בַּיָּם וַהֲמָנִיחָהּ חֲשִׁבָהּ לְחִשְׁבֶּר: ^ה וַיִּרְאוּ מִפְּלִיטָתָם וַיִּזְעֻקוּהָ אִישׁ אֶל־אֶחָדָהּ וַיִּטְלוּ אֶת־הַפְּלִיטִים אֶשְׁרֵי פִּאֲנִיָּה אֶל־הַיָּם לְהַקֵּל מִעֲלֵיהֶם וַיִּלְוֶה בָרֶךְ אֶל־עֵרְפֹתָיִי חֲסִפְפִּיָּה וַיִּשְׁפֹּב וַיִּמְדֹּם: ^ו וַיִּקְרַב אֵלָיו רַב הַחֲבֵל וַיֹּאמֶר לוֹ מָה־לָּךְ בָּרוּם קוּםס קוּמָה אֶל־אֶחָדָהּ אִישׁ אֶשְׁרֵי עֲשֵׂיתָ מַה־לָּהֶםס לֵנוּ וְלֹא נִמְכַּר:

^ז וַיֹּאמְרוּהָ אִישׁ אֶל־רֵעֵהוּ לָכֵן וַנִּפְלְכָה גוֹרָלוֹת וַנִּדְרָאָה בְּשָׁלְמֵנִי הַיָּמָרָה חֲבֹאת לָנוּ וַיִּפְּלוּ גוֹרָלוֹת וַיִּפֹּל הַגּוֹרָל עַל־יוֹנָה: ^ח וַיֹּאמְרוּ אֵלָיו הַמְדִּיד־נָא לָנוּ פִּאֲנֵשׁ לְמִי־הַיָּמָרָה חֲבֹאת לָנוּ מִדַּח־מְלַכְיָהּ וּמֵאֲנִין תִּבְנוּא מִתָּה אֶרְצָךְ וְאִי־מִצְוָה עִם אֹתָהּ: ^ט וַיֹּאמֶר אֲלֵיהֶם עֲבָרִי אֲנִי וְאִתְּיָהֶרָה אֵלֶיכֶי תִשְׁמְעִים אֲנִי בָרָא אֶשְׁרֵי־עֲשֵׂיתָ אֶת־הַיָּם וְאִתְּיָהֶרָשָׁה:

^י וַיִּירָאוּ הַמֵּאֲנִישִׁים יָרְאוּהָ מְדוּלָּה וַיֹּאמְרוּ אֵלָיו מִדַּח־חֲבֹאת עֲשֵׂיתָ כִּי־דָרְעִי הַמֵּאֲנִישִׁים כִּי־מִלִּפְנֵי יְהוָה תָּוָה בְּרָחַם כִּי הִגַּדְתָּ לָּהֶם: ^{יא} וַיֹּאמְרוּ אֵלָיו מִדַּח־עֲשֵׂיתָהּ לָךְ וַיִּשְׁתַּחֲוֶה הַיָּם מִעֲלֵינוּ כִּי הֵיטֵה חוֹלָה וְסַעַר: ^{יב} וַיֹּאמְרוּ אֲלֵיהֶם שְׂאוּנִי וְחַסְדִּילָנִי אֶל־הַיָּם וַיִּשְׁתַּחֲוֶה הַיָּם מִעֲלֵיכֶם כִּי יִדְרַע אֲנִי כִּי בְּשָׂאִי הַיָּסַעַר הַמְדוּלִּי הָיָה עֲלֵיכֶם: ^{יג} וַיִּחְסְרוּהוּ הַמֵּאֲנִישִׁים לְהִשְׁעִיב אֶל־הַיָּמָרָשָׁה וְלֹא יָבִילוּ כִּי הַיָּם חוֹלָה וְסַעַר עֲלֵיהֶם:

¹⁴ Then they cried out to the LORD: "Oh, please, LORD, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, O LORD, by Your will, have brought this about." ¹⁵ And they heaved Jonah overboard, and the sea stopped raging. ¹⁶ The men feared the LORD greatly; they offered a sacrifice to the LORD and they made vows.

Book of Jonah, Chapter 2

^{TNK} **Jonah 2:1** The LORD provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. ² Jonah prayed to the LORD his God from the belly of the fish. ³ He said: In my trouble I called to the LORD, And He answered me; From the belly of Sheol I cried out, And You heard my voice.

⁴ You cast me into the depths, Into the heart of the sea, The floods engulfed me; All Your breakers and billows Swept over me. ⁵ I thought I was driven away Out of Your sight: Would I ever gaze again Upon Your holy Temple? ⁶ The waters closed in over me, The deep engulfed me. Weeds twined around my head. ⁷ I sank to the base of the mountains; The bars of the earth closed upon me forever. Yet You brought my life up from the pit, O LORD my God! ⁸ When my life was ebbing away, I called the LORD to mind; And my prayer came before You, Into Your holy Temple.

⁹ They who cling to empty folly Forsake their own welfare, ¹⁰ But I, with loud thanksgiving, Will sacrifice to You: What I have vowed I will perform. Deliverance is the LORD's! ¹¹ The LORD commanded the fish, and it spewed Jonah out upon dry land.

^א וַיִּקְרָאוּ אֶל־יְהוָה וַיֹּאמְרוּ: אֱלֹהֵי יְהוָה אֵל־נָנוּ לְאִבְדָּהּ בְּנִפְשִׁי הָאֵתָּה הַיָּהּ וְאֶל־תַּבְּתֵן עָלֵינוּ דָם נָקִיא כְּיִצְחָק יְהוָה כִּפְצֵת עֲשֵׂיָהּ: ^ב וַיִּשְׁמָא אֶת־עֲלֵהּ נִסְלָהוּ אֶל־חַסֵּד וַעֲמִיד חַסֵּד מִצָּפוֹ: ^ג וַיִּרְאוּ הַמַּגְשָׁעִים גְּדֻלָּה אֶת־יְהוָה וַיִּזְכְּרוּהוּ בְּיִצְחָק יְהוָה וַיִּדְרֹוּ יְהוָה:

^א נִמְנוּ יְהוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יְהוָה וְהָיָה לֶחֶם יוֹמִי כִּמְעַן חַיֵּי שְׁלֹשָׁה יָמִים וְשִׁלְשָׁה לַיְלֹת: ^ב וַיִּתְפַּלֵּל לַיָּהּ אֶל־יְהוָה אֱלֹהֵי מִצְרָיִם הַדֶּגֶר: ^ג וַיֹּאמֶר קוֹלִי אֶתִּי מִצָּרָה לִּי אֶל־יְהוָה וַעֲמִנִי מִבְּטֹן שְׁאוֹל שְׁמַעְתִּי שְׁמִיעָתְךָ קוֹלִי:

^א וַתִּשְׁלַחְנִי מִצְרָה מַצְרָה בְּלִבְךָ יְהוָה וְהָיָה יִסְבִּיבִי כִלְמִשְׁבִּירֶךָ וְנִלְכַּד עָלַי עָבְרָה: ^ב וַיֹּאמֶר אֱמָרוּתִי נִגְרָשְׁתִּי מִמֶּנֶּךָ עֲמִידָה אֵלֶּה אוֹסִירְךָ לְהַפִּיט אֶל־הַיָּם: ^ג וַיִּשְׁאָל: 'אֶפְסֹנִי לָמָּה עַד־נִפְּשׁ תִּחַּלֵּם יִסְבִּיבִי סוּף חֲבוּשׁ לְרֹאשִׁי: ' לְקַצֵּב חֲרִים יִבְדְּתִי הָאֵץ פְּרִיקָה בְּעֵדֶי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: ' כִּי־תִעֲשֶׂה עָלַי נִפְשִׁי אֶת־יְהוָה זָכְרִתִּי וַתִּבְּאֵה אֱלֹהֵי: תִּפְסְלֹתִי אֶל־הַיָּם כִּי־שָׁלַחְךָ:

^א מִשְׁחַתְרִים הִכְלִישָׁה חֲסִידֶיךָ גְּעִיבָה: ' וַיֹּאמֶר בְּקוֹל תִּזְדָּה אֲבִיחָה־לָּךְ: ^ב אֲשֶׁר תִּדְרֹתִי אֲשַׁלֵּמָה לְשִׁמְחָה לְיְהוָה: ^ג וַיֹּאמֶר יְהוָה לֵדָג נָקִיא אֶת־יְהוָה אֶל־הַיָּם: ^ד וַיִּזְכֹּר יְהוָה לְיְהוָה:

Book of Jonah, Chapter 3

^{TNK} **Jonah 3:1** The word of the LORD came to Jonah a second time:
² "Go at once to Nineveh, that great city, and proclaim to it what I tell you."
³ Jonah went at once to Nineveh in accordance with the LORD's command.
Nineveh was an enormously large city a three days' walk across.

⁴ Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!" ⁵ The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth.

⁶ When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. ⁷ And he had the word cried through Nineveh: "By decree of the king and his nobles: No man or beast – of flock or herd – shall taste anything! They shall not graze, and they shall not drink water!

⁸ They shall be covered with sackcloth – man and beast – and shall cry mightily to God. Let everyone turn back from his evil ways and from the injustice of which he is guilty. ⁹ Who knows but that God may turn and relent? He may turn back from His wrath, so that we do not perish. " ¹⁰ God saw what they did, how they were turning back from their evil ways. And God renounced the punishment He had planned to bring upon them, and did not carry it out.

^א ויהי דבר־יהוה אל־יונה שנית לאמרו: ^ב קום בך אל־נינוה העיר
הגדולה וקרא אל־יה את־הקורא־אח אשר אנכי דבר אל־ך: ^ג נקום יונה
ונקף אל־נינוה פדבר יהוה ונינוה היתה עיר־חדלה לא־למים מבבל
שלשת נמים:

^ד ויחל יונה לבוא בעיר מבבל עיר אמר וקרא ולאמר עוד ארבעים
יום ונינוה תהפך: ^ה ונאמנו אנשי נינוה פאלהים ניקרא־אזים
ניקפשו שלשים משדלים ועד־קטנים:

^ו וישע הדבר אל־מלך נינוה וקם מפסא ויעבר אדחתו מעליו ויכס
שכ וישב על־האפר: ^ז ויזעק ולאמר פנינו משמים חפץ ונדליו
לאמר יהוים והפלה הפקר וחלאו אל־יטעמו מאומה אל־יזעו
ומים אל־ישתו:

^ח ותפסו שלים האדם והבהמה וקראו אל־אלהים פתקה וישבו
איש מדרכו העלה ומרחמם אשר פצפיקם: ^ט מרידע לשוב ונתם
האלהים ושב מחלון אפו ולא לאבד: ^י וירא האלהים את־מעשיהם
פ־ישבו מדרכם הרעה וינתם האלהים על־העיר אשר־דבר
לעשות־להם ולא עשה:

Book of Jonah, Chapter 4

¹ **Jonah 4:1** This displeased Jonah greatly, and he was grieved. ² He prayed to the LORD, saying, "O LORD! Isn't this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment. ³ Please, LORD, take my life, for I would rather die than live." ⁴ The LORD replied, "Are you that deeply grieved?"

⁵ Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. ⁶ The LORD God provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. ⁷ But the next day at dawn God provided a worm, which attacked the plant so that it withered. ⁸ And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying, "I would rather die than live."

⁹ Then God said to Jonah, "Are you so deeply grieved about the plant?" "Yes," he replied, "so deeply that I want to die." ¹⁰ Then the LORD said: "You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. ¹¹ And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well?"

^א וַיִּפְּעַ אֶל-יוֹנָה בָּעָר הַזֹּאת וַיִּחַר לוֹ. ^ב וַיִּתְפַּלֵּל אֶל-יְהוָה וַיֹּאמֶר אֱלֹהֵי יְהוָה הַלֹּא-אֵדָעָה דָּבָר עַד-הַיּוֹמָה עַל-אֲדֹמָתִי עַל-כֵּן קִדְמָתִי לְבָרְכָהּ תִּשְׁלַח פָּרָה כִּי יִזְעָתִי כִּי אֶתִּיבָה אֶל-חַמּוֹן וְיִחַס אֲדָרָא אֶפְלִיט וְרַב-חֶסֶד וְנִחָם עַל-חַרְעָתִי. ^ג וְעַתָּה יְהוָה קַח-נָא אֶת-רַפְּשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיִּי. ^ד וַיֹּאמֶר יְהוָה הֲחִיטֵב חָרָה לָךְ׃

^ה וַיֵּצֵא יוֹנָה מִן-הָעִיר וַיֵּשֶׁב מִקְוֵים בַּשָּׂבַי לְעִיר וַיַּעֲשֶׂה לוֹ שָׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ וְלֹא עָד אֲשֶׁר יָרָאָה מִתְחַלְחֶלָה בָּעִיר. ^ו וַיִּמְן יְהוָה-לְלֵאדִים קִיקְלִיִן וַיַּעַל אֶמֶל לְיוֹנָה לְהָלֹת צֶלַעַל-רֹאשׁוֹ לְהַצִּיל לוֹ מִרָעָתוֹ וַיִּשְׂמַח יוֹנָה עַל-הַקִּיקְלִיִן שִׂמְחָה גְדוֹלָה. ^ז וַיִּמְן הָאֱלֹהִים תוֹלָעַת צִמְדָּה חֲשֹׁמֶה לְקַחְמָתוֹ וַתֵּךְ אֶת-הַקִּיקְלִיִן וַיִּיבֹשׁ. ^ח וַיִּתֵּךְ אֶל-רֹאשׁ יוֹנָה וַיִּזְעַק וַיִּשָּׁאֵל אֶת-רַפְּשִׁי לָמוּת וַיֹּאמֶר טוֹב מוֹתִי מֵחַיִּי׃

^ט וַיֹּאמֶר אֱלֹהִים אֶל-יוֹנָה הֲחִיטֵב חָרָה לָךְ עַל-הַקִּיקְלִיִן וַיֹּאמֶר הִיטֵב חָרָה לִי עַד-מָוֶת. ^י וַיֹּאמֶר יְהוָה אֶתֵּנָה חֶסֶף עַל-הַקִּיקְלִיִן אֲשֶׁר לֹא-עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ שָׂפָר-לְלֵלָה חֲדָה וּבִרְגָלָהּ אֲבִיד. ^{יא} וְהֲאֵי לֹא אֲחִיס עַל-יָמֶיךָ הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשֶׁב-הָ כֶּסֶף הַרְבֵּה מִשְׁתַּתִּים-עֶשְׂרִי וְרֶבֶע אֲדָם אֲשֶׁר לֹא-יָדָע בִּין-יְמִינוֹ לְשִׁמְאֻלָּהּ וּבִרְחֻמָּהּ רֶבֶה׃

Graphic Sources

עץ-חיים Etz-hayim

'Behold, the man is become as one of us, to know good and evil;
and now, lest he put forth his hand,
and take also of the tree of life, and eat, and live for ever.'

– GEN/Bereshit 3:22

A tree of life is she to them that lay
hold of her,
and happy is every one that holds her
fast.

-- PROV/Mishlei 3:18



cover: probably a cottonwood,
www.bhg.fws.gov (web site of the
Bosque Hydrology Group, U S Fish &
Wildlife Service)



p. 64: adapted from Egyptian wall
painting 15th - 16th c. BCE



p. 4: www.saltspring.com



p. 66: tree, type unknown, found at
chrisroberts5000.tripod.com



p. 7: *quercus chrysolepis* Liebm.
[www.pennine.demon.co.uk/Arboretum/
Pic/Quch.gif](http://www.pennine.demon.co.uk/Arboretum/Pic/Quch.gif)



p. 70: adapted from the cover of
Juedische Familienforschung (Jewish
Genealogy), Jewish Museum of Berlin,
www.geneberryhill.com/fulbright6.html



p. 11: date palm, adapted from an
Assyrian representation of the Old
Babylonian Tree of Life at the palace,
Nimrod (modern Iraq), 9th c. BCE



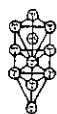
p. 72: oak; found at
[http://members.aol.com/zoobug64/hom
eplace/oldoak2.gif](http://members.aol.com/zoobug64/homeplace/oldoak2.gif)



p. 12: quince tree, adapted from
Anciato's Book of Emblems,
www.mun.ca/alciato



p. 74: adapted from a medieval
woodcut, Tree of Letters, found at
www.metahistory.org (Rashi Hebrew
script substituted for Gothic English
script)



p. 21: Diagram of the Ten Sephirot, a
Kabbalist Tree of Life



p. vi: sketch of a branch by Leonardo
Da Vinci



p. 24: tree with roots found at
[www.rochesterenvironment.com/images
/tree3.gif](http://www.rochesterenvironment.com/images/tree3.gif) and several other sites



p. xii, p. 26, 48, 57: sycamore and palm
from Egyptian wall paintings



p. 37: adapted from a medieval
woodcut found at [www.pbm.com/
~lindahl/food-art/fish_and_tree.gif](http://www.pbm.com/~lindahl/food-art/fish_and_tree.gif)



p. xiii: 19th c. woodcut of a view at
Yosemite National Park



p. 30: apple tree found at
[http://members.fortunecity.com/treesflo
wers/treescol/apple.gif](http://members.fortunecity.com/treesflow/treescol/apple.gif)



p. 40: *Árbol de la vida según Haeckel*, E.
H. P. A. (1866), adapted

פֶּתְחוּ-לִי שַׁעֲרֵי-צֶדֶק Pithu li sha'arei tzedek
 אֲבֹא-בָם אוֹדֶה יְהוָה avo vam odeh yah.
 זֶה-הַשַּׁעַר לַיהוָה Zeh hash'a'ar l'YHVH
 צְדִיקִים יָבֹאוּ בוֹ tzadikim yavo'u vo.

🌿 Open to me, O you gateways of justice,
 let me come in, and give thanks unto Yah!
 This is the gateway to ONE EVERLASTING,
 All who are righteous come in.

-- PS/Tehillim 118:19-20

אוֹר זָרַע לְצַדִּיק Or zaru'a latzadik
 וּלְיֹשֵׁרִי-לֵב שִׂמְחָה ulyishrei-lev simhah
 שִׂמְחוּ צְדִיקִים בַּיהוָה Simhu tzadikim b'YHVH
 וְהוֹדוּ לִזְכָּר קֹדֶשׁוֹ vehodu lezekher kodsho.

🌿 Light is sewn for the righteous, happiness for those steadfast of heart.
 Rejoice, O righteous ones, in THE UNNAMEABLE, be thankful for its sacred Trace.

-- PS/Tehillim 97:11-12



Every one of us is given the gift of life,
 and what a strange gift it is.

If it is preserved jealously and
 selfishly, it impoverishes and saddens;
 but if it is spent for others,
 it enriches and beautifies.

Life is not a having and a getting,
 but a being and a becoming.

Life's greatest achievement is the
 continual remaking of yourself
 so that, at last, you know how to live.

Life is action and passion. It is expected
 of individuals that they share
 in the action and passion of their time
 under penalty of being judged
 not to have lived.

-- 1990 BH mahzor

אם אין אני לי מי לי
וכשאני לעצמי מה אני
ואם לה עקשיו אימתי:

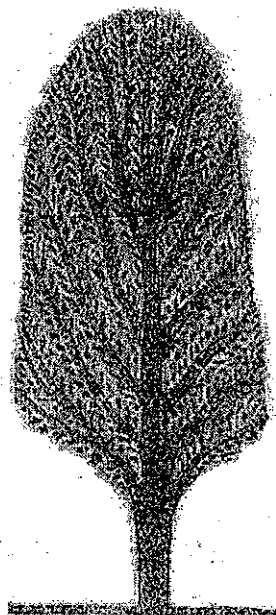
*Im ein ani li, mi li?
ukhe'she'ani le'atzmi mah
ani?
ve'im lo akhshav, eimatai?*

🌳 If I am not for myself,
who will be for me?

And if I am only for
myself, what am I? OR
When I am for myself,
what am I?

And if not now, when?

-- R. Hillel, *Pirkei Avot* 1:14



אלהי נצר לשוני מרע
ושפתי מדבר מרמה
ולמקללי נפשי תדם ונפשי
כעפר לכל תהיה:

*Elohai netzor leshoni mera
usfatai medaber mirmah
velimekaleli nafshi tedom
venafshi ke'afar lakol tih'yeh.*

🌳 Dear God, protect my
tongue from evil, and my
lips from telling lies.
And toward my
adversaries may my spirit
remain tranquil, and I
always remain ready for
the needs of others.

-- PS/Tehillim 34:13 - 14



In this solemn hour, may the observance of this Day of Atonement help us to remember Israel's sacred heritage. Let us learn to build our lives on the abiding foundations of your law; let our eyes be open to the goodness of life and its sacred opportunities.

-- 1990 BH *mahzor*

It is Yom Kippur -- the day of atonement. We are all gathered here together, fasting and praying.

We are here for reasons we cannot readily describe or define -- a feeling of connection, maybe a glimmer of something in the corner of the eye, a whiff of something in the air. We come here because sometimes something happens in these circumstances that is important.

Let us begin by affirming that the language we use here is meant to connect us to our roots, but we do not mean it to affirm or reinforce the idea of male supremacy, hierarchical society, or even the concept "chosenness" which implies we are superior to our gentile neighbors. The language of chosenness is disturbing, yet the very people who wrote it have passed down the values that make it disturbing to us: freedom, equality, just dealings with all people. We remember our ancestors and reconnect with our heritage through their words, and our reflections on their words.

We remain the people of Israel, God-wrestlers. We have come today to wrestle once again with God, our ancient language, and ourselves.

-- Gail Loyd

There are two paths through life, the living and the dead.

The living path is Wisdom's Way; the dying path is the way of folly and wickedness. The path of the living is a refuge for life. Each step is peace, each step is healing, each step is whole and balanced. There is no destination; the journey itself is the prize.

The path of the dying is about arriving -- getting somewhere other than here, for here is filled with anxiety, fear, and suffering. But here is nowhere but here, so the traveler on dying's way rushes from place to place, certain that the next place will be the last place. There is no joy in dying's way; exhaustion is its only promise.

-- Rami M Shapiro

The line between good and evil is in the center of every human heart.

-- Aleksandr Solzhenitsyn, Russian writer, Nobel laureate

When people feel anonymous in a situation, as if no one is aware of their true identity (and thus that no one probably cares), they can more easily be induced to behave in antisocial ways. When all members of a group are in a deindividuated state, their mental functioning changes: they live in an expanded-present moment that makes past and future distant and irrelevant. Feelings dominate reason, and action dominates reflection. ... It becomes as easy to make war as to make love, without considering the consequences.

We want to believe in the essential, unchanging goodness of people, in their power to resist external pressures. [We want to believe that the Good Self can dominate Bad Situations, but we] are best able to avoid, challenge, and change negative situational forces only by recognizing their potential to "infect us" as they have others who were similarly situated.

Any deed that any human being has ever committed, however horrible, is possible for any of us -- under the right circumstances. That knowledge does not excuse evil; it democratizes it, sharing its blame among ordinary actors rather than declaring it the province of deviants and despots -- of Them but not Us.

-- Philip Zimbardo, Professor of Psychology, Stanford

The time is always right to do what is right.

--Martin Luther King, Jr., preacher, civil rights leader

We live in two worlds: the one that is, and the one that might be.
Nothing is ordained for us: neither delight nor defeat, neither peace nor war.
Life flows and we must freely choose.
We can, if we will, change the world that is
into the world that may come to be,
as we were taught from of old.

-- 1990 BH *mahzor*

PEACE

נשים שלום *Nasim shalom*

Nasim shalom tova uv'rakha
Hein v'hesed v'rahamin.

Let the light of your presence
Be the light of our lives
Grant us happiness, mercy and peace.
May the people of Israel join hands
and with the world
And our passion for justice increase.

Nasim shalom tova uv'rakha
ein v'hesed v'rahamin.

Let the light of your Torah
Be the light of our dreams
Grant us goodness, grant us blessings and love
May our yearning for peace
be a blessing for the world
As the olive branch soars with the dove.

Nasim shalom tova uv'rakha
Hein v'hesed v'rahamin.

-- Debbie Friedman, singer-songwriter

ATONEMENT, REPENTANCE, FORGIVENESS

Everything changes. You can begin
A new life with your latest breath.
But what has happened has happened. And the water
You once poured into the wine cannot be
Drained off again.

What has happened has happened. The water
You once poured into the wine cannot be
Drained off again, but
Everything changes. You can make
A fresh start with your final breath.

-- Bertoldt Brecht, poet, playwright (translator not identified)

I wish you enough.

I wish you enough sun to keep your attitude bright.

I wish you enough rain to appreciate the sun more.

I wish you enough happiness to keep your spirit alive.

I wish you enough pain so that the smallest joys in life appear much bigger.

I wish you enough gain to satisfy your wanting.

I wish you enough loss to appreciate all that you possess.

I wish you enough hellos to get you through the final goodbye.

-- Source unknown, reprinted often

They asked Rachumai, "Rabbi, where is Paradise?"

He replied: "Here."

-- *Sefer HaBahir, Mishnah 31*

When we awaken in the morning, our very first words are supposed to be *Modeh ani* [or *modah ani*] -- I am grateful. If we feel grateful, we can continue on to other levels of meaning; if we don't, we can't. ...

However we as individuals understand the relationship between ourselves and the source of all creation (and we differ among ourselves on this), there is a general stance toward our existence -- namely, gratitude -- that serves as the necessary condition for, and the gateway to, meaningful prayer. This attitude is something we can cultivate through self-examination and through the ceaseless effort to understand how much we owe to individuals and forces outside ourselves.

What happens to gratitude when disaster strikes? ... No one has raised this question more intransigently than [Emil] Fackenheim [post-*Shoah* philosopher and theologian]:

"Even an agnostic or atheist can be filled with a deep -- if unspecified -- gratitude for good fortune, freedom, the gift of life itself. But how can anyone thank God for the evils that have befallen him? It may be possible to accept these, resignedly and with fortitude. But to *thank* God for them seems positively demeaning."

I have no conclusive answer to this challenge. How could I? But I can say this: there are many evils that have the effect of awakening us *from* complacency, and to the blessings we continue to enjoy. It may even be that, given the imperfections of our nature, it is only through the experience of misfortune that we can fully appreciate our continuing good fortune. Perhaps, then, it is the contrast that makes gratitude possible.

-- condensed from an essay by Wm Galston

viii More Readings, More Songs

UNFINISHED WORK:

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glowes world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!

-- Emma Lazarus, 19th c. poet, translator

To live well, we must have a faith fit to live by, a self fit to live with,
and a work fit to live for!

-- Harold Kushner, Rabbi, writer

THANKS

Our need to express gratitude is eternal, as the rabbis taught:
'In the time to come, all other sacrifices will cease,
but the sacrifice of thanksgiving will not cease.
All other prayers will cease,
but thanksgiving will not cease.'

-- Midrash Leviticus Rabbah 9:7

I have always regarded my Jewishness as one of the indisputable factual data of
my life, and I have never had the wish to change or disclaim facts of this kind.
There is such a thing as a basic gratitude for everything that is as it is; for what
has been given and was not,
could not be,
made.

-- Hannah Arendt, 20th c. political theorist, journalist

Singing and laughter, tears and confiding: when we fall in love
with Life, these come as a rising wave too great to be held in
the mind and heart and body.

-- adapted from Kenneth Patton, 20th c. poet, humanist religious philosopher

We can be thankful for many things.
Each new day of life is a gift to be revered.
Our family, our community, our world, are too precious to go unnoticed.
Let us be aware of the ultimate treasure of life and share that blessing with others.

-- 1990 BH *mahzor*

You are to serve God with [both] fear and joy. These are "two friends that do not separate [from each other]." Fear and joy related to one thing are two contrary feelings. In the service of God, however, they do not contradict one another but can go together hand in hand . . . This co-existence is unique. It is possible only in the service of God . . .

"Fear of God" is one of the 613 precepts of the Torah . . . It is a prerequisite to the service of God . . . Nonetheless, it must coexist simultaneously with joy . . . Fear without joy is melancholy. It is inappropriate to feel anguished in considering how to serve God, but always be joyful. For fear on its own leads to gloom and dejection, i.e., the anguish from worrying whether you are doing the right thing, or doing so sufficiently, leads to a sense of worthlessness and dejection.

By the same token, joy on its own leads to carelessness and frivolity . . .

— Testament of Baal Shem Tov

... the greatness of this people [the Jews] was once that it believed in God,
and believed in Him in such a way that its trust and love towards Him
was greater than its fear.
-- Hannah Arendt

You are like any other creature, created for the sake of His worship,
blessed be He. God gave a mind to the other just as He gave a mind to you.

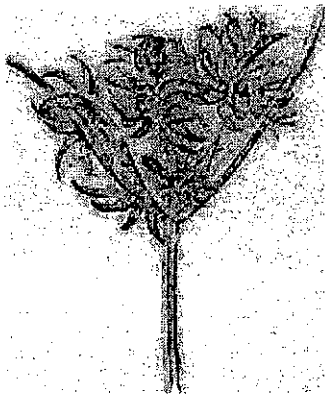
What makes you superior to a worm? The worm serves the Creator with all its mind and strength! [fn.2] Man, too, is a worm and maggot, as it is written "I am a worm and no man." (Psalms 22:7) If God has not given you intelligence you would not be able to worship Him but like a worm, Thus you are no better than a worm, and certainly [no better] than [other] people.

Bear in mind that you, the worm and all other small creatures are considered as equals in the world. For all were created and have but the ability given to them by the blessed Creator.

-- Testament of Baal Shem Tov

Every person should have two pockets and he can use each when he needs it. In one pocket is placed the statement "The world is created for me" and in the other pocket,
"I am dust and ashes."

— Simbah Bunam



WORK & SERVICE

Moses doesn't come to the Burning Bush by purposefully looking for a revelatory experience. He comes to the Mystery by stepping back from his personal quest and tending consciously to his sheep.

-- Gershon Winkler, referring to *Sefer HaZohar*, Vol. 2, folio 20a-b

... true service is something that has to come by virtue of our own stirring.

-- Testament of Baal Shem Tov, trans. by J. I. Schochet

The sage is not a hermit or a monk, but a wife and mother, husband and father, friend and lover. There is nothing too menial or mundane, nothing beneath the calling of the wise. Rather they do everything with joy.

-- Rami M Shapiro commenting on Prov. 31:10-14 'a woman of valor'

You are what you do, but what you do depends on how you think, so guard your thoughts from irrationality and falsehood. Do not shun evil thoughts; simply do not cling to them. When evil is seen to be evil, harmful to self and others, you will not do it. But if your mind is lost in false thinking, you will call evil "good" and praise yourself as you perpetuate it.

-- Rami M Shapiro

There is no arriving on the living path of Wisdom. There is only this step, and this step, and this step. . . . There is no right action for every step, only a right action at every step. . . . It matters less where you step than it does what you do when you get there.

-- Rami M Shapiro

MAKING A DAY HOLY

Contemplate the workings of this world, listen to the words of the wise,
and take all that is good as your own. With this as your base,
open your own door to truth. Do not overlook the truth
that is right before you. Study how water flows
in a valley stream, smoothly and freely
between the rocks. Also learn
from holy books and
wise people.
Everything -- even mountains, rivers, plants, and trees -- should be your teacher.

-- Morihei Ueshiba, founder of Aikido, martial artist, philosopher of peace

Our father, our king, we resent fathers and kings.
Our mother, our teacher, we resist mothers and teachers.
Our eclipse, our no-one, renew us for a good year.
Our figment, our construct, hear us, pity us, and spare us.
Our guess, our denial, seal us in the book of pardon.
Our hope, our dismay, speed our liberation.
Our doubt, our division, temper us to your need.
Avinu malkeinu, for your sake if not for ours.
Our limit, our secret, remember us 'til we live.

Our rock, our redeemer, give us endurance in pain.
Our place, our midst, root us in the cracks of your being.
Our breath, our life, evade all our theologies.
Our midwife, our surgeon, bring out of us what is in us.
Our infant, our patient, demand from us 'til we provide.
Our lover, our consoler, lie down beside us in loneliness.
Our enemy, our catastrophe, goad us to act justly.
Our mugger, our rapist, shatter our lives with your claims.
Our maker, our destroyer, build us again from the ground up, carefully.

--Catherine Madsen, writer, lay cantor, Yiddish bibliographer

It is only necessary to behold the least fact or phenomenon, however familiar, from a point a hair's breadth aside from our habitual path or routine, to be overcome, enchanted by its beauty and significance ...

-- Henry David Thoreau, transcendentalist, naturalist

iv More Readings, More Songs

Be as sure of it as you are that God lives: at the least good deed done here in this world, the least bit of good will, the least good desire, God laughs and plays.

-- Meister Eckhardt, 13th-14th c. mystic

"*Hayyim*, the Hebrew word for life, is a plural noun. We seek life brimming with fullness. Our resentments and hatreds, our lies and games lead us to forget how rich and varied our life can be. To be written in the book of life refers to our participation in the ever changing, birthing and passing, gaining and losing moments that compose life."

-- Sheila Pelz Weinstein, Reconstructionist Rabbi

אֵלִי אֵלִי שְׁלֹא יִגְמַר לְעוֹלָם
הַחֹל וְהַיָּם
רִשְׁרוּשׁ שֶׁל הַמַּיִם
בְּרַק הַשָּׁמַיִם
תְּפִלַּת הָאָדָם

*Eli, eli, shelo yigamer le'olam
hahol vecha-yam
rishrush shel hamayim
berak hashamayim
tefilat ha'adam.*

✞ Eli, Eli, we pray that these things never end:
the sand and the sea,
the rush of the water,
the crash of the heavens,
the prayer of all.

-- Hannah Szenes [Senesh], 20th c. poet,
WWII resistance fighter

In the Talmud we find the following story:

A certain man went down to the Ark in the presence of Rabbi Hanina. The man said, "O God, the great, the mighty, the revered, the glorious, the powerful, the feared, the strong, the courageous, the certain, the honored." R. Hanina waited until he had finished [and then] said to him, "Have you exhausted all the praises of your Lord? What is the use of all these adjectives? The three which we do say [great, mighty, and revered], if Moses had not used them in the Torah . . . , we should not have been able to say [them]; and you go on saying all these!"

-- Berakhot 33b.

HOLINESS

Within me, there is God.
I lose God sometimes
In the pressures of everyday life --
To cheat, to lie --
These things seem so easy
And "everyone does it"
But I am not everyone.
And the things that seem so easy
Are not easily forgotten.
Some call this conscience,
I call it God.

When I see someone hurt or
hungry
I want to help.
Some call this brotherhood,
I call it God.
Sometimes two paths lie open
to me;
Some call it judgment,
Some call it intellect,
I call it God.

-- Sidney Greenberg,
Rabbi, author, liturgist

Let us lift each other on our shoulders and carry each other along.
Let holiness move in us.
Let us pay attention to its small voice.
Let us see the light in others and honor that light.
Remember the dead who paid our way here dearly, dearly
and remember the unborn for whom we build our houses.
--Marge Piercy, poet, novelist

God is playing hide-and-go-seek, and you're it! In the act of
seeking Creator, who is hiding within Creation, you discover
more and more of your self.

-- Gershon Winkler, Renewal Rabbi, writer

**Let my mouth speak the praise of God and
let all flesh bless the holy Name forever.**

-- PS/Tehillim 145:21

"All that God created is good. ..." [W]hen effecting good, the evil, too, becomes good. But when sinning, Heaven forbid, it becomes real evil. Take, for example, a broom for sweeping the house: in context of clearing the house it has some good quality. It [may be] a low level, but it is still good. But when it is used to hit a child doing some wrong, the broom becomes truly evil when hitting the child. [The broom *per se* is morally neutral. In essence it is mere potentiality: when used for good, its potential for good is realized and confers goodness upon itself. When used for evil, its potential for evil is realized and confers evil upon itself.]

-- Testament of the Ba'al Shem Tov, founder of Eastern European *hasidism*, trans. by J. I. Schochet

... the way in which we name something is the way we set it apart,
and holiness, according to rabbinic teaching,
is the quality of being set apart.

-- Marcia Falk, poet, translator,
liturgist, artist

ii More Readings, More Songs

Words have the power to both destroy and heal.
When words are both true and kind, they can change our world.
-- Buddha

The lion and the calf shall lie down together, but the calf won't get much sleep.

-- Woody Allen, writer, actor, movie-maker

Authority without wisdom is like a heavy axe without an edge, fitter to bruise than polish.
-- Anne Bradstreet, 17th c. American poet

We are of course a nation of differences. Those differences don't make us weak.
They're the source of our strength. -- Jimmy Carter, 39th President of U.S.

Power concedes nothing without a demand.
It never did and it never will. -- Frederick Douglass, abolitionist

You gain strength, courage, and confidence by every experience in which you really stop to look fear in the face. You must do the thing which you think you cannot do. -- Eleanor Roosevelt, political leader, First Lady

When we really begin a new year it is decided,
And when we actually repent, it is determined;
 Who shall be truly alive, and who shall merely exist;
 Who shall be happy, and who miserable;
Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;
 Who shall be pierced by the sharp sword of envy,
 And who shall be torn by the wild beast of resentment;
Who shall hunger for companionship,
And who shall thirst for approval;
 Who shall be shattered by storms of change,
 And who shall be plagued by the pressures of conformity;
Who shall be strangled by insecurity,
And who shall be beaten into submission;
 Who shall be content with their lot,
 And who shall wander in search of satisfaction;
Who shall be serene,
And who shall be distraught;
 Who shall be at ease,
 And who shall be afflicted with anxiety;
Who shall be poor in their own eyes,
And who shall be rich in tranquility.
 But *teshuvah*, *tefilah* and *tzedakah*
 Have the power to change the character of our lives.
May we resolve, then, to turn from our accustomed ways
And to behave righteously
So that we may truly begin a new year.

-- Stanley Rabinowitz, Conservative Rabbi (adapted)

More Readings, More Songs

WHY RITUALS?

When humans participate in ceremony, they enter a sacred space. Everything outside of that space shrivels in importance. Time takes on a different dimension. Emotions flow more freely. The bodies of participants become filled with the energy of life, and this energy reaches out and blesses the creation around them. All is made new; everything becomes sacred.

-- Sun Bear (ne Vincent LaDuke), 20th c. White Earth Ojibwe

THE PAST

What had to happen to bring us to this day?
What had to burst apart and coalesce, circle and soar, collide into mountains and weather into canyons, fuse and decay, evolve and become extinct, branch off and migrate, settle and embrace?

-- P A Madsen

"Tell me a story," said the child to the mother.
The mother took down a scroll from the shelf and began to read the very first line.
"In the beginning, God created the heaven and the earth -- "
"What is 'beginning'?" asked the child.
The mother was puzzled and did not know how to answer.
She said finally, "It means the beginning of time."
The child looked at the clock. She loved to hear it tick. The ticking never stopped.
Time must go on forever, she thought.
"Besides," she told her mother, "the clock is round. Is time round, too, like a ring?
A ring has no end. How can it have a beginning?"
The mother embraced the child. "Some questions have no easy answer,"
she told the child, "but we must always keep asking them."

-- *Taking the Fruit: Modern Women's Tales of the Bible*, Jane S Jones, ed.; adapted

POWER

They seek Your Name in fire
But they do not find it,
And they fear Your Name.
They seek Your Name in the earth,
But they do not find it,
And they tremble at Your Power.
And they speak with fear
Of being far from home.

-- from *The Seyder Tkhines*, a Yiddish prayerbook printed for women in the 17th and 18th c.

Government by idea tends to take in everything, to make the whole of society obedient to the idea.
Spaces not so governed are unconquered, beyond the border, unconverted, a future danger. -- Lord Acton, 19th c. historian

**One person with a belief is equal to a force of 99
who have only interests.**

-- John Stuart Mill, 19th c. philosopher, political economist, MP

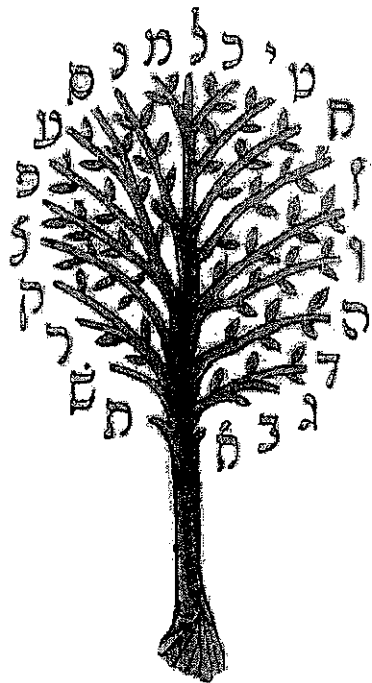
Knowledge is power.

-- Sir Francis Bacon, philosopher, scientist, essayist

May this be the year when we accept what has been given, responding with dignity and creativity.

Wherever you stand to lift up your eyes to heaven,
that place is a Holy of Holies. Every life is sacred. Each
day is the Day of Atonement. And every word spoken
from the heart is the name of God. -- SA

To heed the teaching of the heart,
and also to do it. --TC



ברכת השלום

Birkhat Ha-Shalom

Blessing of Peace

ALL *sing*:Tune: The Beatles' *Let It Be*,

McCartney-Lennon

Yevarekh ha Adonai veyishmerekha,
 Kein yehi ratzon, kein yehi.
 Ya'er Adonai panav elecha vihuneka,
 Kein yehi ratzon, kein yehi.
 Yisa Adonai panav elecha veyasem lekha
 shalom,
 Kein yehi ratzon, kein yehi.

Kein yehi [4x]
 Kein yehi ratzon, kein yehi.

May Adonai bless you and protect
 you.
 Let it be God's will.
 May Adonai's face shine on you and
 show you favor.
 Let it be God's will.
 May Adonai's face be lifted toward you
 and bring you peace.
 Let it be God's will.

Let it be [4x]
 Let it be God's will.

READER:

There are moments when we hear the call of our
 higher selves, the call that links us to the divine. Then
 we know how blessed we are with life and love.

ALL:

**May this be such a moment, a time of deeper
 attachments to the godly in us and in our world.**

READER:

May this be the year when we begin to live in a
 manner that enhances Life.

ALL:

**May this be the year we discover the holiness of life,
 the sacredness of time, the power of our words to
 heal or to damn. May this be the year we repair the
 ruin and renew the promise.**

READER:

Rabbi Yechiel Michal once said: My life was blessed,
 because I never needed anything until I had it.

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

✿ 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.

COMMENT:

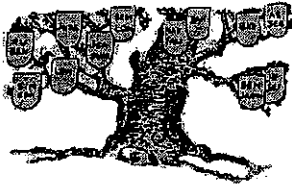
Peoples and nations and individuals follow many paths to the One. We follow Jewish paths because they are ours, not because we disparage the paths of others.

We seek to learn from their journeys, and strive to go on our own journeys in such a way that what others learn from us is good. -- PM



Please be seated.

YIZKOR



We will pray the Yizkor service this evening at the beginning of Neilah. At this time, we will recite Kaddish.

קדיש יתום

Kaddish Yatom

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

If you will not be here for Yizkor this evening, please take the Yizkor book with you.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ
הוּא לְעָלְמָא לְעָלְמָא מְכַל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמֵינוּ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן:

Yitgadal veyitkadash shemey raba
be'alma divra khirutey veyamliv malhutey
behayeykhon uvyomeykhon uvhayey dehol beit yisra'el
ba'agala uvizman kariv ve'imru amen.

Yehey shemey raba mevarakh le'alam ulalmey almaya.

Yitbarakh veyishtabach veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berikh
hu le'ela le'ela mikol birkhata 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.

Music

LEADER:

It is up to us -- will changes for the better happen this year?

TRADITIONAL Aleinu:

עלינו לשבח לאדון הכל.
Aleinu leshabeach la'adon
hakol.
לתת גדלה ליוצר בראשית.
Latet gedulah leyotzer bereshit.
שלא עשנו כגויי הארצות.
Shelo asanu kegoyei ha'aratzot.
ולא שמנו כמשפחות האדמה; שלא שם
הלקנו כהם.
Velo samanu kemishpachot
ha'adama; shelo sam helkein
kahem.
וגדלנו ככל-המונים.
Vegoralenu kekhoh hamonam.

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.
-- KH:MLN

COMMENT:

This is the traditional response
by the congregation when the
High Priest spoke the name of
God. The High Priest no longer
enters the Holy of Holies to
pronounce aloud the Name of
God on our behalf, yet we still
respond, as of old.

ALTERNATIVE Aleinu:

עלינו לשבח לאדון הכל
Aleinu l'shabe'ah la'adon ha-kol
לתת גדלה ליוצר בראשית
latet g'dulah l'yotzer b'reshit
שנתן לנו תורת אמת
shenatan lanu torat emet
וחיי עולם נטע בתוכנו:
v'hayei olam nata b'tokhenu.
ואנחנו כורעים ומשתחוים ומודים לפני
מלך מלכי המלכים, הקדוש ברוך הוא.
Va'anakhnu korim umishtahavim umodim lifnei melekh
malkhei hamelakhim, hakadosh barukh hu.

✡ It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth
and planted eternal life within us.
And so we **bend the knee** and bow,
acknowledging the sovereign who rules above all
those who rule, the blessed holy One.

-- KH:MLN

ונאמר: והיה יהוה למלך על כל הארץ
Vene'amar: Vehayah YHWH lemelekh al kol ha'arets
ביום ההוא יהיה יהוה אחד ושמו אחד:
Bayom hahu yihyeh YHWH ehad ushmo ehad.

✡ And it is written: "The EVERLASTING ONE will reign
as sovereign over all the earth. On that day shall the
MANY NAMED be one, God's name be one!"

עֲלֵינוּ

Aleinu

[It is] up to us

We pray the *aleinu* throughout the year, but the prayer takes on special significance at this time of Yom Kippur. For us to begin a new year, we must truly realize: It is, after all, up to us. **We rise for *Aleinu*. It is customary to bow when we say** "bend the knee / *korim* / כורעים."

ALL:

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.
It is up to us
to repair the World
and bind our lives to Truth.

Therefore we **bend the knee**
and shake off the stiffness
that keeps us
from the subtle
graces of Life
and the supple
gestures of Love.
With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

-- RMS

הוא היה אומר:
לא עליך המלאכה לגמור,
ולא אתה בן חרין לבטל
ממנה:

He [R. Tarfon] used to say:
It is not incumbent upon you to
complete the work;
yet, you are not free to desist from it.

-- Pirkei Avot 2:21



הַכְנָסַת סֵפֶר תּוֹרָה

Hakhnasat Sefer Torah

Returning the Torah [to the Ark]

For those returning Torah to the Ark:

This is the Torah, the telling of our story. We return this Torah to the Ark, reaching from this moment back in time to our ancestors. We return the Torah so that others may return and bring it forth again and anew. -- cks

We praise what is holy, for
only what is holy
is to be exalted.

We see holy splendor on
earth and in the heavens,
and we find strength.

Praise to us,
praise to all
who see holiness,
praise to
the children of Israel,
praise to all people.
Every one of us is *b'tzelem
elohim* בצלם אלוהים: in
the image of God.

Holy teachings are
Trees of Life to those
who receive them.
Let us make our hearts into
orchards in which such Trees
may grow.
When we remember
that every one of us is in the
image of God,
then there is pleasantness,
then there is peace.
May we return
to this knowledge.
This is what
renews our days.

-- PM

יְהַלְלוּ אֶת-שֵׁם יְהוָה, כִּי נִשְׁגַּב שְׁמוֹ לְבָדּוֹ
הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם: וַיִּרְם קֶרֶן לְעַמּוֹ תְּהִלָּה
לְכָל-חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבּוֹ הַלְלוּיָהּ:

*Yehalelu et shem YHVH ki nishgav shemo levado
Hodo al eretz veshamayim vayarem keren le'amo
tehilah lekhol hasidav livnei yisra'el am kerovo
halleluyah!*

✿ Let us all bless the name of YHVH, for it alone is
to be exalted.

God's splendor dwells on earth and in the
heavens,

God has lifted up his people's strength.

Praise to all God's fervent ones, to the children of
Israel, people near to God. **Halleluyah!**

עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּה מֵאֲשָׁר:
דֶּרֶכֶיהָ דֶּרֶכֶי-נְעִם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

*Etz hayim hi lamahazikim bah vetomkheha
me'ushar. Derakheha darkhei no'am vekhol netivoteha
shalom. Hashivenu YHVH elekha venashuvah hadesh
yameinu kekedem.*

✿ It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.
Its ways are ways of pleasantness, and all its paths
are peace.

Return us, YHVH, let us return! Renew our days, as
you have done of old!

The ark is closed.



על התורה ועל העבודה ועל הנביאים ועל יום [השבת
הזה ועל יום] הכפורים הזה, שנתת לנו יהוה אלהינו
[לקדשה ולמנוחה], למחילה ולסליחה ולכפרה, ולמחל
בו את כל עונותינו לכבוד ולתפארת:
על הכל יהוה אלהינו, אנחנו מודים לך ומברכים אותך:
יתברך שמה בפי כל חי תמיד. לעולם ועד ודברך אמת
וקים לעד:
ברוך אתה יהוה, מלך מוחל וסולח לעונותינו, ולעונות
עמו בית ישראל ומעביר אשמותינו בכל שנה ושנה מלך
על כל הארץ, מקדש [השבת ו] ישראל ויום הכפורים:

May we speak truth to
power, and hear truth when
we have power.

May we seek to understand
the workings of our world.

Let us look with new eyes
into our sources of
meaning.

May we continue to refresh
ourselves with rest and
renew ourselves with
reflection.

*Al hatorah ve'al ha'avodah ve'al hanvi'im ve'al
yom [ha'shabbat hazeh ve'al yom] hakippurim
hazeh shenatata lanu YHVH eloheinu [likedushah
velimnuha] limhilah velisliha ulkhaparah
velimhal bo et kol avonotenu lekhavod ultifaret.
Al hakol YHVH eloheinu anahnu modim lakh
umevarkhim otakh.*

May we study and serve.

May we forgive others and
accept forgiveness when
that great gift is given to us.

*Yitbarakh shimekha befi kol hai tamid le'olam
va'ed udbarekha emet vekayam la'ad. Barukh
atah YHVH, melekh mohel vesoleah
la'avonotenu, vela'avonot amo beit yisra'el,
uma'avir ashmoteinu bekol shanah veshanah.
Melekh al kol ha'aretz, mekadesh [ha'shabbat v']
yisra'el veyom hakippurim.*

What is, is a marvel.

May we never cease to
wonder.

-- PM

☞ For the Torah, and the service, and the
prophets, and this day of (rest and) atonement,
which you have given to us, ABUNDANT ONE, our
God, (for holiness and rest), pardon, forgiveness,
and atonement and honor and splendor. For
everything, WISE ONE, our God, we offer thanks
to you, and bless you. May your name be
blessed continually by every living being, forever
and eternally. Your word is truth, and stands
forever. Blessed are you, HOLY ONE,





בְּרַכַּת הַפְּטָרָה

Birkat haftarah

Blessing of the conclusion [reading from the prophets]

Blessing before haftarah:

הַתְּבָרַכְנוּ בְּחַיִּים, וְאַתָּה
בְּמוֹרֶשֶׁת קוֹלוֹת אֲשֶׁר
דִּבְּרוּ אֶמֶת מִלִּבָּם,
נִשְׁמֹת אֲמִצּוֹת אֲשֶׁר
דָּרְשׁוּ צֶדֶק.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים
בְּאֵמֶת:

בָּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשְׁעָה עֲבָדוֹ
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק:

*Hitbarakh'nu bahayim v'et
morashat kolot
asher dibru emet mul koah,
n'shamot amitzot asher
darshu tzedek.*

*Barukh ata YHVH eloheinu melekh ha'olam asher bahar
binve'im tovim, v'ratzah vedivrei hem hane'emarim
be'emet. Barukh ata YHVH haboher batorah uvmosheh
avdo uvinvi'ei ha'emet vatzedek.*

☞ We were blessed with life,
and a heritage of voices that
spoke truth to power, brave
spirits that demanded justice.

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

READING OF HAFTARAH

Blessing after haftarah:

נִכְבֵּד חַיִּים וְאַתָּה
מוֹרֶשֶׁתֵנוּ בְּמַעֲשֵׂי צֶדֶק.

*Nekhabed hayim v'et
morashtenu b'ma'asei
tzedek.*

☞ Let us honor life and our
heritage with acts of justice.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר כָּל
הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,
הָאוֹמֵר וְעוֹשֶׂה, הַמְדַּבֵּר וּמַקְיֵם,
שֶׁכֶּל דְּבָרָיו אֵמֶת וְצֶדֶק:

*Barukh atah YHVH eloheinu melekh ha'olam tzur kol
ha'olamim tzadik bekol hadorot ha'el hane'eman
ha'omer ve'oseh hamdaber umkayem shekol devarav
emet vatzedek.*

☞ Blessed are you ETERNAL ONE, our God, the
sovereign of all worlds, the rock of all the worlds, the
righteous one throughout all generations, the faithful
God, whose word is deed, who speaks and fulfills,
whose words are truth and justice.