

חַדְשֵׁי
יָמֵינוּ

Chadeish Yamèinu

Prayerbook for the High Holy Days
Second Edition: Revised, Expanded, and Renewed

Bet Mishpachah
Washington, DC

5782 ☆ 2021

Chadeish Yamèinu

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Scott L. Reiter, editor

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הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ וְנָשׁוּבָה
חֲדָשׁ יָמֵינוּ כְּקֵדָם:

Hashivèinu Adonai eilècha v'nashùva

Chadeish yamèinu k'kèdem

**Turn us to You, O God, and we shall return.
Renew our days ahead.**

Megilat Eicha (Scroll of Lamentations) 5:21

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The Genesis and Evolution of our Liturgy

The first hardbound edition of our *siddur* for Shabbat, *Shavat Va-Yinafash*, was published in 1991. Thereafter, the Liturgy Committee began work on our own prayerbook for the High Holy Days – the *machzor* for the *Yamim Nora-im*, the Days of Awe. Each year, starting in 1994, we introduced a new book for one of the services. In 2017 we published a revised and greatly expanded, second edition of our *siddur*. It was clearly time to make similar revisions to the *machzor*.

This revised *machzor* follows what has become Bet Mishpachah’s “traditional” liturgy for the High Holy Days. It retains the “arc” of the services from the first edition of our *machzor*, described in the note on the next page. Prior to composing our own *machzor*, Bet Mishpachah had used *Gates of Repentance: The New Union Prayerbook for the Days of Awe* published in 1978 by the Central Conference of American Rabbis (Reform Movement). We follow its lead in emphasizing the key parts of the traditional service with less repetition. But we have restored several traditional prayers that were not in our previous edition.

We also are proud to include many readings and interpretive translations by LGBTQ+ liturgists, rabbis, and our own congregants. Like *Shavat va-Yinafash*, *Chadeish Yamèinu* attempts to reflect in words the diverse spiritual values held by members of our congregation.

As we first pioneered in 1991, English translations are de-gendered with respect to God. With respect to people, we avoid exclusively male expressions and add references to women, such as the matriarchs and the Prophet Miriam.

Although the ancient rabbis enumerated six genders (see p. 431 in *Shavat va-Yinafash*), the Hebrew language is structured for only two. We know that this binary is problematic for many Jews, especially trans, intersex, genderqueer, and genderfluid individuals. Acknowledging our limitations, we have done our best to make this work inclusive and to explore various gender possibilities for the Divine, both in English translations and readings, and in Hebrew. For instance, the formulation that introduces blessings, *Baruch ata ...* is presented in different ways. Some use the traditional words in masculine gender, some use feminine gender, and some use both. We hope that these changes convey our belief that, while God has no gender, God includes all genders.

The Journey to Renewal

This *machzor* is titled *Chadeish Yamèinu*, “Renew our Days.” Every year, Jews around the world undertake a concentrated process of self-examination. Beginning in *Elul*, the month before Rosh ha-Shana, we engage in *cheshbon ha-nèfesh*, a “soul accounting” to examine our actions in the past year. We prepare ourselves for the *Yamim Nora-im*, the Ten Days of Awe, culminating in Yom Kippur, so that we may enter the new year with a pure heart.

At the end of the Shabbat that falls at least four days before Rosh ha-Shana, we gather for **S’lichot**, a service to prepare ourselves for forgiveness — giving, receiving, and accepting.

Our ten-day journey intensifies on **Erev Rosh ha-Shana**. We celebrate the “Birthday of the World.” We are grateful for Creation, for the simple fact that the world exists and that Creation continues with humans as God’s partners in *tikkun olam*, repair of the world’s imperfections.

In the **Rosh ha-Shana Morning** service, the focus narrows, moving from the Creation of the universe to the building of our own community, the Jewish people and those who join with us. Three values draw us together and make us unique. They are belief in one God, the memory of our history, and the Torah as the source of our values. These values are reflected in the three-part Shofar service. *Malchuyot* (Sovereignities) recalls the majesty of God. *Zichronot* (Remembrances) reminds us of our ancestors about whom we read in the Torah and Haftara readings: their faith, struggles, flaws, and strengths. *Shofarot* (Shofar Soundings) near the end of the service calls us toward the future, both the Ten Days ahead and the year just beginning.

Tashlich, on Rosh ha-Shana afternoon, is a symbolic casting away of sins into a flowing body of water.

On Yom Kippur, starting with **Kol Nidrei** in the evening, we shift the focus — from the entire community to the individual. We look at our personal lives and how we relate to our ourselves, our families, friends, communities, and world.

In the **Yom Kippur Morning** service, we judge our individual actions and responsibilities. We recite communal confessions. We read in the Torah that doing right is not too hard for us. It is within our grasp if we just choose goodness and life. We also recite our communal good deeds and commit to doing good in the future in our unique *Ahàvnu* litany.

The **Martyrology** and **Yizkor** services follow the morning service. We remember our communities' martyrs and our own personal losses. We remind ourselves how others, no longer with us, influenced our lives. We face our own mortality and ask ourselves whether we too will be remembered "for a blessing."

In the afternoon **Mincha** service we consider specific actions. First we look at how we shouldn't act. We read the Book of Jonah, who first flees from God's service but eventually steps up, albeit reluctantly. Then we read from the Torah's "Holiness Code," which gives specific examples of right actions that we should emulate and do without hesitation. The service ends with a chance for silent meditation and includes contemporary readings that echo the Torah's teachings of righteousness and that inspire us to act differently.

As evening approaches, the **N'ila** service tells us "the gates are closing." Before they close, we ask: Have we done enough? Have we truly looked inside ourselves and changed what needed to be changed? Do we know what we need to do in the future? What can we do to avoid repeating the same mistakes? As the gates of the old year close, they are immediately reopened for the new year. The shofar blasts at the end of the service are not a sign of an end, but a call to be open and ready to make the changes needed in our lives.

As darkness falls, there is **Havdala**, separating the holy day from the ordinary days that follow and leading us into a new year, our days renewed, *Chadeish Yamèinu*.

Chadeish yamèinu k'kèdem is the full sentence from which the title of this *machzor* is taken. It is usually translated as: "Renew our days as of old."

We have, somewhat radically, translated it as: "Renew our days ahead."

The root מ - ד - ק means, among other things, "to meet, confront, go before."

It refers to the direction we face, sunrise, the east, the place from where our ancestors came, and thus, the past. Unlike in our conception of time, in the biblical rendering, the future was seen as behind us, like a person rowing a boat has their direction of movement behind them. So קדם also means "to advance." The word "קדימה! *Kadima!*" means "Onward!"

The past few years have reminded us that there is no such thing as going back. There is only going forward. Yearning for the past is a deception, even a danger. So we ask: "Renew our days ahead!"

Gratitude

The congregation is grateful to all who have contributed in so many ways to the publication of this *machzor*:

- The current Liturgy Committee: **Scott Reiter** (chair), **Allan Armus**, **Alex Carter**, **Elke Martin**, **Larry Neff**, **Ruth Potts**, **Rabbi Jake Singer-Beilin**, and **Rachel Wolkowitz**.
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Note on the Name of God

יהוה (YHWH) is the distinctive, personal name of the God of Israel. It is thus different from *Elohim*, which is a form of the generic word for deity (like English “God”) and has also been used by other Semitic peoples (e.g., *Allah* in Arabic).

The proper pronunciation of יהוה is no longer known to us. The Name was originally used only in the service in the Temple in Jerusalem. Later it was intoned only by the High Priest on Yom Kippur and only in the Holy of Holies, the innermost chamber of the Temple, out of earshot of the worshippers. After the destruction of the Temple, the word *Adonai*, which literally means “my Lord,” was substituted both in reading the Torah and in prayers.

When vowels were added to the text of the Bible, the vowels from the Hebrew word *Adonai* were inserted into the four letters of God’s name as a reminder to make the substitution. (The word “Jehovah,” not used by Jews, is the result of reading the four letters of God’s name with the vowels from the word *Adonai*.) A shorter form of the Name, *Yah*, is used in words such as *Hal’luyah* (“Praise God”) and also standing alone. יהוה is sometimes referred to in scholarly works as the Tetragrammaton, which is Greek for “four letters.”

יהוה appears to be a form of the verb “to be” that combines the past, present and future tenses in one word: WAS/IS/WILL BE. Also, the letters are the sounds of breath, by which God gave life. The three letters ך, ה, and ן, are the consonants that came to represent vowels (the *breathing* part of language), as in English, in which the consonants Y, H, and W are called semi-vowels. These *matres lectionis* (“mother of reading”) made Hebrew humanity’s first phonetically readable language, bringing the possibility of literacy to the masses, and setting the foundation for Israel to be the People of the Book. Another theory is that the Name יהוה can be read left-to-right as a dual-gendered word meaning He-She. (Mark Samet, *A History of the Dual-Gendered Hebrew Name for God*, published in 2020.)

We do not use the word “Lord” in our translations. Instead, we either reproduce the Hebrew letters, or use other words such as “God,” “the Eternal,” etc. The Hebrew letters are usually read “*Adonai*”; other readings are “*Yah*,” “*Ha-Shem*,” (“the Name”) or “*Havaya*,” which is a rearrangement of the four letters that means “Be-ing,” as in the state of existing (not as in a living creature). It has been used by Chasidim and mystics and has become more widespread through the influence of Renewal Judaism. The idea of “God as a verb” was developed by Reb Zalman Schachter-Shalomi and expounded by Rabbi David A. Cooper in his book *God Is A Verb*. Rabbi Cooper teaches that “the closest we can come to thinking about God is as a process, rather than a being.”

Note on Translation

Jewish tradition teaches that it is appropriate to pray in any language. God will understand. And we can best express our personal yearnings in the language most comfortable to us. Yet if we wish to dive into the innate and deeper meaning of Jewish prayers, there is no substitute for learning Hebrew. Knowing Hebrew opens up worlds that another language cannot convey.

It is said that all translation is interpretation. This is because a word that is thought of as a direct translation of the parallel word in another language is often just the overlap of two circles of meaning, as in a Venn diagram. One language carries nuances and implications that may or may not be conveyed by the same word in the other language. Differences in structure, syntax, and other linguistic features magnify the imbalance. Divergence of time and culture between our present day and place, and the era and location in which the original was compiled, add other dimensions of challenge.

Whether we pray in Hebrew or another language, we also must face the challenge of metaphor. When Hebrew calls God “*Mèlech*” (*king* or the gender-neutral *sovereign*), whom are we supposed to think about? Saul? Pharaoh? Achashveros? Napoleon? Elizabeth II? In most of the blessings we say, God is *Mèlech ha-olam*, traditionally *King of the world* or *King of the universe*. But *olam* is not just the earth. It is the cosmos and unlimited time: *l’olam* means *forever*. Our ancient forebears sensed that time and space are the same, even before Albert Einstein. Space and time are both things that move. *Mèlech* may be related to the root *lech*, *to go*. *Mèlech* can be seen as the force that makes things go. It propels, governs, and rules the world.

Rabbi Jill Hammer teaches that *Mèlech* is our *Guide*. So we look to God to guide us on our path through the infinite and unknowable. *Mèlech ha-olam* can be understood as *Ruler of time and space* and *Guide through the infinite*.

Some of the translations in the *siddur* are fairly literal. Many of the translations of the traditional Hebrew prayers are intended to elucidate the original text by finding new meanings within it. Most attempt to overcome the challenges of nuance, time, and place by stretching the meaning toward words that resonate in a new way for us today and that reflect the Hebrew words without breaking them. Other translations are creative re-interpretation. Many are a mix of all three. Readers and pray-ers interested in knowing more are encouraged to study Hebrew and to ask the editor.

Note on Reading Hebrew

Words are generally accented on the last syllable. When the stress falls elsewhere, it is indicated by the symbol shown below the *alef* here: אֲ

The vowels shown below the *alef* here: אִ and אֵ are usually pronounced as “a.”

When they are pronounced as “o” the vertical line is enlarged: אֹ and אֵ.

Note on Transliteration

Vowels		Consonants
a, ah	as in f ather	Similar to English.
e, eh	as in g et	Note the following:
i, iy	as in m achine	
o	as in l ocate	ch as in baruch
u	as in r ule	(Scottish loch)
ai, ay	as in a isle, a ye	g as in g et
ei, ey	as in v eil, t hey	tz as in c arrots
'	“e” as in t errain	

When the stress falls other than on the last syllable, it is indicated in the transliteration by an accent mark (`) on the vowel of the stressed syllable.

Hyphens are used to separate prefixes in Hebrew that are separate words in English. They are also used to separate syllables, as needed, to clarify the pronunciation.

Note on Symbols

- ☆ denotes the words of a song or chant in the middle of a longer passage
- ◆ indicates where it is traditional to bow
- * refers to a note
- where the congregation inserts responses (see notes on pages 80 and 82)

Havdalah

The sun slides from the sky
as the sparks of the day are tamped out.
From the last we ignite the twisted candle
that summons us to remember how to braid
into the rough wool of our daily lives
that silken skein of the bright and holy;

that reminds us we are a quilted people
who have picked up the dye of our surroundings,
as tall and short, as dark and light as the lands
we have been blown to, eating strange
and distant trees, that we are a varied people
braided into one;

the candle that reminds us we pray with many
accents, in many languages and ways.
All are holy and burn with their own inner
light as the strands of this wax flame together.

Woman, man, whomever we love and live with,
single or coupled, webbed in family or solitary,
born a Jew or choosing, pious or searching,
gay, straight, bisexual, transgender,
we bring our thread to the pattern.
We are stronger for the weaving of our strands.

Excerpted and adapted from Marge Piercy

Havdala

*Hinei Eil y'shu-ati,
 evtach v'lo efchad,
 ki ozi v'zimrat Yah Adonai,
 va'y'hi li liyshu-a.
 U-sh'avtem mayim b'sason,
 mi-ma-aynei ha-y'shu-a.
 L-Adonai ha-y'shu-a,
 al amcha virchatècha sèla.
 Adonai tz'va-ot imànu,
 misgav lànù Elohei Ya-akov sèla.
 Adonai tz'va-ot,
 ashrei adam botèi-ach bach.
 Adonai hoshì-a,
 ha-Mèlech ya-anèinu v'yom kor-èinu.
 La-Y'hudim hayta
 ora v'simcha
 v'sason viykar.
 Kein tihyeh lànù.
 Kos y'shu-ot esa,
 u-v'sheim Adonai ekra.*

הבדלה

הִנֵּה אֵל יְשׁוּעָתִי,
 אֶבְטַח וְלֹא אֶפְחַד,
 כִּי עֲזִי וְזִמְרַת יְהוָה יְהוּדָה,
 וַיְהִי לִי לִישׁוּעָה.
 וּשְׂאֵבָתָם מַיִם בְּשִׁשׁוֹן,
 מִמַּעַיְנֵי הַיְשׁוּעָה.
 לַיהוָה הַיְשׁוּעָה,
 עַל עַמּוֹךְ בְּרַכְתָּךְ סֵלָה.
 יְהוָה צְבָאוֹת עִמָּנוּ,
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
 יְהוָה צְבָאוֹת,
 אֲשֶׁרִי אָדָם בֹּטַח בְּךָ.
 יְהוָה הוֹשִׁיעָה,
 הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קְרֹאֵינוּ.
 לַיהוּדִים הָיִתָּה
 אוֹרָה וְשִׂמְחָה
 וְשִׁשׁוֹן וִיקָר.
 כֵּן תִּהְיֶה לָנוּ.
 כּוֹס יְשׁוּעוֹת אֲשָׂא,
 וּבְשֵׁם יְהוָה אֶקְרָא.

Havdala means separation, the same word used in the Creation story when God separates light from darkness, waters from the heavens, and day from night. The ceremony marks the end of Shabbat and holy days, traditionally 42 minutes after sunset or when three stars appear in the sky. With candle lighting the evening before at 18 minutes before sunset, the result is a 25-hour observance.

Havdala

Behold, God is our unfailing help;

I will trust in God and will not be afraid.

God is our strength, our song, and our deliverer.

With joy shall we draw water out of the wells of salvation.

Yishayahu (Isaiah) 12:1-3

You alone are our help, O God;

May You bless Your people.

T'hilim (Psalms) 3:9

The Creator of the universe is with us;

The God of Israel is our protection.

T'hilim (Psalms) 46:8

Happy are those who trust in the God of all.

T'hilim (Psalms) 84:1

God is with us in our time of need,

the Power that answers us, if we would only call.

T'hilim (Psalms) 20:10

There was light and joy,

gladness and honor for the Jewish people.

Esther 8:16

So may we be blessed.

I will lift the cup of salvation,

And call upon the name of God.

T'hilim (Psalms) 116:13

Baruch ata, Adonai Eloheinu,
Mèlech ha-olam, borei p'ri ha-gàfen.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Praised are You, our Eternal God,
Ruler of time and space, who creates the fruit of the vine.

Baruch ata, Adonai Eloheinu,
Mèlech ha-olam, borei minei v'samim.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיַּי בְּשָׂמִים.

Praised are You, our Eternal God,
Ruler of time and space, who creates fragrant spices.

Baruch ata, Adonai Eloheinu,
Mèlech ha-olam, borei m'orei ha-eish.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Praised are You, our Eternal God,
Ruler of time and space, who creates the lights of the fire.

Havdala separates the holiness of the day now ending from the routine to which we return. The symbols of *Havdala* – wine, spices, candlelight, and words – stimulate the senses: taste, smell, sight, and hearing.

The wine (or other beverage except water) is our wish for abundant blessings.

The fire is the gift from God to Adam and Eve to allay their fears when the sun set on the first day and to enable their progress in the world.

The spices refresh the spirit and compensate for the departure of our נְשָׁמָה יְתֵרָה — *n'shama y'teira*, the enhanced soul that increases our receptivity to the joys of Shabbat.

The multi-wick candle (or two candles held together) sheds great light and accords with the plural in the blessing: “the lights of the fire.” While saying the blessing, it is customary to hold up one or both hands toward the flames and see the shadows playing on the palm of the hand or to curl the fingernails toward the palm to see the light reflected on the fingernails.

*B'rucha at, Yah Eloheinu,
 Rùach ha-chayim,
 ha-mavdila bein kòdesh l'chol,
 bein or l'chòshech,
 bein Yisrael la-amim,
 bein yom ha-sh'vi-i
 l'shèishet y'mei ha-ma'aseh.
 B'rucha at, Shechina,
 ha-mavdila bein kòdesh l'chol.**

בְּרוּכָה אַתָּה, יְהוָה אֱלֹהֵינוּ,
 רוּחַ הַחַיִּים,
 הַמְבַדִּילָה בֵּין קֹדֶשׁ לְחֹל,
 בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׁבִיעִי,
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
 בְּרוּכָה אַתָּה, שְׁכִינָה,
 הַמְבַדִּילָה בֵּין קֹדֶשׁ לְחֹל.*

Praised are You, our Eternal God, Breath of life,
 who makes a distinction between the holy and the ordinary,
 between light and darkness, between Israel and the nations,
 between the seventh day and the six days of Creation.
 We praise You, divine Presence,
 who distinguishes between the holy and the ordinary.

*Ha-mavdil bein kòdesh l'chol,
 chatotèinu hu yimchol,
 zar-èinu v'chaspèinu yarbeh kachol
 v'cha-kochavim ba-làila.*

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
 חַטֹּאתֵינוּ הוּא יִמְחֹל,
 זָרְעֵנוּ וְכַסְפֵּנוּ יִרְבֶּה כָּחֹל,
 וְכּוֹכָבִים בַּלַּיְלָה.

May God, who distinguishes the holy from the ordinary,
 redirect our mis-steps,
 and increase our loved ones and our good fortune
 as the sands of the sea and as the stars in the night.

A good week!

Shavù-a tov!

שָׁבוּעַ טוֹב!

* As noted on page *viii*, some blessings are modified to reflect various gender possibilities of the Divine. Here the Hebrew feminine gender is used for God.

Eiliyàhu ha-Navi /Miryan ha-N'via-a

Eiliyàhu ha-navi,

Eiliyàhu ha Tishbi,

Eiliyàhu, Eiliyàhu,

Eiliyàhu ha-Gil-adi.

Bi-m'heira v'yàmeinu

Yavo ei-lèi-nu

Im mashìach ben David

Im mashìach ben David

Miryam ha-n'vi-a

Oz v'zimra b'yadah

Miryam tirkod itànu

l'hagdil zimrat olam

Miryam tirkod itànu

l'takein et ha-olam

Bi-m'heirah v'yamèinu

hi t'vi-èinu

el mey ha-y'shu-a,

el mey ha-y'shu-a

אליהו הנביא/מרים הנביאה

אֱלִיָּהוּ הַנְּבִיאַ

אֱלִיָּהוּ הַתִּשְׁבִּי

אֱלִיָּהוּ אֱלִיָּהוּ

אֱלִיָּהוּ הַגִּלְעָדִי

בְּמַהֲרָה בְּיָמֵינוּ

יָבוֹא אֵלָנוּ

עִם מָשִׁיחַ בֶּן דָּוִד

עִם מָשִׁיחַ בֶּן דָּוִד

מְרִיָּם הַנְּבִיאָה

עַז וְזִמְרָה בְּיָדָהּ

מְרִיָּם תִּרְקֹד אֶתְנוּ

לְהַגְדִּיל זְמֵרַת עוֹלָם.

מְרִיָּם תִּרְקֹד אֶתְנוּ

לְתַקֵּן אֶת הָעוֹלָם.

בְּמַהֲרָה בְּיָמֵינוּ

הִיא תְּבִיאָנוּ

אֶל מֵי הַיְּשׁוּעָה

אֶל מֵי הַיְּשׁוּעָה

Miriam verses by Rabbi Leila Gal Berner

The added verse about the Prophet Miriam, written by Rabbi Leila Gal Berner, invokes Miriam's power of redemption and parallels Elijah's heralding of the messianic age in the original verse.

Elijah and Miriam the Prophets

Elijah the prophet,
of Tishbi from Gil'ad,
may he soon, and in our time,
herald the arrival of *Mashiach*,
descendant of David.

Miriam the prophet,
strength and song are in her hand.
Miriam will dance with us
to strengthen the world's song.
Soon, and in our time,
she will bring us
to the waters of redemption.

A Rebbi's Proverb

If you always assume
the person sitting next to you
is the Messiah
waiting for some simple human kindness —

You will soon come to weigh your words
and watch your hands.

And if the person chooses
not to be revealed
in your time —

It will not matter.

from the Yiddish by Danny Siegel

Our sages teach that the *Mashiach* (the Anointed One or Messiah) will come at *Havdala*, thus prolonging Shabbat forever. The Prophet Elijah will herald the coming of *Mashiach*, a descendant of King David, whose great-grandmother, Ruth the Moabite, chose to become part of the people Israel.

Changes

As a symbol of the beginning of the High Holy Day season, we change the mantles on the Torah scrolls and the ark curtain from their year-round appearance to white, from their rainbow vestments to their more modest ones.

The rainbow colors are refracted from their spectrum back into pure light, to reinforce in our hearts the direction inscribed on the white mantles. *Hashivèinu v'nashùva*: turn us and we shall return.

At this time of year, when we review our past year and seek to redirect our lives, we can find inspiration in the stories of our most precious ritual objects, our two *sifrei Torah*.

The first Torah scroll Bet Mishpachah obtained once belonged to the Dolni Kounice, a little town in Moravia, now in the Czech Republic. This community began sometime in the 14th century. They faced many perils, including the destruction of their synagogue, laws imposed to limit Jews, a fire in the 1830s, a flood in 1862, and then deportation to the death camp at Auschwitz during the Shoah. The only survivor was this Torah. But in 1980, still bearing a catalog number crudely painted on one of the handles, akin to the tattoos the Nazis imposed on their prisoners, the Torah found its most recent home here with us.

Our second scroll has its origins in Russia in 1917, just before the Russian Revolution. Because of this circumstance, and despite its age, the scroll had never been used until it was acquired by Bet Mishpachah in 1991.

How fitting that these *sifrei Torah* would reside in our congregation. We know the horrors of human ignorance and hatred and the determination of strength and survival. How fitting that they would find comfort in a community that knows the pain of hiding in a closet, unable to connect with others or ourselves, the pride of achieving one's own destiny and purpose, and the beauty of making genuine and meaningful relationships. We are thankful for these lessons, and hope to use them to set ourselves on the proper path in the coming year.

Forgiveness

These are the closing moments of Elul,
the Hebrew month of preparation.
These are the final minutes of expectation,
building toward the thunderous Shofar blast of awakening.
These are the moments of S'lichot.

S'lichot is forgiveness;
it is the prerequisite for a New Year.
But what is
"forgiveness?"
How is it mastered?
With whom is it
shared?

Forgiveness is the courage to
let go.
One does not need to pardon
another;
one lets go oneself,
thus allowing pain received
and sustained,
hurt inflicted and imposed
to settle,
and the true Self to rise.

Rabbi Rami M. Shapiro

Turning

Return Again

Return again, return again.
Return to the home of your soul.

Return again, return again.
Return to the home of your soul.

Return to who you are,
return to what you are.
Return to where you are
born and reborn again.

Return again, return again.
Return to the home of your soul.

Rafael Simkha-Kahn

Hashivèinu Adonai eilècha v'nashùva.

Chadeish yamèinu k'kèdem.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.

Turn us to You, O God, and we shall return.
Renew our days ahead.

Eicha (Lamentations) 5:21

What Can We Say?

Eternal God, what can we say in Your presence?
How can we account for our sins?

We speak of repentance, and yet we are slow to change.

But now we turn to You with the prayer
that Your love may abide with us always,
turning our hearts to Your ways,
our feet to Your paths.

Hope is food and drink to us; hope sustains us.

And so we pray:

Do not turn us away empty-handed from Your presence.

End our darkness with Your purpose.

Help us, O God, in this hour of turning, to make real in our lives
the words of our mouths, and the meditations of our hearts.

Va-ani t'filati l'cha,

Adonai, eit ratzon.

Elohim, b'rov chasdècha,

anèini be-emet yishècha.

וְאֲנִי תְפִלְתִּי לְךָ,
יְהוָה, עֵת רְצוֹן.
אֱלֹהִים, בְּרֹב חַסְדֶּךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

May my prayer unto You, God, be acceptable now.

Almighty God, in Your great lovingkindness,

Answer me with Your unfailing help.

*Adonai, Adonai, Eil rachum v'chanun,
èrech apàyim v'rav chèsed ve-emet,
notzeir chèsed la-alafim,
nosei avon va-fèsha v'chata-a v'nakei.*

יהוה, יהוה, אֵל רַחוּם וְחַנוּן,
אֶרֶךְ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת,
נֹצֵר חַסֵּד לְאַלְפִים,
נֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.

*V'nislach l'chol adat b'nei Yisrael
v'la-geir ha-gar b'tocham,
ki l'chol ha-am bi-sh'gaga.*

וְנִסְלַח לְכָל עֵדֶת בְּנֵי יִשְׂרָאֵל
וְלִגֵּר הַגֵּר בְּתוֹכְכֶם,
כִּי לְכָל הָעָם בִּשְׂגָגָה.

B'midbar (Numbers) 15:26

*S'lach na la-avon ha-am ha-zeh
k'gòdel chasdècha,
v'cha-asher nasàta la-am ha-zeh
mi-Mitzràyim v'ad hèina.*

סַלַּח נָא לְעוֹן הָעָם הַזֶּה
כְּגֹדֶל חַסְדְּךָ,
וּכְאֲשֶׁר נִשְׂאתָה לְעָם הַזֶּה
מִמִּצְרַיִם וְעַד הַנְּהָה.

B'midbar (Numbers) 14:19

*Va-yòmer Adonai:
"Salàchti ki-d'varècha."*

וַיֹּאמֶר יְהוָה:
"סַלַּחְתִּי כִּדְבָרְךָ."

B'midbar (Numbers) 14:20

*Eil Mèlech yosheiv al kisei rachamim
u-mitnaheig ba-chasidut,
mocheil avonot amo,
ma-avir rishon rishon,
marbeh m'chila la-chata-im
u-s'lichà la-posh-im,
osei tz'dakot im kol basar
v'rùach lo ch'ra-atam lahem gomeil.*

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּי רַחֲמִים
וּמִתְנַהֵג בַּחֲסִידוּת,
מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רִשׁוֹן רִשׁוֹן,
מַרְבֵּה מְחִילָה לְחַטָּאִים
וְסוֹלֵיחָה לְפוֹשְׁעִים,
עוֹשֵׂה צְדָקוֹת עִם כָּל בָּשָׂר
וְרוּחַ לֹא כִרְעַתָּם לָהֶם גּוֹמֵל.

יהוה, יהוה is a merciful and gracious God,
slow to anger, full of lovingkindness and truth,
keeping mercy for a thousand generations,
forgiving iniquity, wrongdoing, and sin,
and granting renewal.

Knowingly or not, the whole community of Israel
and all who live among them have sinned;
let them be forgiven.

As, in Your love, You have been patient with this people
from the time You led us out of Egypt to the present day,
so, in Your great love, may You forgive Your people now.

And God said,
“I have pardoned, as you have asked.”

Sovereign God, whose throne is mercy,
You guide the world with Your steadfast love,
forgiving the wrongdoing of Your people.
You pardon all who sin, are generous with all who live,
treating them with compassion.

You have taught us, O God, Your covenant of life.

This day remember Your covenant,
revealed long ago to Moses, the humble one.

As it is written:

God descended in a cloud and stood with him there
and revealed the Divine Nature.

God passed before Moses and said:

*Adonai, Adonai, Eil rachum v'chanun,
èrech apàyim v'rav chèsed ve-emet,
notzeir chèsed la-alafim,
nosei avon va-fèsha v'chata-a v'nakei.*

יהוה, יהוה, אל רחום וְחַנוּן,
אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת,
נֹצֵר חֶסֶד לְאַלְפִים,
נֹשֵׂא עוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה.

יהוה, יהוה God is merciful and gracious,
endlessly patient
loving and true
showing mercy to thousands,
forgiving our sin,
and granting pardon.

We pray with Moses:

Pardon our iniquity *V'salàchta la-avonèinu*
and our sin *u-l'chatotèinu*
and call us Your own. *u-n'chaltànu*

וְסַלַּחְתָּ לְעוֹנֵינוּ
וּלְחַטֹּאתֵינוּ
וְנִחַחְתָּנוּ

My God, and God of my parents and ancestors,
 May my prayers open my heart to You.
 I have been given the freedom to choose between right and wrong,
 And I have not always chosen wisely.
 Now, together with this community of Jews,
 I am about to ask forgiveness.
 I have not done all the misdeeds which I am about to name,
 Yet I come before You not only as an individual,
 but also as a cell in the body of my community,
 my people and the whole human race.
 I am implicated in these acts, good or bad.

We are all one, and together we take responsibility
 for all the misdeeds and wrongdoings of our community and people.
 Together we support one another
 in acknowledging that each of us makes mistakes,
 each of us has flaws.
 Together we remind each other
 that forgiveness is always possible
 and redemption is never so far away that we cannot reach it.

*Adonai, Adonai, Eil rachum v'chanun,
 èrech apàyim v'rav chèsed ve-emet,
 notzeir chèsed la-alafim,
 nosei avon va-fèsha v'chata-a v'nakei.*

יהוה, יהוה, אל רחום וְחַנוּן,
 אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת,
 נֹצֵר חֶסֶד לְאַלְפִים,
 נוֹשֵׂא עוֹן וְפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.

Excerpts from Psalm 139

Adonai, You have searched me and known me;
You understand everything I do;
You are closer to me than my thoughts.
You see through my selfishness and weakness,
into my inmost self.

There is not a corner of my mind
that You do not know completely.
You are present before me, behind me,
and You hold me in the palm of your hand.
Such knowledge is too awesome to grasp:
so deep I cannot fathom it.

Search me, Adonai; test me
to the depths of my inmost heart.
Root out all selfishness from me
and lead me in eternal life.

Stephen Mitchell

I am afraid of things that cannot harm me, and I know it.
I yearn for things that cannot help me, and I know it.
What I fear is within me, and within me, too, is what I seek.

Chaim Stern

Where Shall I Find You?

God, where shall I find You?
Your glory fills the world.

Behold, I find You
in the mind free to sail by its own star,
in words that spring from the depth of truth,
where endeavor reaches undespairing for perfection,
wherever people struggle for justice and freedom,
where the scientist toils to unravel the secrets of Your world,
where the poet makes beauty out of words,
wherever noble deeds are done.

Behold I find You
when dawn comes up golden, bearing gifts,
and in the fall of evening, bringing grace and rest
 from the Western sea,
in the joy that flows from heaven with morning light,
in the current of life flowing day and night through all things throbbing
in my sinews and in the dust of the earth,
in blades of grass beyond count, in every leaf and flower.

Behold I find You
in the wealth of joys that quickly fade,
in the pulse of the life that comes from eternity
 and dances in my own blood,
in birth, which renews the generations continually,
and in death, knocking on the doors of life.

O my God,
give me the strength never to cast off one in need,
never to bend the knee before a haughty tyrant.
Give me strength to lift my spirit above the trivial,
to bear lightly my joys and my sorrows,
and in love to surrender all my strength to Your will.

For great are the gifts You have given me:
The sky and the light. This my flesh.
Life and soul —
Treasures invaluable, treasures of life and love.

Adapted from Rabindranath Tagore

Vidui

וידוי

Sh'ma Kolèinu

שמע קולנו

*Sh'ma kolèinu, Shechinat ha-olam,
chus v'raheim alèinu,
v'kabeil b'rachamim
u-v'ratzon et t'filatèinu.*

שְׁמַע קוֹלֵנוּ, שְׁכִינַת הָעוֹלָם,
חֹסֵ וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

*Hashivèinu, Adonai, eilècha v'nashùva,
chadeish yamèinu k'kèdem.*

הַשִּׁיבֵנוּ, יְהוָה, אֱלֹהֶיךָ וְנִשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.

*Amarèinu ha-azina, Adonai,
bina hagigèinu.*

אָמַרְנוּ הָאָזִינָה, יְהוָה,
בִּינָה הִגִּיגְנוּ.

*Yih'yu l'ratzon imrei finu
v'hegyon libèinu l'fanècha,
Adonai tzurèinu v'go-alèinu.*

יְהִיו לְרָצוֹן אִמְרֵי פִינוּ
וְהִגִּיזוֹן לִבֵּנוּ לְפָנֶיךָ,
יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ.

*Al tashlichèinu mi-l'fanècha,
v'rùach kodsh'cha al tikach mimènu.*

אַל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ,
וְרוּחַ קֹדֶשְׁךָ אַל תִּקַּח מִמֶּנּוּ.

*Al tashlichèinu l'eit zikna,
kichlot kochèinu al ta-azvèinu.*

אַל תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה,
כְּכֹלֹת כּוֹחֵנוּ אַל תַּעֲזֹבֵנוּ.

*Al ta-azvèinu, Adonai Elohèinu,
al tirchak mimènu.*

אַל תַּעֲזֹבֵנוּ, יְהוָה אֱלֹהֵינוּ,
אַל תִּרְחַק מִמֶּנּוּ.

*Asei imànu ot l'tova,
v'yir-u son-èinu v'yeivòshu,
ki ata Adonai azartànu v'nichamtànu.*

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה,
וְיִרְאוּ שׁוֹנְאֵינוּ וַיְבוֹשׁוּ,
כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.

*Ki l'cha, Adonai, hochàlnu,
ata ta-aneh, Adonai Elohèinu.*

כִּי לְךָ, יְהוָה, הוֹחֵלָנוּ,
אַתָּה תַּעֲנֶה, אֲדֹנָי אֱלֹהֵינוּ.

Confession

Hear Our Voice

Hear our voice, O Eternal Presence,
Show us Your mercy
and accept our prayers with compassion.

Turn us to You, O God, and we shall return;
Renew our days as You renewed the world after the flood.

Hear our words, O God, consider our reflections.
May the words of our mouths and the thoughts of our minds
please You, for You are our strength and help.

We need Your presence;
we need the spirit of Your holiness.
We need You as we age;
we need You as our physical strength lessens.
Do not let us abandon You, Eternal God;
do not let us be far from Your spirit.

Be a sign for us, like the rainbow for Noah.
May we reflect Your light,
That those who oppress us might see anew.

We are open to Your help, O God,
as the answer to our prayers.

*Elohèinu v-Eilohei dorotèinu,
tavo l'fanècha t'filatèinu,
v'al tit-alam mi-t'chinatèinu,
she-eyn ànu azei fanim u-k'shei òref,
lomar l'fanècha:
Adonai, Elohèinu v-Eilohei dorotèinu,
tzadikot anàchnu v'lo chatànu,
aval anàchnu chatànu.*

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
תָּבֹא לְפָנֶיךָ תִּפְלָתֵנוּ,
וְאֵל תִּתְעַלֵּם מִתְחַנְּתֵנוּ,
שֶׁאֵין אָנוּ עֵזִי פְּנִים וּקְשֵׁי עֶרְף,
לוֹמַר לְפָנֶיךָ:
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
צְדִיקוֹת אַנְחֵנוּ וְלֹא חָטָאנוּ,
אֲבָל אַנְחֵנוּ חָטָאנוּ.

Ashàmnu, bagàdnu,
gazàlnu, dibàrnu dòfi.
He-evìnu, v'hirshànu, zàdnu,
chamàsnu, tafàlnu shèker.
Ya-àtznu ra, kizàvnu,
làtznu, maràdnu, ni-àtznu.
Saràrnu, avìnu, pashànu,
tzaràrnu, kishìnu òref.
Rashànu, shichàtnu,
ti-àvnu, ta-ìnu, ti-tà-nu.

אֲשַׁמְנוּ, בָּגַדְנוּ,
גָּזַלְנוּ, דִּבַּרְנוּ דֹפִי.
הֵעֵוִינוּ, וְהִרְשַׁעְנוּ, וְזָדְנוּ,
חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.
יַעֲצֵנוּ רָע, כִּזְבְּנוּ,
לָצֵנוּ, מִרְדְּנוּ, נֹאצְנוּ.
סָרַרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ,
צָרַרְנוּ, קִשִּׁינוּ עֶרְף.
רָשַׁעְנוּ, שָׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

Our God and God of all generations,
as our prayer comes before You,
do not ignore our plea.

We are not so shameless and stiff-necked
that we would say to you:
Eternal One, God of all ages,
we are righteous and have not sinned.

Rather, we confess:
We have gone astray, we have done wrong.

We are guilty. We betrayed.

We stole. We slandered.

We distorted. We did wrong. We were cruel.

We were violent. We lied.

We gave bad advice. We deceived.

We mocked. We rebelled. We provoked.

We turned away. We disobeyed. We broke rules.

We were hostile. We were stubborn.

We acted wickedly. We cheated.

We erred. We strayed. We led others astray.

<i>Ashàmnù</i>	We sinned against others and against God.	אָשְׁמָנוּ
<i>Bagàdnu</i>	We betrayed people who trusted us.	בָּגַדְנוּ
<i>Gazàlnu</i>	We robbed others of their time, money or friendship.	גָּזַלְנוּ
<i>Dibàrnu dòfi</i>	We found it easy to discuss other peoples' faults.	דִּבְרָנוּ דְּפִי
<i>He-evìnu</i>	We led others to sin by our example.	הִעֵוִינוּ
<i>V'hirshànu</i>	We deliberately encouraged others to do wrong.	וְהִרְשַׁעְנוּ
<i>Zàdnu</i>	We were malicious.	זָדְנוּ
<i>Chamàsnu</i>	We manipulated others for our own gain.	חָמְסָנוּ
<i>Tafàlnu shèker</i>	We chose to believe lies and not accept the truth.	טָפַלְנוּ שְׁקֵר
<i>Ya-àtznu ra</i>	We gave advice of no value.	יַעֲצָנוּ רָע
<i>Kizàvnu</i>	We lied to others and to ourselves.	כִּזְבָּנוּ
<i>Làtznu</i>	We mocked others, making light of their concerns.	לָצַנוּ
<i>Maràdnu</i>	We caused unnecessary strife.	מָרַדְנוּ
<i>Ni-àtznu</i>	We dishonored God and ourselves.	נִאֲצָנוּ
<i>Saràrnu</i>	We lived as if we had no spiritual needs.	סָרַרְנוּ
<i>Avìnu</i>	We did what we knew to be wrong to get what we want.	עָוִינוּ
<i>Pashànu</i>	We stood still while others needed our help.	פָּשַׁעְנוּ
<i>Tzaràrnu</i>	We oppressed others, thinking we could do no such thing because we ourselves have been oppressed.	צָרַרְנוּ
<i>Kishìnu òref</i>	We saw our deeds hurt others, but did them again.	קִשִּׁינוּ עֵרֶף
<i>Rashànu</i>	We did evil things.	רָשַׁעְנוּ
<i>Shichàtnu</i>	We let our desires and our lusts rule our lives.	שָׁחַתְנוּ
<i>Ti-àvnu</i>	We degraded ourselves.	תַּעֲבָנוּ
<i>Ta-ìnu</i>	We moved farther away from God.	תַּעֲיִנוּ
<i>Ti-tà-nu</i>	We led others farther away from God.	תַּעֲתָעְנוּ

Sarnu

*Sàrnu mi-mitzvotècha
u-mi-mishpatècha ha-tovim,
v'lo shàva lànù.
V'ata tzadik al kol ha-ba alèinu,
ki emet asità va-anàchnu hirshànu.
Ma nomar l'fanècha yosheiv marom,
u-ma n'sapeir l'fanècha
shochein sh'chakim,
ha-lo kol ha-nistarot v'ha-niglot
ata yodèi-a?*

סרנו

סָרְנוּ מִמִּצְוֹתֶיךָ
וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים,
וְלֹא שָׂוִה לָנוּ.
וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ,
כִּי אֱמֶת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.
מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,
וּמֵה נִסְפֵּר לְפָנֶיךָ
שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנְּגֹלוֹת
אַתָּה יוֹדֵעַ?

We Have Turned Away

We have turned away from Your enlightened teachings,
and we have gained nothing.
Although You show us the way of righteousness and truth
in all our experiences,
we sometimes bring evil upon ourselves.

What can we say before You who are perfection?
What shall we tell You who dwell beyond time and space?
What can we confess to You who know all that is hidden
and all that is revealed?

Al Cheit**על חטא**

Al cheit she-chatànu l'fanècha
b'ònes u-v'ratzon.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּאָנָס וּבְרָצוֹן.

Al cheit she-chatànu l'fanècha
b'zadon u-vi-sh'gaga.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּזָדוֹן וּבְשִׁגְגָה.

V'al cheit she-chatànu l'fanècha
ba-galuy u-va-sàter.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּגָלוּי וּבִסְתֵּר.

Al cheit she-chatànu l'fanècha
b'harhor ha-leiv.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּהַרְהוּר הַלֵּב.

Al cheit she-chatànu l'fanècha
b'dibur peh.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּדַבּוּר פֶּה.

V'al cheit she-chatànu l'fanècha
b'ritzat raglàyim l'hara.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּרִיצַת רַגְלַיִם לְהָרַע.

V'al kulam, Elòah s'lichot,
s'lach lànù, m'chal lànù, kaper lànù.

וְעַל כָּל־אֵלֹהִים סְלִיחוֹת,
סָלַח לָנוּ, מָחַל לָנוּ, כִּפֶּר לָנוּ.

For the Sin

For the sin we have committed against You
under duress or by choice.

For the sin we have committed against You
consciously or unconsciously.

And for the sin we have committed against You
openly or secretly.

For the sin we have committed against You
in our thoughts.

For the sin we have committed against You
with our words.

And for the sin we have committed against You
through our deeds.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

The Tree Trimmer

Dangling from a leather sling in the oak,
the tree trimmer, high in the swaying tree,
reaches out to saw away a branch.

It leaves a staring eye when it drops,
a round white eye on the tree trunk.

Cautiously, with rope and saw,
tools swinging from his belt,
he crawls upward, seeking limbs to cut.

Now I too slash away unnecessary branches,
opening eyes to the sky.

Imperiled, dangling, lacking skill to choose
the limbs that stifle growth, I pray
to Thee whose marks I bear within
like rings of trees.

I pray Thee guide my hand,
I, the tree trimmer, I the tree.

Ruth F. Brin

A Teaching of the Baal Shem Tov

Other human beings are a mirror for you.

If there is love and compassion in your soul,
you will see the goodness in others.

If you see a blemish in another,
it may be your own imperfection you encounter.

Take careful note of the flaws you perceive in others:

Are they your own flaws reflected back to you?

They are a lesson for your spiritual work.

The Baal Shem Tov ("Owner of the Good Name") was Rabbi Israel ben Eliezer, the founder of Chasidism (1698-1760).

Tonight we have created a space for forgiveness —
of ourselves, for our shortcomings and misdeeds,
and of others, if they have somehow hurt us.

In this space, we can change, and grow, and take steps
that bring us closer to ourselves and closer to God.

In this space, our *kavana*, our intention, is clear, and is accessible.
We know what we must do. But when we leave here, that intention
may be lost in the noise and pace of our daily lives.

So let us now take a few moments to try to capture some of this *kavana*
— so that it may help us through the next weeks until Yom Kippur
(and even after).

You might consider the next few moments as an opportunity to write
your own *s'lichot* prayer —
your own prayer for support as you strive to change.

Like the night guard who calls the hours to a sleeping town,
our prayers remind ourselves
that we are awake, alert, and ready to walk the path of *t'shuva*.
Only you can know what will bring you back to awareness,
so feel free to pray your own prayer.

Or you might think of it as creating a reminder — like *tzitzit*,
or a string around your finger, or a Post-It on the mirror —
that brings your mind back into focus.

Changing habits and behaviors is a great challenge.
Providing reminders for ourselves helps us return to our intention.
Only you know what will bring you back,
so feel free to create your own reminder.

T'hilim 27

תהילים כ"ז

*L'David, Adonai ori v'yish-i, mi-mi ira,
Adonai ma-oz chayai, mi-mi efchad?
Bi-k'rov alai m'rei-im le-echol et b'sari,
tzarai v'oyvai li, hèima kashlu v'nafàlu.
Im tachaneh alai machaneh, lo yiyra libi,
im takum alai milchama, b'zot ani votèi-ach.
Achat sha-àlti mei-eit Adonai, otah avakeish,
shivti b'veit Adonai kol y'mei chayai,
la-chazot b'nò-am Adonai u-l'vakeir b'heichalo.
Ki yitz-p'nèini b'suko b'yom ra-a,
yastirèini b'sèiter oholo, b'tzur y'rom'màni.
V'ata yarum roshi al oyvai s'vivotai,
v'ezb'cha v'oholo zivchei t'ru-a,
ashira va-azam'ra l-Adonai.
Sh'ma Adonai koli ekra, v'chonèini va-anèini.
L'cha amar libi bakshu fanai,
et panècha Adonai avakeish.
Al tasteir panècha mimèni,
al tat b'af avdècha, ezrati hayita,
al titshèini v'al ta-azvèini, Elohei yish-i.
Ki avi v'imi azavùni, v-Adonai ya-asfèini.
Horèini Adonai darkècha,
u-n'chèini b'òrach mishor, l'mà-an shor'rai.
Al titnèini b'nèfesh tzarai,
ki kàmu vi eidei shèker, viyfèi-ach chamas.
Lulei he-emànti lir-ot
b'tuv Adonai b'èretz chayim.
Kavei el Adonai, chazak v'ya-ameitz libècha,
v'kavei el Adonai.*

לְדָוִד, יְהוָה אֹרֵי וַיִּשְׁעֵי, מִמִּי אִירָא,
יְהוָה מְעוֹז חַיִּי, מִמִּי אֶפְחָד?
בְּקָרֵב עָלַי מְרַעִים לְאָכַל אֶת בְּשָׂרִי,
צָרִי וְאִיבֵי לִי, הִקְמָה כְּשִׁלּוֹ וְנִפְּלוֹ:
אִם תַּחְנֶנֶה עָלַי מַחֲנֶה, לֹא יִירָא לִבִּי,
אִם תִּקּוּם עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטָח:
אֶחָת שָׂאֲלֹתַי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,
שִׁבְתִּי בְּבַיִת יְהוָה כָּל יְמֵי חַיִּי,
לְחַזוֹת בְּנֹעַם יְהוָה, וּלְבַקֵּר בְּהִיכָלוֹ:
כִּי יִצְפְּנֵנִי בְּסוּכָה בַּיּוֹם רָעָה,
יִסְתַּרְנִי בְּסֹתֵר אֲהַלּוֹ, בְּצוּר יְרוּמָמְנִי:
וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי,
וְאֲזַבְּחָה בְּאֲהָלוֹ וּבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֶזְמָרָה לַיהוָה:
שְׁמַע־יְהוָה קוֹלִי אֶקְרָא, וְחֲנִנִי וְעֲנֵנִי:
לֵךְ אָמַר לִבִּי בְקִשׁוֹ פָּנָי,
אֶת פְּנִיךָ יְהוָה אֲבַקֵּשׁ:
אֵל תִּסְתַּר פְּנִיךָ מִמֶּנִּי,
אֵל תֵּט בְּאֵף עֲבֹדְךָ, עֲזַרְתִּי הִיִּיתָ,
אֵל תִּטְשֵׁנִי וְאֵל־תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁעֵי:
כִּי אָבִי וְאֹמֵי עֲזַבּוּנִי, וַיהוָה יֶאֱסָפֵנִי:
הוֹרְנֵי יְהוָה דְּרַכְּךָ,
וּנְחֵנִי בְּאֲרַח מִישׁוֹר, לְמַעַן שׁוֹרְרֵי:
אֵל תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי,
כִּי קָמוּ בִי עֲדֵי־שֹׁקֵר, וַיִּפַּח חָמָס:
לֹאֵל הָאֲמַנְתִּי לְרָאוֹת
בְּטוֹב יְהוָה בְּאֲרֶץ חַיִּים:
קִנְיָה אֵל יְהוָה, חֹזֵק וַיֵּאֱמָץ לְבָבְךָ,
וְקִנְיָה אֵל יְהוָה:

Selections from Psalm 27

God is my light and my salvation.
Whom shall I fear?

God is the stronghold of my life.

Of whom shall I be afraid?

☆ One thing have I asked of God; this is my desire:
that I may dwell in Your house all the days of my life,
to behold Your pleasantness and to enter Your sanctuary. ☆

I will bring offerings to Your tabernacle
with the sound of the shofar,
and sing praises unto You.

Hear my voice when I call.
Be gracious unto me and answer me.

Do not conceal Your presence from me.
Teach me Your way and lead me in the path of righteousness.

Trust in God.
Be strong and let your heart take courage.
Trust in God.

Achat Sha-àlti

☆ *Achat sha-àlti mei-eit Adonai,*
otah avakeish:
Shivti b'veit Adonai kol y'mei chayai,
la-chazot b'nò-am Adonai
u-l'vakeir b'heichalo.

אחת שאלתי

☆ אחת שאלתי מאת יהוה,
אותה אבקש:
שבתי בבית יהוה כל ימי חיי,
לחזות בנעם יהוה
ולבקר בהיכלו.

Psalm 27

To the beloved,

The Infinite Presence is my light and expanse, whom should I fear?

The Infinite Presence is the strength of my life, what shall I dread?

When forces come close

Seeming to devour me

When narrowness threatens

And opposition attacks

All that is menacing stumbles and falls

Even as an army of mistrust besieges me

My heart does not fear

Even as thoughts and desires rise up against me

I still have trust

One thing I ask of the Infinite,

One thing I seek

To dwell in the Presence all the days of my life

To awaken to the beauty of each moment

as I pass through this world

The Infinite shelters me as I encounter difficulty and pain

The Infinite holds me close in deep and hidden places

And lifts me high upon a rock.

Now I can see through to what is true

And I will offer my gifts of thanks

And I will sing and make music to the Eternal

Please, Infinite One, listen to my voice, hear my call

Be gracious with me

Answer me

You call to my heart, "Seek My presence"

Your presence I seek

Please don't hide from me
 Please don't let me turn away in anger
 I long to serve
 You are my help
 Do not let me feel abandoned
 Do not let me turn away
 In You I am safe
 For my mother and father have left me
 And it is You who gathers me in
 Teach me Your ways. Guide me on the path of integrity
 There is so much to lead me astray
 Don't let me give in to all that torments me:
 the lies, the illusions, the menacing threats
 If only I had the faith to see the goodness of the One in the land of life.
 Cultivate hope in the Infinite Presence
 Let your heart be strong and filled with courage
 Cultivate hope

translation by Rabbi Yael Levy

Lach Amar Libi

My Heart Says

לך אמר לבי

*Lach amar libi bakshu fanai,
 et panàych Havaya avakeish*

לְךָ אָמַר לְבִי בִקְשׁוּ פָנַי,
 אֶת־פְּנֵיךָ הַיְיָהּ אֲבַקֵּשׁ.

*Feminine God-language and song
 by Yoel Sykes, Nava Tehila, Jerusalem*

My heart says
 that You wish we yearned for You,
 so I will seek Your radiant Being.

T'hilim (Psalms) 27:8

*"Havaya" is a rearrangement of the four letters of the Divine Name that means
 "Be-ing," See the Note on the Name of God on page xiii.*

Avinu Malkèinu
Imèinu Shechinatèinu

אבינו מלכנו
אמנו שכינתנו

אָבִינוּ מַלְכֵנוּ, אֲמֵנוּ שְׁכִינָתֵנוּ,

אָבִינוּ מַלְכֵנוּ, חָנּוּנוּ וְעַנּוּנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkèinu, Imèinu Shechinatèinu,

Avinu Malkèinu, chonèinu va-anèinu,

ki eyn bànu ma-asim.

Asei imànu tz'daka va-chèsed v'hoshi-èinu.

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ

Avinu Malkèinu, sh'ma kolèinu.

אָבִינוּ מַלְכֵנוּ, חָטְאָנוּ לְפָנֶיךָ.

Avinu Malkèinu, chatànu l'fanècha.

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

Avinu Malkèinu, s'lach u-m'chal l'chol avonotèinu.

אָבִינוּ מַלְכֵנוּ, הַחֲזִירְנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

Avinu Malkèinu, hachazirèinu bi-t'shuva shleima l'fanècha.

אָבִינוּ מַלְכֵנוּ, כֹּלֵךְ כָּל צָר וּמִשְׁטִין מֵעַלֵינוּ.

Avinu Malkèinu, kalei kol tzar u-mastin mei-alèinu.

אָבִינוּ מַלְכֵנוּ, הַתִּירְנוּ לְקַיִם חֲרוּתֵנוּ.

Avinu Malkèinu, hatirèinu l'kayeim cheirutèinu.

אָבִינוּ מַלְכֵנוּ, כָּתְבָנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

Avinu Malkèinu, kotvèinu b'sèifer s'licha u-m'chila.

We refer to God as *Avinu* and *Imèinu*, giving equal emphasis to the models of mother and father. We also call God *Malkèinu*: the transcendent Sovereign guiding the world, as from above; and *Shechinatèinu*: the Indwelling Presence, the immanent radiance of God that surrounds us and the spark of the Divine within us.

Avinu Malkèinu, Imèinu Shechinatèinu,

be gracious unto us and answer us,

for our good deeds are too few.

Treat us generously and with kindness, and be our help.

Avinu Malkèinu, hear our voice.

Avinu Malkèinu, we have sinned against You.

Avinu Malkèinu, forgive and pardon all our misdeeds.

Avinu Malkèinu, return us to You in perfect repentance.

Avinu Malkèinu, help us end all oppression.

Avinu Malkèinu, enable us to attain our liberation.

Avinu Malkèinu, inscribe us in the Book of Forgiveness.

אָבִינוּ מַלְכֵנוּ, אֲמֵנוּ שְׁכִינָתֵנוּ,

אָבִינוּ מַלְכֵנוּ, חָנּוּנוּ וְעֲנָנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkèinu, Imèinu Shechinatèinu,

Avinu Malkèinu, chonèinu, va-anèinu,

ki eyn bànu ma-asim.

Asei imànu tz'daka, va-chèsed v'hoshi-èinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, פִּתְחֵי שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

Imèinu Shechinatèinu, pit-chi sha-arei shamàyim li-t'filatèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, כָּלִי דָבָר וְחָרֵב וְרָעַב מֵעֲלֵינוּ.

Imèinu Shechinatèinu, kali dèver v'chèrev v'ra-àv mei-alèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, שְׁלַחֵי רְפוּאָה שְׁלֵמָה לְחוּלֵי וּלְחוּלוֹת עִמָּךְ.

Imèinu Shechinatèinu, shilchi r'fu-a shleima l'cholei u-l'cholot ameich.

אֲמֵנוּ שְׁכִינָתֵנוּ, עֲזְרֵנוּ לְשִׁמּוֹר עַל פְּלֵא בְּרִיאָתֶךָ.

Imèinu Shechinatèinu, ozrìnu lishmor al pèleh b'ri-ateich.

אֲמֵנוּ שְׁכִינָתֵנוּ, חֲזִקֵנוּ לְתַקֵּן אֶת עוֹלָמֵנוּ.

Imèinu Shechinatèinu, chizkìnu l'takein et olamèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, חַדְשֵׁי עֲלֵינוּ שָׁנָה טוֹבָה.

Imèinu Shechinatèinu, chadshi alèinu shana tova.

אֲמֵנוּ שְׁכִינָתֵנוּ, כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים

Imèinu Shechinatèinu, kitvìnu b'sèifer chayim tovim.

Avinu Malkèinu, Imèinu Shechinatèinu,

be gracious unto us and answer us,

for our good deeds are too few.

Treat us generously and with kindness, and be our help.

Imèinu Shechinatèinu, let the gates of heaven be open to our plea.

Imèinu Shechinatèinu, help us end sickness, war, and famine.

Imèinu Shechinatèinu, send a complete healing to all who are ill.

Imèinu Shechinatèinu, help us safeguard Your wondrous Creation.

Imèinu Shechinatèinu, give us strength to repair our world.

Imèinu Shechinatèinu, let the new year be a good year for us.

Imèinu Shechinatèinu, inscribe us in the Book of Life.

T'hilim 130

תהילים ק"ל

Shir ha-ma-alot:

שִׁיר הַמַּעֲלוֹת:

Mi-ma-amakim k'raticha Yah.

מִמַּעַמְקִים קָרַאתֶיךָ יְהוָה.

*Adonai shim-a v'koli,
tihyèna oznècha kashuvot
l'kol tachanuni.*

אֲדֹנָי שְׁמַעָה בְּקוֹלִי,
תְּהַיְינָה אָזְנוֹךָ קְשׁוּבוֹת
לְקוֹל תַּחֲנוּנָי.

*Im avonot tishmor Yah
Adonai mi ya-amod?*

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה
אֲדֹנָי מִי יַעֲמֹד?

Ki imcha ha-s'licha l'mà-an tivarei.

כִּי עִמָּךְ הִסְלִיחָה לְמַעַן תִּנְוֶרָא.

*Kiviti Adonai kivta nafshi,
v'li-d'varo hochàlti.*

קִוִּיתִי יְהוָה קִנְיָתָה נַפְשִׁי,
וְלִדְבָרוֹ הוֹחֵלְתִי.

*Nafshi l-Adonai mi-shomrim la-bòker,
shomrim la-bòker.*

נַפְשִׁי לְאֲדֹנָי מִשְׁמֹרִים לְבִקֵּר,
שְׁמֹרִים לְבִקֵּר.

*Yacheil Yisrael el Havaya,
ki im Ha-Shem* ha-chèsed
v'harbei imo f'dut.*

יַחַל יִשְׂרָאֵל אֶל יְהוָה,
כִּי עִם יְהוָה הַחֶסֶד
וְהַרְבֵּה עִמּוֹ פְדוּת.

*V'hu yifdeh et Yisrael
mi-kol avonotav.*

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל
מִכָּל עֲוֹנוֹתָיו.

Psalm 130

A song of rising:

I'm in so deep —
so I call to You:

God, hear my voice!
Pay attention to the sound of my plea!

If You counted only sins,
who'd be left standing?

Only Your forgiveness can soothe my fear.

I wait.
My soul waits!

I yearn to hear Your reply.

My soul waits for God,
even more than the night guard waits for the dawn.

My people, open your hearts toward God,
the Source of gracious renewal.

God will free us all
from all of our sins.

translation by Scott L. Reiter

KADDISH YATOM**Mourners –**

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: All – Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almaya.

Mourners – *Yitbarach v'yishtabach,*
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,
Mourners – *l'èila u-l'èila mi-kol birchata*
v'shirata, tushb'chata v'nechemata
da-amiran b'alma, v'imru: All – Amein.

Mourners –

Y'hei shlama raba min shmaya
v'chayim alèinu v'al kol Yisrael,
v'imru: All – Amein.

Mourners – *Oseh shalom bi-m'romav,*
hu ya-aseh shalom alèinu,
v'al kol Yisrael, v'al kol yoshvei teiveil,
v'imru: All – Amein.

קדיש יתום

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
 וַיַּמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח,
 וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
 לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא
 וּשְׂיִרְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
 דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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

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

MOURNER'S KADDISH

Expansive and holy be Your great name, O God,
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted in our own days, in our own lives,
and in the life of all the House of Israel, speedily and soon,
and let us say: Amen.

May Your name be greatly blessed as far as time and space extend.

May Your name be blessed and praised, exalted and honored,
adored and acclaimed, O Holy One, blessed are You,
whose glory transcends
all praises, songs, blessings, and hymns voiced in the world,
and let us say: Amen.

Grant abundant peace and life to us and to all Israel,
and let us say: Amen.

May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel,
and for all the earth,
and let us say: Amen.

Pit-chu Li

*Pit-chu li sha-arei tzèdek,
avo vam, odeh Yah.
Zeh ha-shà-ar l-Adonai,
tzadikim yavò-u vo.*

פתחו לי

פְּתַחוּ לִי שַׁעֲרֵי צְדָקָה,
אָבֹא בָם אֲוֹדָה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה,
צַדִּיקִים יָבֹאוּ בוֹ.

Open to Me

Open to me the gates of righteousness,
that I may enter and thank God.
This is the gate to the Eternal,
which all the righteous shall enter.

T'hilim (Psalms) 118:19

Shofar Blasts**תקיעה**

תקיעה שברים־תרועה תקיעה

T'ki-a Sh'varim-T'ru-a T'ki-a

תקיעה שברים תקיעה

T'ki-a Sh'varim T'ki-a

תקיעה תרועה תקיעה גדולה

T'ki-a T'ru-a T'ki-a G'dola

Rosh ha-Shana Eve

ערבית לראש השנה

Gathering

Hitkahalut

התקהלות

Shofar Blast

T'ki-a!

תקיעה!



שָׁלוֹם! שָׁלוֹם!

לְרַחֵק וְלִקְרוֹב, אָמַר יְהוָה.

*Shalom! Shalom!**la-rachok v'la-karov, amar Adonai.*

Shalom to those who are far off,

shalom to those who are near,

says the One.

Y'shayàhu (Isaiah) 57:19

We welcome each other as a *mishpachah*, a family,
to celebrate the creation of the world.

Rosh ha-Shana is a day when our community comes together —
those we see often, those we may not have seen in a year,
and those who are new to us.

We welcome all.

Ma Tòvu**מה טבו**

*Ma tòvu ohalècha, Ya-akov,
mishk'notècha, Yisrael!*

מַה טָבוּ אֶהְלִיךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל.

*Ma tòvu ohalàyich, Lei-ah,
mishk'notàyich, Racheil!*

מַה טָבוּ אֶהְלִיךָ, לֵיאָה,
מִשְׁכַּנְתֶּיךָ, רָחֵל.

*Va-ani b'rov chasd'cha
avo veitècha.
Eshtachaveh el heichal kodsh'cha
b'yiratècha.*

וְאֲנִי בְרַב חַסְדֶּיךָ
אָבוֹא בֵיתְךָ.
אֲשַׁתְּחֹוה אֶל הַיְיָכֹל קֹדֶשְׁךָ
בִּירְאָתְךָ.

*Adonai, ahàvti m'on beitècha,
u-m'kom mishkan k'vodècha.
Va-ani eshtachaveh v'echrà-a,
evr'cha lifnei Adonai osi.*

יְהוָה, אֶהְבַּתִּי מֵעוֹן בֵּיתְךָ,
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁתְּחֹוה וְאֶכְרַעָה,
אֲבָרְכָה לִפְנֵי יְהוָה עֲשֵׂי.

*Va-ani t'filati l'cha,
Adonai, eit ratzon,
Elohim, b'rov chasdècha
anèini be-emet yish-ècha*

וְאֲנִי תִפְלַתִּי לְךָ,
יְהוָה, עֵת רָצוֹן,
אֱלֹהִים, בְּרַב חַסְדֶּיךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶיךָ.

In the book of *B'midbar* (Numbers), the non-Israelite prophet Bilaam is sent by the King of Moab to curse the Israelites as they encamped nearby toward the end of their desert wanderings. Instead, Bilaam is overcome with awe of God and blesses the beauty of the Israelites' camp. The couplet *Ma tòvu* is Bilaam's blessing. The ancient rabbis included these words in the liturgy. We follow their lead by incorporating words of prayer by Jews and non-Jews alike in our prayerbooks. We include an additional couplet (from *Siddur Sha'ar Zahav*) that acknowledges our matriarchs' contribution to the beauty of the ancient camp and their inspiration in our dwellings and sanctuaries today.

How Good

How beautiful are your dwellings, Jacob,
and your holy spaces, Israel!

B'midbar (Numbers) 24:5

How beautiful are your dwellings, Leah,
and your holy spaces, Rachel!

Through Your abundant kindness, O God,
I enter Your house in reverence
to worship in this sacred place.

T'hilim (Psalms) 5:8

I love being in Your house,
the place where Your glory dwells.
Offering praise, I come before You, my Maker.

T'hilim (Psalms) 26:8; 95:6

As I worship at this appointed hour,
Almighty God, in Your abundant kindness,
answer me with Your unfailing help.

T'hilim (Psalms) 69:14

Hinei Ma Tov**הנה מה טוב**

*Hinei ma tov u-ma na-im
shèvet achim gam yàchad.*

הִנֵּה מַה טוֹב וּמַה נְעִים
נְשֵׁבֶת אַחִים גַּם יַחַד.

*Hinei ma tov u-ma na-im
shèvet achayot gam yàchad.*

הִנֵּה מַה טוֹב וּמַה נְעִים
נְשֵׁבֶת אַחֵיּוֹת גַּם יַחַד.

*Hinei ma tov u-ma na-im
shèvet kulànu yàchad.*

הִנֵּה מַה טוֹב וּמַה נְעִים
נְשֵׁבֶת כּוֹלָנוּ יַחַד.

How good and pleasant it is for brothers to dwell in peace. (*Psalm 133:1*)

How good and pleasant it is for sisters to dwell in peace.

How good and pleasant it is for us all to dwell in peace.

The wording of *Hinei Ma Tov* as we sing it has evolved over time. Today, we sing not just the biblical text with the word *achim* (brothers), and with the subsequently added word *achayot* (sisters), but also add a third verse with the word *kulànu* (all of us) to welcome all people, regardless of gender or gender expression.

How Good It Is To Gather

How good it is to gather,
in a rainbow of affections and sexualities,
in the house of a God
who loves each of us as we are created,
without limit and forever.

How sweet it is to gather,
in a spectrum of gender identities,
in the house of a God
who transcends human limits and categories.

How pleasant it is to gather,
Jews and people of all faiths and of no faith,
in the house of a God
who hears the prayers of all people.

How fine it is to gather,
people with firm beliefs,
together with people with questions in our hearts,
in the house of a God
who values deeds of caring and justice
far above the recitation of creeds.

adapted from Congregation Sha'ar Zahav

Rise, in body or in spirit, as the Ark is opened.

Ba-Chòdesh ha-Sh'vi-i

*Ba-chòdesh ha-sh'vi-i,
b'echad la-chòdesh,
yihyeh lachem shabatton,
zichron t'ru-a,
mikra kòdesh.
Kol m'lèchet avoda lo ta-asu.*

בחדש השביעי

בַּחֹדֶשׁ הַשְּׁבִיעִי
בְּאֶחָד לַחֹדֶשׁ
יִהְיֶה לָכֶם שַׁבָּתוֹן
זְכוֹרֹן תְּרוּעָה
מִקְרָא קֹדֶשׁ.
כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ.

Va-yikra (Leviticus) 23:24b-25a

תקיעה

T'ki-a

שברים — תרועה

Sh'varim — T'ru-a

תקיעה

T'ki-a

*Y'hi ratzon mi-l'fanàyich,
Shechina Elohèinu v-Eilohei dorotèinu,
she-t'chadshi alèinu
v'al kol beit Yisrael
et ha-shana ha-zot,
sh'nat chamèishet alafim
sh'va / sh'moneh mei-ot,*

יְהִי רָצוֹן מִלְּפָנֶיךָ,
שְׁכִינָה אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
שֶׁתְּחַדְּשֵׁי עֲלֵינוּ
וְעַל כָּל בֵּית יִשְׂרָאֵל
אֶת הַשָּׁנָה הַזֹּאת,
שְׁנַת חַמִּישֶׁת אֲלָפִים,
שֶׁבַע / שְׁמוֹנֶה מֵאוֹת

*l'chayim u-l'shalom, (amein)
l'sason u-l'simcha, (amein)
liyshu-a u-l'nechama, (amein)
v'nomar: Amein.*

לְחַיִּים וּלְשָׁלוֹם, (אָמֵן)
לְשִׂשׂוֹן וּלְשִׂמְחָה, (אָמֵן)
לִישׁוּעָה וּלְנִחְמָה, (אָמֵן)
וְנֹאמַר: אָמֵן.

Rise, in body or in spirit, as the Ark is opened.

In the Seventh Month

In the seventh month,
on the first day of the month,
there shall be a sacred assembly,
a cessation from work,
a day of commemoration,
proclaimed by the sound of the shofar.

Blast

Broken — Trill

Blast

May it be Your will,
Eternal One,
our God and God of all generations,
that the year five thousand
seven / eight hundred

bring to us and the whole House of Israel
life and peace, (amen)
joy and exaltation, (amen)
redemption and comfort, (amen)
and let us say: Amen.

All are seated as he Ark is closed.

Unlike in standard English, which does not use the word “and” in numbers, in Hebrew, the last number in the series, regardless of whether it is hundreds, tens, or units, takes the conjunctive prefix meaning “and”: וְ or וַ / ו' or u-.

The Birthday of the World

Rosh ha-Shana is the birthday of the world —
a commemoration of the moment when the silence of eternity
was shattered by the first jolts of Creation.

הַיּוֹם הַרְתָּ עוֹלָם

Ha-yom harat olam.

Today is the world conceived.

The Kabbalists, the medieval Jewish mystics,
taught that when God pulled back to make space for the universe,
the excess Divine energy was stored in vessels.
But God's life-giving and love-giving energy is not easily held back.
The vessels shattered in a "big bang,"
scattering fragments of the vessels and sparks of God's light
throughout all of existence.
Then God began to form the world.

Beginning

Way way back
 in the beginning of the beginning,
 there was nothing but God.
 So God was Nothingness אֵין *Āyin*.

It was always beginning and beginning,
 there was no end.
 God was אֵין סוֹף *Ein Sof* —No End,
 Infinite.

There was no space,
 no time,
 really nothing for God to do.

Many eons later,
 when God made a co-gendered creature in the Divine image,
 God saw that the Human yearned to be in relation.
 God said:

Lo tov heyot ha-adam l'vado לֹא טוֹב הָיְוֹת הָאָדָם לְבַדּוֹ B'reishit (Genesis 2:18)*

It is not good for the Human to be alone.

In the same way,
 back in the beginning of the beginning,
 it was not good for God to be alone,
 for there was nothing
 to reflect God's goodness
 back to God.

So God took a deep, deep breath, making space
 for the physical world to come into being.

Then God spoke. And there was light —

Scott L. Reiter

*This verse teaches that it is right for each of us to find a companion, regardless of gender. Rabbi Michael Rothbaum interprets Leviticus 18:22, the verse seen to prohibit sex between men, as applying only to a man's lying with another man in his wife's bed.

B'reishit*B'reishit bara Elohim**et ha-shamayim v'et ha-àretz.**V'ha-àretz hayta tòhu va-vòhu**v'chòshech al p'nei t'hom;**v'rùach Elohim**m'rachèfet al p'nei ha-màyim.**Va-yòmer Elohim y'hi or;**va-y'hi or.**Va-yar Elohim et ha-or ki tov;**va-yavdel Elohim bein ha-or**u-vein ha-chòshech.**Va-yikra Elohim la-or yom**v'la-chòshech kara làyla;**va-y'hi èrev va-y'hi vòker**yom echad.***בראשית****בְּרֵאשִׁית בָּרָא אֱלֹהִים****אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:****וְהָאָרֶץ הִיְתָה תוֹהוּ וְבוֹהוּ****וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם****וְרוּחַ אֱלֹהִים****מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:****וַיֹּאמֶר אֱלֹהִים יְהִי־אוֹר****וַיְהִי־אוֹר:****וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב****וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר****וּבֵין הַחֹשֶׁךְ:****וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם****וּלְחֹשֶׁךְ קָרָא לַיְלָה****וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר****יוֹם אֶחָד:**

In the beginning of God's creating the heaven and the earth,
the earth was formless and unordered: darkness covering an abyss.

God's breath fluttered over the surface of the waters.

God said: "Let there be light."

And there was light.

And God saw the light because it was good.

So God separated between the light and the darkness.

God called the light "day" and the darkness God called "night."

Then it was evening, then it was morning:

one day.

B'reishit (Genesis 1:1-5)

Redeeming the Light

The Kabbalists taught that when God created the world, the light of God became mixed with the material world.

On this night, we celebrate the birth of the world.
amid the scattering of Divine sparks.

These sparks are hidden everywhere—
in ourselves, in our neighbors,
and in all the physical objects in the world.

Our task is to gather the dispersed sparks of light
and repair their broken vessels.

Torah is our repair manual—
teaching us how to treat ourselves, others,
and the physical world.

On this Rosh ha-Shana eve, and in the coming ten days,
we intensify our review of our actions in the past year
and set our intentions for the year to come.

We see how our actions
may have dimmed the light of the Divine spark—
within ourselves, within others, within Creation itself.

We see how we can act to gather and redeem the sparks
to lift them up again to God.

On this night, we celebrate the birth of the world.
It is up to us, in partnership with God,
to heal the world, to reveal the light hidden within.

Hadlakat Neiroi

*B'rucha at, Shechina Elohèinu,
Rùach ha-olam,
asher kid'shàtnu b'mitzvotèha
v'tzivtànù l'hadlik neir
shel (Shabbat v'shel) Yom Tov.*

הדלקת נרות

בְּרוּכָה אַתָּה, שְׁכִינָה אֱלֹהֵינוּ,
רוּחַ הָעוֹלָם,
אֲשֶׁר קִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ
וְצִוְתָנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

On Saturday night

Havdala

*Baruch ata, Adonai Elohèinu,
Mèlech ha-olam, borei m'orei ha-eish.*
B'rucha at, Yah Elohèinu,
Rùach ha-chayim,
ha-mavdila bein kòdesh l'kòdesh,
bein or l'chòshech,
bein Yisrael la-amim,
bein yom ha-sh'vi-i
l'shèishet y'mei ha-ma'aseh.
B'rucha at, Shechina,
ha-mavdila bein kòdesh l'kòdesh.*

הבדלה

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ.*
בְּרוּכָה אַתָּה, יְהוָה אֱלֹהֵינוּ,
רוּחַ הַחַיִּים,
הַמְבַדֵּילָה בֵּין קֹדֶשׁ לְקֹדֶשׁ,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי,
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה.
בְּרוּכָה אַתָּה, שְׁכִינָה,
הַמְבַדֵּילָה בֵּין קֹדֶשׁ לְקֹדֶשׁ.

She-hecheyànu

*Baruch ata, Adonai Elohèinu,
Mèlech ha-olam,
she-hecheyànu v'kiymànù v'higi-ànu
la-z'man ha-zeh.*

שהחינו

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזֶמֶן הַזֶּה.

*We view our upraised fingers in the light of the holy day candles.

Candle Lighting

We praise You, Shechina,
Breath of the world,
who fills us with light
and links us
with all who fill the world with light
on this (Day of Rest and) Holy Day.

On Saturday night

Distinction

Praised are You, our Eternal God,
Ruler of time and space, who creates the lights of the fire.*

Praised are You, our Eternal God, Breath of life,
who makes a distinction between the holy and the holy,
between light and darkness, between Israel and the nations,
between the seventh day and the six days of Creation.

We praise You, divine Presence,
who distinguishes between holy and holy.

She-hecheyànu

Praised are You, our Eternal God,
Ruler of time and space,
who has kept us in life, sustained us,
and enabled us to reach this season.

This blessing for lighting candles uses feminine grammatical gender for God: *Rùach*, the birthing Breath of God that fluttered over the deep as God brought forth light; and *Shechina*, the warm, nurturing Presence of the Divine, dwelling among us and within us. God breathes life into all living things and guides us to connect with each other and with the Infinite.

On Shabbat

Va-y'chulu

*Va-y'chulu ha-shamàyim v'ha-àretz
v'chol tz'va-am.*

*Va-y'chal Elohim ba-yom ha-sh'vi-i
m'lachto asher asa,*

*va-yishbot ba-yom ha-sh'vi-i
mi-kol m'lachto asher asa.*

*Va-y'varech Elohim et yom ha-sh'vi-i
va-y'kadeish oto,*

*ki vo shavat mi-kol m'lachto
asher bara Elohim la-asot.*

ויכלו

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מְכָל-מְלַאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

B'reishit (Genesis) 2:1-3

*On Shabbat***The Seventh Day**

The heavens and the earth and all they contain were finished.
God finished on the seventh day the work that God had done,
and ceased on the seventh day from all of the work that God had done.
God blessed the seventh day and set it apart as holy,
for on it God ceased from all the work that, by creating, God had done.

KIDDUSH

*Baruch ata, Adonai Elohèinu,
Mèlech ha-olam, borei p'ri ha-gàfen.*

*Baruch ata, Adonai Elohèinu,
Mèlech ha-olam, asher bachar bànu
im kol am v'rom'mànu im kol lashon,
v'kid'shànu b'mitzvotav.*

*Va-titen lànu, Adonai Elohèinu, b'ahava
et yom (ha-Shabbat ha-zeh v'et yom)
ha-Zikaron ha-zeh, yom t'ru-a
(b'ahava) mikra kòdesh,
zèicher liytziat Mitzràyim.*

*Ki v ànu vachàrta v'ot ànu kidàshta
im kol ha-amim,*
u-d'var'cha emet v'kayam la-ad.*

*Baruch ata, Adonai,
Mèlech al kol ha-àretz
m'kadeish (ha-Shabbat v') Yisraeil
v'Yom ha-Zikaron.*

קדוש

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מִלְּךָ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מִלְּךָ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
עִם כָּל עַם וְרוֹמְמָנוּ עִם כָּל לָשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

וַתִּתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)
הַזְכוֹרֹן הַזֶּה, יוֹם תְּרוּעָה
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
זְכוֹר לִיציאת מִצְרָיִם.

כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
עִם כָּל הָעַמִּים,
וְדִבַּרְתָּ אֱמֶת וְקִיָּם לְעַד.

בְּרוּךְ אַתָּה, יְהוָה,
מִלְּךָ עַל כָּל הָאָרֶץ,
מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל
וְיוֹם הַזְכוֹרֹן.

*The Rosh ha-Shana service continues on page 73 when it is Shabbat,
and on page 78 on other days.*

* Many progressive communities have revised prayers that say we were chosen "from all peoples." We have made a subtle change, taught by Rabbi Yoel Kahn at an early conference of the World Congress of Gay and Lesbian Jews in the 1980s. By taking the preposition *mi-* and turning it around to *im*, we can say that we are chosen "with all peoples," rather than "from all peoples."

SANCTIFICATION

Praised are You, our Eternal God,
Ruler of time and space, who creates the fruit of the vine.

Praised are You, our Eternal God,
Ruler of time and space,
who has distinguished us
and brought holiness to our lives through Your *mitzvot*.
You have given us, in love,
(this Shabbat and) this Day of Memory,
to hear the sound of the Shofar,
to unite in worship,
and to recall our liberation from Egypt.
For You have distinguished us and brought holiness to our lives,
giving us as a heritage Your words whose truth is eternal.
Praised are You,
Eternal Guide of all the world,
who sanctifies (Shabbat,) Israel
and the Day of Memory.

*The Rosh ha-Shana service continues on page 73 when it is Shabbat,
and on page 78 on other days.*

Yom Kippur Eve

ערבית ליום כיפור

Tallit

טלית

Generally, the *tallit* is worn only during the day, when there is sufficient light for the fringes to be noticed. The Biblical commandment requires that the fringes be seen.

Only on Yom Kippur eve, because of the holiness of the day, is the *tallit* worn at night, and even then it is donned before nightfall, before Kol Nidrei is recited, so that the prayer over the *tallit* can be recited during daylight.

Wearing the *tallit* on Yom Kippur eve also emphasizes that the service for Yom Kippur, even though it has several different parts, is one continuous observance.

The rabbis taught:
"On Yom Kippur, the night is the same as the day."

Those who wear the *tallit* recite the blessing:

B'rucha at, Yah Shechina,

בְּרוּכָה אַתָּה, יְהוָה שְׂכִינָה,

Rùach ha-chayim,

רוּחַ הַחַיִּים,

asher kid'shàtnu b'mitzvotèha

אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ

v'tzivitànù l'hit-ateif ba-tzitzit.

וְצִוִּיתָנוּ לְהִתְעַטֵּף בַּצִּיצִית.

We praise You, Eternal Presence,
Breath of life,
who is adorned in holiness
as we wrap ourselves in the fringed *tallit*.

We No Longer Stand Alone

I stand here alone, a single life come to seek peace within myself,
on this Night of Forgiveness.

*We too have come, each separate from all others,
to find strength to leave the past and embrace the future.*

We join together to worship as a congregation,
so that we no longer stand here alone.

*Here, each of us is supported by the strength of us all,
and we need no longer carry our heavy burdens alone.*

Together, we reach out to share our strengths and our burdens
with all the other gatherings of our people tonight.

*We embrace all our brothers and sisters,
our forebears and those who will follow us.
We embrace those who love us, and those who have judged us,
and those who are still afraid to join us here.
We welcome them all as part of our congregation tonight.*

Even as one congregation among many, we do not stand here alone.
One is with us tonight
who has watched over our world since it was created,
who called us children, and promised to teach us and to love us.

*Let the Spirit of the One be with us in our prayers tonight,
and walk with us through all the days that follow.*

For each of us standing here separate from all others,
for the congregation that brings our separate lives together,
for the community of congregations joining in worship
on this holiest of holy days,
and for the Spirit of the One who brings us all together,
we give thanks,
and say Amen.

*Machzor Therefore Choose Life
Congregation Sha'ar Zahav*

Lighting of *Yartzeit* Candle

Our human soul, Jewish tradition teaches,
is like a candle flame glowing within us.
That flame is part of the divine fire
which gives LIGHT and LIFE and LOVE to the world.

The shimmering and reaching upward of the flame
are like the yearning of the soul to unite with God,
to unite with all divinity that fills our world.
That flame, when our bodies die,
flies away to its source and home in God.

At the very beginning of Yom Kippur
we light a *yartzeit* candle
in memory of all of our loved ones,
all of our LGBTQ+ and Jewish martyrs,
and all the holy souls whose flames have left our world,
but whose light and love are with us still.

Light Is Sown

Or Zarù-a

אור זרע

אור זרע לצדיק ולְיִשְׁרֵי לֵב שְׂמֵחָה.

Or zarù-a la-tzadik u-l'yishrei leiv simcha.

Seeds of light shine for the righteous,
joy reigns for the honest of heart.

T'hilim (Psalms) 97:11

Nightfall

The night has begun to fall.

In its rich darkness,
we greet a peace which surpasses the turmoil of a whole year:
The Sabbath of Sabbaths has come.

The darkened sky and its stars seem very close;
heaven itself is only a breath away.
As our hearts open to the newborn night,
in which everything is possible to us,
we acknowledge our responsibility for what our lives have been,
for what they are,
and for what they will become.

We recall our accomplishments of the past year;
they help us in seeking the courage to abandon last year's guilt.

We remember the joys of the past year;
they help us find the strength to lay to rest last year's pain.

We greet a new year in which the limitations,
the mistakes, and the sins which have weighed us down
need no longer be our masters.

We greet a new year,
which brings the chance for us and for our world
to move towards blessing and peace.

*Machzor Therefore Choose Life
Congregation Sha'ar Zahav*

The Sweet Wail of *Kol Nidrei*

On this Yom Kippur Eve,
the sweet wail of *Kol Nidrei* reminds us
of the promises we have made in the past year.
It is true, we have kept many of our promises,
much of what we set out to do,
but we have also fallen short.
We did not mean to make promises without keeping them.
It was not our intention to deceive or lie.
Our aspirations were greater than our ability.
You, God, are perfect and can do all that You aspire to.
We imperfect humans failed to do everything we said we would.

God, we know that in the coming year we will make the same mistakes.
We will make vows that we cannot uphold.
We will swear to things that end up not being true,
We will promise that which we cannot do, even if we strive.
Let us not be brought down because of these.
Know, God, that we only wish to do Your will,
and sometimes we cannot fulfill our own wishes ... or Yours.
Please do not let us fall because of these unfulfilled promises.
In order to move forward in Your service, let these vows, oaths,
promises, and swears be as dust.
While they can never fully disappear,
and they will weigh on our hearts and minds throughout the year,
grant us the ability to move forward,
unhampered by unfulfillable vows.
Let us continue to aspire to bring Your divinity onto the earth,
for it is only with the hope that comes with promises
that we can make Your world more beautiful.

For our failings, despite our good intentions,
pardon us, our God, annul our vows.
Let us enter this Day of Atonement with a longing for self-reflection,
with a fervent desire to change ourselves and the world for the better,
even if this comes about through hopeful vows
that we are unable to uphold.

Rabbi Jake Singer-Beilin

*Aveirot she-bein adam la-Makom,
Yom ha-Kippurim m'chapeir.
Aveirot she-bein adam la-chaveiro,
ein Yom ha-Kippurim m'chapeir
ad she-y'ratzeh et chaveiro.*

עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם,
יוֹם הַכִּפּוּרִים מְכַפֵּר.
עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ,
אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר
עַד שֶׁיִּרְצֶה אֶת חֲבֵרוֹ.

For our transgressions against God,
the Day of Atonement atones.
But for our transgressions against another person.
the Day of Atonement does not atone
until we have sought to make amends with the other.

Mishnah, Yoma 8:9

Ideally, we would have spoken individually to those from whom we seek forgiveness, as well as those we seek to forgive. The following oath represents this ideal; it does not take away our individual obligation to forgive and seek forgiveness. But it can help us resolve to meet these obligations in the future.

I hereby forgive all who have hurt me, all who have done me wrong,
whether deliberately or unintentionally, whether by word or by deed.
May no one be punished on my account.

As I forgive and pardon those who have done me wrong, may those
whom I have harmed forgive and pardon me, whether I acted
deliberately or unintentionally, whether by word or by deed.

The Talmudic sage Rava taught:

“Those who are willing to forgive others likewise will be forgiven by God.”

Forgiveness is about letting go of what we feel others owe us.

Forgiveness is about changing our focus

away from our own sense of entitlement.

Forgiveness allows us to be open to what may emerge

when we acknowledge our lack of control over others.

Our Hearts

On Rosh Hashanah, we hear the cries of the shofar.
On Yom Kippur, we hear the sobs of Kol Nidrei.

Our tradition tells us that to hear the sound of the shofar
is to feel your heart break.
The same could be said of the haunting notes of Kol Nidrei.

The secret of Kol Nidrei is surely not its words,
but its melody, which moves us to *t'shuva*, to return to our true selves.

The Talmud tells us that judgment below
cancels out the need for judgment above.

We break our hearts so God doesn't have to,
and so that, in our heartbreak, we might find wholeness again.

The music of Kol Nidrei causes our hearts to break,
humbles us,
inspires us to something greater than ourselves.

We pray that our hearts will break — just enough —
so we might know what really matters,
so we might know just how small we are
and just how great we can be.
Then we might not need to be judged from above.

Rabbi Laurie Green

Ring the bells that can still ring
Forget your perfect offering
There is a crack in everything
That's how the light gets in

Leonard Cohen, "Anthem"

Rise, in body or in spirit, as the Ark is opened.

*Biyshiva shel mà-la,
u-viyshiva shel màta,
al dà-at ha-Makom,
va'al dà-at ha-kahàl,
ànu matirin l'hitpaleil
im ha-avar-yanim.*

בִּישִׁיבָה שֶׁל מַעֲלָה
וּבִישִׁיבָה שֶׁל מַטָּה,
עַל דַּעַת הַמָּקוֹם
וְעַל דַּעַת הַקְּהָל,
אָנוּ מַתִּירִין לְהִתְפַּלֵּל
עִם הָעֹבְרֵי־נִים.

Kol nidrei ve-esarei va-charamei
*v'konamei v'chinuyei
v'kinusei u-sh'vu-ot,
di-n'dàrna u-d'ishtabàna
u-d'acharimna
v'di-asàrna al nafshatàna
mi-Yom Kippurim zeh
ad Yom Kippurim ha-ba alèinu l'tova,
kulhon icharàtna v'hon,
kulhon y'hon sharan,
sh'vikin sh'vitin,
b'teilin u-m'vutalin,
la sh'ririn v'la kayamin.
Nidràna la nidrei,
ve-esaràna la esarei,
u-sh'vu-atàna la sh'vu-ot.*

כָּל נִדְרֵי וְאֶסְרֵי וְחֲרָמֵי,
וְקוֹנָמֵי וְכִנּוּיֵי,
וְקִנּוּסֵי וְשְׁבוּעוֹת,
דִּנְדַרְנָא וְדֵאֲשַׁתְּבַעְנָא,
וְדֵאֲחַרִּימָנָא
וְדֵאֲסַרְנָא עַל נַפְשַׁתְנָא,
מִיּוֹם כְּפָרִים זֶה
עַד יוֹם כְּפָרִים הַבָּא עָלֵינוּ לְטוֹבָה,
כְּלַהוֹן אַחַרְטָנָא בְּהוֹן.
כְּלַהוֹן יְהוֹן שָׂרָן,
שְׁבִיקִין שְׁבִיתִין,
בְּטִלִין וּמְבַטְלִין,
לֹא שְׁרִירִין וְלֹא קַיָּמִין.
נִדְרָנָא לֹא נִדְרֵי,
וְאֶסְרָנָא לֹא אֶסְרֵי,
וְשְׁבוּעַתְנָא לֹא שְׁבוּעוֹת.

Rise, in body or in spirit, as the Ark is opened.

By the authority of the heavenly assembly above,
and by the authority of the earthly assembly below,
with the knowledge of God,
and with the knowledge of this congregation,
we welcome all to pray with us.

No matter how far some of us may have strayed
from our people and our heritage,
on this Night of Return, we pray as one.

All vows, bonds, devotions, promises, obligations, penalties, and oaths,
to which we vow, bind ourselves, devote, commit, and swear,
from this Day of Atonement to the next Day of Atonement
— may it come to us for good —
we regret them and for all of them we repent.
They shall be absolved, released, canceled, annulled,
and made void and of no effect,
They shall not be binding, nor shall they have any power.

Kol Nidrei is the prayer of people not free to make their own decisions, people forced to say what they did not mean. In repeating this prayer, we identify with the agony of our forebears who had to say “yes” when they meant “no.”

Kol Nidrei is also a confession: we have all done wrong, we are all exiled from the highest we know, all in need of the healing of forgiveness, reconciliation, and renewal.

The words of Kol Nidrei focus on the future, giving us a fresh start to this new year. For what we have done, for what we may yet do, we ask pardon: for rash words, broken pledges, insincere assurances, and foolish promises, may we find forgiveness.

There Were Times

There were times,
when we could not be honest with ourselves.

There were times,
when we could not be honest with others.

In the year to come – may it be a good year,
and may we embrace the truth of our hearts.

In the year to come – may it be a good year,
and may we show the love in our hearts.

But if we must – even for a moment –
hide, or pretend, or avoid,
may our words, our actions, or our silence,
have no effect, cause no harm, nor long endure,
for others, or for ourselves.

Scott L. Reiter

Evasions and Deceits

O God of truth and justice, the evasions and deceits we practice upon others and upon ourselves are many. We long only to speak and hear the truth, yet time and again, from fear of loss or hope of gain, from dull habit or from cruel deliberation, we speak half-truths, we twist facts, we are silent when others lie, and we lie to ourselves.

*Machzor Therefore Choose Life
Congregation Sha'ar Zahav*

Responsibilities

The words of Kol Nidrei recognize
that life is not fair,
that all is not equal,
and that there are times when the obvious right thing
may not be the right thing.

We sometimes must refrain from contradicting someone
we know to be wrong.

We sometimes must withhold the truth
to protect ourselves or others.

We sometimes must agree to something
that is not in our power to fulfill.

All human beings know this.
LGBTQ+ people know this better than most.

The Kol Nidrei legal proceeding gives us an out,
but we are not let off the hook.

The freedom of Kol Nidrei entails the responsibilities
that we affirm later in the service:

T'shuva: We must repent,
making a turn toward the direction we should be going.

T'fila: We must pray,
looking inward and examining our relationship to God,
and others, and ourselves.

Tz'daka: We must do justice,
treating others as we would want to be treated,
and sharing with those in need.

As we hear Kol Nidrei, we know that we have a fresh start,
and we recommit ourselves to repentance, prayer, and justice.

Scott L. Reiter

*V'nislach l'chol adat b'nei Yisrael
v'la-geir ha-gar b'tocham,
ki l'chol ha-am bi-sh'gaga.*

וְנִסְלַח לְכָל עֵדַת בְּנֵי יִשְׂרָאֵל
וְלִגֵּר הַגֵּר בְּתוֹכְכֶם,
כִּי לְכָל הָעָם בִּשְׁגָגָה.

B'midbar (Numbers) 15:26

Knowingly or not, the whole community of Israel
and all who live among them have sinned;
let them be forgiven.

*S'lach na la-avon ha-am ha-zeh
k'gòdel chasdècha,
v'cha-asher nasàta la-am ha-zeh
mi-Mitzràyim v'ad hèina.*

סַלַּח נָא לְעוֹן הָעָם הַזֶּה
כְּגֹדֶל חַסְדְּךָ,
וּכְאֲשֶׁר נָשָׂאתָ לָעָם הַזֶּה
מִמִּצְרַיִם וְעַד הַנֵּה.

B'midbar (Numbers) 14:19

As, in Your love, You have been patient with this people
from the time You led us out of Egypt to the present day,
so, in Your great love, may You forgive Your people now.

*Va-yòmer Adonai,
"Salàchti ki-d'varècha."*

וַיֹּאמֶר יְהוָה,
"סַלַּחְתִּי כִּדְבָרְךָ."

B'midbar (Numbers) 14:20

And God said,
"I have pardoned, as you have asked."

All are seated as the Ark is closed.

On weekdays continue on page 78.

*On Shabbat***The Gift of Shabbat**

From of old, the Jewish people has seen in Shabbat a unique gift, a token of our covenant with God.

Shabbat is the most cherished creation of the Jewish spirit; it mirrors the essence of the Jewish soul.

Shabbat has never been merely a day of rest from labor; it has always been a joyous taste of divine peace.

Shabbat is a symbol of liberation, a symbol of triumph—the triumph of the holy over the ordinary, of spirit over matter.

Shabbat is a holy retreat, a haven of safety, a fountain of new strength and perpetual self-renewal.

Shabbat is a gift of the divine presence, the *Shechina*, who dwells among our people and radiates lovingly upon us.

T'hilim 92

Mizmor shir l'yom ha-Shabbat:

Tov l'hodot l-Adonai,

u-l'zameir l'shimcha elyon.

L'hagid ba-bòker chasdècha,

ve-emunat-cha ba-leilot.

Alei asor va-alei nàvel,

alei higayon b'chinor.

Ki simachtàni Adonai b'fo-olècha,

b'ma-asei yadècha, aranein.

✧ *Ma gadlu ma-asècha, Ya,*

m'od amku mach'sh'votècha.

Ish bà-ar lo yeida

u-ch'sil lo yavin et zot:

Bi-frò-ach r'sha-im k'mo eisev,

va-yatzìtzu kol po-alei àven,

l'hisham'dam adei ad.

V'ata marom l'olam, Adonai

Ki hinei oyvècha, Adonai,

ki hinei oyvècha yovèidu,

yitpardu kol po-alei àven,

Va-tàrem kir-eim karni

baloti b'shèmen ra-anan.

Va-tabeit eini b'shurai

ba-kamim alai m'rei-im

tishmà-na oznai.

תהילים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהִדּוֹת לַיהוָה,

וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,

וְאֵמוּנָתְךָ בַּלַּיְלוֹת.

עָלַי עָשׂוֹר וְעָלַי נָבֶל,

עָלַי הַגַּיּוֹן בְּכִנּוֹר.

כִּי שִׁמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ,

בְּמַעֲשֵׂי יְדִיךָ אֲרַנֶּן.

✧ מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,

מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ.

אִישׁ בְּעַר לֹא יֵדַע,

וּכְסִיל לֹא יִבִּין אֶת זֹאת:

בְּפִרְחֵי רִשְׁעִים כְּמוֹ עֵשֶׂב,

וַיִּצְיָצוּ כָּל פְּעֻלֵי אָוֶן,

לְהַשְׁמָדֵם עַדֵי עַד.

וְאַתָּה מְרוֹם לְעֵלָם, יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ, יְהוָה,

כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,

יִתְפָּרְדּוּ כָּל פְּעֻלֵי אָוֶן.

וְתָרַם כְּרָאִים קִרְנֵי,

בַּלְתִּי בְּשִׁמּוֹן רַעְנָן.

וְתַבֵּט עֵינַי בְּשׁוּרֵי,

בְּקָמִים עָלַי מִרְעִים

תִּשְׁמַעְנָה אָזְנִי.

Psalm 92

The Sabbath's song.

It's good to praise You,
to hymn to Your name, Most High —
to tell tales of Your love in the morning
and of Your loyalty each night

on the ten-stringed lyre, the harp, and the lute.
the instruments of our love.

Divine One, I rejoice in everything You do.
Everything You've made pleases me.

✧How abundant are Your artistries, God,
and how profound Your thoughts.

No fool could understand
You.

The wicked ones sprout up like grass,
push up their blades from the ground —
they'll only be trodden under.

But You, God, are always on high.

All that works against Your purposes,
All that works against You, withers —
All that divided from You will be divided.

You have made me bold as a bull,
made me drip with fragrant oil.

My eyes will see,
my ears will hear,
the routing of my demons.

*Tzadik ka-tamar yifrach,
 k'èrez ba-L'vanon yisgeh.
 Sh'tulim b'veit Adonai,
 b'chatzrot Eloheinu yafrichu.
 Od y'nuvun b'seiva,
 d'sheinim v'ra-ananim yihyu,
 L'hagid ki yashar Adonai,
 Tzuri, v'lo avlata bo.*

צַדִּיק כַּתְּמָר יִפְרַח,
 כְּאַרְז בְּלְבָנוֹן יִשְׁגֶּה.
 נְשֻׁתוּלִים בְּבֵית יְהוָה,
 בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
 עוֹד יִנּוּבּוֹן בְּשֵׁיבָה,
 דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ.
 לְהַגִּיד כִּי יָשָׁר יְהוָה,
 צוּרִי וְלֹא עוֹלָתָהּ בּוֹ.

The righteous will flower like the palm tree,
 and flourish like groves of cedars.

Planted in God's house,
 they will blossom in God's courtyards.

They will be fruitful even as they age.
 Fresh and fragrant they'll be,

telling of God's own stature —
 my rock, my flawless one.

translation by Rabbi Jill Hammer, PhD

Holiness in Time

The meaning of Shabbat is to celebrate time rather than space.
Six days a week we live under the tyranny of things of space;
on Shabbat we try to become attuned to *holiness in time*.
It is a day on which we are called upon to share what is eternal in time,
to turn from the results of creation to the mystery of creation,
from the world of creation to the creation of the world.
Six days a week we wrestle with the world,
wringing profit from the earth.
On Shabbat we especially care for the seed of eternity
planted in the soul.

adapted from Rabbi Abraham Joshua Heschel

SH'MA U-VIRCHOTÈHAH**שמע וברכותיה****Bar'chu****ברכו***Bar'chu et Adonai ha-m'vorach!*

◆ בְּרַכּוּ אֶת יְהוָה הַמְבַרֵךְ!

*Baruch Adonai ha-m'vorach
l'olam va-ed!*

◆ בְּרוּךְ יְהוָה הַמְבַרֵךְ לְעוֹלָם וָעֶד!

SH'MA AND HER BLESSINGS**Call to Worship**

Let us praise God, the source of all blessing!

Praised be God, the source of all blessing, now and forever!

Blessed is the Blessed One!

Blessed is the Giver of blessings,
blessed in this moment now and every now to come!

Come, come all of you, come all of us, to bless the One who blesses

Chava Mirel

◆The *sh'liach tzibur* (the prayer leader, literally “the community’s emissary,”) bows and chants the first line. The community bows and chants the second line.

Twilight People

As the sun sinks and the colors of the day turn,
we offer a blessing for the twilight,
for twilight is neither day nor night, but in-between.

We are all twilight people.

We can never be fully labeled or defined.
We are many identities and loves, many genders and none.
We are in between roles, at the intersection of histories,
or between place and place.
We are crisscrossed paths of memory and destination,
streaks of light swirled together.

We are neither day nor night.
We are both, neither, and all.

May the sacred in-between of this evening suspend our certainties,
soften our judgments, and widen our vision.

May this in-between light
illuminate our way
to the God who transcends all categories and definitions.

May the in-between people who have come to pray
be lifted up into this twilight.

We cannot always define; we can always say a blessing.
Blessed are You, God of all, who brings on the twilight.

Rabbi Reuben Zellman

Ma-ariva Aravim

*B'rucha at, Yah Shechina,**
Elohèinu, Rùach ha-olam,
asher bi-d'vara ma-ariva aravim.
B'chochma potàchat sh'arim,
u-vi-t'vuna m'shanah itim,
u-machalifa et ha-z'manim,
u-m'sadèret et ha-kochavim
b'mishm'roteihem ba-raki-a ki-r'tzona.
Boreit yom va-làila,
golèlet or mi-p'nei chòshech
v'chòshech mi-p'nei or.

✧ *U-ma-avir yom u-mèivi làila,*
u-mavdil bein yom u-vein làila,
Adonai tz'va-ot sh'mo.
Eil chai v'kayam,
tamid yimloch alèinu l'olam va-ed.
Baruch ata, Adonai,•
ha-ma-ariv aravim.•

מעריבה ערבים

בְּרוּכָה אַתָּה, יְיָ שְׁכִינָה,*
 אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,
 אֲשֶׁר בְּדַבְרָהּ מְעַרֶיבָה עֲרָבִים.
 בְּחָכְמָה פּוֹתַחַת שְׁעָרִים,
 וּבִתְבוּנָה מְשַׁנָּה עֵתִים,
 וּמַחְלִיפָה אֶת הַזְּמָנִים,
 וּמְסַדֶּרֶת אֶת הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנָה.
 בּוֹרְאֵת יוֹם וְלַיְלָה,
 גּוֹלְלֵת אוֹר מִפְּנֵי הַחֹשֶׁךְ
 וְחֹשֶׁךְ מִפְּנֵי אוֹר.

✧ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,
 וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
 יְהוּהָ צְבָאוֹת שְׁמוֹ.
 אֵל חַי וְקַיִם,
 תָּמִיד יִמְלֹךְ עָלֵינוּ, לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה, יְהוָה, •
 הַמְעַרֶיב עֲרָבִים. •

* As noted on page *viii*, some blessings are modified to reflect various gender possibilities of the Divine. Here the Hebrew feminine gender is used for God.

When the *sh'liach tzibur* chants the closing blessing (the *chatima* or signature) of this and other prayers, the congregation, at the mention of God's name ("Adonai") says:

• Praised is God and God's name *Baruch hu u-varuch sh'mo שְׁמוֹ וּבְרוּךְ הוּא וּבְרוּךְ הוּא* and at the end of the blessing responds:

• *Amein.* אָמֵן.

Evening Twilight

Praised are You, Eternal Presence,
Divine Breath of Creation,
who with Your word brings on the evening twilight,
With wisdom You open the gates of the heavens,
and with understanding order the cycles of time
and vary the seasons,
setting the stars in their courses in the sky according to Your will.
You create day and night,
rolling away the light before the darkness
and the darkness before the light.

☆ You cause the day to fade and the night to fall,
dividing darkness and light.
God of life and Sovereign of the heavens,
may we move in Your rhythms forever.
Praised are You, O God,
who brings on the evening twilight.

The *Sh'ma*, at the center of this section, is surrounded by love — by God's love for us (*Ahavat Olam*) and by our love for God (*V'ahavta*). These blessings celebrate the wonders that come continually to us — the days and the seasons, and the timeless blessings of Torah. They remind us that we share with God the role of Creator, as we care for the world and ourselves, guided by Torah.

Ahavat Olam*Ahavat olam**beit Yisrael amcha ahàvta.**Torah u-mitzvot, chukim u-mishpatim,
otànu limàd'ta.**Al kein, Adonai Elohèinu,**b'shochvèinu u-v'kumèinu**nasì-ach b'chukècha,**v'nismach b'divrei Toratècha**u-v'mitzvotècha l'olam va-ed.**Ki heim chayèinu v'òrech yamèinu,**u-va-hem neh'geh yomam va-làila.*✧ *V'ahavat'cha**al tasir mimènu l'olamim.**B'rucha at, Shechina,•**ohèvet amah Yisrael.•***אהבת עולם**

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ.

תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים,

אוֹתָנוּ לְמַדְתָּ.

עַל כֵּן, יְהוָה אֱלֹהֵינוּ,

בְּשׂוֹכְבֵנוּ וּבְקוּמֵינוּ

נִשְׁיַח בְּחֻקֶיךָ,

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ,

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֵד.

כִּי הֵם חַיֵּינוּ, וְאָרְךָ יַמֵּינוּ,

וּבָהֶם נִהְגָה יוֹמָם וְלַיְלָה.

✧ וְאַהֲבַתְךָ,

אַל תִּסֵּר מִמֶּנּוּ לְעוֹלָמִים.

• בְּרוּכָה אַתָּה, שְׂכִינָה,

• אוֹהֶבֶת עַמָּהּ יִשְׂרָאֵל.

• In this blessing, the feminine form is used for the *chatima*, so the response is:

Praised is God and God's name *B'rucha hi u-varuch sh'mah* בְּרוּכָה הִיא וּבְרוּךְ שְׁמָהּ

Enduring Love

With enduring love You have embraced the People of Israel.

You gave us Torah:

stories and teachings,

codes and laws,

and the lessons of life itself.

When we lie down and when we rise up,

You call upon us to learn these lessons,

to rejoice in life's teachings,

and to do right always.

For these lessons are the life and length of our days,

and we need to reflect on them day and night.

✧ May the love of life and learning never leave us.

Blessed are You, who loves Your people Israel.

adapted from Rabbi David Shneyer

Unending Love

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 supported by hands that uplift us
even in the midst of a fall.

We are urged on by eyes that meet us
even when we are too weak for meeting.

Embraced, touched, soothed, and counseled—
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles.

We are loved by an unending love.

Rabbi Rami M. Shapiro

שמע ישראל יהוה אלהינו יהוה אחד

ברוך שם כבוד מלכותו לעולם ועד.

Sh'ma, Yisrael: Adonai Elohèinu, Adonai Echad.

Baruch sheim k'vod malchuto l'olam va-ed.

V'Ahavta

*V'ahavta eit Adonai Elohècha
b'chol l'vav-cha, u-v'chol nafsh'cha,
u-v'chol m'odècha.*

*V'hayu ha-d'varim ha-èileh,
asher anochi m'tzav'cha ha-yom,
al l'vavècha.*

*V'shinantam l'vanècha,
v'dibartà bam b'shivt'cha b'veitècha,
u-v'lech-t'cha va-dèrech,
u-v'shochb'cha u-v'kumècha.*

*U-k'shartam l'ot al yadècha,
v'hayu l'totafot bein einècha.
U-ch'tavtam*

al m'zuzot beitècha u-vish-arècha.

ואהבת

ואהבת את יהוה אלהיך
בכל לבבך ובכל נפשך
ובכל מאדך:

והיו הדברים האלה
אשר אנכי מצוה היום
על לבבך:

ושננתם לבניך
ודברתם בם בשבתך בביתך
ובלכתך בדרך
ובשכבך ובקומך:

וקשרתם לאות על ירך
והיו לטטפת בין עיניך:
וכתבתם

על מזוזות ביתך ובשעריך:

D'varim (Deuteronomy) 6:4–9

It is traditional to cover one's eyes while reciting the first line of the *Sh'ma* to allow for full concentration and to emphasize the act of listening.

On Yom Kippur, both the first line (*Sh'ma*) and the response (*Baruch Sheim*) are recited in full voice. On all other days, many recite the second line quietly.

Hear, O Israel, יהוה is our God, יהוה is One!

Praised is the name of God's radiant presence
throughout all time and space.

And You Shall Love

And you shall love יהוה your God
with all your heart,
with all your soul,
and with all your might.

And all these words which I command you on this day
shall be in your heart.

And you shall teach them diligently unto your children,
And you shall speak of them when you sit in your house,
when you walk by the way,
and when you lie down and when you rise up.

And you shall bind them for a sign upon your hand,
And they shall be for frontlets between your eyes,
And you shall write them
on the doorposts of your house and upon your gates.

The ש in שְׁמַע (Sh'ma) and the ד in אֶחָד (echad) are enlarged. The two letters spell עֵד (eid), which means "witness."

V'haya im shamò-a tishm'u el mitzvotai
 asher anochi m'tzaveh etchem ha-yom
 l'ahava et Adonai Eloheichem u-l'ovdo
 b'chol l'avav'chem u-v'chol nafsh'chem
 v'natàti m'tar artz'chem b'ito
 yoreh u-malkosh v'asaftà d'ganècha
 v'tirosh'cha v'yitz-harècha. V'natati èisev
 b'sad'cha li-v'hemtècha v'achaltà v'savàta.
 Hishamru lachem pen yifteh l'avavchem
 v'sartem va-avad'tem elohim acheirim
 v'hishtachavitem lahem.
 V'chara af Adonai bachem
 v'atzar et ha-shamàyim v'lo yihyeh matar
 v'ha-adama lo titein et y'vulah
 va-avad'tem m'heira mei-al ha-àretz
 ha-tova asher Adonai notein lachem.
 V'samtem et d'varai èileh
 al l'avavchem v'al nafsh'chem
 u-k'shartem otam l'ot al yedchem
 v'hayu l'totafot bein eineichem.
 v'limad'tem otam et b'neichem
 l'dabeir bam b'shivt'cha b'veitècha
 u-v'lecht'cha va-dèrech u-v'shochb'cha
 u-v'kumècha. U-ch'tavtam
 al m'zuzot beitècha u-vish'arècha.
 L'mà-an yirbu y'meichem viymeit v'neichem
 al ha-adama asher nishba Adonai
 la-avoteichem lateit lahem
 kiymeit ha-shamàyim al ha-àretz.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי
 אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם
 לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ
 בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם:
 וְנָתַתִּי מִטְר-אֶרְצְכֶם בְּעֵתוֹ
 יוֹרֵה וּמַלְקוֹשׁ וְאֶסַּפְתִּי דְגַנְךָ
 וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:
 הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם
 וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם:
 וְחָרָה אַף-יְהוָה בְּכֶם
 וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יְהִי מָטָר
 וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
 וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ
 הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
 וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהִים
 עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם
 וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
 וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם
 לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
 וּבְקוּמְךָ: וּכְתַבְתֶּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם
 עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
 לְאַבְתֵּיכֶם לָתֵת לָהֶם
 כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

When You Listen Deeply*On Rosh ha-Shana*

And it will come to pass that when you listen deeply to the *mitzvot* which I direct to you this day, to love the Source of Creation and to serve the Source by loving Creation, then might blessings come in their seasons, and you will gather food from your fields, and you will eat and enjoy.

Watch yourselves that you do not become seduced by your desire to dominate and possess, destroying the work of Creation. For then Creation will turn against you, and the world in which you live will no longer sustain you, and you will be lost upon the face of the earth which the Creator provided for you.

Make these words part of your understanding and spirit; let them guide the works of your hands; see through them as they focus the image before your eyes; teach them to your children; discuss them at home, on the road, before you sleep, and when you wake. In this way you will fulfill your lives and the lives of your children here on this earth which the Creator prepared for those who came before you, for as long as the skies are above the land.

*Rabbi David J. Cooper***If You Heed These Commandments***On Yom Kippur*

It shall be,
if you heed these commandments which stand before you today,
that you will reap many blessings.
You may not have riches or fame,
but you will be able to go to sleep at night with a clear conscience.
You will know the satisfaction that comes from integrity,
and from living up to the standards that you profess.
You will be able to say to yourself,
“I am an honest person,”
“I care about others,”
“I try to live my life to be true to the divine spark within me.”
And you will have the greatest blessing of all —
knowing that others feel blessed by your presence.

Rabbi Robert Saks

Tzitzit

*Va-yòmer Adonai el Moshe leimor:
Dabeir el b'nei Yisrael
v'amartà aleihem, v'asu lahem tzitzit
al kanfei vigdeihem l'dorotam,
v'nat'nu al tzitzit
ha-kanaf p'til t'chèilet.
V'haya lachem l'tzitzit u-r'item oto
u-z'chartem et kol mitzvot Adonai
va-asitem otam,
v'lo tatùru acharei l'vavchem
v'acharei eineichem
asher atem zonim achareihem.*

✧ *L'mà-an tizk'ru
va-asitèm et kol mitzvotai,
vi-h'yitem k'doshim l-Eiloheichem.
Ani Adonai Eloheichem,
asher hotzèiti et-chem
mei-èretz Mitzràyim
lihyot lachem l-Eilohim.
Ani Adonai Eloheichem.*

Adonai Eloheichem emet...

ציצית

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית
עַל-כַּנְפֵי בְגֵדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל-צִיצִית
הַכַּנָּף פֶּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וְעָשִׂיתֶם אֹתָם
וְלֹא תִתְּוּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

✧ לְמַעַן תִּזְכְּרוּ
וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

B'midbar (Numbers) 15:37–41

יהוה אֱלֹהֵיכֶם אָמֵן...

Fringes

And יהוה said to Moses:

“Speak to the children of Israel, saying:

‘In every generation make fringes, *tzitzit*,
for the corners of your garments,
weaving a thread of blue into each *tzitzit*.

And it shall be a sign:

Look at the *tzitzit*

and remember all My commandments
and do them.

Thus, you will not follow the inclinations of your heart
and the attractions of your eyes
when they lead you astray.

✧ Remember

and observe all My commandments
and be holy unto Me.

I am יהוה your God
who brought you out of the land of Egypt
to be your God;

I am יהוה your God.’”

יהוה your God in truth....

Redemption

G'ula

גאולה

Emet v'Emuna

אמת ואמונה

Emet v'emuna kol zot, v'kayam alèinu

ki hu Adonai Elohèinu v'ein zulato,

va-anàchnu Yisrael amo.

Ha-podèinu mi-yad m'lachim,

malkèinu ha-go-alèinu

mi-kaf kol he-aritzim.

Ha-Eil ha-nifra lànù mi-tzarèinu,

v'ha-m'shaleim g'mul l'chol oyvei nafshèinu.

Ha-oseh g'dolot ad ein chèiker,

v'nifla-ot ad ein mispar.

Ha-sam nafshèinu ba-chayim,

v'lo natan lamot raglèinu.

Ha-madrichèinu al bamot oyvèinu,

va-yàrem karnèinu al kol son-èinu.

Ha-oseh lànù nisim u-n'kama b'far-o,

otot u-moftim b'admat b'nei Cham.

Ha-makeh b'evrato kol b'chorei Mitzràyim

Va-yotzei et amo Yisrael mi-tocham

l'cheirut olam.

Ha-ma-avir banav u-v'notav

bein gizrei Yam Suf.

Et rofeihem v'et son-eihem

bi-t'homot tiba.

V'ra-u vanav u-v'notav g'vurato;

shib'chu v'hodu li-sh'mo.

אמת ואמונה כל זאת, וקיים עלינו
כי הוא יהוה אלהינו ואין זולתו,
ואנחנו ישראל עמו.

הפודנו מיד מלכים,

מלכנו הגואלנו

מכף כל העריצים.

האל הנפרע לנו מצרינו,

והמשלם גמול לכל אויבי נפשנו.

העשה גדולות עד אין חקר,

ונפלאות עד אין מספר.

השם נפשנו בחיים,

ולא נתן למוט רגלנו.

המדריךנו על במות אויבינו,

וירם קרנו על כל שונאינו.

העושה לנו נסים ונקמה בפרעה,

אותות ומופתים באדמת בני חם.

המכה בעברתו כל בכורי מצרים.

ויוצא את עמו ישראל מתוכם

לחרות עולם.

המעביר בנו ובנותיו

בין גזרי ים סוף.

את רוֹדְפֵיהֶם ואת שׁוֹנְאֵיהֶם

בתהומות טבע.

וראו בנו ובנותיו גבורתו;

שבחו והודו לשמו.

Embracing Truth

We acknowledge and embrace the truth
That You alone are our God,
And that we are Your people Israel.

You redeem us from the hand of tyrants,
And bring judgment upon all our oppressors.

You guide us in the face of danger,
And help us overcome adversity.

You bring our souls to life,
And do not let our footsteps falter.

Great are the things that You have done!
Your wonders are without number.

You visited judgment upon Pharaoh,
Performing signs and wonders in the land of Egypt.

You led Your people Israel through the divided waters,
Delivering us from slavery to lasting freedom.

When Your people Israel beheld your awesome power,
They gave thanks and joyously accepted Your sovereignty.

Every Truth Spoken is a Step Toward the Promised Land

When I speak the truth to myself —
 saying, this is who I am,
 I take a step out from the narrow place and open a space for miracles.

My steps take me to the edge of the waters.
 Unsure what this journey will bring,
 I place my trust in the liberating Power, and move forward.

When I speak the truth to family and friends —
 saying, these are the ones I love,
 I join beloved others on the journey.

In the desert, we may know great loss
 as we move through unfamiliar terrain.
 Yet we continue, seeking to know holiness and ourselves.

When we speak the truth to each other —
 saying, we are united in our diversity,
 we create a holy community, an embracing army of lovers.

Truth has brought us here, and we sing our songs of freedom.
 The clear waters of the oases reflect our growing strength
 and we journey on, refreshed for what may lie ahead.

When we speak the truth to power —
 saying, this is who we are,
 we reach back to help those still stifled in *Mitzràyim**,
 or poised at the shore.

And still we sing, remembering what we have accomplished,
 committing to the work that remains.
 We reach forward to create a promised land
 for all created in the image of the Eternal.

Alex Carter

**Mitzràyim* (the narrow place) is the name for Egypt. It means “the two narrows,” referring to the strips of land along the Nile that were and are Egypt’s most fertile and habitable.

Geulah

God did not lead us by the nearer way
when Pharaoh let the people go at last,
but round-about, by way of the wilderness —

pillars of fire and cloud marking night and day
to the edge of the flood-tide — uncrossable and vast.
“If God had led us by the nearer way,”

we cried, “we would not die here; let Egypt oppress
us as it will; let us return to the past.”
But we have come out, by way of the wilderness,

in fear; on faith; free now, because we say
we are free; no longer the unchosen, the outcast.
God did not lead us by the nearer way,

but into rising waters, which do not part unless,
with an outstretched arm, we step forward, and stand fast.
Round-about, by way of the wilderness

we have come here, blessed with love, lesbian, gay,
or sanctified in ways of our own, to bless
our God, who did not lead us by the nearer way,
but round-about, by way of the wilderness.

Dan Bellm

וַיְהִי בְשִׁלַּח פְּרַעֲהַ אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי
אָמַר אֱלֹהִים פֶּן־יִנָּחֵם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרַיִמָּה: וַיֹּסֵב אֱלֹהִים אֶת־הָעָם
דֶּרֶךְ הַמִּדְבָּר יַם־סוּף ...

Now when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was nearer; for God said, “The people may have a change of heart when they see war, and return to Egypt.” So God led the people roundabout, by way of the wilderness at the Sea of Reeds *Sh’mot (Exodus) 13:17-18a*.

The Song of Miriam

I, Miriam, stand at the sea
and turn
to face the desert
stretching endless and
still.

My eyes are dazzled
The sky brilliant blue
Sunburnt sands unyielding white.

My hands turn to dove wings.
My arms
reach
for the sky
and I want to sing
the song rising inside me.

My mouth open
I stop.

Where are the words?
Where the melody?

In a moment of panic
My eyes go blind.

Can I take a step
Without knowing a
Destination?

Will I falter
Will I fall
Will the ground sink away
from under me?

The song still unformed—
How can I sing?

To take the first step—
To sing a new song—
Is to close one's eyes
and dive
into unknown waters.

For a moment knowing nothing
risking all—
But then to discover
The waters are friendly
The ground is firm.

And the song—
the song rises again.

Out of my mouth
come words lifting the wind.

And I hear
for the first
the song
that has been in my heart
silent
unknown
even to me.

Rabbi Ruth H. Sohn

Miriam the Prophet*Va-tikach Miryam ha-n'vi-a**achot Aharon**et ha-tof b'yadah**va-teitzèna chol ha-nashim acharèha**b'tupim u-vi-m'cholot.**Va-tà-an lahem Miryam:**Shìru l-Adonai ki ga-o ga-a**sus v-rochvo rama va-yam!***מרים הנביאה**

וַתִּקַּח מִרְיָם הַנְּבִיאָה

אֶחָוֹת אַהֲרֹן

אֶת־הַתּוֹף בְּיָדָהּ

וַתֵּצֵאנָה כָּל־הַנְּשִׂיִם אַחֲרֶיהָ

בְּתַפִּים וּבְמַחֲלוֹת:

וַתַּעַן לָהֶם מִרְיָם

שִׁירוֹ לַיהוָה כִּי־גָאָה גָּאָה

סוּס וְרוּכְבוֹ רָמָה רָמָה בַּיָּם:

Sh'mot (Exodus) 15:20-21

Then Miriam the Prophet, sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and in dance.

And Miriam chanted for them:

“Sing to the Eternal, for God has triumphed gloriously;
horse and charioteer God hurled into the sea!”

Mi Chamòcha, on the next page, is a liturgical framing of verses from the Song of the Sea, which the Israelites sang as they reached the other side of the Reed Sea, safe from pursuit by the Egyptian army. At the end of the Song, the Torah, in the verses above, records that Miriam led the women. She repeats the first two verses of the song that Moses led, but the words of Miriam's own song with the women were not preserved.

Despite the Torah's acknowledgement of Miriam's leadership in the celebration, and despite her status as a prophet who plays a key role in the liberation of the Hebrews from bondage in Egypt, her name does not appear in the traditional version of the liturgy. It is now common in progressive prayerbooks for her name to be added with the first mention of Moses. We include Miriam's name both times Moses is mentioned.

We also include בְּנוֹת יִשְׂרָאֵל *b'not Yisrael*, to explicitly acknowledge “the daughters of Israel.” The phrase is added to בְּנֵי יִשְׂרָאֵל *b'nei Yisrael*, the masculine plural which means “sons of Israel,” but is taken to connote, due to Hebrew grammar, all the Israelites, yet without actually mentioning the women.

Mi Chamòcha

U-malchuto b'ratzon kiblu aleihem.

Miryam u-Mosheh u-v'nei u-v'not Yisrael

l'cha anu shira b'simcha raba,

v'amru chulam:

"Mi chamòcha ba-eilim, Adonai?"

Mi kamòcha ne-dar ba-kòdesh,

Nora t'hilot, òsei fèleh?"

Malchut'cha ra-u vanècha u-v'notècha,

bokèi-a yam lifnei Mosheh u-Miryam;

"Zeh Eili," anu v'amru:

"Adonai yimloch l'olam va-ed!"

V'ne-emar:

"Ki fada Adonai et Ya-akov,

u-g'alo mi-yad chazak mimènu."

Baruch ata, Adonai, • ga-al Yisrael. •

מי כמכה

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.
מִרְיָם וּמֹשֶׁה וּבְנֵי וּבָנוֹת יִשְׂרָאֵל
לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כֻלָּם:

"מִי־כִמְכָה בָאֵלִים, יְהוָה?"

מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא תִהְלֹת, עֲשֵׂה פֶלֶא?"

מַלְכוּתְךָ רָאוּ בְנֵיךָ וּבָנוֹתֶיךָ,

בּוֹקֵעֵי יָם לִפְנֵי מֹשֶׁה וּמִרְיָם;

"זֶה אֱלֹהֵינוּ" עָנּוּ וְאָמְרוּ:

"יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!"

וְנֶאֱמַר:

"כִּי פָדָה יְהוָה אֶת יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ."

בְּרוּךְ אַתָּה, יְהוָה, • גְּאֹל יִשְׂרָאֵל. •

Who Is Like You

At their liberation, Miriam, Moses,
and all the Israelites
danced and sang in their abundant joy.

☆“What can compare to You, יהוה,
among the powers that we worship?
Who is like You, majestic in holiness,
awesome in splendor, maker of miracles?”

Sh'mot (Exodus) 15:11

When Your children saw the light of freedom
as the unknown sea parted before Moses and Miriam,
They exclaimed, “This is my God,” and said:

“יהוה rules now and forever.”

Sh'mot (Exodus) 15:18

And Jeremiah foretold:

“As God saved Jacob from arms stronger than his own,
so will God rescue all who are oppressed.”

Yirmiyàhu (Jeremiah) 31:10

Praised are You, Eternal One, who liberated Israel.

Hashkivèinu

*Hashkivèinu, Adonai Elohèinu, l'shalom,
v'ha-amidèinu, malkèinu, l'chayim.*

*U-fros alèinu sukat sh'lomècha,
v'taknèinu b'aitza tova mi-l'fanècha,*

V'hoshi-èinu l'mà-an sh'mècha.

V'hagein ba-adèinu,

v'haseir mei-alèinu

oyeiv dèver v'chèrev v'ra-àv v'yagon.

V'haseir satan mi-l'fanèinu

u-mei-acharèinu,

u-v'tzeil k'nafècha tastirèinu.

*Ki Eil shomrèinu u-matzilèinu àta,
ki Eil Mèlech chanun v'rachum àta.*

U-sh'mor tzeitèinu u-vo-èinu l'chayim

u-l'shalom, mei-ata v'ad olam,

✧ u-f'ros alèinu sukat sh'lomècha.

B'rucha at, Shechina,

ha-porèset sukat shalom alèinu,

v'al kol amah Yisrael,

v'al Y'rushalàyim.

השכיבנו

הַשְּׁכִיבֵנוּ, יְהוָה אֱלֹהֵינוּ, לְשָׁלוֹם,
וְהַעֲמִידֵנוּ, מִלְּכָנוּ, לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,
וְתַקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

וְהִגֵּן בְּעַדְנוּ,

וְהִסֵּר מֵעָלֵינוּ

אֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן.

וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ

וּמֵאַחֲרֵינוּ

וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ.

כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וּשְׁמוֹר צְאֲתָנוּ וּבּוֹאֲנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם,
✧ וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ.

בְּרוּכָה אַתָּה, שְׁכִינָה,

הַפּוֹרְשֵׁת סֶכֶת שָׁלוֹם עָלֵינוּ,

וְעַל כָּל עַמָּה יִשְׂרָאֵל,

וְעַל יְרוּשָׁלָּיִם.

Help Us Find Peace

Help us, our dear God,
to find peace each night as we lie down,
and renew our spirits each day as we rise.

Spread over us Your sukkah of peace,
and help us find renewal through Your good counsel.

Liberate us from the narrow, dark places
where we ought no longer dwell,
so that we can draw closer to Your light.

Shield us from all that threatens us,
and bring us to shelter
in the soft, long, evening shadows of Your truth.

You are the source of protection and safekeeping,
and in Your presence
we find acceptance and gentle love.

Watch over us as we go forth,
and as we return
prepare for us a peaceful welcome.

Praised are You, Indwelling Presence,
who spreads Your peace-filled sukkah
over us, over all we love,
and over Jerusalem.
And let us say: Amen.

Spread Your Peace

Spread Your peace over us
like a vast quilt crafted by
strong and patient hands.

Plant it deep within us like a million seeds
claiming life in the heart's moist soil.

Grant it now.

To those born Your people,
to those who have walked winding paths to become so;
to those still burdened by history,
to those with no memory of want or fear;
grant a generous peace.

To those who reach for it through the steady breath of the body;
to those on the streets for the rights of others;
to those on guard for the safety of their own;
with abundant gentle blessing, Maker of Peace,
kiss all of us goodnight.

adapted from Rabbi Tamara Cohen

Our Journey, Our Challenge

From the blast of the *shofar* at the beginning of the service that shakes us from our daily routine and reminds us that we are here together once again to observe the High Holy Days; to the soft and melodious message of that peaceful place we long for, we as a congregation are on a journey.

First, the world is created and we are part of that Creation. Our journey, our challenge, is *tikkun olam* — repair of the world — to uncover the sparks of light and repair the broken vessels that lie hidden throughout Creation.

We have the Torah as our guide pointing us in the right direction, and the tools and symbols of *mezuzah*, *tzitzit*, and redemption, reminding us that we may be wandering from the task at hand.

It is now up to each of us to take what we have learned so far on this journey, add to it what we know from our own life experiences, and begin the process of examining:

what we have done to meet the challenge,
where we may have taken a wrong turn,
and what we need to do in the next ten days to move forward.

On Shabbat

V'Sham'ru

*V'sham'ru v'nei Yisrael et ha-Shabbat,
la-asot et ha-Shabbat
l'dorotam b'rit olam.
Beini u-vein b'nei Yisrael
ot hi l'olam,
ki shèishet yamim asa Adonai
et ha-shamayim v'et ha-àretz,
u-va-yom ha-sh'vi-i shavat va-yinafash.*

ושמרו

וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הוּא לְעֹלָם
כִּי שִׁשֶּׁת יָמִים עָשָׂה יְהוָה
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

Sh'mot (Exodus) 31:16-17

On Rosh ha-Shana

*Tik-u va-chòdesh shofar,
ba-keseh l'yom chagèinu.
Ki chok l'Yisrael hu,
mishpat l-Eilohei Ya-akov.*

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר,
בְּכֶסֶה לַיּוֹם חַגֵּנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא,
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

T'hilim (Psalms) 81:4-5

On Yom Kippur

*Ki va-yom ha-zeh
y'chapeir aleichem
l'taheir etchem,
mi-kol chatoteichem
lifnei Adonai tit-hàru.*

כִּי בַיּוֹם הַזֶּה
יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם,
מִכָּל חַטֹּאתֵיכֶם
לִפְנֵי יְהוָה תִּטְהָרוּ.

Va-yikra (Leviticus) 16:30

*On Shabbat***You Shall Observe**

The people Israel shall observe Shabbat,
to make Shabbat
throughout their generations an everlasting covenant.
Between Me and the people Israel
it is a sign forever,
for in six days God made
the heavens and the earth,
and on the seventh day, God rested and was renewed.

On Rosh ha-Shana

Sound the shofar on the new moon for our festival,
for it is a law for Israel, a decree of the God of Jacob.

On Yom Kippur

For on this day, atonement shall be made for you
to purify you from all your wrongs,
so that you shall be pure in the presence of God.

Chatzi Kaddish

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
All – b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almaya.

Leader – Yitbarach v'yishtabach,
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,

Leader – l'èila u- l'èila
mi-kol birchata v'shirata,
All – tushb'chata v'nechemata
da-amiran b'alma,
v'imru: Amein.

חצי קדיש

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּן וּבְיוֹמֵינוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְנָן קָרִיב,
 וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,
 לְעָלְמָא וּלְעָלְמֵי
 מְכַל בְּרַכְתָּא וְשִׁירָתָא,
 תְּשִׁבְחָתָא וְנַחֲמָתָא
 דְאִמְרִין בְּעֵלְמָא,
 וְאִמְרוּ אָמֵן.

Several forms of *Kaddish* are recited in the course of each service. Originally, it was said at the conclusion of study and to honor a deceased scholar at the close of *shiva*. Later the rabbis ruled it should be recited for every deceased Jew, so as not to imply a lack of scholarship. Thus, *Kaddish* is thought of as the mourner's prayer, even though it does not mention death in its effusive praise of God. Different forms of the *Kaddish* are recited at the conclusion of various parts of the service, with the Half *Kaddish* here. The congregational response (*Y'hei sh'mei raba m'varach l'alam u-l'almei almaya*) in Aramaic, is very similar to the response used in the Temple ritual and now in the *Bar'chu* in Hebrew (*Baruch YHWH ha-m'vorach l'olam va-ed*).

Speak As One

So literally enormous
so close yet separated
to Whom I'm dedicated
say Amen
Beyond my conception
but within my perception
I see pattern upon pattern
in my day
my year
my life
like a cartwheel that is rolling
it's invented
re-invented
Do you see it? Say Amen

We're blessing the Source
in the beginning without end

I fall on my knees,
sing and thank
praise and raise
decorate and celebrate
the Holy Only Name — we say “of Blessing” —
We elevate Infinity
beyond the capability
of our talking ability
And yet it is our voice
in this world that we must use
so let's speak as one and say: Amen

*Interpretive translation by Scott L. Reiter
(translation on next page)*

Half Kaddish

Expansive and holy be Your great name, O God,
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted
in our own days, in our own lives,
and in the life of all the House of Israel,
speedily and soon,
and let us say: Amen.

May Your name be greatly blessed
as far as time and space extend.

May Your name be blessed and praised,
exalted and honored,
adored and acclaimed,
O Holy One, blessed are You,
whose glory transcends beyond measure
all praises, songs, blessings, and hymns
voiced in the world,
and let us say: Amen.

On Rosh ha-Shana

Hard Questions

In the year that is now gone,
how often did we experience the awe of Creation?

Did we marvel at the cycles of time?
Did we embrace the changing of the seasons?

Did we ignore the patterns of bare tree branches
or did we notice the dormant buds in winter?

Were we too busy to stroll in the garden
or did we rejoice in the colorful profusion of spring?

Did we think work couldn't go on without us
or did we experience the cool air of the mountains or the seashore?

Did our hectic pace continue unabated
or were we calmed by the serenity of autumn?

Did we focus only on our own petty cares
or did we feel God's presence in the astounding world around us?

Did we stop to gaze at the rainbow
and see in it God's promise of liberation and life?

Did we truly rejoice in God's Creation?
And if not, then have we learned and will we change?

Larry Neff, adapted from Rabbi Jack Riemer

AMIDA

The *Amida* is also called *Ha-T'fila*, "The Prayer," due to its central role in every service. *Amida* means "standing." So we rise, in body or in spirit. In the evening service the words are said quietly to ourselves. Some read the words on the pages. Some meditate on the white spaces around the black letters and follow their own thoughts. Some clear their minds and seek a peaceful, spiritual state.

The traditional prayers as we have adapted them begin on page 114.

Alternative readings and meditations are found on pages 109 - 113.

Before beginning the *Amida*, it is traditional to take three steps backward, withdrawing one's attention from the material world, then three steps forward to approach God's presence. The symbol ♦ indicates where it is traditional to bow. Those who stand for the *Amida* may be seated as they complete their personal prayers.

Additions to the *Amida* for the Days of Awe include the paragraphs beginning with *U-v'chein* as well as prayers for forgiveness and atonement on Yom Kippur. It is also traditional to recite Psalm 27 during Elul and the Ten Days of Awe. Psalm 27 is on pages 28 - 31.

The High Holy Day *Amida* offers three hopes for the world in the new year:

... **וּבְכֵן, תֵּן פְּחָדְךָ...** *U-v'chein, tein pachd'cha...*

May all the people who live in our world come to a sense of moral sensitivity, the idea that certain things are wrong even if they seem enjoyable and profitable. May all recognize righteousness as the goal of life.

... **וּבְכֵן, תֵּן כְּבוֹד...** *U-v'chein, tein kavod...*

May it be a year in which Israel and the Jewish people prosper, and in which we will truly serve as instruments of God's purpose. May our people be inspired to embody *kavod*/כְּבוֹד, with respect and pride.

... **וּבְכֵן, צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ...** *U-v'chein, tzadikim yir-u v'yismàchu...*

May all good people get some *nakhes*/נַחֵשׁ, some pleasure and contentment in the world this year. May we never feel like fools for having done the right thing.

Pure Heart

Create a pure heart in me, Great Spirit
Create a pure heart in me

And renew a true soul within me
And renew a true soul within

*Daphna Rosenberg and Yoel Sykes,
Nava Tehila, Jerusalem*

*Leiv tahor b'ra-li Elohim
v'rùach nachon chadeish b'kirbi.*

לֵב טָהוֹר בְּרָא-לִי אֱלֹהִים
וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי:

T'hilim (Psalms) 51:12

Amida: Seven Breath Meditation

Breathing in, I take breath into myself.
Breathing out, I join the web of being.

Breathing in, I rest in the present.
Breathing out, I am part of past and future.

Breathing in, I honor the shrine of my body.
Breathing out, I honor the shrine of the cosmos.

Breathing in, Presence fills me.
Breathing out, Presence enfolds me.

Breathing in, I witness what is broken.
Breathing out, I bow to what is perfect.

Breathing in, I offer gratitude for what is.
Breathing out, I accept all that changes.

Breathing in, I pray for peace for myself.
Breathing out, I pray for peace for all beings.

*Rabbi Jill Hammer
in Siddur ha-Kohanot,
A Hebrew Priestess Prayerbook*

I Don't Know the Prayers

"I'm not religious."

"I don't know the prayers."

"I'd feel hypocritical."

"I'm not sure what I believe, so how can I pray?"

Would you say, "I'm not Albert Einstein so I'm not going to think?"
or "I'm not Michael Jordan so I shouldn't play basketball?"

Prayer is scary because we want answers to our questions
and may not get them.

The very least is that we ask ourselves questions
to find out who we are and could be.

"Is there someone there greater than us?"

"Someone who cares about me?"

"What is expected of me?"

The answers may be just in asking,
making us think of thoughts we may not have considered before.

Jewish Theological Seminary

The Greatness of a Simple Prayer

It happened one Rosh ha-Shana that Rabbi Levi Yitzchak of Berditchev, before beginning the *Amida*, put down his *machzor* and waited. A long time passed, but the *Amida* did not begin.

“*Chaveirim*, dear friends,” explained the rebbe, “in the back row near the door, there sits a Jew who is not learned in the prayers, who would dearly love to pray, but does not know how.”

The person was then heard to say in a whisper:

“Dear God, You know all the prayers, but I only know the twenty-two letters of the alef-beit. I am going to recite for You: *alef, beis, gimel, dalet...* and I ask You to combine the letters and make prayers out of them.”

“At this moment,” Rabbi Levi Yitzchak concluded, “God is forming into prayers the letters this *tzadik*, this righteous person, has uttered. We must wait patiently.”

The Flow of Life

The purpose of all prayer is to uplift the words, to return them to their source above.

The world was created by the downward flow of letters.* Our task is to take the letters back to God.

If you come to know this dual process, your prayer may be joined to the constant flow of Creation— word to word, voice to voice, breath to breath, thought to thought.

As the words fly upward and come before God, life flows through all the world and prayer receives its answer.

Dov Baer, the Maggid of Mezeritch

*Creation began when God spoke the words: “יְהִי אֹרֶךְ!” “Let there be light!”

Eternal One, Where Can I Find You?

Eternal One, where can I find You?
Your place seems hidden and afar!
But how can I *not* find You?
Your splendor fills the earth!
I find You within me,
You!— the One who made the earth
 from nothingness.
Even though You are exalted above us
 as on a throne, high and lofty,
You are nearer to us
 than our own bodies and souls.
I have sought to approach You;
with all my heart I called to You.
But when I went out towards You,
I found You coming towards me.
But can God really dwell among us?
Can we understand You,
we whose foundation is dust?
Yet You, Holy One, make Your home here,
where we sing Your praises and Your glory.

*Rabbi Yehuda Halevi (11th century Spain) — rabbi, philosopher,
and author of religious and secular poetry,
including poems with homoerotic themes*

God's Voice

My ancestors stood at Sinai and heard God's voice
amidst the thunder and lightning and smoke.

The prophet Elijah tried to hear God's voice
in more crashing and thrashing, but, instead,
found it in the silence that followed:
a divine whisper.

As for me, how do I hear God's voice?

As I enter into this holy time of year,
I strive to receive verbal guidance.
I want to be told how to do better,
how to find meaning and purpose in my actions.

I search for a *bat kol*, a heavenly voice that will tell me exactly
what to do,
what to repent for,
whom to forgive.

I wait patiently,
and still, it does not arrive.
God's voice does not come to me.
If it did, I might think myself insane,
or wonder who is playing this prank on me.

And so, I search for guidance from my teachers,
more wise and kind and inspired than me.

I look for direction from those who love me
and know that I can be better.

I turn my ears to the world outside and find guidance in the babbling
and chirping and rustling of that which my Creator has made.

I reflect inward and realize that, perhaps,
God's voice has been within me this whole time.

Rabbi Jake Singer-Beilin

AMIDA

עמידה

Adonai, s'fatai tiftach, u-fi yagid t'hilatècha

אֲדֹנָי, שְׁפַתֵי תִפְתַּח, וּפִי יַגִּיד תְּהִלַּתְךָ.

Avot v'Imahot

אבות ואמהות

◆ *Baruch ata, Adonai, Eloheinu*

◆ בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ

v-Eilohei avotèinu v-Eilohei imotèinu,

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אִמּוֹתֵנוּ,

Elohei Avraham, Elohei Yitzchak,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

v-Eilohei Ya-akov,

וְאֱלֹהֵי יַעֲקֹב,

Elohei Sara, Elohei Rivka,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

Elohei Racheil, Elohei Lei-ah,

אֱלֹהֵי רָחֵל, אֱלֹהֵי לֵאָה,

Elohei Bilha v-Elohei Zilpa,

אֱלֹהֵי בִלְהָה, וְאֱלֹהֵי זִלְפָּה,

ha-Eil ha-gadol ha-gibor v'ha-nora,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

Eil elyon, gomeil chasadim tovim,

אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,

v'konei ha-kol, v'zocheir chasdei dorot,

וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי דוֹרוֹת,

u-meivi g'ula li-v'nei v'neihem

וּמְבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם

v'li-v'not b'noteihen,

וְלִבְנוֹת בְּנוֹתֵיהֶן,

l'mà-an sh'mo b'ahava.

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Zochrèinu l'chayim,

זְכוּרֵנוּ לְחַיִּים,

Mèlech chafeitz ba-chayim,

מֶלֶךְ חָפֵץ בַּחַיִּים,

v'chotvèinu b'sèifer ha-chayim

וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

l'ma-ancha Elohim chayim.

לְמַעַן אֱלֹהִים חַיִּים.

Mèlech ozeir u-moshi-a u-magein.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

◆ *Baruch ata, Adonai, magein dorot.*

◆ בָּרוּךְ אַתָּה, יְהוָה, מְגִן דוֹרוֹת.

AMIDA

O God, open my lips, that I may declare Your praise.

T'hilim (Psalms) 51:17

Ancestors

◆We are grateful to life's Eternal Spirit, our Origin,
and the God of our ancestors:

the vision and promise of Abraham, the steadfastness of Isaac,
the spiritual wrestling of Jacob, the strength of Sarah,
the wisdom of Rebecca, the patience of Rachel, the loyalty of Leah,
the kindness of Bilha and the soulfulness of Zilpa.

Expansive, powerful, awesome, supreme God, You love kindnesses,
You are the ultimate owner of every thing,
and You remember our ancestors' caring
with Your concern for their descendants' future fulfillment
with love for the sake of Creation.

May the Power that desires life, **remember us unto life**
and inscribe us in the book of life, affirming the living God.

You are our Ruler, our Saving Power, and our Helper.

◆We bless You, Holy One, Guardian of our ancestors.

As LGBTQ+ people and their families and friends, we know that our relationships and families have often been ignored, or condemned, because they were not deemed "traditional." Ironically, there are Biblical relationships and families that have also been excluded from recognition and, indeed, erased from our consciousness.

Ya-akov Avinu, our ancestor Jacob, who is called Israel/God-wrestler, and from whom we all descend – in body or in spirit – had children with his two wives, the sisters Leah and Rachel, and with their respective handmaids, Zilpa and Bilha. Some say Bilha and Zilpa were Rachel's and Leah's half sisters, born to their father Laban and a servant. *Pirkei de Rabbi Eliezer 36*. After Rachel died, Bilha adopted her sons, 8-year-old Joseph and newborn Benjamin, as her own. *B'reishit Rabba 84:11*.

The Children of Israel had four co-mothers who raised them together. Our ancestors descended from all of them, whether their relationships were celebrated or not, whether they were regarded as equal or not. The children of all four mothers were treated equally in inheriting a share of the Land. So we remember and celebrate them all. They are equal in our eyes. They are equal in our prayers.

based on Siddur B'chol L'vav'cha, Congregation Beth Simchat Torah

G'vurot**גבורות**

*Ata gibor l'olam, Adonai,
m'chayei meitim ata rav l'hoshi-a.*

אַתָּה גִבּוֹר לְעוֹלָם אֲדוֹנָי,
מַחֲיֵה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

*M'chalkeil chayim b'chèsed,
m'chayei meitim b'rachamim rabim,
someich noflim, v'rofei cholim,
u-matir asurim,
u-m'kayeim emunato liysheinei afar.*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לְיֹשְׁנֵי עֶפְרַיִם.

*Mi chamòcha bà-al g'vurot,
u-mi dòmeh lach,
Mèlech meimit u-m'chayeh
u-matzmì-ach y'shu-a?*

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֵה לָךְ,
מֶלֶךְ מְמִית וּמַחֲיֵה
וּמְצַמִּיחַ יְשׁוּעָה?

*Mi chamòcha Av ha-rachamim,
zocheir y'tzurav l'chayim b'rachamim?
V'ne-eman ata l'hachayot meitim.*

מִי כְמוֹךָ אָב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

B'rucha at, Havaya,
m'chayat ha-meitim.*

בְּרוּכָה אַתָּה, הַיְוָה,*
מַחְיֵת הַמֵּתִים.

K'dushat ha-Sheim**קדושת השם**

*Ata kadosh v'shimcha kadosh,
u-k'doshim b'chol yom y'hal'lùcha sèla.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה.

*"Havaya" is a rearrangement of the four letters of the Divine Name that means "Be-ing," See the Note on the Name of God on page *xiii*.

Eternity of Time

Omnipotent God, You are the Eternity of time,
giving life, hopefulness, and deliverance to all.

You sustain the living with lovingkindness;
You awaken the dormant with compassion.
To the fallen You give support,
and to the sick You give healing.
To the imprisoned You give release,
and with the homeless who sleep in the dust, You keep faith.

Who is like You in power
and who can match Your gift of life and death,
Your cultivation of renewal?

Who is like You, a compassionate Parent
who remembers Your children for life?

We trust that the renewal of life will continue.
Blessed is God, who renews Creation.

Holiness of God's Name

You are holy and Your name is holy.
All who are blessed with awareness will offer You praise
every day for always.

U-v'chein tein pachd'cha,
 Adonai Elohèinu, al kol ma-asècha,
 v'eimat-cha al kol ma she-baràta,
 v'yiya-ùcha kol ha-ma-asim
 v'yishtachavu l'fanècha kol ha-b'ru-im,
 v'yei-asu chulam aguda achat
 la-asot r'tzoncha b'leivav shaleim,
 k'mo she-yadànu Adonai Elohèinu,
 she-ha-shilton l'fanècha, oz b'yad'cha
 u-g'vura biyminècha, v'shimcha nora
 al kol ma she-baràta.

U-v'chein tein kavod, Adonai, l'amècha,
 t'hila liyreì-ècha,
 v'tikva tova l'dorshècha,
 u-fit-chon peh la-m'yachalim lach,
 simcha l'artzècha v'sason l'irècha,
 u-tz'michat kèren l'David avdècha,
 va-arichat neir l'ven-Yishai
 m'shichècha, bi-m'heira v'yamèinu.

U-v'chein tzadikim yir'u v'yismàchu,
 viysharim ya-alòzu,
 va-chasidim b'rina yagilu,
 v'olàta tikpatz piha,
 v'chol ha-rish-a kulah k'ashan tichleh,
 ki ta-avir memshèlet zadon
 min ha-àretz.

וּבְכֵן תֵּן פְּחָדֶיךָ,
 יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ,
 וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ,
 וְיִירָאוּךָ כָּל הַמַּעֲשִׂים
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים,
 וְיַעֲשׂוּ כָּלֵם אַגְדָּה אַחַת
 לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שְׁלֵם,
 כְּמוֹ שֶׁיַּדְּעֵנוּ יְהוָה אֱלֹהֵינוּ,
 שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיַדְךָ
 וּגְבוּרָה בְּיַמִּינֶךָ, וְשִׁמְךָ נוֹרָא
 עַל כָּל מַה שֶּׁבָרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יְהוָה, לְעַמֶּךָ,
 תְּהִלָּה לִירְאֵיךָ
 וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ,
 וּפְתִיחוֹן פֶּה לַמְיַחֲלִים לָךְ,
 שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ,
 וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדְּךָ,
 וְעַרִיכַת נֵר לְבֵן יִשִׁי
 מִשִּׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמְחוּ,
 וְיִשְׁרִים יַעֲלֹזוּ,
 וְחַסִּידִים בְּרִנָּה יִגִּילוּ,
 וְעוֹלָתְךָ תִּקְפֹץ פִּיָּךְ,
 וְכָל הַרְשָׁעָה כִּלְיָה כִּעֲשֵׂן תִּכְלֶה,
 כִּי תַעֲבִיר מִמְשָׁלַת זְדוֹן
 מִן הָאָרֶץ.

And so, may God instill in all living things
fear and concern for Creation, our life source,
dreadful concern for all that God created.
All Creation ought to be in awe,
all of life humbled before the Giver of life.
May all Creation form a single bond
to do Your will and become fulfilled.
For we know that the Source of our life governs alone,
that true strength is found only in God's hand
and true power only in God's control.
The awesome spirit of Your name
is upon all that You created.

And so, may You grant honor to Your people,
praise to those in awe of Your deeds,
hope to those who seek You,
and inspiration to those who yearn for You.
Let there be happiness throughout the land
and celebration in the city,
for they are Your land and Your city.
Let the cup of David, Your servant,
overflow with flourishing pride,
and prepare the light of the Messianic Age to be kindled.
And may all this be soon, in our own time.

And then, when such a day arrives,
those who struggled for justice
will be the first to rejoice in awe.
Honest people will be glad,
and God's faithful supporters will sing their celebration.
Injustice will have closed its mouth
and all evil will have vanished like smoke,
the reign of falsehood passing from the earth.

*V'timloch ata Adonai l'vadècha,
al kol ma-asècha,
b'har Tziyon mishkan k'vodècha,
u-viYrushalàyim ir kodshècha,
ka-katuv b'divrei kodshècha:
"Yimloch Adonai l'olam,
Elohàyich Tziyon l'dor va-dor.
Hal'luyah!"*

*Kadosh ata v'nora sh'mècha,
v'ein Elò-ah mi-bal-adècha, ka-katuv:
"Vyigbah Adonai tz'va-ot ba-mishpat
v'ha-Eil ha-kadosh nikdash bi-tz'daka."
Baruch ata, Adonai,
ha-mèlech ha-kadosh.*

וְתִמְלֹךְ אֶתְּךָ יְהוָה לְבָרְךָ,
עַל כָּל מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
כְּכַתּוּב בְּדִבְרֵי קִדְשֶׁךָ:
"יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
הַלְלוּיָהּ!"

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ,
וְאֵין אֱלֹוִהּ מִבְּלַעְדֶיךָ, כְּכַתּוּב:
"וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט,
וְהֵאֵל הַקָּדוֹשׁ נִקְדַּשׁ בְּצִדְקָה."
בְּרוּךְ אַתָּה, יְהוָה,
הַמְּלֹךְ הַקָּדוֹשׁ.

K'dushat ha-Yom

Ata v'chartànu im kol ha-amim
ahàvta otànu v'ratzita bànu,
v'romamtànu im kol ha-l'shonot*
v'kidashtànu b'mitzvotècha
v'keiravtànù Malkièinu la-avodatècha
v'shimcha ha-gadol v'ha-kadosh
alèinu karàta.*

קְדוּשַׁת הַיּוֹם
אַתָּה בְּחַרְתָּנוּ עִם כָּל הָעַמִּים,*
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ עִם כָּל הַלְשׁוֹנוֹת,*
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדוֹתֶיךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ.

* Many progressive communities have revised prayers that say we were chosen "from all peoples." We have made a subtle change, taught by Rabbi Yoel Kahn at an early conference of the World Congress of Gay and Lesbian Jews in the 1980s. By taking the preposition *mi-* and turning around the sound to *im*, we can say that we are chosen "with all peoples," rather than "from all peoples."

Then You alone will govern all Your works,
with Mount Zion as Your honored dwelling place,
and with Jerusalem, the city of peace, as Your sacred city.
As it is written in these holy, ancient words:
“The Source of life, the Dream of Zion,
will rule for all generations.
Hal’luyah!”

T’hlimi (Psalms) 146:10

You are holy, Your presence is awesome,
and there is no God beside You, as it is written:
“The Eternal, the One who holds many,
is elevated through justice.
God’s holiness is sanctified by righteous deeds.”

Yeshayàhu (Isaiah) 5:16

Praise the name of God, the sacred Power.

Holiness of the Day

You have delighted in us as a people,
loving us, desiring us, strengthening us,
and sanctifying us with *mitzvot*,
drawing us near to serve You,
that Your great and holy Presence be known to us.

On Rosh ha-Shana

Va-titen l'anu Adonai Eloheinu
b'ahava et (Yom ha-Shabbat ha-zeh)
Yom ha-Zikaron ha-zeh
yom t'ru-a (b'ahava) mikra kodesh,
zèicher liytziat Mitzràyim.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ,
 בְּאַהֲבָה אֶת (יוֹם הַשַּׁבָּת הַזֶּה)
 יוֹם הַזְכוֹרוֹן הַזֶּה
 יוֹם תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
 זֵכֶר לִיצִיאַת מִצְרָיִם.

On Yom Kippur

Va-titen l'anu Adonai Eloheinu,
b'ahava et (Yom ha-Shabbat ha-zeh)
li-k'dusha v'li-m'nucha v'et)
Yom ha-Kippurim ha-zeh
li-m'chila v'li-s'lichà u-l'chapara,
v'limchol bo et kol avonotèinu
(b'ahava) mikra kodesh,
zèicher liytziat Mitzràyim.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ,
 בְּאַהֲבָה אֶת (יוֹם הַשַּׁבָּת הַזֶּה
 לְקֹדוּשָׁה וְלִמְנוּחָה וְאֶת)
 יוֹם הַכִּפּוּרִים הַזֶּה
 לְמַחִילָה וְלִסְלִיחָה וְלַכַּפָּרָה,
 וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ
 (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
 זֵכֶר לִיצִיאַת מִצְרָיִם.

On Rosh ha-Shana

With great love have You given us
(this Shabbat for renewal and)
this Day of Memory
to hear the sound of the shofar,
a day of holy gathering,
reminding us (with love)
of our liberation from the narrowness of Egypt.

On Yom Kippur

With great love have You given us
(this Shabbat for renewal and) this Day of Atonement
for renouncing our wrongs, for asking forgiveness,
for cleansing, and for reconciliation,
a day of holy gathering, reminding us (with love)
of our liberation from the narrowness of Egypt.

On Rosh ha-Shana and Yom Kippur

Elohèinu v-eilohei dorotèinu:

Ya-aleh v'yavo, v'yagi-a v'yeira-eh,
v'yeiratzeh v'yishama, v'yipakeid
v'yizacheir zichronèinu u-fikdonèinu,
v'zichron dorotèinu, v'zichron
mashiach ben David avdècha,
v'zichron Y'rushalàyim ir kodshècha,
v'zichron kol amcha beit Yisrael
l'fanècha, li-f'leita u-l'tova,
l'chein u-l'chèsed u-l'rachamim,
l'chàyim u-l'shalom

On Rosh ha-Shana:

b'Yom ha-Zikaron ha-zeh.

On Yom Kippur:

b'Yom ha-Kippurim ha-zeh.

Zochrèinu, Adonai Elohèinu, bo l'tova,
u-fokdèinu vo li-v'racha,
v'hoshièinu vo l'chayim.
U-vi-d'var y'shu-a v'rachamim,
chus v'chonèinu v'racheim alèinu
v'hoshi-èinu ki eilècha einèinu,
ki Eil Mèlech chanun v'rachum àta.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ:
יַעֲלֶה וַיָּבֹא, וַיַּגִּיעַ וַיִּרְאֶה,
וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד
וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּפְקְדוּנָנוּ,
וַיִּזְכְּרוּן דוֹרוֹתֵינוּ, וַיִּזְכְּרוּן
מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,
וַיִּזְכְּרוּן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וַיִּזְכְּרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לִפְנֵיךָ לְפִלִיטָה וּלְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם,

בְּיוֹם הַזְּכוֹרוֹן הַזֶּה.

or

בְּיוֹם הַכְּפוּרִים הַזֶּה.

זְכוֹרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,
וּפְקֻדָנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,
חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵי עֵינֵינוּ,
כִּי אֵל מְלֶכֶךְ חַנוּן וְרַחוּם אַתָּה.

On Yom Kippur, continue on page 128.

On Rosh ha-Shana and Yom Kippur

Our God and God of those who came before us:
May the memory of those who now come before You here,
the memory of our ancestors,
the memory of the dream of a Messianic time,
the memory of the vision of Jerusalem
as a city of peace, a holy city,
and the memory of all Your people, the House of Israel,
whether in the Land or in the Diaspora,
ascend to You, come before You, be near to You,
be noticed by You, be pleasing to You, be heeded by You,
be kept in mind by You, and be remembered by You

On Rosh ha-Shana:

on this Day of Remembrance.

On Yom Kippur:

on this Day of Atonement.

May these memories, these dreams
inspire in us graciousness, lovingkindness, and compassion,
encouraging us to work for life and peace.
God, remember us today for good,
keep us in mind today for blessing, save us today for life
with a promise of victory over our weakness
and compassion as our strength.

On Yom Kippur, continue on page 129.

On Rosh ha-Shana

Elohèinu v-Eilohei dorotèinu,
 m'loch al kol ha-olam
 kulo bi-ch'vodècha
 v'hinasei al kol ha-àretz biykarècha,
 v'hofa ba-hadar g'on uzècha
 al kol yoshvei teiveil artzècha.
 V'yeida kol pa-ul ki ata p'alto
 v'yavin kol y'tzor ki ata y'tzarto.
 V'yomar kol asher n'shama b'apo:
 Adonai Elohei Yisrael, mèlech
 u-malchuto ba-kol mashàla.

Elohèinu v-Eilohei dorotèinu,
 (r'tzei vi-m'nuchatèinu,) kad'shèinu
 b'mitzvotècha v'tein chelkèinu
 b'Toratècha, sab'èinu mi-tuvècha
 v'sam'chèinu biyshu-atècha.
 (V'hanchilinu, Shechina Elohèinu,
 b'ahava u-v'ratzon Shabbat kodsheich,
 v'yanùchu va Yisrael, m'kad'shei sh'meich.)

V'taheir libèinu l'ovd'cha be-emet
 ki ata Elohim emet
 u-d'varècha emet v'kayam la-ad
 Baruch ata, Adonai,
 Mèlech al kol ha-àretz,
 m'kadeish (ha-Shabbat v') Yisrael
 v'Yom ha-Zikaron.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 מְלוֹךְ עַל כָּל הָעוֹלָם
 כְּלוּ בְכְבוֹדְךָ
 וְהִנָּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ,
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזוֹךְ
 עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ.
 וַיַּדַּע כָּל פֶּעוּל כִּי אַתָּה פְּעַלְתָּנוּ
 וַיִּבִין כָּל יִצְוֹר כִּי אַתָּה יִצְרָתָנוּ.
 וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ:
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ
 וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 (רְצֵה בְּמִנוּחָתְנוּ) קִדְשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ
 בְּתוֹרָתְךָ, שְׁבַעֲנוּ מִטוֹבְךָ
 וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
 (וְהִנְחִילֵנוּ, שְׂכִינָה אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קִדְשֶׁךָ,
 וַיִּנְחוּ בָהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.)

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,
 כִּי אַתָּה אֱלֹהִים אֱמֶת,
 וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד.
 בְּרוּךְ אַתָּה, יְהוָה,
 מֶלֶךְ עַל כָּל הָאָרֶץ,
 מְקַדֵּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל
 וַיּוֹם הַזִּכְרוֹן.

On Rosh ha-Shana, continue on page 132.

On Rosh ha-Shana

Our God, God of all generations,
our people have called You “Sovereign of the universe.”
Help us, who live without a monarch on a throne,
to perceive Your sovereignty
in the royal splendor that pervades the universe,
in the holy power that creates all creatures,
a single royal household.
Because You are our Sovereign,
the whole universe is intertwined,
each part responsible for every other part.
We too are responsible for the whole world,
because You are our Sovereign.
Let every living, breathing being say:
The Eternal, the Breath of Life, the God of Israel,
the God of soul-wrestling people,
is the One to whom we are accountable wherever we are.
God of all generations,
(may our Shabbat rest and renewal follow Your example and)
may Your *mitzvot* lead us toward holiness
as we seek our share in Your Teaching.
May we be satisfied with the good things You have given us
and find joy in Your protecting power.
(May we continue to live out the heritage of Your holy Shabbat,
given lovingly and freely.)
Cleanse our hearts,
so that we may follow Your ways more truthfully.
For we are called on by the Power of truth,
whose word endures forever.
Blessed is Your eternal Presence, governing the earth,
sanctifying (Shabbat,) Your people Israel,
and this Day of Remembering.

On Rosh ha-Shana, continue on page 133.

On Yom Kippur

Elohèinu v-Eilohei dorotèinu,
 m'chal la-avonotèinu b'Yom
 (ha-Shabbat ha-zeh u-v'yom)
 ha-Kippurim ha-zeh.
 M'chei v'ha-aveir f'sha-èinu
 v'chatotèinu mi-nèged einècha,
 Ka-amur: "Anochi Anochi
 hu mocheh f'sha-ècha l'ma-ani
 v'chatotècha lo ezkor."
 V'ne-emar: "Machiti ka-av p'sha-ècha
 v'che-anan chatotècha; shuva eilai
 ki g'altìcha v'ne-emar:
 "Ki va-yom ha-zeh y'chapeir aleichem
 l'taheir etchem, mi-kol chatoteichem
 lifnei Adonai tit-haru."
 Elohèinu v-Eilohei dorotèinu,
 (r'tzei vi-m'nuchatèinu,
 kad'shèinu b'mitzvotècha
 v'tein chelkèinu b'Toratècha,
 sab'èinu mi-tuvècha
 v'sam'chèinu biyshu-atècha.
 (V'hanchilinu, Shechina Elohèinu,
 b'ahava u-v'ratzon Shabbat kodsheich,
 v'yanùchu va Yisrael, m'kad'shei sh'meich.)

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם
 (הַשַּׁבָּת הַזֶּה וּבְיוֹם)
 הַכִּפּוּרִים הַזֶּה.
 מִחַי וְהַעֵבֵר פְּשָׁעֵינוּ
 וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
 כְּאָמַר: "אֲנֹכִי אֲנֹכִי
 הוּא מוֹכֵחַ פְּשָׁעֶיךָ לְמַעְנֵי,
 וְחַטָּאתֶיךָ לֹא אֶזְכֹּר."
 וְנֹאמַר: "מַחֲיִיתִי כְּעַב פְּשָׁעֶיךָ
 וְכַעֲנָן חַטָּאתֶיךָ; שׁוּבָה אֵלַי
 כִּי גִאֲלִיתֶיךָ וְנֹאמַר:
 "כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
 לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם
 לִפְנֵי יְהוָה תִּטְהָרוּ."
 אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 (רִצֵּה בְּמִנוּחָתֵנוּ)
 קְדֹשֵׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
 שְׂבַעֲנוּ מִטוֹבֶךָ
 וְשַׂמְחֵנוּ בִישׁוּעָתֶךָ
 (וְהַנְּחִילֵנוּ, שְׂכִינָה אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָׁךְ,
 וְיִנְחוּחוּ בְּהַיְשָׁרָאֵל מִקְדָּשֵׁי שְׁמֶיךָ.)

On Yom Kippur

We ask, God of all generations, to be forgiven of our misdeeds on this day of (Shabbat and) Atonement. May our wrongs and failings be erased, so that You no longer see them.

As Isaiah said in Your name:

“It is I — I choose to erase your wrongdoing for My own sake so that I will not remember your sins.” *Yishayahu (Isaiah) 43:25*

And: “I have dispersed your misdeeds like mist and your failings like a cloud.

I have rescued you; Return to Me.” *Yishayahu (Isaiah) 44:22*

As You said to Moses:

“For on this day, atonement shall be made for you to purify you from all your wrongs, so that you shall be pure in the presence of God. *Va-yikra (Leviticus) 16:30*

God of all generations,

(may our Shabbat rest and renewal follow Your example and)

May Your *mitzvot* lead us toward holiness

as we seek our share in Your Teaching.

May we be satisfied with the good things You have given us and find joy in Your protecting power.

(May we continue to live out the heritage of Your holy Shabbat, given lovingly and freely.)

On Yom Kippur

V'taheir libèinu l'ovd'cha be-emet
ki ata salchan l'Yisrael
u-mocholan l'shivtei Y'shurun
b'chol dor va-dor,
u-mi-bal'adècha ein lànù Mèlech
mocheil v'solèi-ach ela àta.
Baruch ata, Adonai, Mèlech mocheil
v'solèi-ach la-avonotèinu v'la-avonot
amo beit Yisrael,
u-ma-avir ashmotèinu
b'chol shana v'shana
Mèlech al kol ha-àretz,
m'kadeish (ha-Shabbat v')
Yisrael v'Yom ha-Kippurim.

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,
 כִּי אַתָּה סִלַּחַן לְיִשְׂרָאֵל
 וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל
 בְּכָל דּוֹר וָדוֹר,
 וּמִבְּלִעְדֶּיךָ אֵין לָנוּ מֶלֶךְ
 מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה.
 בְּרוּךְ אַתָּה, יְהוָה, מֶלֶךְ מוֹחֵל
 וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת
 עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ
 בְּכָל שָׁנָה וְשָׁנָה,
 מֶלֶךְ עַל כָּל הָאָרֶץ,
 מְקַדֵּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

On Yom Kippur

Cleanse our hearts
so that we may follow Your ways wholeheartedly,
for You forgive and pardon Your people in every generation.
We depend on You alone to guide us to atonement and renewal.
We are grateful that You allow our guilt to pass away.
May it be so this year and every year.

Blessed are You, Holy One,
Source of the holiness (of Shabbat,) of Israel
and of the Day of Atonement.

On Rosh ha-Shana and Yom Kippur

Avodah

*R'tzei, Adonai Elohèinu,
b'amcha Yisrael,
u-t'filatam b'ahava t'kabeil b'ratzon.
U-t'hi l'ratzon tamid
avodat Yisrael amècha.
Eil karov l'chol kor-av
p'nei el avadècha v'chonèinu.
Sh'foch ruchacha alèinu,
v'techezèna einèinu
b'shuvcha l'Tziyon b'rachamim.
Baruch ata, Adonai,
ha-machazir Shechinato l'Tziyon.*

עבודה

רְצֵה, יְהוָה אֱלֹהֵינוּ,
בְּעַמְךָ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קֹרְאָיו,
פְּנֵי אֵל עֲבָדֶיךָ וְחֹנְנֵנוּ;
שִׁפּוֹךְ רִיחֶךָ עָלֵינוּ,
וּתְחַזְּקֵנָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה, יְהוָה,
הַמְּחַזְּרֵי שְׁכִינָתוֹ לְצִיּוֹן.

*On Rosh ha-Shana and Yom Kippur***Prayer**

We hope that our understanding
of God and of life will be desirable,
that the people Israel and their prayers, thoughts, and meditations
will be received with love and pleasure.

For You remain close to those who call on Your Presence.

You turn toward those who serve Your ways

and we feel Your delight

as Your spirit is poured upon us.

May our eyes behold Your return to Zion.

Blessed are You, who restores Your Presence to Zion.

Hoda-a

◆ *Modim anàchnu lach, sha-ata hu*

m'kor kol chai

v-Eilohei dorotèinu l'olam va-ed.

Tzur chayèinu, magein yish-èinu,

ata hu l'dor va-dor.

Nodeh l'cha u-n'sapeir t'hilatècha,

al chayèinu ha-m'surim b'yadècha,

v'al nishmotèinu ha-p'kudot lach,

v'al nisècha she-b'chol yom imànu,

v'al nifl'otècha v'tovotècha

she-b'chol eit,

èrev va-vòker v'tzohoràyim.

Ha-tov, ki lo chalù rachamècha,

v'ha-m'racheim, ki lo tàmu chasadècha,

mei-olam kivinu lach.

V'al kulam yitbarach

v'yitromam shimcha,

malkèinu, tamid l'olam va-ed.

U-ch'tov l'chayim

kol b'nei u-v'not b'ritècha.

V'chol ha-chayim yodùcha sèla,

viyhal'lu et shimcha be-emet,

ha-Eil y'shu-atèinu v'ezratèinu sèla.

◆ *B'rucha at, Yah,*

ha-tov sh'meich v'lach na-eh l'hodot.

הודאה

◆ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה הוּא

מְקוֹר כָּל חַי

וְאֱלֹהֵי דוֹרוֹתֵינוּ לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,

אֲתָה הוּא לְדוֹר וָדוֹר.

נֹדֵה לָךְ וְנִסְפַּר תְּהִלָּתְךָ,

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,

וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,

וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ

שְׂבָכָל עֵת,

עֶרֶב וְבֹקֵר וְצָהָרִים.

הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,

וְהַמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,

מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ

וְיִתְרוֹמַם שְׁמֶךָ,

מִלְכָּנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים

כָּל בְּנֵי וּבָנוֹת בְּרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה.

וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,

הָאֵל יִשְׁוַעְתָּנוּ וְעִזְרָתָנוּ סֶלָה.

◆ בְּרוּכָה אַתָּה, יְהוָה,

הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

Gratitude

◆We are thankful that we understand that we are not alone,
that the Source of life is always with us.

This awareness has been passed down
from one generation to the next,
forming the foundation of our lives
and helping us find fulfillment.

We are grateful and we recount with songs and psalms
our lives, which rest in Your hands,
our souls entrusted to the Holy One of being.

And we are thankful for those wonders,
those miracles, those welcome surprises
provided to us at all times,
evening, morning, and afternoon.

Source of all goodness, Your mercies never end.

Source of compassion, Your kindnesses never cease.

You will always be our hope.

So, for everything, may Your name be blessed and honored at all times.

Inscribe all the children of Your covenant for a good life.

Let all the living sincerely be thankful to God
for liberating us and for helping us. Sèla!

◆Blessed is Your ineffable name;

“the Good” is also Your name,

and so we delight in praising and thanking You.

Birkat ha-Shalom**ברכת השלום****Shalom rav** al Yisrael amcha**שְׁלוֹם רַב** עַל יִשְׂרָאֵל עַמְּךָ

tasim l'olam,

תְּשִׂים לְעוֹלָם,

Ki ata hu Mèlech adon

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן

l'chol ha-shalom.

לְכֹל הַשְּׁלוֹם.

V'tov b'einècha l'vareich

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

et amcha Yisrael

אֶת עַמְּךָ יִשְׂרָאֵל

b'chol eit u-v'chol sha-a bi-sh'lomècha.

בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשְׁלוֹמְךָ.

B'sèifer chayim b'racha v'shalom**בְּסֵפֶר חַיִּים** בְּרָכָה וְשְׁלוֹם

u-farnasa tova

וּפְרִנְסָה טוֹבָה,

nizacheir v'nikateiv l'fanècha,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

anàchnu v'chol amcha beit Yisrael,

אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,

l'chayim tovim u-l'shalom.

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

Baruch ata, Adonai, osei ha-shalom.

בָּרוּךְ אַתָּה, יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

On Yom Kippur, continue on page 140.

Peace

May You grant Your people Israel
abundant peace forever.

For all true peace
is Your realm and Your dominion.

May You see it as good to bless
Your people Israel
at all times and at all hours with Your peace.

In the book of life, blessing, peace,
and proper sustenance,
may we, together with all Your people, the House of Israel,
be remembered and inscribed before You
for a good life and for peace.
Praised is the Eternal maker of peace.

On Yom Kippur, continue on page 141.

T'fila Pratit l'Rosh ha-Shana

*Y'hi ratzon mi-l'fanàyich, Shechina,
 Elohai v-Eilohei imotai,
 yotzèret b'reishit, k'sheim she-himtzèit
 olameich b'yom zeh
 v'nityachàd't b'olamècha, v'talit bo
 elyonim v'tachtonim b'ma-amareich,
 kein b'rachameich ha-rabim,
 t'yachadi l'vavi
 u'l'vav kol ameich beit Yisrael
 l'ahava u-l'yir-a et sh'meich.
 V'ha-iri einèinu bi-m'or Torateich.
 "Ki imcha m'kor chayim
 b'orcha nir-eh or."
 V'zakini lir-ot ba-or ha-tzafun
 la-tzadikot le-atid lavo.*

תפלה פרטית לראש השנה

יהי רצון מלפניך שכינה,
 אלהי ואלהי אמותי,
 יוצרך בראשית, בשם שהמצית
 עולמך ביום זה
 ונתיהדות בעולמך, ותלית בו
 עליונים ותחתונים במאמריך,
 בן ברחמך הרבים
 תיחדי לבבי
 ולבב כל עמך בית ישראל
 לאהבה וליראה את שמך.
 והאירי עינינו במאור תורתך.
 "כי עמך מקור חיים,
 באורך נראה אור."
 וזכני לראות באור הצפון
 לצדיקות לעתיד לבוא.

adapted from Siddur Sha-arei Tziyon (Prague 1662)

On Rosh ha-Shana, continue on page 142.

The Talmud (*Berachot 29b*) states the opinion that the fixed prayers of every *Amida* are to be accompanied by a personal prayer. Although there are selections that have become part of the liturgy, we should still add our own personal prayers.

Psalm 27 on pages 28-31 is said throughout the season of repentance, from the beginning of the month of Elul through Sukkot.

A special prayer for Rosh ha-Shana from 17th century Prague is above. The prayer at the top of page 140 for Yom Kippur is from the Talmud (*Berachot 17a*). Both are rewritten with feminine God language. The first refers to "the righteous" similarly, as צדיקות *tzadikot*. Two prayers written by members of our congregation are on pages 142 and 143. A meditation for those who cannot fast on Yom Kippur is on pages 144-145.

Personal Prayer for Rosh ha-Shana

I come before You, my God,
 God of my mothers,
 Creator of all beginnings.
 As You gave birth to the universe on this day,
 with Your word, uniting elements above and below,
 I ask You, in Your great mother-love,
 to unite the pieces of my heart,
 and to join it with the hearts of all Your people.
 So we might return to You love and reverence
 as the lamp of Your Teaching shines from our eyes.
 “For You are the source of life,
 and in Your light do we see light.”

T'hilim (Psalms) 36:10

May I be privileged
 to see with the light that is hidden away*
 for the righteous in the future to come.

On Rosh ha-Shana, continue on page 143.

*What is this hidden light?

We begin with *B'reishit* (Genesis) 1:3.

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר

God said, “Let there be light.” And there was light.

The repetition of the word “light” means that God created two kinds of light. One is the light we use in our material world, provided by the sun and the moon. The other is the light preserved for the righteous to use in a future world.

Rabbeinu Bahya ben Asher ibn Halawa (Spain, 1255-1340).

T'fila Pratit l'Yom-Kippur

Elohai, Imi she-ba-shamàyim,
 ad she-lo notzàrti
 eini ch'dai.
 V'ach-shav she-notzàrti
 k'ilu lo notzàrti.
 Afar ani b'chayai,
 kal va-chòmer b'mitai.
 Harei ani l'fanàych
 ki-ch'li malei vusha u-ch'lima.
 Y'hi ratzon mi-l'fanàych,
 Elohai v-Eilohei imotai,
 she-lo echeta od,
 u-ma she-chatàti l'fanàych
 marki b'rachamàych ha-rabim,
 aval lo al y'dei yisurim
 va-chalayim ra-im.

תפלה פרטית ליום כפור

אֱלֹהֵי, אִמִּי שֶׁבַּשְׁמַיִם,
 עַד שֶׁלֹּא נִוְצַרְתִּי
 אִינִי כְּדָאִי.
 וְעַכְשָׁו שֶׁנִּוְצַרְתִּי
 כְּאִלוֹ לֹא נִוְצַרְתִּי.
 עֶפֶר אָנִי בְּחַיִּי,
 קַל וְחֹמֶר בְּמִיתָתִי.
 הֲרֵי אָנִי לְפָנֶיךָ
 כְּכֹלֵי מַלְאֵא בּוֹשָׁה וּכְלָמָה.
 יְהִי רְצוֹן מִלְּפָנֶיךָ,
 אֱלֹהֵי וְאֱלֹהֵי אֲמוֹתַי,
 שֶׁלֹּא אֶחְטָא עוֹד,
 וּמָה שֶׁחָטָאתִי לְפָנֶיךָ
 מְרַקִּי בְּרַחֲמֶיךָ הַרְבִּים,
 אֲבָל לֹא עַל יְדֵי יְסוּרִים
 וְחָלָיִם רָעִים.

adapted from B'rachot 17a

Personal Prayer for Yom Kippur

God, My Heavenly Mother,
until You bore me,
I had no substance.
Now that I have been born,
it sometimes feels as if I never were.
Dust and ashes contain my living soul,
and to them my body will return in death.
I stand before You now,
like a vessel full of embarrassment and shame.
Guide me,
my God and God of my mothers,
that I go astray no more.
Cleanse me of my sins
as I come before You
who are abundant in compassion.
Cause me no further pain or suffering;
ease my return to You.

On Rosh ha-Shana and Yom Kippur

For GeLiBTe* Jews, Their Families and Friends

As we stand in the presence of God, we give thanks that we are able to celebrate our sexuality and our heritage. Give us the strength, O God, to be true to ourselves and others as GeLiBTe Jews, their families and friends. May we never suffer for who we are, and may we always be able to live honestly, openly, and at peace with ourselves and the world about us.

We give thanks also for the abounding love of friends that comes to us through this congregational family and from so many other sources.

Help us, O God, to be open to the warmth and affection of these friendships and to return to them understanding, compassion, and love.

Grant each of us the ability to reach out to a special friend and to share with that person a sense of fulfillment and an abiding love. Eternal God, may You grant harmony in our lives, even as You ordain harmony in the universe. Amen.

Jerry Goldberg

*Yiddish word meaning "beloved" that can also be formed as an acronym of Gay, Lesbian, Bisexual, and Trans.

On Rosh ha-Shana and Yom Kippur

For Jews in Interfaith Couples

We are grateful for the blessing of love, for our partners of other faiths. As we deepen our commitment to them, help us, O God, to remain true to You and to ourselves as Jews.

May we never use our partners as an excuse for distance from You or from this congregation.

Grant us the strength to meet the challenges of our interfaith families with wisdom, humor, and love.

With Your help, O God, may we learn to embrace our partners wholly, with respect for difference, and with open and loving hearts. Amen.

Louise Zandar

On Rosh ha-Shana, continue on page 146.

Meditation for One Who Cannot Fast on Yom Kippur

Source of all life,
who knows what is deep in human hearts
and who nurtures every living being,
You know, dear God,
that because of my health
I am not able to keep the traditional fast—
I cannot abstain totally from eating.

On this Day of Atonement, the people of Israel
deny ourselves food and drink for one day
so that we focus
 on correcting our misdeeds;
 on knowing our mortality;
 on reaching for a life of Torah, *mitzvot*, and lovingkindness;
 on You.
You know, dear God, that it is not my intent
to be apart from our people and our tradition.

Help me in the coming year to do my best in guarding my health.
Help us learn how to protect our bodies from harm.
Help us support others in caring for themselves,
b'tzèlem Elohim, in Your image.
Teach us to help one another grow and thrive
in body, mind, and spirit.

Guide caring family and health care professionals
in their partnering with You
to bring healing, if not cure,
support and strength,
if not an end to symptoms.

And if there is an opportunity for me to help others who suffer
by doing something they need or by being attentive company—
Grant me the ability to do this *mitzva* with love and devotion.

Rofei chol basar/Healer of all living creatures:
I thank You for the breath that is in me
for the community of Israel that lives
for the possibilities of today and tomorrow.

May my eating be as a fast;
May it be dedicated to You, to *t'shuvah* –
to the renewal and restoration of my relationship
to You, to others, and to myself.

Amen.

adapted from Rabbi Simkha Y. Weintraub

On Rosh ha-Shana and Yom Kippur

*Yihyu l'ratzon imrei fi v'hegyon libi
l'fanècha, Adonai, tzuri v'go-ali.*

יְהִיּוּ לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי,
לְפָנֶיךָ, יְהוָה, צוּרִי וְגוֹאֲלִי.

♦ *Oseh shalom bi-m'romav,
hu ya-aseh shalom alèinu,
v'al kol Yisrael,
v'al kol yoshvei teiveil,
v'imru: Amein.*

♦ עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן.

♦ *Osah shalom ba-m'romim,
hi ta-aseh shalom alèinu,
v'al kol Yisrael,
v'al kol yoshvei teiveil,
v'imru: Amein.*

♦ עוֹשֵׂה שְׁלוֹם בְּמְרוֹמִים,
הִיא תַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן.

The Amida ends here.

Tosèfet la-Chazon ha-Shalom

תוספת לחזון השלום

*Lo l'hafsik
achar kitut ha-charavot l'itim,
lo l'hafsik! L'hamshich l'chateit
v'la-asot meihem k'lei n'gina.
Ki she-yirtzeh la-asot shuv milchama
yitz-tareich lachazor
dèrech k'lei ha-avoda.*

לֹא לְהִפָּסֵק
אַחַר כִּטוּת הַחַרְבּוֹת לְאִתִּים,
לֹא לְהִפָּסֵק! לְהַמְשִׁיךְ לְכַתֵּת
וּלְעֲשׂוֹת מֵהֶם כְּלֵי נְגִינָה.
כִּי שִׁירְצָה לְעֲשׂוֹת שׁוּב מִלְחָמָה
יִצְטָרֵךְ לְחֻזוֹר
דֶּרֶךְ כְּלֵי הָעֲבוּדָה.

Yehuda Amichai

♦It is traditional to take a bow and remain slightly bowed as one takes three steps back at the beginning this paragraph, turns left at *oseh*, right at *hu*, and forward at *v'al kol*, as if exiting the presence of a sovereign.
The second formulation uses the feminine grammatical gender to refer to God.

On Rosh ha-Shana and Yom Kippur

May the words of my mouth and the meditations of my heart
be acceptable to You, O God, my Rock and my Redeemer.

T'hilim (Psalms) 19:15

♦May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel,
and for all who dwell on earth,
and let us say: Amen.

The Amida ends here.

An Addendum to the Vision of Peace

Don't stop
after beating the swords into plowshares,
don't stop! Keep beating,
and make them into musical instruments.
So whoever wants to make war again
will have to turn them
back into plowshares first.

Mi Shebeirach

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
 מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ
Mi she-beirach avotèinu
M'kor ha-b'racha l'imotèinu

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

מִי שֶׁבֵּרַךְ אִמּוֹתֵינוּ
 מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ
Mi she-beirach imotèinu
M'kor ha-b'racha la-avotèinu

Bless those in need of healing
 With רְפוּאָה שְׁלֵמָה *r'fu-a sh'leima*,
 The renewal of body
 The renewal of spirit
 And let us say: Amen

Debbie Friedman and Drorah Setel

The Hebrew words are:

- May the One who blessed our fathers, Source of blessing for our mothers
- May the One who blessed our mothers, Source of blessing for our fathers
- a complete healing

Prayer for Healing

We call it the Prayer for Healing,
not the Prayer for Cure.

We pray, of course, for a cure, if it is possible,
We know that some things can't be cured,
yet healing is always possible.

Just as repentance doesn't change our sins,
but changes our spirits,
healing may not change our ailments,
but also changes our spirits

We pray for ourselves
and for each other.

We pray for those we know
and those we don't.

We pray especially for those whose names are upon our hearts
or our lips as we take a moment to call them to mind.

May it be your will, our God and God of our ancestors,
that a *r'fu-a sh'leima u-m'heira*, a full and speedy healing,
be sent to all who are ill.

May your loving presence comfort and sustain those who are ill,
their caregivers, and their loved ones
in this most holy moment.

Rabbi Laurie Green

*B'rucha at Shechina,
rofeit cholim v'cholot.
V'nomar: Amen.*

בְּרוּכָה אַתְּ שְׂכִינָה,
רוֹפֵאת חוֹלִים וְחוֹלוֹת.
וְנֹאמֵר: אָמֵן.

Praised are You, the healing Presence of God.
And let us say: Amen.

*On Yom Kippur***Prayer for Healing**

Having completed our personal prayers,
we come together to say a communal Prayer for Healing.

This is always an emotional moment,
but especially on Kol Nidrei.

In this moment,
we tend to think of how vulnerable we all are.

We tend to think of who might not be here next year,
and any of us might not be here next year.

In this moment,
we tend to think of all the things we didn't do to care for ourselves,
and for our loved ones.

In this moment,
those of us who cannot fast may feel a rush of confusing emotions.

Some of us will fast
by completely depriving ourselves of all food and water.

Some of us will fast
by drinking just enough
and eating just enough
to maintain our health for the day.

All of us will feel the aches of our bodies,
and be reminded that our time on Earth is not endless.

We call it the Prayer for Healing,
not the Prayer for Cure.

We pray, of course, for a cure, if it is possible,
We know that some things can't be cured,
yet healing is always possible.

Just as repentance doesn't change our sins,
but changes our spirits,
healing may not change our ailments,
but may change our spirits.

We pray for ourselves
and for each other.

We pray for those we know
and those we don't.

We pray especially for those whose names are upon our hearts
or our lips as we take a moment to call them to mind.

May it be Your will, our God and God of our ancestors,
that a *r'fu-a sh'leima u-m'heira*, a full and speedy healing,
be sent to all who are ill.

May Your loving presence comfort and sustain those who are ill,
their caregivers, and their loved ones
in this most holy moment.

Rabbi Laurie Green

B'rucha At Shechina,

Rofeit ha-cholim v'cholot.

V'nomar: Amen.

בְּרוּכָה אַתְּ שְׂכִינָה,
רוֹפֵאת חוֹלִים וְחוֹלוֹת.
וְנֹאמֵר: אָמֵן.

Praised are You, the healing Presence of God.
And let us say: Amen.

Kaddish Shaleim

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: All – Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almay.

Leader – Yitbarach v'yishtabach,
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,
Leader – l'èila u-l'èila
mi-kol birchata v'shirata,
tushb'chata v'nechemata da-amiran
b'alma, v'imru: All – Amein.

Titkabal tz'lot-hon u-va-ut-hon
d'chol beit Yisrael kodam avuhon
di vi-sh'maya, v'imru: All – Amein.

Y'hei shlama raba min shmaya,
v'chayim alèinu v'al kol Yisrael,
v'imru: All – Amein.

Osah shalom ba-m'romim,
hi ta-aseh shalom alèinu
v'al kol Yisrael, v'al kol yoshvei teivel,
v'imru: All – Amein.

קדיש שלם

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי-בְרָא כְרֵעוּתָהּ,
 וַיִּמְלִיף מַלְכוּתָהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח,
 וַיִּתְפָּאֵר וַיִּתְרַומֵם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְא וּלְעֵלְא
 מְכָל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשׁוּבַחְתָּא וְנַחֲמַתָּא דְאָמִירָן
 בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן
 דְכָל בֵּית יִשְׂרָאֵל קָדָם אַבּוּדוֹן
 דִּי בְשִׁמְיָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא,
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמִים,
 הִיא תַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵיבֵל,
 וְאָמְרוּ: אָמֵן.

Full Kaddish

Expansive and holy be Your great name, O God,
throughout the world, which You have created
according to Your will. May Your sovereignty be accepted
in our own days, in our own lives,
and in the life of all the House of Israel,
speedily and soon,
and let us say: Amen.

May Your name be greatly blessed
as far as time and space extend.

May Your name be blessed and praised,
exalted and honored,
adored and acclaimed,
O Holy One, blessed are You,
whose glory transcends beyond measure
all praises, songs,
blessings and hymns
voiced in the world,
and let us say: Amen.

May the prayers and supplications
of the entire House of Israel
be accepted before our Heavenly Parent,
and let us say: Amen.

Grant abundant peace and life
to us and to all Israel,
and let us say: Amen.

May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel, and for all who dwell on earth,
and let us say: Amen.

On Rosh ha-Shana, continue on page 170.

Vidui**וידוי**

Ànu azei fanim, v'ata rachum v'chanun. אָנוּ עֵזֵי פָּנִים, וְאַתָּה רַחוּם וְחַנוּן.
 Ànu k'shei òref, v'ata èrech apàyim. אָנוּ קִשֵׁי עֶרְף, וְאַתָּה אָרֶךְ אַפָּיִם.
 Ànu m'leiei avon, v'ata malei rachamim. אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מְלֵא רַחֲמִים.
 Ànu yamèinu k'tzeil oveir, אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר,
 v'ata hu u-sh'notècha lo yitàmu. וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתָּמוּ.

Elohèinu v-Eilohei dorotèinu, אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 tavo l'fanècha t'filatèinu, תָּבֹא לְפָנֶיךָ תְּפִלַּתֵנוּ,
 v'al tit-alam mi-t'chinatèinu, וְאַל תִּתְעַלֵּם מִתְּחִינָתֵנוּ,
 she-eyn ànu azei fanim u-k'shei òref, שְׂאִין אָנוּ עֵזֵי פָּנִים וְקִשֵׁי עֶרְף,
 lomar l'fanècha: לוֹמַר לְפָנֶיךָ:
 Adonai, Elohèinu v-Eilohei dorotèinu, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 tzadikim anàchnu v'lo chatànu, צַדִּיקִים אַנְחָנוּ וְלֹא חָטָאנוּ,
 aval anàchnu chatànu. אָבֵל אַנְחָנוּ חָטָאנוּ.

Ashàmnu, bagàdnu, אָשָׁמְנוּ, בָּגַדְנוּ,
 gazàlnu, dibàrnu dòfi. גָּזַלְנוּ, דִּבַּרְנוּ דְּפִי.
 He-evìnu, v'hirshànu, zàdnu, הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ,
 chamàsnu, tafàlnu shèker. חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.
 Ya-àtznu ra, kizàvnu, יַעֲצֵנוּ רָע, כִּזְבַּנוּ,
 làtznu, maràdnu, ni-àtznu. לָצַנוּ, מַרְדְּנוּ, נִאֲצָנוּ.
 Saràrnu, avìnu, pashànu, סָרַרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ,
 tzaràrnu, kishìnu òref. צָרַרְנוּ, קִשִּׁינוּ עֶרְף.
 Rashànu, shichàtnu, רָשַׁעְנוּ, שָׁחַתְנוּ,
 ti-àvnu, ta-ìnu, ti-tà-nu. תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

Confession

When we are shameless, You are loving and kind.
When we are stiff-necked, You are patient and calm.
When we succumb to sin, You are filled with compassion.
Our days pass like a shadow, You are the One who is time without end.

Our God and God of all generations,
as our prayer comes before You,
do not ignore our plea.

We are not so shameless and stiff-necked
that we would say to you:
Eternal One, God of all ages,
we are righteous and have not sinned.

Rather, we confess:
We have gone astray, we have done wrong.

We are guilty. We betrayed.
We stole. We slandered.
We distorted. We did wrong. We were cruel.
We were violent. We lied.
We gave bad advice. We deceived.
We mocked. We rebelled. We provoked.
We turned away. We disobeyed. We broke rules.
We were hostile. We were stubborn.
We acted wickedly. We cheated.
We erred. We strayed. We led others astray.

<i>Ashànnu</i>	We sinned against others and against God.	אָשָׁמְנוּ
<i>Bagàdnu</i>	We betrayed people who trusted us.	בָּגַדְנוּ
<i>Gazàlnu</i>	We robbed others of their time, money or friendship.	גָּזַלְנוּ
<i>Dibàrnu dòfi</i>	We found it easy to discuss other peoples' faults.	דִּבְרָנוּ דְּפִי
<i>He-evìnu</i>	We led others to sin by our example.	הִעֵוִינוּ
<i>V'hirshànu</i>	We deliberately encouraged others to do wrong.	וְהִרְשַׁעְנוּ
<i>Zàdnu</i>	We were malicious.	זָדְנוּ
<i>Chamàsnu</i>	We manipulated others for our own gain.	חָמְסְנוּ
<i>Tafàlnu shèker</i>	We chose to believe lies and not accept the truth.	טָפַלְנוּ שְׁקֵר
<i>Ya-àtznu ra</i>	We gave advice of no value.	יַעֲצָנוּ רָע
<i>Kizàvnu</i>	We lied to others and to ourselves.	כִּזְבְּנוּ
<i>Làtznu</i>	We mocked others, making light of their concerns.	לָצַנוּ
<i>Maràdnu</i>	We caused unnecessary strife.	מָרַדְנוּ
<i>Ni-àtznu</i>	We dishonored God and ourselves.	נִאֲצָנוּ
<i>Saràrnu</i>	We lived as if we had no spiritual needs.	סָרַרְנוּ
<i>Avìnu</i>	We did what we knew to be wrong to get what we want.	עָוִינוּ
<i>Pashànu</i>	We stood still while others needed our help.	פָּשַׁעְנוּ
<i>Tzaràrnu</i>	We oppressed others, thinking we could do no such thing because we ourselves have been oppressed.	צָרַרְנוּ
<i>Kishìnu òref</i>	We saw our deeds hurt others, but did them again.	קִשִּׁינוּ עָרַף
<i>Rashànu</i>	We did evil things.	רָשַׁעְנוּ
<i>Shichàtnu</i>	We let our desires and our lusts rule our lives.	שָׁחַתְנוּ
<i>Ti-àvnu</i>	We degraded ourselves.	תַּעֲבָנוּ
<i>Ta-inu</i>	We moved farther away from God.	תַּעֲיִנוּ
<i>Ti-tà-nu</i>	We led others farther away from God.	תַּעֲתָעְנוּ

Sarnu

*Sàrnu mi-mitzvotècha
u-mi-mishpatècha ha-tovim,
v'lo shàva lànù.
V'ata tzadik al kol ha-ba alèinu,
ki emet asità va-anàchnu hirshànu.
Ma nomar l'fanècha yosheiv marom,
u-ma n'sapeir l'fanècha
shochein sh'chakim,
ha-lo kol ha-nistarot v'ha-niglot
ata yodèi-a?*

סרנו

סָרְנוּ מִמִּצְוֹתֶיךָ
וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים,
וְלֹא שׂוּדָה לָנוּ.
וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ,
כִּי אֱמֶת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.
מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,
וּמֵה נִסְפֵּר לְפָנֶיךָ
שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנְּסֻתָרוֹת וְהַנְּגָלוֹת
אַתָּה יוֹדֵעַ?

We Have Turned Away

We have turned away from Your enlightened teachings,
and we have gained nothing.
Although You show us the way of righteousness
and truth in all our experiences,
we sometimes bring evil upon ourselves.

What can we say before You who are perfection?
What shall we tell You who dwell beyond time and space?
What can we confess to You who know all that is hidden
and all that is revealed?

Al Cheit**על חטא**

Al cheit she-chatànu l'fanècha
b'ònes u-v'ratzon.

Al cheit she-chatànu l'fanècha
b'zadon u-vi-sh'gaga.

V'al cheit she-chatànu l'fanècha
ba-galuy u-va-sàter.

Al cheit she-chatànu l'fanècha
b'harhor ha-leiv.

Al cheit she-chatànu l'fanècha
b'dibur peh.

V'al cheit she-chatànu l'fanècha
b'ritzat raglàyim l'hara.

V'al kulam, Elòah s'lichot,
s'lach lànù, m'chal lànù, kaper lànù.

עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּאָנָס וּבְרָצוֹן.

עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּזָדוֹן וּבְשִׁגָגָה.

וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּגָלוּי וּבְסָטֵר.

עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּהַרְהוֹר הַלֵּב.

עַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּדַבּוּר פֶּה.

וְעַל חֵטָא שְׁחַטְאנוּ לְפָנֶיךָ
בְּרִיצַת רַגְלַיִם לְהָרַע.

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

For the Sin

For the sin we have committed against You
under duress or by choice.

For the sin we have committed against You
consciously or unconsciously.

And for the sin we have committed against You
openly or secretly.

For the sin we have committed against You
in our thoughts.

For the sin we have committed against You
with our words.

And for the sin we have committed against You
through our deeds.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

This first set of sins describes how we sin.

The second and third sets reflect an infraction of each of the Ten Commandments:

I am Adonai your God.

You shall have no other gods besides Me.

You shall not swear falsely by God's name.

Remember Shabbat and keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness.

You shall not covet.

Al cheit she-chatànu l'fanàyich
b'timhon leivav.

Al cheit she-chatànu l'fanàyich
b'chapat shòchad.

Al cheit she-chatànu l'fanàyich
b'chilul ha-sheim.

Al cheit she-chatànu l'fanàyich
bi-frikat ol.

V'al cheit she-chatànu l'fanàyich
b'zilzul horim u-morim.

V'al kulam, Elòah s'lichot,
s'lach lànù, m'chal lànù, kaper lànù.

Al cheit she-chatànu l'fanècha
b'chòzek yad.

Al cheit she-chatànu l'fanècha
b'giluy arayot.

Al cheit she-chatànu l'fanècha
b'masa u-v'matan.

Al cheit she-chatànu l'fanècha
b'chàchash u-v'chazav.

V'al cheit she-chatànu l'fanècha
b'kin-a.

V'al kulam, Elòah s'lichot,
s'lach lànù, m'chal lànù, kaper lànù.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּתַמְהוּן לִבָּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּכַפַּת שַׁחַד.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּחִלּוּל הַשֵּׁם.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּפְרִיקַת עַל.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּזִלְזוּל הוֹרִים וּמוֹרִים.

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּחֻזֶק יָד.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּגִלּוּי עֲרִיּוֹת.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּמִשָּׂא וּבְמִתָּן.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּכַחַשׁ וּבְכָזָב.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּקִנְיָאָה.

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

For the sin we have committed against You
by failing to see Your light in the world.

For the sin we have committed against You
by worshipping material goods.

For the sin we have committed against You
by profaning Your name and by neglecting Your teachings.

For the sin we have committed against You by
throwing off the obligations of our heritage.

And for the sin we have committed against You
by not respecting those who could guide us.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

For the sin we have committed against You
by abuse of power.

For the sin we have committed against You
by using sex immorally.

For the sin we have committed against You
in our financial dealings.

For the sin we have committed against You
by not being honest.

And for the sin we have committed against You
by envy.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

Additional Al Cheit

For not doing our part to protect the air, land, and waters,
and for forgetting the healing power of nature;

For professing our commitment to a more equitable and inclusive
world insincerely,
and for not educating ourselves to become better allies;

For accepting a culture soaked in xenophobia and hatred of all kinds,
and for not doing the work to rid our hearts of these evils;

For not advocating for others when they are victimized,
and for not expecting others to oppose antisemitism;

For accepting a society based on inequality and permanent
underclasses,
and for not questioning our own privileges;

For not honoring the experiences of Jews of varied ethnic, cultural,
and racial backgrounds,
and for not standing up for all members of our LGBTQ+ community;

For allowing our self-absorption to insulate us from the loneliness
and needs of people around us,
and for not treating others as we would want to be treated;

For focusing on outward realities and ignoring our spiritual lives,
and for not supporting each other as we attempt to change;

For indulging our addictive behaviors,
and for not allowing ourselves to play;

For living in anticipation and letting anxiety rule,
and for living in the past, and being unable to chart a new path;

For succumbing to helplessness in the face of the needs of the world,
and for forgetting that we are co-creators of the Universe;

V'al kulam, Elòah s'lichot,

s'lach lànù, m'chal lànù, kaper lànù.

וְעַל כָּל־כְּלָם, אֱלֹהֵי סְלִיחוֹת,

סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

Ein Nistar

Ata yodèi-a razei olam,

v'ta-alumot sitrei kol chai.

Ata chofeish kol chadrei vàten,

u-vochein k'layot va-leiv.

Ein davar ne-lam mimèka,

v'ein nistar mi-nèged einècha.

U-v'chein y'hi ratzon mi-l'fanècha,

Adonai Elohèinu v-Eilohei dorotèinu,

she-tislach lànù al kol chatotèinu,

v'timchal lànù al kol avonotèinu

u-t'chapeir lànù al kol p'sha-èinu.

אין נסתר

אַתָּה יוֹדֵעַ רִזֵי עוֹלָם,

וְתַעֲלוּמוֹת סַתְרֵי כָּל חַי.

אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בֶטֶן,

וּבוֹחֵן כְּלִיּוֹת וְלֵב.

אֵין דָּבָר נֶעְלָם מִמֶּךָ,

וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ,

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,

שֶׁתְּסַלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ,

וְתַמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,

וְתַכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

Nothing is Hidden

You know the great mysteries of the universe,
and the best-kept secrets of every living thing.
You seek out the innermost chambers of our being,
and with care You examine all our feelings and thoughts.
Nothing escapes You, and nothing is hidden from Your sight.

Therefore, may it be Your will,
Eternal God of all our generations,
to show us forgiveness for all our mis-steps,
pardon for all our wrongdoings,
and atonement for all our sins.

Only let our words reach our own ears,
and our minds' secrets enter our own hearts.
Let our excuses and guilt fall away,
so we may regret,
and resolve,
and change,
and thus return.

We Loved**Ahàvnu****אהבנו**

Despite the wrongs we have done, there are times when we have been true to God's message. Although we do not often take the time to remember our accomplishments, good deeds, and joys, their memories light our path of *t'shuva* for the future. Just as we recite our sins as a congregation, we recall our good deeds together.

*Ahàvnu, beiràchnu,
gidàlnu, da-àgnu la-zulat.*

*He-ezìnu, vidìnu, zachàrnu,
chibàknu, ta-àmnu chavayot.*

*Yatzànu mei-ha-aron, kibàdnu,
limàdnu, matzànu, nadàvnu.*

*Salàchnu, odàdnu, patàrnu,
tzadàknu, kibàlnu acharayut.*

*Ra-ìnu, samàchnu,
tamàchnu, tahìnu, tikànu.*

אָהַבְנוּ, בִּירְאָנוּ,
גִּדְלָנוּ, דָּאֲגָנוּ לְזוּלַת.

הֶעֱזִינוּ, וּדְיִנוּ, זָכַרְנוּ,
חִבְּקָנוּ, טָעַמְנוּ חַוִּיּוֹת.

יֵצְאָנוּ מִהָאָרוֹן, כִּבְדָנוּ,
לִמְדָנוּ, מִצָּאָנוּ, נִדְבָנוּ.

סָלַחְנוּ, עוֹדְדָנוּ, פָּטַרְנוּ,
צַדִּיקָנוּ, קִבְּלָנוּ אַחֲרֵיּוֹת.

רָאִינוּ, שָׂמַחְנוּ,
תָּמַכְנוּ, תְּהִינּוּ, תִּקְנוּ.

We loved. We blessed.

We grew. We took care of others.

We listened. We confessed. We remembered.

We embraced. We tasted new experiences.

We came out of the closet. We honored.

We taught. We found. We volunteered.

We forgave. We encouraged. We solved.

We were just. We accepted responsibility.

We saw. We rejoiced.

We supported. We were amazed. We repaired.

<i>Ahàvnu</i>	We were open to love for God, for ourselves, and for others.	אָהַבְנוּ
<i>Beiràchnu</i>	We acknowledged God's blessings in our lives.	בֵּרַכְנוּ
<i>Gidàlnu</i>	We cultivated the earth, carefully protecting its resources.	גִּדְלָנוּ
<i>Da-àgnu la-zulat</i>	We took care of friends, family, and partners.	דָּאָגְנוּ לַזּוּלָּת
<i>He-ezìnu</i>	We lent a sympathetic ear.	הֶעֵזִינוּ
<i>Vidìnu</i>	We confessed our sins to learn from our mistakes.	וּדְיִנוּ
<i>Zachàrnu</i>	We kept alive the spirits of those who have left this world.	זָכַרְנוּ
<i>Chibàknu</i>	We embraced the love and teachings of others.	חִבְּקָנוּ
<i>Ta-àmnu chavayot</i>	We tasted new experiences, living our lives fully.	טָעַמְנוּ חַוִּיּוֹת
<i>Yatzànu mei-ha-aron</i>	We left our fears aside and came out.	יָצְאָנוּ מִדְּאֵרוֹן
<i>Kibàdnu</i>	We showed respect to those with whom we disagree.	כִּבְּדָנוּ
<i>Limàdnu</i>	We taught the next generation about love.	לִמְדָנוּ
<i>Matzànu</i>	We found a place in our community.	מָצְאָנוּ
<i>Nadàvnu</i>	We gave our time and money to worthy causes.	נָדַבְנוּ
<i>Salàchnu</i>	We forgave those who wronged us.	סָלַחְנוּ
<i>Odàdnu</i>	We encouraged others who needed help on their way.	עוֹדְדָנוּ
<i>Patàrnu</i>	We found solutions to troubling problems.	פָּטַרְנוּ
<i>Tzadàknu</i>	We worked to make the world more just.	צַדִּיקָנוּ
<i>Kibàlnu acharayot</i>	We took responsibility without being asked.	קִבְּלָנוּ אַחֲרַיּוֹת
<i>Ra-ìnu</i>	We saw others suffering and worked to ease their pain.	רָאִינוּ
<i>Samàchnu</i>	We shared joyous celebrations with our loved ones.	שָׂמְחָנוּ
<i>Tamàchnu</i>	We supported leaders who defend our rights.	תַּמְכְּנוּ
<i>Tahìnu</i>	We marveled at the wonders of Creation.	תָּהִינוּ
<i>Tikànu</i>	We mended what was torn.	תִּקְנוּ

Sh'ma Kolèinu

*Sh'ma kolèinu, Shechinat ha-olam,
chus v'raheim alèinu,
v'kabeil b'rachamim
u-v'ratzon et t'filatèinu.*

*Hashivèinu, Adonai, eilècha v'nashùva,
chadeish yamèinu k'kèdem.*

*Amarèinu ha-azina, Adonai,
bina hagigèinu.*

*Yih'yu l'ratzon imrei finu
v'hegyon libèinu l'fanècha,
Adonai tzurèinu v'go-alèinu.*

*Al tashlichèinu mi-l'fanècha,
v' kodsh'cha al tikach mimènu.*

*Al tashlichèinu l'eit zikna,
kichlot kochèinu al ta-azvèinu.*

*Al ta-azvèinu, Adonai Elohèinu,
al tirchak mimènu.*

*Asei imànu ot l'tova,
v'yir-u son-èinu v'yeivòshu,
ki ata Adonai azartànu v'nichamtànu.*

*Ki l'cha, Adonai, hochàlnu,
ata ta-aneh, Adonai Elohèinu.*

שמע קולנו

שְׁמַע קוֹלְנוּ, שְׁכִינַת הָעוֹלָם,
חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ, יְהוָה, אֱלֹהֶיךָ וְנִשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

אֲמַרְיֵנוּ הָאֲזִינָהּ, יְהוָה,
בִּינָה הַגִּיגְנוּ.

יְהִיו לְרָצוֹן אֲמַרֵי פִינוּ
וְהַגִּיזוֹן לִבֵּנוּ לְפָנֶיךָ,
יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ.

אַל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ,
וְרוּחַ קִדְשְׁךָ אַל תִּקַּח מִמֶּנּוּ.
אַל תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה,
כְּכֹלֹת כַּחֲנוּ אַל תַּעֲזֹבֵנוּ.
אַל תַּעֲזֹבֵנוּ, יְהוָה אֱלֹהֵינוּ,
אַל תִּרְחַק מִמֶּנּוּ.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה,
וְיִרְאוּ שׁוֹנְאֵינוּ וַיְבוֹשׁוּ,
כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.

כִּי לְךָ, יְהוָה, הוֹחַלְנוּ,
אַתָּה תַּעֲנֵה, אֲדֹנָי אֱלֹהֵינוּ.

Hear Our Voice

Hear our voice, O Eternal Presence,
Show us Your mercy
and accept our prayers with compassion.

Turn us to You, O God, and we shall return;
Renew our days as You renewed the world after the flood.

Hear our words, O God, consider our reflections.
May the words of our mouths and the thoughts of our minds
please You, for You are our strength and help.

We need Your presence;
we need the spirit of Your holiness.
We need You as we age,
we need You as our physical strength lessens.
Do not let us abandon You, Eternal God;
do not let us be far from Your spirit.

Be a sign for us, like the rainbow for Noah.
May we reflect Your light,
That those who oppress us might see anew.

We are open to Your help, O God,
as the answer to our prayers.

On Rosh ha-Shana and Yom Kippur

אבינו מלכנו, אמנו שכינתנו

Avinu Malkèinu, Imèinu Shechinatèinu

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.
 אָבִינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ.
 אָבִינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.
 אָמְנוּ שְׁכִינָתֵנוּ, כְּלֵי דָבָר וְחָרֵב וְרָעַב מֵעַלְנוּ.
 אָמְנוּ שְׁכִינָתֵנוּ, כְּלֵי כָּל צָר וּמִשְׁטֵיִן מֵעַלְנוּ.
 אָמְנוּ שְׁכִינָתֵנוּ, כְּתַבֵּינוּ בְּסֵפֶר הַיָּיִם טוֹבִים.
 אָמְנוּ שְׁכִינָתֵנוּ, חֲדָשֵׁי עָלֵינוּ שָׁנָה טוֹבָה.
 אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkèinu, sh'ma kolèinu.

Avinu Malkèinu, chatànu l'fanècha.

Avinu Malkèinu, chamol alèinu v'al olalèinu v'tapèinu.

Imèinu Shechinatèinu, kali dèver v'chèrev v'ra-àv mei-alèinu.

Imèinu Shechinatèinu, kali kol tzar u-mastin mei-alèinu.

Imèinu Shechinatèinu, kitvìnu b'sèifer chayim tovim.

Imèinu Shechinatèinu, chadshi aleinu shana tova.

Avinu Malkèinu, sh'ma kolèinu.

Avinu Malkèinu, hear our voice.

Avinu Malkèinu, we have sinned against you.

Avinu Malkèinu, have mercy on us and our loved ones.

Imèinu Shechinatèinu, bring an end to sickness, war, and famine.

Imèinu Shechinatèinu, help us end all oppression.

Imèinu Shechinatèinu, inscribe us in the Book of Life.

Imèinu Shechinatèinu, let the new year be a good year for us.

Avinu Malkèinu, hear our voice.

On Rosh ha-Shana and Yom Kippur

Avinu Malkèinu, Imèinu Shechinatèinu calls on us to stop and truly examine our lives, our relationships, and our goals.

We ask for God's guidance and help as a loving parent who wants the best for each of us in the New Year.

We refer to God as *Avinu* and *Imèinu*, giving equal emphasis to the models of mother and father.

We also call God

Malkèinu:

the transcendent Sovereign guiding the world, as from above;

and *Shechinatèinu*:

the Indwelling Presence,

the immanent radiance of God that surrounds us

and the spark of the Divine within us.

These verses were set to music by Max Janowski (1912-1991), cantor, composer, and conductor. Janowski was born into a musical family in Berlin. In 1933 he won a piano contest that led to his appointment in Tokyo as head of the Piano Department at a music academy – and his escape from Nazi Germany. He remained in Japan for four years before immigrating to the United States in 1937. He became the musical director of KAM Isaiah Israel Congregation in Chicago in 1938. It was to remain his home for his entire career, except for a four-year sojourn in Navy intelligence from 1942 to 1946.

אָבִינוּ מַלְכֵנוּ, אֱמֵנוּ שְׁכִינָתֵנוּ,

אָבִינוּ מַלְכֵנוּ, חָנּוּנוּ וְעֲנָנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkèinu, Imèinu Shechinatèinu,

Avinu Malkèinu, chonèinu va-anèinu,

ki eyn bànu ma-asim.

Asei imànu tz'daka va-chèsed v'hoshi-èinu.

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ

Avinu Malkèinu, sh'ma kolèinu.

אָבִינוּ מַלְכֵנוּ, חָטְאָנוּ לְפָנֶיךָ.

Avinu Malkèinu, chatànu l'fanècha.

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

Avinu Malkèinu, s'lach u-m'chal l'chol avonotèinu.

אָבִינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

Avinu Malkèinu, hachazirèinu bi-t'shuva shleima l'fanècha.

אָבִינוּ מַלְכֵנוּ, כֹּלֵה כָּל צָר וּמִשְׁטִין מֵעַלֵינוּ.

Avinu Malkèinu, kalei kol tzar u-mastin mei-alèinu.

אָבִינוּ מַלְכֵנוּ, הַתִּירֵנוּ לְקַיִם חַרוּתֵנוּ.

Avinu Malkèinu, hatirèinu l'kayeim cheirutèinu.

אָבִינוּ מַלְכֵנוּ, כְּתַבֵּנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

Avinu Malkèinu, kotvèinu b'sèifer s'licha u-m'chila.

Avinu Malkèinu, Imèinu Shechinatèinu,

be gracious unto us and answer us,

for our good deeds are too few.

Treat us generously and with kindness, and be our help.

Avinu Malkèinu, hear our voice.

Avinu Malkèinu, we have sinned against You.

Avinu Malkèinu, forgive and pardon all our misdeeds.

Avinu Malkèinu, return us to You in perfect repentance.

Avinu Malkèinu, help us end all oppression.

Avinu Malkèinu, enable us to attain our liberation.

Avinu Malkèinu, inscribe us in the Book of Forgiveness.

אָבִינוּ מַלְכֵנוּ, אֲמֵנוּ שְׁכִינָתֵנוּ,

אָבִינוּ מַלְכֵנוּ, חָנּוּנוּ וְעֲנָנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkèinu, Imèinu Shechinatèinu,

Avinu Malkèinu, chonèinu va-anèinu,

ki eyn bànu ma-asim.

Asei imànu tz'daka va-chèsed v'hoshi-èinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, פִּתְחֵי שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

Imèinu Shechinatèinu, pit-chi sha-arei shamàyim li-t'filatèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, כָּלִי דָבָר וְחָרָב וְרָעַב מֵעֲלֵינוּ.

Imèinu Shechinatèinu, kali dèver v'chèrev v'ra-àv mei-alèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, שְׁלַחֵי רְפוּאָה שְׁלֵמָה לְחוּלֵי וּלְחוּלוֹת עִמָּךְ.

Imèinu Shechinatèinu, shilchi r'fu-a shleima l'cholei u-l'cholot ameich.

אֲמֵנוּ שְׁכִינָתֵנוּ, עֲזְרֵנוּ לְשִׁמּוֹר עַל פְּלֵא בְּרִיאָתֶךָ.

Imèinu Shechinatèinu, ozrìnu lishmor al pèleh b'ri-ateich.

אֲמֵנוּ שְׁכִינָתֵנוּ, חֲזִקֵנוּ לְתַקֵּן אֶת עוֹלָמֵנוּ.

Imèinu Shechinatèinu, chizkìnu l'takein et olamèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, חַדְשֵׁי עֲלֵינוּ שָׁנָה טוֹבָה.

Imèinu Shechinatèinu, chadshi alèinu shana tova.

אֲמֵנוּ שְׁכִינָתֵנוּ, כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים

Imèinu Shechinatèinu, kitvìnu b'sèifer chayim tovim.

Avinu Malkèinu, Imèinu Shechinatèinu,

be gracious unto us and answer us,

for our good deeds are too few.

Treat us generously and with kindness, and be our help.

Imèinu Shechinatèinu, let the gates of heaven be open to our plea.

Imèinu Shechinatèinu, help us end sickness, war, and famine.

Imèinu Shechinatèinu, send a complete healing to all who are ill.

Imèinu Shechinatèinu, help us safeguard Your wondrous Creation.

Imèinu Shechinatèinu, give us strength to repair our world.

Imèinu Shechinatèinu, let the new year be a good year for us.

Imèinu Shechinatèinu, inscribe us in the Book of Life.

ALÈINU

Alèinu is one of our oldest prayers, attributed to Rav, a 3rd century rabbi. It was originally written for the Rosh ha-Shana morning service, as an introduction to the *Malchuyot* shofar blasts associated with God's sovereignty. It calls us to praise God, and to bend and bow.

The rest of the year, the custom is to flex our knees and bend at the waist. On the High Holy Days, some have the custom of kneeling on the floor and then fully prostrating themselves. In so doing, we extend prayer from our minds into our bodies. We connect with the earth. We take humility to the next level.

Alèinu has had additions and deletions over the years. Recently, it has been reworded by many progressive communities, who see the first paragraph (often translated literally as: "You did not make us like the nations of the world ...") to mean we see ourselves favorably to other peoples and religions. But as members of groups who have been told they are less worthy – Jews, LGBTQ+ people, people of color, Jews by choice, or otherwise not the "norm" – we know that it is healing to assert, be grateful for, and, yes, take pride in, our differences and our uniqueness.

Alèinu begins by affirming diversity and it ends with a prayer for unity. When we say *Sh'ma*, we proclaim that God is one. In *Alèinu*, we pray that God's goodness will be known by all and that evil will be overcome.

We pray that God's restoring power will nourish all humanity. *L'takein olam b'malchut Shaddai* is often translated as "to perfect the universe through the kingdom of the Almighty." "*Shaddai*" is a mysterious word for God, related to the word "breasts." We may re-interpret the phrase to mean: "In the realm of the cosmic Mother, everyone will be nourished and cared for."

Alèinu is a prayer for the day when we will celebrate our diversity of heritages in peace, as the harmony of a symphony. Our unity will reflect God's unity that we declared in the *Sh'ma*.

Why Am I Different

Why am I different from all others?

I cried in my loneliness,
and a thousand children's voices piped.

Why are we different from all other people?

But there are no two stones alike
in all the universe of pebbles.

No two leaves on any tree are just the same,
nor animals, nor birds, nor people.

Difference is the mark of the hand of the Creator
and evolution is God's handiwork.

Each of us is meant to be ourselves
and each people to be great in its own way.

We are different in a universe of differences,
swimming in the moving waters of history.

We Jews want to be a warm current in an icy river.

We want to create a climate for living things.

Let us have courage to be thankful for our differences.

Let us pray for strength to accept our obligations.

Ruth F. Brin

The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body.... Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they atone for each other.

Martin Buber

Alèinu

*Alèinu l'shabèi-ach la-adon ha-kol,
la-teit g'dula l'yotzeir b'reishit,
she-lo asànu k'goyei ha-aratzot,
v'lo samànu k'mishp'chot ha-adama,
she-lo sam chelkèinu ka-hem,
v'goralèinu k'chol hamonam.*

*Va-anàchnu •kor'im
u-mishtachavim u-modim
lifnei Mèlech malchei ha-m'lachim,
ha-Kadosh baruch hu.*

*She-hu noteh shamàyim v'yoseid àretz,
u-moshav y'karo ba-shamàyim mi-mà-al,
u-sh'chinat uzo b'govhei m'romim.
Hu Elohèinu, ein od.
Emet Malkèinu, èfes zulato.
Ka-katuv b'Torato:*

*"V'yadatà ha-yom
✠va-hasheivotà el l'avècha,
ki Adonai hu ha-Elohim
ba-shamàyim mi-mà-al
v'al ha-àretz mi-tàchat, ein od."*

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכּוֹל,
לִיתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,
וְגִרְלָנוּ כְּכֹל הַמּוֹנָם.

וְאַנְחֵנוּ •כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֵמֶת מַלְכָּנוּ, אֶפֶס זולָתוֹ.
כְּכַתוּב בְּתוֹרָתוֹ:

”וַיְדַעַת הַיּוֹם
✠וְהִשְׁבַּת אֶל לְבָבָהּ,
כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.”

It Is Up to Us

It is up to us to praise the Source,
to offer abundance to the creative Force,
in our own way, different from the nations of the world
and from the other families of the earth,
expressing our special heritage
to fulfill a unique destiny.

Therefore, we bend our knees
and bow and give thanks
to the One who guides us,
the Holy One of Blessing.

God spread out the heavens and set the foundations of the earth.
whose splendor is visible in the skies above,
whose powerful Presence is the bend of time and space.
The One is God; there is nothing else.
This truth is our guide and no other exists.
As is written in Torah:

“Know this day,
✧ and bring into your heart:
Being and Divinity are One.
From above the heavens to below the earth,
there is nothing but God.”

D'varim (Deuteronomy) 4:39

*Al kein n'kaveh l'cha, Adonai Eloheinu,
 lir'ot m'heira b'tif-èret uzècha,
 l'ha-avir gilulim min ha-àretz,
 v'ha-elilim karot yikareitun,
 l'takein olam b'malchut Shaddai,
 v'chol b'nei vasar yikr'u vi-sh'mècha,
 l'hafnot eilècha kol rish-ei àretz.
 Yakiru v'yeid-u kol yoshvei teiveil,
 ki l'cha tichra kol bèrech,
 tishava kol lashon.*

*L'fanècha Adonai Eloheinu
 yichr'u v'yipòlu,
 v'lichvod shimcha y'kar yitèinu.
 Viykablu chulam et ol malchutècha,
 v'timloch aleihem m'heira l'olam va-ed.
 Ki ha-malchut shelcha hi,
 u-l'òlmei ad timloch b'chavod.*

*Ka-katuv b'Toratecha:
 "Adonai yimloch l'olam va-ed."*

*V'ne-emar: "V'haya Adonai
 l'Mèlech al kol ha-àretz;
 ba-yom ha-hu yihyeh Adonai echad
 u-sh'mo echad."*

עַל כֵּן נִקְוָה לְךָ, יְהוָה אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת עֵזְךָ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהַאֲלִילִים כָּרוֹת יִפְרֹתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.
 יִכִּירוּ וַיֵּידְעוּ כָּל יוֹשְׁבֵי תֵיבֵל,
 כִּי לְךָ תִכְרַע כָּל בָּרֶךְ,
 תִּשָּׁבַע כָּל לָשׁוֹן.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יִכְרְעוּ וַיִּפְּלוּ,
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
 וַיִּקְבְּלוּ כֻלָּם אֶת עוֹל מַלְכוּתְךָ,
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

בְּכַתוּב בְּתוֹרַתְךָ:
 "יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד."

וְנֹאמַר: "וְהָיָה יְהוָה
 לְמֶלֶךְ עַל כָּל הָאָרֶץ,
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד,
 וּשְׁמוֹ אֶחָד."

And so we hope that the time not be distant
when Your name shall be worshipped throughout the world,
when righteousness shall fill the earth and injustice be no more.
Fervently we pray that the day may come
when all shall turn to You in love,
when corruption and evil shall give way to integrity and goodness,
when superstition shall no longer enslave the mind
nor idolatry blind the eye,
when all who dwell on earth shall know that You alone are God.

May all, created in Your image, become one in spirit,
united in Your service.
Then shall Your sovereignty be established on earth.

As it is written in Your Torah:

“God shall reign for ever and ever.”

Sh'mot (Exodus) 15:18

And the word of Your prophet Zecharyah shall be fulfilled:

“God shall rule over all the earth.

On that day, God shall be one and God's name one.”

Zecharyah 14:9

Soon the day will come
when science will win victory over error,
justice a victory over injustice,
and human love a victory over human hatred and ignorance.

Dr. Magnus Hirschfeld

In 1896 Hirschfeld issued the pamphlet "Sappho and Socrates" on homosexual love. In 1897 he founded the Scientific Humanitarian Committee to conduct research to help defend the rights of homosexuals and repeal Paragraph 175 of the German penal code, which since 1871 had criminalized homosexuality. In 1919 he opened the Institute of Sexual Research in Berlin. The Institute was forced to close in 1933. Paragraph 175 was finally repealed in 1994.

REMEMBRANCE

T'hilim 23

Mizmor l'David:

Adonai ro-i lo echsar.

*Bi-n'ot dèsheh yarbitsèini,
al mei m'nuchot y'nahalèini,
nafshi y'shoveiv.*

*Yanchèini v'ma-g'lei tsèdek
l'mà-an sh'mo.*

Gam ki eileich b'gei tsalmàvet,

*lo ira ra ki ata imadi.
Shivt'cha u-mish-antècha,
hèima y'nachamùni.*

*Ta-aroch l'fanai shulchan
nèged tsor'rai.*

*Dishànta va-shèmen roshi,
kosi r'vaya.*

*Ach tov va-chèsed yird'fùni
kol y'mei chayai,
v'shavti b'veit Adonai
l'òrech yamim.*

תהילים כ"ג

מִזְמוֹר לְדָוִד

יְהוָה רֹעִי לֹא אֶחְסָר:

בְּנֵאֲוֹת דְּשָׂא יְרֵבִיצַיִנִי

עַל מֵי מְנַחֹת יְנַהֲלֵנִי:

נַפְשִׁי יִשׁוּבֵב

יְנַחֲנִי בְּמַעְגְּלֵי צֶדֶק

לְמַעַן שְׁמוֹ:

גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת

לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ

הִקְמָה יְנַחֲמֵנִי:

תַּעֲרֹךְ לִפְנֵי שֻׁלְחָן

נֶגֶד צַרְרֵי

דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי

כּוֹסֵי רוּחָה:

אֵךְ טוֹב וְחֶסֶד יְרַדְפוּנִי

כָּל יְמֵי חַיִּי

וְשָׁבַתִּי בְּבֵית יְהוָה

לְאַרְךָ יָמִים:

Psalm 23

David's Song:

The Breath of Life is my constant companion.

Nothing is lacking.

I am spread out in fields of green grass

And guided down smoothly flowing canals.

Even when my soul thrashes wildly, I am led back

Onto the track that will carry me forward again.

Even as I walk in depression,

In death's very shadow,

I fear nothing because You are with me.

Both Your support and Your pressure upon me comfort me,

Just as the feast that You lay before me opposes my own smallness.

You drench my head with oil,

ah, my cup overflows!

And I know that, despite myself,

Goodness and Kindness will endlessly pursue me.

So I sit in Your house

And there enter eternal time.

translation by Rabbi Tirzah Firestone, PhD

Sister, Comrade

Sister that I never held near,
comrade that I never embraced,
your memory is almost lost:

The one we don't talk about,
the loving one who never married,
the one for whom no Kaddish was said.

Your loneliness calls out to me.
I know of your struggles; we are not strangers.
And if my path is easier,
I will not forget who walked it first.

We call you to mind;
but did you not sometimes think of us,
your children, friends, lovers across the years,
those who would follow and think of you,
and bless your memory, and call you to mind?

With Ruth and Naomi, we will not forget you.
With David and Jonathan,* we will not forget you.
In the name of God, you are our brothers and sisters,
and we ask that you be remembered for peace.

Congregation Sha'ar Zahav

*Pirkei Avot (Chapters of the Sages) 5:18 teaches:

“A love that is unconditional never vanishes
What is an example ... of a love that is unconditional?
The love of David and Jonathan.”

From Psalm 90

A Prayer of Moses:

Eternal God, in every generation You have been our refuge.

Before the mountains came into being,
before You brought forth the earth and the universe,
from eternity to eternity, You are God.

You return us to dust, as You have decreed:
"Return, O mortal creatures."

For in Your sight a thousand years
are like yesterday that has passed,
like a watch in the night.

We are like a dream at daybreak,
like grass that at dawn flourishes anew,
but in the evening fades and withers.

Our years may be many or few,
with much toil and fatigue.
They pass by, and we are no more.

Teach us, therefore, to value our days,
that we may grow wise in heart.

Help us to understand Your ways,
and let us behold Your glory.

May Your favor, O God, be with us,
and may the works of our hands have enduring worth.

The congregation says to those who are in mourning or observing a yartzeit:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

Ha-Makom y'nacheim etchem b'toch sh'ar aveilei Tziyon vi-Yrushalàyim.

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

KADDISH YATOM**Mourners –**

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: All – Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almaya.

Mourners – *Yitbarach v'yishtabach,*
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,
Mourners – *l'èila u-l'èila mi-kol birchata*
v'shirata, tushb'chata v'nechemata
da-amiran b'alma, v'imru: All – Amein.

Mourners –

Y'hei shlama raba min shmaya
v'chayim alèinu v'al kol Yisrael,
v'imru: All – Amein.

Mourners – *Oseh shalom bi-m'romav,*
hu ya-aseh shalom alèinu,
v'al kol Yisrael, v'al kol yoshvei teiveil,
v'imru: All – Amein.

קדיש יתום

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
 וַיַּמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח,
 וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
 לְעֵלְא וּלְעֵלְא מְכָל בְּרַכְתָּא
 וּשְׂיִרְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
 דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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

◆ עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵיבֵל,
 וְאָמְרוּ: אָמֵן.

MOURNER'S KADDISH

Expansive and holy be Your great name, O God,
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted in our own days, in our own lives,
and in the life of all the House of Israel, speedily and soon,
and let us say: Amen.

May Your name be greatly blessed as far as time and space extend.

May Your name be blessed and praised, exalted and honored,
adored and acclaimed, O Holy One, blessed are You,
whose glory transcends
all praises, songs, blessings, and hymns voiced in the world,
and let us say: Amen.

Grant abundant peace and life to us and to all Israel,
and let us say: Amen.

May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel,
and for all the earth,
and let us say: Amen.

Healer of Broken Hearts

O God, healer of broken hearts and binder of wounds,
grant consolation to those who mourn.
Give them strength and courage in their grief,
and restore to them a sense of life's goodness.
And let us say: Amen.

May the Source

May the Source of peace
send peace to all who mourn
and comfort to all who are bereaved.
And let us say: Amen.

On Rosh ha-Shana

A Good Year

At this season of the year, in previous generations, people wished one another *Shana Tova*: a good year

We usually wish each other a *happy* New Year.

They emphasized the thought that life's central quest was for goodness, for righteousness.

With us, the accent falls too often on the pursuit of pleasure.

Even the way we refer to these days of Rosh ha-Shana and Yom Kippur reveals a decisively different attitude.

We close our businesses or absent ourselves from our offices on account of the Jewish holidays.

To them, they were Jewish Holy Days: days of awe and trepidation.

There is a world of difference between a holiday and a Holy Day.

On holidays we run away from our duties;

On Holy Days, we face up to them.

On holidays, we try to let ourselves go;

On Holy Days, we seek to bring ourselves under control.

On holidays, we try to empty our minds;

On Holy Days, we attempt to replenish our spirits.

On holidays, we reach out for the things we want;

On Holy Days, we reach up for the things we need.

Holidays bring a change of scene;

Holy Days bring a change of heart.

adapted from Rabbi Sidney Greenberg

On Rosh ha-Shana, continue with Yigdal on page 190.

*On Yom Kippur***We Ask for Strength**

Elohèinu v-Elohei dorotèinu, Our God and God of our ancestors, on this night of Yom Kippur, as we end our prayers and head towards rejuvenating rest, we ask for strength — strength to look deep within ourselves and change the ways we have treated our loved ones.

We ask for strength to forgive those who have hurt us over the past year, and hope that they have similar strength so that we, too, may be forgiven. We ask for spiritual strength, even as we weaken our bodies with lack of food and drink.

Av Ha-Rachamim, Merciful God, grant us the ability to care for our bodies as we do the work of caring for our souls. Know that our intentions are pure, even though some within our community are unable to engage in a complete fast on this most holy day. May we have the insight and self-knowledge that is necessary in order to keep ourselves safe and break the fast early if our bodies rebel. There may be times when we need to sit and rest as we engage in this marathon of confession and humble prayer.

For we know that perfection is yours, and not ours. We are human beings, flawed, complicated, and striving for understanding. Grant us forgiveness for our imperfections, for our weaknesses, for the times when we have strayed from our best intentions. May we emerge from this day with renewed strength to do Your will and help make repaired relationships and a repaired world into a reality.

Rabbi Jake Singer-Beilin

On Yom Kippur, conclude with Ya-aleh on page 194.

Yigdal

Yigdal Elohim chai v'yishtabach,

nimtza v'ein eit el m'tzi-uto.

Echad v'ein yachid k'yichudo,

ne-lam v'gam ein sof l'achduto.

Ein lo d'mut ha-guf v'eino guf,

lo na-aroch eilav k'dushato.

Kadmon l'chol davar asher nivra,

rishon v'ein reishit l'reishito.

Hino adon olam, l'chol notzar,

yoreh g'dulato u-malchuto.

Shèfa n'vu-ato n'tano,

el anshei s'gulato v'tif-arto.

Lo kam b'Yisrael k'Mosheh od,

navi u-mabit et t'munato.

Torat emet natan l'amo Eil,

al yad n'vi-o ne-eman beito.

Lo yachalif ha-Eil v'lo yamir dato,

l'olamim, l'zulato.

Tzofeh v'yodèi-a s'tarèinu,

mabit l'sof davar b'kadmato.

Gomeil l'ish chèsed k'mif-alo,

notein l'rasha ra k'rish-ato.

Yishlach l'keitz yamin m'shichèinu,

lifdot m'chakei keitz y'shu-ato.

Meitim y'chayeh Eil b'rov chasdo,

baruch adei ad sheim t'hilato.

יגדל

יגדל אלהים חי וישתבח,

נמצא ואין עת אל מציאותו.

אחד ואין יחיד כפחודו,

נעלם וגם אין סוף לאחדותו.

אין לו דמות הגוף ואינו גוף,

לא נערוך אליו קדשתו.

קדמון לכל דבר אשר נברא,

ראשון ואין ראשית לראשיתו.

הנו אדון עולם, לכל נוצר,

יורה גדלתו ומלכותו.

שפע נבואתו נתנו,

אל אנשי סגלתו ותפארתו.

לא קם בישראל כמשה עוד,

נביא ומביט את תמונתו.

תורת אמת נתן לעמו אל,

על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו,

לעולמים, לזולתו.

צופה ויודע סתרינו,

מביט לסוף דבר בקדמתו.

גומל לאיש חסד כמפעלו,

נותן לרשע רע כרשעתו.

ישלח לקץ ימין משיחנו,

לפדות מחכי קץ ישועתו.

מתים יחיה אל ברוב חסדו,

ברוך עדי עד שם תנהלתו.

Expansive, Living God

The expansive, living God transcends time and praises,
unique and incomparable, an endless mystery of Oneness.

Without physical form, God's holiness cannot be contained,
present before there was even a beginning.

The Eternal Source of the universe and all Creation,
majestic and purposeful,
has given us a treasure of divine wisdom.

There has never been a prophet in Israel like Moses,
who beheld God's image, and by whose hand
teachings of truth were delivered to all those who wish to draw near,
trusting in the Eternal home.

These truths are changeless forever.
God knows our innermost secrets,
foreseeing the end before the beginning.

Loving the righteous, turning from the wicked,
God shows the way to repair the world,
for all who work toward deliverance.

The divine spark leaves those who die,
returning to its source and home in God,
God's Creation forever renewed
with abundant loving kindness.

*Hebrew: Daniel ben Judah, Italy, 14th c.
translation by Rabbi David Shneyer*

Yigdal is a poetic summary of the Thirteen Articles of Faith formulated by Rabbi Moshe ben Maimon, also known as the Rambam (the acronym of his name) and by the Greek form of his patronym, Maimonides. The Rambam was a prolific and influential 12th-century Torah scholar and philosopher. He was born in Spain, died in Egypt, and is buried in T'veryah (Tiberius), Israel.

On Rosh ha-Shana

A Blessing from the Talmud

When the disciples of Rav Ammi concluded their study, they took leave with this blessing:

May your cherished hopes be fulfilled in your lifetime;
May you be worthy of life eternal;
And may your ideals persist throughout the generations.

May your heart be filled with understanding;
May your mouth speak wisdom;
And may your tongue give expression to song.

May your eyes direct you forward;
May they shine with the light of the Torah;
And may your countenance be as radiant as the bright firmament.

May your lips speak knowledge and righteousness;
And may your feet swiftly take you
To places where the words of God are heard.

Based on Talmud Berakhot 17a

Motzi**מוציא**

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata, Adonai Eloheinu, Melech ha-olam, ha-motzi lechem min ha-aretz.

Praised are You, our Eternal God, Ruler of time and space,
who brings forth bread from the earth.

P'ri ha-Eitz**פרי העץ**

בְּרוּכָה אַתָּה, שְׂכִינָה אֱלֹהֵינוּ, מְקוֹר הַחַיִּים, בּוֹרֵאת פְּרֵי הָעֵץ.

B'rucha at, Shechina, Eloheinu, M'kor ha-chayim, boreit p'ri ha-eitz.

We praise You, Eternal Presence, Source of life, who creates
the fruit of the tree.

Shana Tova u-M'tuka**שנה טובה ומתוקה**

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
שֶׁתְּחַדְּשֵׁי עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

*Y'hi ratzon mi-l'fanayich, Yah Eloheinu v'Eilohei doroteinu,
she-t'chadshi aleinu shana tova u-m'tuka.*

Our God, and God of all generations, may You renew for us
a good and sweet year.

L'shana Tova Tikatèivu!**לְשָׁנָה טוֹבָה תִּכְתְּבוּ!**

In the Book of Life, Blessing, and Peace, may we and all Your people Israel
be remembered and inscribed before You for a good life and for peace.

On Yom Kippur

Ya-aleh

*Ya-aleh tachanunèinu mei-èrev,
v'yavo shav-atèinu mi-bòker,
v'yeira-eh rinunèinu ad àrev.*

*Ya-aleh kolèinu mei-èrev,
v'yavo tzidkatèinu mi-bòker,
v'yeira-eh pidyonèinu ad àrev.*

*Ya-aleh atiratèinu mei-èrev,
v'yavo s'lichatèinu mi-bòker,
v'yeira-eh na-akatèinu ad àrev.*

*Ya-aleh m'nusèinu mei-èrev,
v'yavo l'ma-ano mi-bòker,
v'yeira-eh kipurèinu ad àrev.*

*Ya-aleh yish-èinu mei-èrev,
v'yavo tohorèinu mi-bòker,
v'yeira-eh chinunèinu ad àrev.*

*Ya-aleh zichronèinu mei-èrev,
v'yavo vi-udèinu mi-bòker,
v'yeira-eh hadratèinu ad àrev.*

*Ya-aleh dofkèinu mei-èrev,
v'yavo gilèinu mi-bòker,
v'yeira-eh bakashatèinu ad àrev.*

*Ya-aleh enkatèinu mei-èrev,
v'yavo eilècha mi-bòker
v'yeira-eh eilèinu ad àrev.*

יעלה

יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב,
וַיָּבֹא שׁוֹעֲתֵנוּ מִבֶּקֶר,
וַיִּרְאֶה רִנּוּנֵנוּ עַד עֶרֶב.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב,
וַיָּבֹא צְדֻקָּתֵנוּ מִבֶּקֶר,
וַיִּרְאֶה פְּדִיּוֹנֵנוּ עַד עֶרֶב.

יַעֲלֶה עֵתִירָתֵנוּ מֵעֶרֶב,
וַיָּבֹא סְלִיחָתֵנוּ מִבֶּקֶר,
וַיִּרְאֶה נֶאֱקָתֵנוּ עַד עֶרֶב.

יַעֲלֶה מְנוּסֵנוּ מֵעֶרֶב,
וַיָּבֹא לְמַעַנּוּ מִבֶּקֶר,
וַיִּרְאֶה כְּפּוּרֵנוּ עַד עֶרֶב.

יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב,
וַיָּבֹא טְהוּרֵנוּ מִבֶּקֶר,
וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב.

יַעֲלֶה זְכוּרֵנוּ מֵעֶרֶב,
וַיָּבֹא וְעוּדֵנוּ מִבֶּקֶר,
וַיִּרְאֶה הַדְּרָתֵנוּ עַד עֶרֶב.

יַעֲלֶה דְּפִקְנוּ מֵעֶרֶב,
וַיָּבֹא גִילָנוּ מִבֶּקֶר,
וַיִּרְאֶה בְּקִשְׁתֵּנוּ עַד עֶרֶב.

יַעֲלֶה אֲנֻקָּתֵנוּ מֵעֶרֶב,
וַיָּבֹא אֵלֶיךָ מִבֶּקֶר,
וַיִּרְאֶה אֵלֵינוּ עַד עֶרֶב.

*On Yom Kippur***Rise Up**

May our prayers rise up at evening,
And our yearning be heard in the morning,
And our forgiveness be apparent at evening.

May our excuses fail us at evening,
And our guilt depart us in the morning,
And our change begin at evening.

May our worship rise up at evening,
And our prayers seek You in the morning,
And a good answer reach us at evening.

May our sins be atoned at evening,
And our spirits grow strong in the morning,
And our souls shine out at evening.

The rabbis taught:

“On Yom Kippur, the night is the same as the day.”

Our prayers resume tomorrow morning.

Rosh ha-Shana Morning שחרית לראש השנה

Tallit

טלית

Let us all take a moment
to feel the coming together of this congregation.
And let's each take the opportunity to reflect on both
who is here with us
and who we wish were here with us.
Let's take the time to invite our loved ones into this place.
Even if they cannot physically be here,
let's welcome them into our hearts,
let's gather them in,
embrace them,
as the *tallit* embraces us,
as our community embraces us.

Those who wear the *tallit* recite the blessing:

B'rucha at, Yah Shechina,

Rùach ha-chayim,

asher kid'shàtnu b'mitzvotèha

v'tzivitànù l'hit-ateif ba-tzitzit.

בְּרוּכָה אַתָּה, יְיָ שְׁכִינָה,
רוּחַ הַחַיִּים,
אֲשֶׁר קִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ
וְצִוִּיתָנוּ לְהִתְעַטֵּף בַּצִּיצִית.

We praise You, Eternal Presence,
Breath of life,
who is adorned in holiness
as we wrap ourselves in the fringed *tallit*.

Ma Tòvu**מה טבו**

*Ma tòvu ohalècha, Ya-akov,
mishk'notècha, Yisrael!*

מַה טָבוּ אֶהְלִיךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל.

*Ma tòvu ohalàyich, Lei-ah,
mishk'notàyich, Racheil!*

מַה טָבוּ אֶהְלִיךָ, לֵיאָה,
מִשְׁכַּנְתֶּיךָ, רָחֵל.

*Va-ani b'rov chasd'cha
avo veitècha.
Eshtachaveh el heichal kodsh'cha
b'yiratècha.*

וְאֲנִי בְרַב חַסְדֶּיךָ
אָבוֹא בֵיתְךָ.
אֲשַׁתְּחֹוּהָ אֶל הַיְיָכֹל קֹדֶשְׁךָ
בְּיִרְאַתְךָ.

*Adonai, ahàvti m'on beitècha,
u-m'kom mishkan k'vodècha.
Va-ani eshtachaveh v'echrà-a,
evr'cha lifnei Adonai osi.*

יְהוָה, אָהַבְתִּי מְעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁתְּחֹוּהָ וְאֶכְרַעָהּ,
אֲבָרְכָהּ לִפְנֵי יְהוָה עֲשֵׂי.

*Va-ani t'filati l'cha,
Adonai, eit ratzon,
Elohim, b'rov chasdècha
anèini be-emet yish-ècha*

וְאֲנִי תִפְלַתִּי לְךָ,
יְהוָה, עֵת רָצוֹן,
אֱלֹהִים, בְּרַב חַסְדֶּיךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶיךָ.

In the book of *B'midbar* (Numbers), the non-Israelite prophet Bilaam is sent by the King of Moab to curse the Israelites as they encamped nearby toward the end of their desert wanderings. Instead, Bilaam is overcome with awe of God and blesses the beauty of the Israelites' camp. The couplet *Ma tòvu* is Bilaam's blessing. The ancient rabbis included these words in the liturgy. We follow their lead by incorporating words of prayer by Jews and non-Jews alike in our prayerbooks. We include an additional couplet (from *Siddur Sha'ar Zahav*) that acknowledges our matriarchs' contribution to the beauty of the ancient camp and their inspiration to our dwellings and sanctuaries today.

How Good

How beautiful are your dwellings, Jacob,
and your holy spaces, Israel!

B'midbar (Numbers) 24:5

How beautiful are your dwellings, Leah,
and your holy spaces, Rachel!

Through Your abundant kindness, O God,
I enter Your house in reverence
to worship in this sacred place.

T'hilim (Psalms) 5:8

I love being in Your house,
the place where Your glory dwells.
Offering praise, I come before You, my Maker.

T'hilim (Psalms) 26:8; 95:6

As I worship at this appointed hour,
Almighty God, in Your abundant kindness,
answer me with Your unfailing help.

T'hilim (Psalms) 69:14

For our ancestors, each new morning prompted a renewed outpouring of gratitude to the Source of all goodness. They filled the first moments of each day with blessings — prayers of thanksgiving. We follow their pattern as we recognize the divine gifts that enrich us from the moments when we first open our eyes and continue as we join together in community

I Thank You**Modeh/Modah Ani****מודה אני**

*Modeh (m.) / Modah (f.) ani l'fanècha,
Rùach chai v'kayam,
she-hechezàrta bi nishmati b'chemla,
raba emunatècha.*

*Reishit chochma yir-at Adonai,
sèichel tov l'chol oseihem,
t'hilato omèdet la-ad.
Baruch sheim k'vod malchuto
l'olam va-ed.*

מוֹדָה/מוֹדֵה אָנִי לְפָנֶיךָ,
רוּחַ חַי וְקַיָּם,
שֶׁהֶחֱזַרְתָּ בִּי נְשִׁמָּתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.

רֵאשִׁית חֹכְמָה יִרְאַת יְהוָה,
שִׁכְל טוֹב לְכָל עֹשֵׂיהֶם,
תְּהִלָּתוֹ עוֹמְדַת לְעַד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

With thanks I come before You,
compassionate Spirit of life and being,
for renewing the soul within me this morning,
and for keeping Your faith with me.

Through awe of God, I find the beginning of wisdom.
By following God's ways, I broaden my understanding,
and feel the joy of Your eternal presence.
I praise You, whose realm reflects glory
throughout all time and space.

i thank You God

i thank You God for most this amazing
day:for the leaping greenly spirits of trees
and a blue true dream of sky;and for everything
which is natural which is infinite which is yes
(i who have died am alive again today,
and this is the sun's birthday;this is the birth
day of life and of love and wings:and of the gay
great happening illimitably earth)

how should tasting hearing seeing
breathing any—lifted from the no
of all nothing—human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

e.e. cummings

For Our Bodies

As did our ancestors, we now turn our attention to the three facets of each human being — body, soul, and mind. With thanksgiving, we dedicate anew each of these to the service of God. We begin with a prayer of gratitude for our miraculous bodies.

Baruch ata, Adonai Elohèinu,

Mèlech ha-olam,

asher yatzar et ha-adam b'chochma,

u-vara vo n'kavim n'kavim,

chalulim chalulim.

Galuy v'yadu-a lifnei chisei ch'vodècha

she-im yipatèi-ach echad meihem,

o yisateim echad meihem,

i efshar l'hitkayeim

v'la-amod l'fanècha.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה,

וּבְרָא בּוֹ נְקָבִים נְקָבִים,

חַלּוּלִים חַלּוּלִים.

גָּלוּי וְיָדוּעַ לְפָנֶי כִסֵּא כְבוֹדְךָ

שָׂאם יִפְתַּח אֶחָד מֵהֶם,

אוֹ יִסְתֵּם אֶחָד מֵהֶם,

אִי אֶפְשָׁר לְהִתְקַיֵּם

וְלַעֲמוֹד לְפָנֶיךָ.

We bless You, our God, the Source of life, who formed human beings with wisdom, fashioning each cell into a wondrous system of orifices and conduits. You know well that should an open one close or a closed one open, we might not survive to be able to come before You this morning. So we praise You, יְהוָה our God, for Your healing power and the miracle of life.

B'rucha at, Shechina,

rofeit chol basar

u-mafli-a la-asot.

בְּרוּכָה אַתָּה, שְׂכִינָה,

רוֹפֵא כָּל בָּשָׂר

וּמַפְלִיאָה לַעֲשׂוֹת.

For Our Souls

Our ancestors continued, as do we, with a prayer of gratitude for our life-giving souls, a part of God's life, which animate us and call us always to closeness with God.

*Elohai, n'shama she-natàta bi
t' hora hi.*

*Ata v'ra-tah, ata y'tzartah,
ata n'fachtah bi,*

v'ata m'shamrah b'kirbi,

v'ata atid litlah mimèni,

u-l'hachazirah bi le-atid lavo.

Kol z'man she-ha-n'shama v'kirbi,

modeh (m.) / modah (f.) ani l'fanècha,

Adonai Elohai,

v-Eilohei avotai v'imotai,

ribon kol ha-ma-asim,

adon kol ha-n'shamot.

Baruch ata, Adonai,

ha-machazir n'shamot

li-fgarim meitim.

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי
טְהוּרָה הִיא.
אַתָּה בְּרֵאתָהּ, אַתָּה יִצְרַתָּהּ,
אַתָּה נִפְחַתָּהּ בִּי,
וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי,
וְאַתָּה עֲתִיד לְטַלְהָ מִמֶּנִּי,
וְלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא.
כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,
מוֹדָה\מוֹדָה אֲנִי לְפָנֶיךָ,
יְהוָה אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
רְבוֹן כָּל הַמַּעֲשִׂים,
אֲדוֹן כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יְהוָה,
הַמַּחְזִיר נְשָׁמוֹת
לְפָגְרִים מֵתִים.

My God, the soul which You have placed within me is pure.
You created it, You formed it, and You breathed it into me.
You preserve it within me, and You will one day take it from me
and restore it to me in time to come.
So long as my soul is within me, I shall show my gratitude to You,
Source of my every breath and Inspiration of my every deed.
Praised are You, God, who restores my soul in the morning,
that I may awaken to the light of a new day.

We Go Forth in Creation

Last night,
as we gathered to celebrate the birthday of the world,
we spoke of Creation.

We gather each year at this season
to celebrate life and to thank God, the Creator,
for the wonder and glory of our earthly home.

We know this world is good —
because we can see and feel its goodness shining through.
But we know that there is much that is not good
in this world and in our lives.

It is our task to separate the good from the evil.
It is our task to find the sparks of goodness
scattered among the debris of creation,
to clear the debris,
and to free the sparks,
so that their light can illumine the earth
and shine up to the heavens.

This has been the mission we Jews have taken as our own
ever since Abraham and Sarah stepped into the wilderness
on their journey to the Promised Land.

For Our Minds

As the Kabbalists taught, Torah is our guide to the continuing work of Creation. To help us in our task, we begin each day with a brief study of Torah. We first thank God for giving us the gift of Torah and the gift of our minds to use in study. The verses of Torah we read tell of the early days of our people's history, as our ancestors set forth on their journey.

B'rucha at, Yah,

בְּרוּכָה אַתָּה, יְהוָה,

Rùach ha-hora-ah,

רוּחַ הַהוֹרָאָה,

asher kid'shàtnu b'mitzvotèha

אֲשֶׁר קִדְּשַׁתְּנוּ בְּמִצְוֹתֶיךָ

v'tzivtànù la-asok b'divrei Torah.

וְצִוִּיתָנוּ לְעֶסֶק בְּדִבְרֵי תוֹרָה.

Praised are You, God, the Inspiration of learning,
who dedicates us to holiness through Your *mitzvot*
and brings us together to engage with words of Torah.

B'reishit (Genesis) 12:1-3

*Va-yòmer Adonai el Avram
lech l'cha mei-artz'cha
u-mi-molad't'cha u-mi-beyt avicha
el ha-àretz asher ar-èka.
V'e-es'cha l'goy gadol va-avarech'cha
va-agadla sh'mècha ve-h'yei b'racha.
Va-avar'cha m'varachècha
u-m'kalel'cha a-or
v'nivr'chu v'cha
kol mishp'chot ha-adama.*

בראשית יב:א-ג

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם
לֵךְ-לְךָ מֵאֶרֶץ
וּמִבְּיֹתֶיךָ וּמִבְּיַת אָבִיךָ
אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶה:
וְאֶעֱשֶׂה לְנָוִי גָדוֹל וְאֶבְרַכְךָ
וְאֶגְדַּלְתָּה שְׂמֶךָ וְהָיָה בְרָכָה:
וְאֶבְרַכְתָּה מִבְּרַכְיֶיךָ
וּמִקְלָלֶיךָ אֶת
וְנִבְרְכוּ בְּךָ
כָּל מִשְׁפּוֹת הָאָדָמָה:

יהוה said to Abram, “Go forth from your land, your birthplace, and from your family home to the land that I will show you.

I will make of you a great nation,
and I will bless you;
I will make your name great,
and you shall be a blessing.
I will bless those who bless you
And curse those who curse you
And all the families of the earth
Shall bless themselves through you.”

The order of the instructions seems backward. When going to a new place, first one leaves one’s house, then town, then country. But to make real change, we must put aside external influences first. Then we can see the cultural standards that we have internalized. Finally, we can establish ourselves as individuals distinct from our families. This is the journey many of us have taken in coming out. A similar process is needed for society as a whole to rid itself of systemic racism, bias, and inequity.

L'chi Lach לְכִי לָךְ

L'chi lach לְכִי לָךְ
To a land that I will show you

Lech l'cha לָךְ לָךְ
To a place you do not know

L'chi lach לְכִי לָךְ
On your journey I will bless you
And you shall be a blessing
You shall be a blessing (2)

L'chi lach לְכִי לָךְ

L'chi lach לְכִי לָךְ
And I shall make your name great

Lech l'cha לָךְ לָךְ
And all shall praise your name

L'chi lach לְכִי לָךְ
To the place that I will show you

L'simchat chayim (3) לְשִׂמְחַת חַיִּים

L'chi lach לְכִי לָךְ

And you shall be a blessing
You shall be a blessing (2)

L'chi lach לְכִי לָךְ

Debbie Friedman

"L'chi lach" is the feminine form of the words "Lech l'cha," which God addressed to Abram.

L'simchat chayim means "to the joy of life."

I Walked with Abraham

I walked with Abraham when he left his homeland
to read his future in the stars.

I laughed with Sarah when three visitors
promised her children, a whole new nation,
when she was past her years.

I cried with Hagar, the rejected "Other,"
when she thought her son would die,
but God opened her eyes to see Ishmael's great future.

I feared with Isaac as he built the altar
for a sacrifice he did not understand.

I rebelled with Ishmael, fumed with Esau, sighed with Leah,
as they were denied the birthright of the firstborn.

I struggled beside Jacob as he wrestled with a stranger
and won his blessing at the break of day.

I stood with Joseph as his brothers bowed before him,
and he forgave them, fed them, and reunited his family
to their father's joy.

*All the past is in me: the desert, the blessings, the loss.
Further than my own life could ever take me,
it links me to the people who share with me this past.*

This reading, and the continuing sections on pages 346-347 and 426 were adapted from
"I Stood with Abraham" by Rabbi Abba Hillel Silver.

Min Kaddish D'Rabanan

*Al Yisrael v'al rabanan,
v'al talmideihon
v'al kol talmidei talmideihon,
v'al kol man d'askin b'Orayta,
di v'atra hadein
v'di v'chol atar va-atar,*
y'hei l'hon u-l'chon sh'lama raba,
china v'chisda v'rachamin,
v'chayin arichin, u-m'zona r'vicha,
u-furkana,
min kodam avuhon di vi-sh'maya,
v'imru: Amein.*

מן קדיש דרבנן

עַל יִשְׂרָאֵל וְעַל רַבָּנָן,
וְעַל תַּלְמִידֵיהוֹן
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן,
וְעַל כָּל מָאן דְּעִסְקִין בְּאוֹרֵיתָא,
דִּי בְּאַתְרָא הָדִין
וְדִי בְּכָל אֶתֶר וְאַתְרָא,*
יְהִיא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,
חֲנָא וְחֲסָדָא וְרַחֲמִין,
וְחַיִּין אַרְיִכִין, וּמְזוֹנָא רוּיָחָא,
וּפְרָקְנָא,
מִן קְדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּא,
וְאַמְרוּ אָמֵן.

* The Aramaic word אֶתֶר / *atar* ("place") entered post-Biblical Hebrew as a synonym for the Hebrew word מְקוֹם / *makom*.

In the early years of the State of Israel the word came to be used more specifically to mean "site" as in "construction site" or "tourist site."

In more recent years, when used alone, it has come to mean "website."

So the Rabbis' Kaddish may now be seen to bless our study, online as well as in person.

From the Rabbis' Kaddish — To Conclude Torah Study

For Israel and her sages,
for their students
and for all students of their students,
and for all who occupy themselves with Torah,
whether in this place or any other place,*
may God grant them and you:
abundant peace, grace, love and compassion;
long life, ample sustenance and deliverance;
all flowing from the divine Source.
And let us say: Amen.

Kadish D'rabanan

For our teachers,
and their students,
and the students of the students,
We ask for peace and loving kindness.
And let us say, amen

And for those who study Torah,
here and everywhere,
may they be blessed
with all they need.
And let us say, amen.

We ask for peace and loving kindness.
And let us say, amen

Debbie Friedman

P'SUKEI D'ZIMRA**פסוקי דזמרא****B'rucha she-Amra****ברוכה שאמרה***B'rucha she-amra v'haya ha-olam,*בְּרוּכָה שְׂאֵמְרָה וְהָיָה הָעוֹלָם,
בְּרוּכָה הִיא.*b'rucha hi.**B'rucha osah v'reishit.*

בְּרוּכָה עֲשָׂה בְּרֵאשִׁית.

B'rucha omèret v'osah.

בְּרוּכָה אוֹמְרֵת וְעוֹשָׂה.

B'rucha gozèret u-m'kayèmet.

בְּרוּכָה גּוֹזֶרֶת וּמְקַיֶּמֶת.

B'rucha m'rachèmet al ha-àretz.*

בְּרוּכָה מְרַחֶמֶת* עַל הָאָרֶץ.

B'rucha m'rachèmet al ha-b'riyot.

בְּרוּכָה מְרַחֶמֶת עַל הַבְּרִיּוֹת,

B'rucha m'shalèmet

בְּרוּכָה מְשַׁלֶּמֶת

sachar tov liyrei-èha.

שָׁכָר טוֹב לִירְאֵיהָ.

B'rucha chaya la-ad

בְּרוּכָה חַיָּה לְעַד

v'kayèmet la-nètzach.

וּקְיֵמֶת לְנֶצַח.

B'rucha podah u-matzila.

בְּרוּכָה פּוֹדֶה וּמַצִּילָה.

Baruch sh'mah.

בָּרוּךְ שְׁמָה.

B'rucha at, Yah,

בְּרוּכָה אַתָּה, יְהוָה,

m'hulèlet ba-tishbachot.

מְהַלְלֶת בַּתְּשַׁבְּחוֹת.

Birkot ha-Shàchar (Morning Blessings) and *P'sukei d'Zimra* (Verses of Song) precede *Shacharit*, the main morning service. In *Birkot ha-Shàchar*, we express thanks for the gifts we receive each day and acknowledge the obligations these gifts entail. *P'sukei d'Zimra*, mostly from the Book of Psalms, remind us of God's presence in nature and in history, for our ancestors and for us. The section starts with a blessing (*B'rucha she-Amra*) and ends with a blessing (*Yishtabach*).

The words of *B'rucha she-Amra* are the traditional words of *Baruch she-Amar* conveyed in the feminine grammatical gender. This is most appropriate for a blessing in which we express gratitude to God for giving us life and sustaining us.

*The root of מְרַחֶמֶת / *m'rachèmet* – the One who gives compassion and love – is רָחַם / *rèchem*: womb.

Verses of Song

Calling on the Energy of Creation

Blessed be the One whose speech is the world.

Blessed be the Source!

Blessed be the One forever creating.

Blessed be the One speaking and acting.

Blessed be the One separating and sustaining.

Blessed be the One whose love fills the earth.

Blessed be the One whose compassion gives life.

Blessed be the One living forever.

Blessed be the name of the One.

A Fountain of blessings are You, Holy One,
to whom we sing our psalms of praise.

translation by Rabbi Burt Jacobson

Psalm 8

The Psalm for Rosh ha-Shana

Eternal Being:

Your noble essence fills the earth.

Your cosmic splendor fills the sky.

The first sounds of infants
and the sweet words of toddlers
are Your answer to foes,
Your power to silence the vengeful.

I look to the heavens,
the fingerprint You gave us,
moon and stars You designed,

awed

that You are mindful of humans,
that You remember mere mortals.

Though we are less than divine,
You wrap us in Your light.

You entrust us with Your creation,
to take care of Your creatures:
all the flocks and herds and beasts of the land,
the birds of the air, and the fish of the sea,
and all still unknown in the deep.

Eternal Being:

Your noble essence fills the earth.

translation by Scott L. Reiter

Psalm 34:13-15*Mi ha-ish he-chafeitz chayim,**ohev yamim lir-ot tov.**N'tzor l'shoncha mei-ra,**u-s'fatècha mi-dabeir mirma.**Sur mei-ra va-asei tov,**Bakeish shalom v'rodfehu.***תהילים ל"ד:יג-טו**

מי האִישׁ הַחֹפֵץ חַיִּים,

אוֹהֵב יָמִים לְרֵאוֹת טוֹב.

נֹצֵר לְשׁוֹנְךָ מִרָע,

וּשְׁפִתֶיךָ מִדַּבֵּר מִרְמָה.

סוּר מִרָע וְעֲשֵׂה טוֹב,

בִּקֵּשׁ שְׁלוֹם וְרִדְפֵהוּ.

Be the one who cherishes life,
 who loves days when goodness appears:
 Keep your tongue from speaking ill,
 your lips from uttering deceit.
 Turn away from evil, do good deeds,
 seek peace and pursue it.

Psalm 90:12*Limnot yamèinu,**kein hoda,**v'navi l'av chochma.***תהילים צ"ב**

לְמִנּוֹת יָמֵינוּ

כִּן הוֹדַע,

וְנָבֵא לְבַב חֲכָמָה.

Teach us to treasure each day, teach us to treasure each day
 that we may open our hearts to your wisdom.
 O teach us to treasure each day!
 Treasure each day,
 Teach us to treasure each day
 Treasure each day,
 O teach us to treasure each day!

English lyrics and music by Rabbi Yitzhak Husbands-Hankin

On Shabbat

T'hilim 92

Mizmor shir l'yom ha-Shabbat:

Tov l'hodot l-Adonai,

u-l'zameir l'shimcha elyon.

L'hagid ba-bòker chasdècha,

ve-emunat-cha ba-leilot.

Alei asor va-alei nàvel,

alei higayon b'chinor.

Ki simachtàni Adonai b'fo-olècha,

b'ma-asei yadècha, aranein.

✧ *Ma gadlu ma-asècha Ya,*

m'od amku mach'sh'votècha.

Ish bà-ar lo yeida

u-ch'sil lo yavin et zot:

Bi-frò-ach r'sha-im k'mo eisev,

va-yatzìtzu kol po-alei àven,

l'hisham'dam adei ad.

V'ata marom l'olam, Adonai

Ki hinei oyvècha, Adonai,

ki hinei oyvècha yovèidu,

yitpardu kol po-alei àven,

Va-tàrem kir-eim karni

baloti b'shèmen ra-anan.

Va-tabeit eini b'shurai

ba-kamim alai m'rei-im

tishmà-na oznai.

תהילים צ"ב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה,

וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,

וְאֵמוּנַתְךָ בַּלַּיְלוֹת.

עָלֵי עֶשׂוֹר וְעָלֵי נָבֶל,

עָלֵי הַגַּיּוֹן בְּכִנּוֹר.

כִּי שִׁמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ,

בְּמַעֲשֵׂי יְדִידֶךָ אֲרָנָן.

✧ מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,

מֵאֵד עֶמְקוֹ מַחְשַׁבְתֶּיךָ.

אִישׁ בֶּעַר לֹא יֵדַע,

וְכִסִּיל לֹא יִבִּין אֶת זֹאת:

בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב,

וַיִּצְיָצוּ כָּל פְּעֵלֵי אָוֶן,

לְהַשְׁמָדֵם עֲדֵי עַד.

וְאַתָּה מְרוֹם לְעֵלָם, יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ, יְהוָה,

כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,

יִתְפָּרְדוּ כָּל פְּעֵלֵי אָוֶן.

וְתָרַם כְּרָאִים קִרְנֵי,

בְּלַתִּי בְּשִׁמּוֹן רַעְנָן.

וְתַבַּט עֵינַי בְּשׁוּרָי,

בְּקַמִּים עָלֵי מְרַעִים

תִּשְׁמַעְנָה אָזְנֵי.

On Shabbat

Psalm 92

The Sabbath's song.

It's good to praise you,
to hymn to your name, Most High —
to tell tales of your love in the morning
and of your loyalty each night

on the ten-stringed lyre, the harp, and the lute.
the instruments of our love.

Divine One, I rejoice in everything you do.
Everything you've made pleases me.

✧How abundant are Your artistries, God,
and how profound Your thoughts.

No fool could understand
You.

The wicked ones sprout up like grass,
push up their blades from the ground —
they'll only be trodden under.

But You, God, are always on high.

All that works against Your purposes,
All that works against You, withers —
All that divided from You will be divided.

You have made me bold as a bull,
made me drip with fragrant oil.

My eyes will see,
my ears will hear,
the routing of my demons.

Tzadik ka-tamar yifrach,
 k'èrez ba-L'vanon yisgeh.
 Sh'tulim b'veit Adonai,
 b'chatzrot Eloheinu yafrichu.
 Od y'nuvun b'seiva,
 d'sheinim v'ra-ananim yihyu,
 L'hagid ki yashar Adonai,
 Tzuri, v'lo avlata bo.

צַדִּיק כַּתְּמָר יִפְרַח,
 כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.
 שְׁתוּלִים בְּבֵית יְהוָה,
 בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.
 עוֹד יִנוּבּוּן בְּשֵׁיבָה,
 דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ.
 לְהַגִּיד כִּי יָשָׁר יְהוָה,
 צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

T'hilim 93

Adonai malach gei-ut laveish,
 laveish Adonai oz hit-azar.
 Af tikon teiveil bal timot
 Nachon kis-acha mei-az
 mei-olam Ata.
 Nas-u n'harot Adonai,
 nas-u n'harot kolam,
 Yis-u n'harot dochyam.
 ✧ Mi-kolot mayim rabim,
 Adirim mishb'rei yam,
 Adir ba-marom Adonai!
 Eidotècha ne-emnu m'od
 L'veit-cha na-ava kòdesh,
 Adonai l'òrech yamim.

תהילים צ"ג

יְהוָה מֶלֶךְ גָּאוֹת לְבָשׁ,
 לְבָשׁ יְהוָה עֵז הַתְּאֵזָר,
 אַף תִּכּוֹן תִּיבַל בַּל תִּמּוֹט.
 נִכּוֹן כִּסְאֶךָ מֵאֶז,
 מֵעוֹלָם אַתָּה.
 נִשְׂאוּ נְהַרוֹת יְהוָה,
 נִשְׂאוּ נְהַרוֹת קוֹלָם,
 יִשְׂאוּ נְהַרוֹת דְּכָפָם.
 ✧ מִקְלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי יָם,
 אֲדִיר בַּמְרוֹם יְהוָה.
 עֲדַתְּיךָ נֶאֱמַנּוּ מְאֹד
 לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ,
 יְהוָה לְאֶרֶץ יָמִים.

The righteous will flower like the palm tree,
and flourish like groves of cedars.

Planted in God's house,
they will blossom in God's courtyards.

They will be fruitful even as they age.

Fresh and fragrant they'll be,

telling of God's own stature —

my rock, my flawless one.

translation by Rabbi Jill Hammer, PhD

Psalm 93

Sovereign God, You are crowned with majesty,
clothed in splendor, supreme in strength.

You set the earth securely;

You created a world that stands firm.

Your throne was established at the beginning;
yet You are outside of time.

The rivers rise, O God.

The rivers' voices rise.

The rivers' roaring will rise!

☆ Yet mightier than the thundering of great waters,
more powerful than the raging of the sea
is the glory of God on high!

Your teachings are true and unfailing;

Holiness adorns Your house, O God,

beyond the end of time.

Our ancestors lived among people who worshipped the sea and other natural forces as gods who contended with each other. These songs reminded our forebears that one Force controlled them all. In our day, we know that the seas' raging may also be the result of our own human activity. While we pray to God to reassert control over the "mighty waters," God, in turn, looks to us to do all we can to reduce global warming and calm the waters, and to help each other survive.

T'hilim 150

תהילים ק"נ

Hal'luyah!

הַלְלוּ יְהוָה!

*Hal'lu Eil b'kodsho,
hal'lùhu bi-r'k-ìa uzo.*

הַלְלוּ אֵל בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.

*Hal'lùhu bi-g'vurotav,
hal'lùhu k'rov gudlo.*

הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
הַלְלוּהוּ פָּרֹב גְּדָלוֹ.

*Hal'lùhu b'tèika shofar,
hal'lùhu b'nèivel v'chinor.*

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
הַלְלוּהוּ בְּנִבְּל וְכִנּוֹר.

*Hal'lùhu b'tof u-machol,
hal'lùhu b'minim v'ugav.*

הַלְלוּהוּ בְּתוף וּמַחּוֹל,
הַלְלוּהוּ בְּמִנִּים וְעָגָב.

*Hal'lùhu b'tzil-tz'lei shàma,
hal'lùhu b'tzil-tz'lei t'ru-a.*

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

*Kol ha-n'shama t'haleil Yah.
Hal'luyah!*

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
הַלְלוּ יְהוָה!

*Kol ha-n'shama t'haleil Yah.
Hal'luyah!*

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
הַלְלוּ יְהוָה!

Psalm 150

Hal'luyah!

Sing praises to God in God's holy place,
Praise the Almighty beyond the heavens.

Sing praises of God's mighty deeds,
Praises of God's abundant greatness.

Sing praises to God with the sound of the shofar,
Praise the Eternal with the harp and the lyre.

Sing praises to God with drum and dance,
Praise the Creator with strings and reeds.

Sing praises to God with bells and cymbals.
Praise the Source with trumpet calls.

All that breathes shall praise God. Hal'luyah!
All that breathes shall praise God. Hal'luyah!

Praise the Source in the holy space
Praise the Source in the heights above
Praise the Source in its infinite expanse
Hal'luyah!

Praise the Source with shofar blast
With lute and harp, with drum and dance
With flute and strings and tambourines
Hal'luyah!

Praise the Source with crashing cymbals
Let all who breathe now praise their source
Let every breath now praise the Source
Hal'luyah.

*Translation by Rabbi Burt Jacobson
singable to Leonard Cohen's Hallelujah*

Nishmat Kol Chai

*Nishmat kol chai
t'vareich et shimcha,
Shechina Eloheinu.
V'rùach kol basar
t'fa-eir u-t'romeim zichr'cha,
Malkèinu, tamid.*

*Min ha-olam v'ad ha-olam ata Eil;
ein lànù Mèlech ela àta.
Elohei ha-rishonim v'ha-acharonim,
Elò-ah kol b'riyot,
Adon kol toladot,
ha-m'hulal b'rov ha-tishbachot,
ha-m'naheig olamo b'chèsed,
u-v'riyotav b'rachamim.*

*V-Adonai lo yanum v'lo yiyshan,
ha-m'oreir y'sheinim
v'ha-meikitz nirdamim,
v'ha-meisì-ach ilmim,
v'ha-matir asurim,
v'ha-someich noflim,
v'ha-zokeif k'fufim.
L'cha l'vad'cha anàchnu modim.*

נשמת כל חי

נְשַׁמַּת כָּל חַי
תְּבַרְךָ אֶת שְׁמֶךָ,
שְׁכִינָה אֱלֹהֵינוּ.
וְרוּחַ כָּל בָּשָׂר
תִּפְאֵר וּתְרוֹמֵם זְכָרְךָ,
מַלְכֵנוּ, תָּמִיד.

מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל;
אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָּל בְּרִיּוֹת,
אֲדוֹן כָּל תּוֹלְדוֹת,
הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד,
וּבְרִיּוֹתָיו בְּרַחֲמִים.

וַיְהוּהָ לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשׁוּנִים
וְהַמְקִיץ נֹרְדָמִים,
וְהַמְשִׁיחַ אֱלָמִים,
וְהַמְתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים,
וְהַזּוֹקֵף כְּפוּפִים.
לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

The Breath of Every Living Being

With each breath,
every living being praises Your name,
God, Eternal Presence.

Within the soul of all flesh,
a spark of Your splendid and exalted majesty
dwells forever.

From one eternity to another, you alone are God;
there is no Ruler but You.

God of the first and God of the last,
Nurturer of all creatures,
past, present, and future,
we praise You with a myriad of songs,
as You guide the universe with love
and Your Creation with compassion.

The Watchful One, You never slumber, never sleep,
but You awaken those who sleep
and stir those who slumber.

You give speech to those in silence
and freedom to those enchained.

You support those who have fallen,
and raise up those who are oppressed.

To You alone do we offer eternal gratitude.

<i>Ilu finu malei shira ka-yam,</i>	אֱלֹהֵינוּ כִּינוּ מְלֵא שִׁירָה בְּיָם,
<i>u-l'shonèinu rina ka-hamon galav,</i>	וּלְשׁוֹנֵינוּ רִנָּה כְּהַמּוֹן גְּלוֹי,
<i>v'siftotèinu shèvach k'merchavei raki-a,</i>	וְשִׁפְתוֹתֵינוּ שִׁבַּח כְּמִרְחָבֵי רִקִיעַ,
<i>v'èinèinu m'irof</i>	וְעֵינֵינוּ מְאִירוֹת
<i>ka-shèmesh v'cha-yarèi-ach,</i>	כְּשֶׁמֶשׁ וְכִירָח,
<i>v'yadèinu f'rusot k'nishrei shamàyim,</i>	וְיָדֵינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,
<i>v'raglèinu kalot ka-ayalot:</i>	וְרַגְלֵינוּ קָלוֹת כְּאֵילוֹת:
<i>Ein anàchnu maspikim l'hodot l'cha,</i>	אֵין אֲנַחְנוּ מְסַפְּקִים לְהוֹדוֹת לְךָ,
<i>Shechina Elohèinu</i>	שְׁכִינָה אֱלֹהֵינוּ
<i>v-Elohei avotèinu v'imotèinu,</i>	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
<i>u-l'vareich et sh'mècha</i>	וּלְבָרֵךְ אֶת שְׁמֶךָ
<i>al achat mei-àlef èlef alfei alafim</i>	עַל אַחַת מֵאַלְף אֶלְף אֶלְפֵי אֶלְפִים
<i>v'ribei r'avot p'amim,</i>	וְרֵבֵי רֶבְבוֹת פְּעָמִים,
<i>ha-tovot she-asita</i>	הַטּוֹבוֹת שֶׁעָשִׂיתָ
<i>im imotèinu, im avotèinu, v'imànu.</i>	עִם אִמּוֹתֵינוּ, עִם אֲבוֹתֵינוּ, וְעִמָּנוּ.

Present, Past, and Future

Traditionally, the shofar is sounded during the Rosh ha-Shana morning service near the end of the Torah service. It is sounded again as part of three sections of the *Amida* in the *musaf* (additional) service which follows the Torah service:

- *Malchuyot* (Sovereignities) — the present, God as Ruler
- *Zichronot* (Remembrances)— the past, our heritage
- *Shofarot* (Shofars)— the future, our redemption in the messianic era.

If our mouths were filled with song
as waters fill the sea,
and our tongues rang with praise
as constant as the roaring waves;

If our lips offered adoration,
as boundless as the sky,
and our eyes shone in reverence
as brightly as the sun and moon;

If our hands were spread in prayer
as wide as eagles' wings,
and our feet ran to serve You
as swiftly as the deer:

Still we could not sufficiently thank You, Abundant One —
our God, and God of our ancestors —
nor could we praise Your name enough
for even one of the thousands, the millions, the countless times
that You shared Your boundless goodness
with our ancestors and with us.

In this *machzor*, the three Shofar sections are spread throughout the service:

Malchuyot introduces *Ha-Mèlech*, the proclamation in every morning service of God's enduring rule. It reflects our study of God's call to our ancestors to go out into the desert in pursuit of their destiny, leading to us today.

Zichronot introduces the Torah service that tells of the stories and hopes of our ancestors as a guide for us in our journeys.

Shofarot opens the concluding portion of our service, to focus us on the day-to-day work of *tikkun olam* — the repair and perfection of our world. We express our faith that this will lead to a world redeemed from evil and to the indisputed unity of the Divine. With this direction we will be ready to embark on our ten-day journey from Rosh ha-Shana to Yom Kippur.

Sovereignities**Malchuyot****מלכויות****God's Majesty**

In response to God's call, our ancestors journeyed through wilderness on their way to the Promised Land. Following God's command, Moses and Miriam led the people through another desert. God, who formed the universe out of chaos, formed our ancestors into a nation on these journeys.

Our ancestors saw God as thunder and lightning over a mountain, as a pillar of fire leading the way, as a cloud over the Tent of Meeting, and they experienced the power of God's presence. How do *we* experience that power, that majesty?

Most of us have experienced a majestic moment in our lives: a moment of absolutely pure joy or wonder or delight, of passion or gratitude. In that moment, we felt ourselves to be deeply connected to the vastness of Creation.

The vastness of Creation also reminds us that we are but a tiny part of the universe. We are humbled by the recognition that we understand only a small part of its workings. In the face of all that is unknown and unknowable to us, we sense what our ancestors called fear and awe.

These feelings are our recognition of a Power far greater than ourselves, a Power that governs all time and space and that guides us in our journeys: a Power we call God.

The Shattering

We can see God as a vast unknowable Force or Energy that is completely impersonal. Or we can choose to use the idea of a personal God in order to unlock the power of our devotion. Placing ourselves in loving relationship with a personal God is a kind of “device,” that protects us from the vast impersonal Force that God is.

But perhaps the idea of God as a vast impersonal force or energy is also a “device.” We use this idea to protect ourselves from the truth of a personal God who sees and loves and knows us absolutely and completely. This intensely personal love would be so powerful we might dissolve into it. There would be only God.

Can we hold these truths together for more than a moment?

The truth that God is a vast impersonal force and that we use the idea of the personal God as a device to protect us from that vastness and to connect us in a loving way to the universe.

And the truth that God is so radically personal that we would be destroyed by the power of God’s love if we didn’t use the idea of a vast impersonal energy to protect us from that love.

When we try to build a beautiful system for understanding reality, God, who is beyond form, system, or language, comes along and shatters what we have so carefully created.

from the teaching of Rabbi Shefa Gold

Our Values

This is the day of God the Sovereign, the Ruler, the Guide. This is the day of God whose voice led Abraham and Sarah through the desert to the Promised Land. Not for us the rule of lesser powers, who govern by keeping many people out, rather than drawing all people in.

We come here to seek other values than the ones which too often move the world. We come determined to restore just rule to an unjust world. We come here to commit to respond more to the will of God than to the will of the authorities of our daily world.

This day we renew our vision of how the world should be governed. This day, we affirm our people's calling to heal the world, following the ways of *El Shadai*, the One who nourishes the world with compassion.

The Sound of the Shofar

We are about to hear the sound of the shofar.

But will we listen?

The sound of the shofar summons us to service and stirs us to say,
as did Abram, "Here am I."

Will we respond?

The sound of the shofar calls us to renew our loyalty
to the one true Ruler, and to strengthen our determination
to defy the false gods around us.

Will we be strong?

The sound of the shofar stirs our conscience,
reminding us to be who we are.

Will we hear?

The sound of the shofar brings us together,
one congregation of people created in God's image,
in all our identities of genders and loves, of faiths and doubts.

Will we unite?

The sound of the shofar bids us to put our trust in You,
more than in the rulers of nations.

Will we have faith?

The sound of the shofar shatters our complacency,
and calls us to return to the true path.

Will we turn?

inspired by Rabbi Herschel Matt

*Baruch ata, Adonai Elohèinu,
Mèlech ha-olam,
asher kid'shànu b'mitzvotav
v'tzivànu lishmò-a kol shofar.*

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Praised are You, our Eternal God, Ruler of time and space,
who dedicates us to holiness through Your *mitzvot*
and brings us together to hear the sound of the shofar.

*Baruch ata, Adonai Elohèinu,
Mèlech ha-olam,
she-hecheyànu v'kiy'mànu
v'higi-ànu la-z'man ha-zeh.*

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Praised are You, our Eternal God, Ruler of time and space,
who has kept us in life, sustained us, and brought us to this season.

תְּקִיעַה שְׁבָרִים-תְּרוּעָה תְּקִיעַה

T'ki-a Sh'varim-T'ru-a T'ki-a

תְּקִיעַה שְׁבָרִים תְּקִיעַה

T'ki-a Sh'varim T'ki-a

תְּקִיעַה תְּרוּעָה תְּקִיעַה

T'ki-a T'ru-a T'ki-a

Ha-yom harat olam.*Ha-yom ya-amid ba-mishpat**kol y'tzurei olamim**im k'vanim im ka-avadim.**Im k'vanim, rachamèinu**k'racheim av al banim.**Im ka-avadim, einèinu l'cha t'luyot**ad she-t'chanèinu**v'tozi cha-or mishpatèinu,**ayom kadosh.***הַיּוֹם הַרַת עוֹלָם.**

הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט

כָּל יְצוּרֵי עוֹלָמִים

אִם כְּבָנִים אִם פְּעֻבָּדִים.

אִם כְּבָנִים, רַחֲמָנוּ

כְּרַחֵם אָב עַל בָּנָיו.

וְאִם פְּעֻבָּדִים, עֵינֵינוּ לְךָ תְּלוּיּוֹת

עַד שֶׁתְּחַנְּנוּ

וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ,

אִים קָדוֹשׁ.

Today is the birthday of the world.

Today the creatures of all worlds are judged.

As Your children, we seek Your parental compassion.

As we work to complete our liberation, show us

the light of Your justice, for which our eyes yearn,

Awesome and Holy One.

Ha-yom harat olam — at this moment the universe is conceived.

At this moment all things are possible, and all our dreams,

all the best and strong and loving corners of ourselves, shall rule.

Arèshet s'fatèinu *ye-erav l'fanècha,**Eil ram v'nisa, meivin u-ma-azin,**mabit u-makshiv l'kol t'ki-atèinu,**u-t'kabeil b'rachamim u-v'ratzon**sèider malchuyotèinu.***אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ,**

אֵל רָם וְנֹשֵׂא, מִבֵּין וּמֵאֲזִין,

מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֵנוּ,

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן

סֵדֶר מַלְכוּיּוֹתֵינוּ.

May the expression of our lips fill time and space as a sign of our

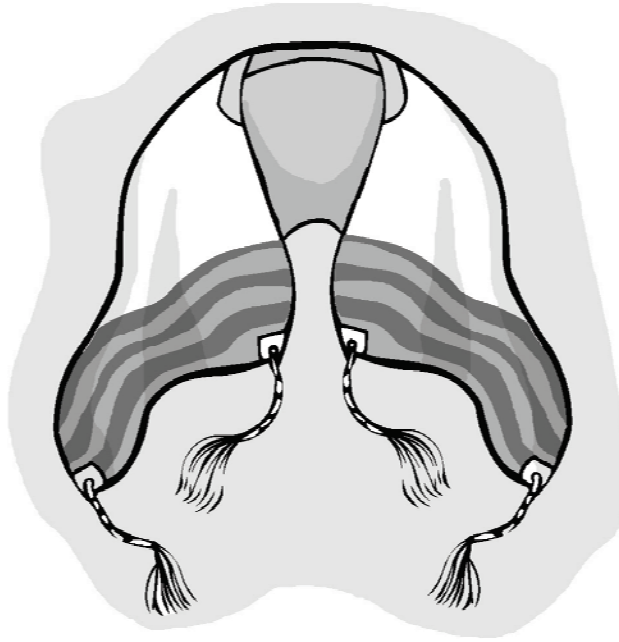
striving to imitate Your perfect understanding and attentiveness,

Your compassion and desire, as we proclaim Your sovereignty.

The service for Rosh ha-Shana morning continues on page 272.

Yom Kippur Morning

שחרית ליום כיפור



Although the *tallit* is generally worn only during the day, so that the fringes may be easily seen, it is worn also on Yom Kippur eve.

Wearing the *tallit* emphasizes the holiness of the day, and is a recognition that the service for Yom Kippur, even though it has several different parts, is one continuous observance.

Because the blessing for donning the *tallit* was recited at the beginning of the Kol Nidrei service for the entirety of Yom Kippur, it is not repeated as the *tallit* is put on again this morning.

Ya-aleh

*Ya-aleh tachanunèinu mei-èrev,
v'yavo shav-atèinu mi-bòker,
v'yeira-eh rinunèinu ad àrev.*

*Ya-aleh kolèinu mei-èrev,
v'yavo tzidkatèinu mi-bòker,
v'yeira-eh pidyonèinu ad àrev.*

*Ya-aleh dofkèinu mei-èrev,
v'yavo gilèinu mi-bòker,
v'yeira-eh bakashatèinu ad àrev.*

*Ya-aleh enkatèinu mei-èrev,
v'yavo eilècha mi-bòker
v'yeira-eh eilèinu ad àrev.*

יעלה

יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב,
וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר,
וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב,
וַיָּבֹא צְדָקֹתֵנוּ מִבֹּקֶר,
וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב.

יַעֲלֶה דְּפִקְנוּ מֵעֶרֶב,
וַיָּבֹא גִילָנוּ מִבֹּקֶר,
וַיִּרְאֶה בְּקִשְׁתֵּנוּ עַד עֶרֶב.

יַעֲלֶה אֲנֻקְתֵּנוּ מֵעֶרֶב,
וַיָּבֹא אֱלִיךָ מִבֹּקֶר,
וַיִּרְאֶה אֱלֵינוּ עַד עֶרֶב.

Rise Up

As our prayers rose up last evening,
May our yearning be heard this morning,
And our forgiveness be apparent at evening.

As our excuses failed us last evening,
May our guilt depart this morning,
And our change begin at evening.

As our worship rose up last evening,
May our prayers seek You this morning,
And a good answer reach us at evening.

As our spirits grew strong last evening,
May our sins be atoned this morning,
And our souls shine out at evening.

Judgment Morning

When we were last together it was dark,
but healing sleep has brought us back together in the light,
our souls prepared
to sense the year now born,
to seek their Source through words and melodies,
thoughts and hopes, and the reassuring presence
of this portion of our people close at hand.

This is the day on which, tradition has it,
judgment is determined.
To affirm that tradition
is to affirm the significance of our actions in the world,
to take responsibility for what we have and have not done,
for what we want to do,
and for what our weakness will not let us do.
This is the day to judge ourselves
as the Judge of all the world might judge us.
How terrifying! Yet how exhilarating:
to believe that behind all the changes in the world,
some permanent goals can still be sought;
that behind all the conflicting falsehoods,
some values we can identify as truth can still be found.

Beneath the sunlight
we have come to search for the brightness of that truth:
about ourselves, about our people,
about the land in which we live,
about the work that we must do
to burn off the haze which hides these truths from daily view.

We are good people,
and our failings often blind us to our goodness;
yet we are not so good as we would have ourselves believe,
and we must seek the road
between both exaggerations of our worth.

Ma Tòvu**מה טבו**

*Ma tòvu ohalècha, Ya-akov,
mishk'notècha, Yisrael!*

מַה טָבוּ אֶהְלִיךָ, יַעֲקֹב,
מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל.

*Ma tòvu ohalàyich, Lei-ah,
mishk'notàyich, Racheil!*

מַה טָבוּ אֶהְלִיךָ, לֵיאָה,
מִשְׁכַּנְתֶּיךָ, רָחֵל.

*Va-ani b'rov chasd'cha
avo veitècha.
Eshtachaveh el heichal kodsh'cha
b'yiratècha.*

וְאֲנִי בְרַב חַסְדֶּיךָ
אָבוֹא בֵיתְךָ.
אֲשַׁתְּחֹוה אֶל הַיְיָכֹל קֹדֶשְׁךָ
בִּירְאָתְךָ.

*Adonai, ahàvti m'on beitècha,
u-m'kom mishkan k'vodècha.
Va-ani eshtachaveh v'echrà-a,
evr'cha lifnei Adonai osi.*

יְהוָה, אֶהְבַּתִּי מֵעוֹן בֵּיתְךָ,
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁתְּחֹוה וְאֶכְרַעָה,
אֲבָרְכָה לִפְנֵי יְהוָה עֲשֵׂי.

*Va-ani t'filati l'cha,
Adonai, eit ratzon,
Elohim, b'rov chasdècha
anèini be-emet yishècha*

וְאֲנִי תִפְלַתִּי לְךָ,
יְהוָה, עֵת רָצוֹן,
אֱלֹהִים, בְּרַב חַסְדֶּיךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶיךָ.

In the book of *B'midbar* (Numbers), the non-Israelite prophet Bilaam is sent by the King of Moab to curse the Israelites as they encamped nearby toward the end of their desert wanderings. Instead, Bilaam is overcome with awe of God and blesses the beauty of the Israelites' camp. The couplet *Ma tòvu* is Bilaam's blessing. The ancient rabbis included these words in the liturgy. We follow their lead by incorporating words of prayer by Jews and non-Jews alike in our prayerbooks. We include an additional couplet (from *Siddur Sha'ar Zahav*) that acknowledges our matriarchs' contribution to the beauty of the ancient camp and their inspiration to our dwellings and sanctuaries today.

How Good

How beautiful are your dwellings, Jacob,
and your holy spaces, Israel!

B'midbar (Numbers) 24:5

How beautiful are your dwellings, Leah,
and your holy spaces, Rachel!

Through Your abundant kindness, O God,
I enter Your house in reverence
to worship in this sacred place.

T'hilim (Psalms) 5:8

I love being in Your house,
the place where Your glory dwells.
Offering praise, I come before You, my Maker.

T'hilim (Psalms) 26:8; 95:6

As I worship at this appointed hour,
Almighty God, in Your abundant kindness,
answer me with Your unfailing help.

T'hilim (Psalms) 69:14

I Thank You**Modeh/Modah Ani****מודה אני**

*Modeh (m.) / Modah (f.) ani l'fanècha,
Rùach chai v'kayam,
she-hechezàrta bi nishmati b'chemla,
raba emunatècha.*

מוֹדֵה/מוֹדָה אֲנִי לְפָנֶיךָ,
רוּחַ חַי וְקַיָּים,
שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתְךָ.

*Reishit chochma yir-at Adonai,
sèichel tov l'chol oseihem,
t'hilato omèdet la-ad.
Baruch sheim k'vod malchuto
l'olam va-ed.*

רֵאשִׁית חֹכְמָה יִרְאֵת יְהוָה,
שֵׁכֶל טוֹב לְכָל עֹשֵׂיהֶם,
תְּהִלָּתוֹ עוֹמְדַת לְעַד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

With thanks I come before You,
compassionate Spirit of life and being,
for renewing the soul within me this morning,
and for keeping Your faith with me.

Through awe of God, I find the beginning of wisdom.
By following God's ways, I broaden my understanding,
and feel the joy of Your eternal presence.
I praise You, whose realm reflects glory
throughout all time and space.

For our ancestors, each new morning prompted a renewed outpouring of gratitude to the Source of all goodness. They filled the first moments of each day with blessings — prayers of thanksgiving. We follow their pattern as we recognize the divine gifts that enrich us from the moments when we first open our eyes and continue as we join together in community.

For Our Bodies

As did our ancestors, we now turn our attention to the three facets of each human being — body, soul, and mind. With thanksgiving, we dedicate anew each of these to the service of God. We begin with a prayer of gratitude for our miraculous bodies.

Baruch ata, Adonai Elohèinu,

Mèlech ha-olam,

asher yatzar et ha-adam b'chochma,

u-vara vo n'kavim n'kavim,

chalulim chalulim.

Galuy v'yadu-a lifnei chisei ch'vodècha

she-im yipatèi-ach echad meihem,

o yisateim echad meihem,

i efshar l'hitkayeim

v'la-amod l'fanècha.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,

מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה,

וּבָרָא בּוֹ נְקָבִים נְקָבִים,

חַלּוּלִים חַלּוּלִים.

גָּלוּי וְיָדוּעַ לְפָנֶי כְּסֵא כְבוֹדְךָ

שָׂאם יִפְתַּח אֶחָד מֵהֶם,

אוֹ יִסְתֵּם אֶחָד מֵהֶם,

אִי אֶפְשָׁר לְהִתְקַיֵּם

וְלַעֲמוֹד לְפָנֶיךָ.

We bless You, our God, the Source of life, who formed human beings with wisdom, fashioning each cell into a wondrous system of orifices and conduits. You know well that should an open one close or a closed one open, we might not survive to be able to come before You this morning. So we praise You, יְהוָה our God, for Your healing power and the miracle of life.

B'rucha at, Shechina,

rofeit chol basar

u-mafli-a la-asot.

בְּרוּכָה אַתָּה, שְׂכִינָה,

רוֹפֵא כָּל בָּשָׂר

וּמַפְלִיאָה לַעֲשׂוֹת.

For Our Souls

Our ancestors continued, as do we, with a prayer of gratitude for our life-giving souls, a part of God's life, which animate us and call us always to closeness with God.

*Elohai, n'shama she-natàta bi
t'hora hi.*

*Ata v'ra-tah, ata y'tzartah,
ata n'fachtah bi,*

*v'ata m'shamrah b'kirbi,
v'ata atid litlah mimèni,*

u-l'hachazirah bi le-atid lavo.

*Kol z'man she-ha-n'shama v'kirbi,
modeh (m.) / modah (f.) ani l'fanècha,*

Adonai Elohai,

v-Eilohei avotai v'imotai,

ribon kol ha-ma-asim,

adon kol ha-n'shamot.

Baruch ata, Adonai,

ha-machazir n'shamot

li-fgarim meitim.

אֱלֹהֵי, נִשְׁמָה שְׁנַתָּת בִּי
טְהוֹרָה הִיא.
אַתָּה בְּרַאתָהּ, אַתָּה יִצְרַתָּהּ,
אַתָּה נִפְחַתָּהּ בִּי,
וְאַתָּה מִשְׁמְרָהּ בְּקִרְבִּי,
וְאַתָּה עֲתִיד לְטַלְהָ מִמֶּנִּי,
וּלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי,
מוֹדָה\מוֹדָה אֲנִי לְפָנֶיךָ,
יְהוָה אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
רְבוֹן כָּל הַמַּעֲשִׂים,
אֲדוֹן כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יְהוָה,
הַמַּחְזִיר נְשָׁמוֹת
לְפָגְרִים מֵתִים.

My God, the soul which You have placed within me is pure:
You created it, You formed it, and You breathed it into me.
You preserve it within me, and You will one day take it from me
and restore it to me in time to come.
So long as my soul is within me, I shall show my gratitude to You,
Source of my every breath and Inspiration of my every deed.
Praised are You, God, who restores my soul in the morning,
that I may awaken to the light of a new day.

For Our Minds

As did our ancestors, we also say a prayer of gratitude for our minds, with which we can grasp the wisdom, the Torah, that is our inheritance. After the blessing, we study a section of Bible and Talmud, so that no day passes without some learning in it.

B'rucha at, Yah,

בְּרוּכָה אַתָּה, יְהוָה,

Rùach ha-hora-ah,

רוּחַ הַהוֹרָאָה,

asher kid'shàtnu b'mitzvotèha

אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ

v'tzivtànu la-asok b'divrei Torah.

וְצִוְתָנוּ לְעֶסוֹק בְּדִבְרֵי תוֹרָה.

Praised are You, God, the Inspiration of learning,
who dedicates us to holiness through Your *mitzvot*
and brings us together to engage with words of Torah.

V'ha-arev na, Adonai Elohèinu,

וְהֶעֱרַב נָא, יְהוָה אֱלֹהֵינוּ,

et divrei Torat'cha b'finu

אֶת דִּבְרֵי תוֹרַתְךָ בְּפִינוּ

u-v'fi amcha Beit Yisrael,

וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,

v'nihyeh anàchnu v'tze-etza-èinu,

וְנִהְיֶה אֲנַחְנוּ וְצֵאֲצֵאֵינוּ,

v'tze-etza-ei amcha Beit Yisrael,

וְצֵאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,

kulànu yod'ei sh'mècha,

כְּלָנוּ יוֹדְעֵי שְׁמֶךָ

v'lomdei Torat'cha li-sh'mah.

וְלֹמְדֵי תוֹרַתְךָ לְשִׁמְהָ.

Baruch ata, Adonai,

בְּרוּךְ אַתָּה, יְהוָה,

ha-m'lameid Torah l'emo Yisrael.

הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

May the words of Your Torah be pleasant to us
and to all Your people Israel.

May we here today, and those who come after us,
experience Your Divine Presence and find inspiration in Your Teaching.
Blessed are You, Eternal God, who teaches Israel the Way.

B'reishit 9:8-17

בראשית ט:ח-יז

Va-yòmer Elohim el Nòach v'el banav ito leimor: "Va-ani hin'ni meikim et briti it-chem v'et zar-achem achareichem. V'et kol nèfesh chaya asher it-chem, ba-of, ba-b'heima, u-v'chol chayot ha-àretz it-chem, mi-kol yotz-ei ha-teiva l'chol chayot ha-àretz. Va-hakimotì et briti it-chem v'lo yikareit kol basar od mimei ha-mabul v'lo yih'yeh od mabul l'shacheit ha-àretz." Va-yòmer Elohim: "Zot ot ha-brit asher ani notein beini u-veineichem u-vein kol nèfesh chaya asher it-chem l'dorot olam: Et kashti natàti be-anan v'hayta l'ot brit beini u-vein ha-àretz. V'haya b'anani anan al ha-àretz v'nir-ata ha-kèshet be-anan, v'zachartì et briti asher beini u-veineichem u-vein kol nèfesh chaya b'chol basar v'lo yih'yeh od ha-màyim l'mabul l'shacheit kol basar. V'hayta ha-kèshet be-anan u-r'itìha lizkor brit olam bein Elohim u-vein kol nèfesh chaya b'chol basar asher al ha-àretz. Va-yòmer Elohim el Nòach: "Zot ot ha-b'rit asher hakimòti beini u-vein kol basar asher al ha-àretz."

וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ וְאֶל-בָּנָיו אֲתָו לֵאמֹר: וְאֲנִי הִנְנִי מְקִיִּם אֶת-בְּרִיתִי אִתְּכֶם וְאֶת-זֶרְעֲכֶם אַחֲרֵיכֶם: וְאֵת כָּל-נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בַּבְּהֵמָה וּבְכָל-חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יוֹצְאֵי הַתֵּבָה לְכָל חַיַּת הָאָרֶץ: וְהִקְמֹתִי אֶת-בְּרִיתִי אִתְּכֶם וְלֹא-יִכָּרֵת כָּל-בָּשָׂר עוֹד מִמֶּנִּי הַמַּבּוּל וְלֹא-יִהְיֶה עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת-הַבְּרִית אֲשֶׁר-אֲנִי נוֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל-נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם: אֶת-קַשְׁתִּי נֹתַתִּי בְּעַנְן וְהִיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ: וְהָיָה בְּעַנְנֵי עֵנָן עַל-הָאָרֶץ וְנִרְאָתָה הַקַּשֶׁת בְּעַנְנָי: וְזָכַרְתִּי אֶת-בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל-נֶפֶשׁ חַיָּה בְּכָל-בָּשָׂר וְלֹא-יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל לְשַׁחַת כָּל-בָּשָׂר: וְהִיְתָה הַקַּשֶׁת בְּעַנְן וְרִאִיתֶיהָ לְזָכֹר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל-נֶפֶשׁ חַיָּה בְּכָל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ זֹאת אוֹת-הַבְּרִית אֲשֶׁר הִקְמֹתִי בֵּינִי וּבֵין כָּל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ:

The Rainbow Covenant

And God said to Noah and his household:

“I now establish My covenant
with you and your descendants
and with every living thing that is with you—
birds, cattle, and every animal as well—
all that have come out of the ark,
every living thing on earth.

I will maintain My covenant with you:

Never again shall all life be cut off by the waters of a flood,
and never again shall there be a flood to destroy the earth.”

God further said,

“This is the sign that I set for the covenant between Me and you,
and every living creature with you, for all ages to come:

I have set My bow in the clouds,
and it shall serve as a sign of the covenant between Me and the earth.

When I bring clouds over the earth,
and the rainbow appears in the clouds,

I will remember My covenant between Me and you
and every living thing,

so that the waters shall never again become a flood to destroy all life.

When the rainbow is in the clouds,

I will see it and remember the everlasting covenant
between God and all living creatures.

That,” God said to Noah, “shall be the sign of the covenant
that I have established between Me and all life that is on earth.”

The rainbow mantles that cover our Torah scrolls the rest of the year feature the verse:

וְנִרְאָתָהּ הַקֶּשֶׁת בְּעָנָן וְזָכַרְתִּי אֶת־בְּרִיתִי
V'nir-ata ha-kèshet be'anan, v'zacharti et b'riti

“When the rainbow appears in the clouds, I will remember My covenant.”

Min Kaddish D'Rabanan

*Al Yisrael v'al rabanan,
v'al talmideihon
v'al kol talmidei talmideihon,
v'al kol man d'askin b'Orayta,
di v'atra hadein
v'di ä'chol atar va-atar,*
y'hei l'hon u-l'chon shlama raba,
china v'chisda v'rachamin,
v'chayin arichin, u-m'zona r'vicha,
u-furkana,
min kodam avuhon di vi-sh'maya,
v'imru: Amein.*

מן קדיש דרבנן

עַל יִשְׂרָאֵל וְעַל רַבָּנָן,
וְעַל תַּלְמִידֵיהוֹן
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן,
וְעַל כָּל מָאן דְּעִסְקִין בְּאוֹרֵיתָא,
דִּי בְּאַתְרָא הָדִין
וְדִי בְּכָל אֶתֶר וְאַתְרָא,*
יְהִי לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא,
חֲנָא וְחֲסָדָא וְרַחֲמִין,
וְחַיִּין אַרְיִכִין, וּמְזוּנָא רוּיָחָא,
וּפְרָקְנָא,
מִן קְדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּא,
וְאַמְרוּ אַמֵּן.

* The Aramaic word אֶתֶר / *atar* ("place") entered post-Biblical Hebrew as a synonym for the Hebrew word מְקוֹם / *makom*.

In the early years of the State of Israel the word came to be used more specifically to mean "site" as in "construction site" or "tourist site."

In more recent years, when used alone, it has come to mean "website."

So the Rabbis' Kaddish may now be seen to bless our study, online as well as in person.

From the Rabbis' Kaddish — To Conclude Torah Study

For Israel and her sages,
for their students
and for all students of their students,
and for all who occupy themselves with Torah,
whether in this place or any other place, *
may God grant them and you:
abundant peace, grace, love and compassion;
long life, ample sustenance and deliverance;
all flowing from the divine Source.
And let us say: Amen.

Kadish D'rabanan

For our teachers,
and their students,
and the students of the students,

We ask for peace and loving kindness.
 And let us say, amen

And for those who study Torah,
here and everywhere,
may they be blessed
with all they need.
 And let us say, amen.

We ask for peace and loving kindness.
 And let us say, amen

Debbie Friedman

Blessings for a New Dawn**ברכות השחר החדש***Baruch ata, Adonai,*

בְּרוּךְ אַתָּה, יְהוָה,

Elohèinu, Mèlech ha-olam,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

who lets birds declare the dawn.

B'rucha at, Yah Shechina,

בְּרוּכָה אַתְּ יְהוָה שְׂכִינָה,

Elohèinu, Rùach ha-olam,

אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,

who makes me one of our people.

Baruch ata, Adonai,

בְּרוּךְ אַתָּה, יְהוָה,

Elohèinu, Mèlech ha-olam,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

who makes me to be free.

B'rucha at, Yah Shechina,

בְּרוּכָה אַתְּ יְהוָה שְׂכִינָה,

Elohèinu, Rùach ha-olam,

אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,

who allows me to be who I am.

Baruch ata, Adonai,

בְּרוּךְ אַתָּה, יְהוָה,

Elohèinu, Mèlech ha-olam,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

who guides the lost.

B'rucha at, Yah Shechina,

בְּרוּכָה אַתְּ יְהוָה שְׂכִינָה,

Elohèinu, Rùach ha-olam,

אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,

who gives us the plumage of our choosing.

Baruch ata, Adonai,

בְּרוּךְ אַתָּה, יְהוָה,

Elohèinu, Mèlech ha-olam,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

who frees the imprisoned.

B'rucha at, Yah Shechina,

בְּרוּכָה אַתְּ יְהוָה שְׂכִינָה,

Elohèinu, Rùach ha-olam,

אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,

who gives graceful movement.

Baruch ata, Adonai,

בָּרוּךְ אַתָּה, יְהוָה,

Elohèinu, Mèlech ha-olam,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

who spreads the earth and waters.

B'rucha at, Yah Shechina,

בְּרוּכָה אַתְּ יְיָ שְׂכִינָה,

Elohèinu, Rùach ha-olam,

אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,

who provides for all our needs.

Baruch ata, Adonai,

בָּרוּךְ אַתָּה, יְהוָה,

Elohèinu, Mèlech ha-olam,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

who gives us firm steps.

B'rucha at, Yah Shechina,

בְּרוּכָה אַתְּ יְיָ שְׂכִינָה,

Elohèinu, Rùach ha-olam,

אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,

who makes our people strong.

Baruch ata, Adonai,

בָּרוּךְ אַתָּה, יְהוָה,

Elohèinu, Mèlech ha-olam,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

who crowns us with glory.

B'rucha at, Yah Shechina,

בְּרוּכָה אַתְּ יְיָ שְׂכִינָה,

Elohèinu, Rùach ha-olam,

אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,

who revives the exhausted.

Baruch ata, Adonai,

בָּרוּךְ אַתָּה, יְהוָה,

Elohèinu, Mèlech ha-olam,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

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

B'rucha at, Yah Shechina,

בְּרוּכָה אַתְּ יְיָ שְׂכִינָה,

Elohèinu, Rùach ha-olam,

אֱלֹהֵינוּ, רוּחַ הָעוֹלָם,

who created all.

This reformulation of the morning blessings alternates Hebrew gender for the Divine and features some creative translations.

Gomeil Chasadim Tovim

*Viyhi ratzon mi-l'fanècha
 Adonai Elohèinu v-Elohei dorotèinu,
 she-targilèinu b'Toratècha,
 v'dabkèinu b'mitzvotècha.
 V'al t'vi-èinu lo liydei cheit,
 v'lo liydei aveira v'avon,
 v'lo liydei nisayon, v'lo liydei vizayon.
 V'al tashlet bànu yèitzer ha-ra.
 v'harchikèinu mei-adam ra
 u-mei-chaveir ra.
 V'dabkèinu b'yèitzer ha-tov
 u-v'ma-asim tovim,
 v'chof et yitzrèinu l'hishta'bed lach.
 U-t'nèinu ha-yom u-v'chol yom
 l'chein u-l'chèsed
 u-l'rachamim b'èinèicha,
 u-v'einei chol ro-èinu,
 v'tigm'lèinu chasadim tovim.
 Baruch ata, Adonai,
 gomèlet chasadim tovim
 l'amah Yisrael.*

גומל חסדים טובים

ויהי רצון מלפניך,
 יהוה אלהינו ואלהי דורותינו,
 שתרגילנו בתורתך,
 ודבקנו במצותיך.
 ואל תביאנו לא לידי חטא,
 ולא לידי עברה ועון,
 ולא לידי נסיון, ולא לידי בזיון.
 ואל תשלט בנו יצר הרע,
 והרחיקנו מאדם רע
 ומחבר רע.
 ודבקנו ביצר הטוב
 ובמעשים טובים,
 וכוף את יצרנו להשתעבד לך.
 ותננו היום ובכל יום
 לחן ולחסד
 ולרחמים בעיניך,
 ובעיני כל רואינו,
 ותגמלנו חסדים טובים.
 ברוכה את, יהוה,
 גומלת חסדים טובים
 לעמה ישראל.

Setting an Intention for the Day

May it be Your wish,
our God and God of our ancestors,
that we make Torah our routine
and forge a connection to Your *mitzvot*.
Thus may we avoid wrongdoing and sin,
malice and injustice,
temptation and wastefulness.
Help us to control our inclination to do wrong
and keep us far from people and companions of poor character.
Strengthen our instinct to do good deeds,
so that we may serve You.
May we find — today and every day —
grace, kindness, and mercy
in Your eyes,
that we may reflect Your goodness
to the eyes of all who see us.
We bless You, God,
who shows Your goodness to Your people.

Ribon Kol ha-Olamim

*Ribon kol ha-olamim,
 lo al tzidkotèinu anàchnu mapilim
 tachanunèinu l'fanècha,
 ki al rachamècha ha-rabim.
 Ma anàchnu, meh chayèinu,
 meh chasdèinu, ma tzidkèinu,
 ma yish-èinu, ma kochèinu,
 ma g'vuratèinu? Ma nomar l'fanècha,
 Adonai Elohèinu v-Elohei dorotèinu?
 Ha-lo kol ha-giborim k'àyin l'fanècha,
 v'anshei ha-sheim k'lo hayu,
 va-chachamim ki-v'li mada,
 u-n'vonim ki-v'li haskeil,
 ki rov ma-aseihem tòhu,
 viymeï chayeihem hèvel l'fanècha?
 U-motar ha-adam min ha-b'heima àyin,
 ki ha-kol hàvel.
 Aval anàchnu amcha,
 b'nei u-v'not b'ritècha,
 v'otànu karàta la-avodatècha.
 L'fichach anàchnu chayavim
 l'hodot l'cha u-l'shabeichacha,
 u-l'vareich u-l'kadeish et sh'mècha.
 Ashrèinu, ma tov chelkèinu,
 u-ma na-im goralèinu,
 u-ma yafa y'rushatèinu.*

רבון כל העולמים

רבון כל העולמים,
 לא על צדקותינו אנחנו מפילים
 תחנונונו לפניך,
 כי על רחמיה הרבים.
 מה אנחנו, מה חיינו,
 מה חסדנו, מה צדקנו,
 מה ישענו, מה כחנו,
 מה גבורתנו? מה נאמר לפניך,
 יהוה אלהינו ואלהי דורותינו?
 הלא כל הגבורים כאין לפניך,
 ואנשי השם כלא היו,
 וחכמים כבלי מדע,
 ונבונים כבלי השכל,
 כי רוב מעשיהם תוהו,
 וימי חיהם הבל לפניך?
 ומותר האדם מן הבהמה אין,
 כי הכל הבל.
 אבל אנחנו עמך,
 בני ובנות בריתך,
 ואותנו קראת לעבודתך.
 לפיכך אנחנו חייבים
 להודות לך, ולשבחך
 ולברך ולקדש את שמך.
 אשרינו, מה טוב חלקנו,
 ומה נעים גורלנו,
 ומה יפה ירשתנו.

Creator of All Worlds

Creator of all worlds,
You have given us sacred gifts of body, soul, and mind.
But it is not in reliance upon the righteousness of our deeds
that we place our longings before You;
we look instead to Your abundant mercy.
For what are we? What is our life, and what our faithfulness?
What is our goodness, and what our courage?
What can we say before You, our God and God of all ages?

Are not all the conquerors as nothing before You,
and those of renown as though they had not been,
the learned as if they had no knowledge,
and the wise as if without understanding?
Many of our works are vain, and our days pass away like a shadow.
Our life would be altogether vanity,
were it not for the soul which, fashioned in Your own image,
gives us assurance of our higher destiny
and imparts to our fleeting days an abiding value.

Despite all our frailty, we are Your people,
sons and daughters of Your covenant, called to Your service.
With Your nurturing, we find:
happiness in the goodness of Your gifts;
pleasantness in our community;
and beauty in our future.

We therefore thank You and bless You,
and proclaim the holiness of Your name.

P'SUKEI D'ZIMRA**פסוקי דזמרא****B'rucha she-Amra****ברוכה שאמרה***B'rucha she-amra v'haya ha-olam,*בְּרוּכָה שְׂאֵמְרָה וְהָיָה הָעוֹלָם,
בְּרוּכָה הִיא.*b'rucha hi.**B'rucha osah v'reishit.*

בְּרוּכָה עֲשֶׂה בְּרֵאשִׁית.

B'rucha omèret v'osah.

בְּרוּכָה אוֹמְרֵת וְעוֹשֶׂה.

B'rucha gozèret u-m'kayèmet.

בְּרוּכָה גּוֹזֶרֶת וּמְקַיֶּמֶת.

B'rucha m'rachèmet al ha-àretz.*

בְּרוּכָה מְרַחֶמֶת* עַל הָאָרֶץ.

B'rucha m'rachèmet al ha-b'riyot.

בְּרוּכָה מְרַחֶמֶת עַל הַבְּרִיּוֹת,

B'rucha m'shalèmet

בְּרוּכָה מְשַׁלֶּמֶת

sachar tov liyrei-èha.

שָׂכָר טוֹב לִירְאֵיהָ.

B'rucha chaya la-ad

בְּרוּכָה חַיָּה לְעַד

v'kayèmet la-nètzach.

וּקְיֵמֶת לְנֶצַח.

B'rucha podah u-matzila.

בְּרוּכָה פּוֹדֶה וּמַצִּילָה.

B'rucha hi u-varuch sh'mah.

בְּרוּכָה הִיא וּבְרוּךְ שְׁמָהּ.

B'rucha at, Yah,

בְּרוּכָה אַתְּ, יְהוָה,

m'hulèlet ba-tishbachot.

מְהַלְלֶת בַּתִּשְׁבָּחוֹת.

The words of *B'rucha she-Amra* are the traditional words of *Baruch she-Amar* conveyed in the feminine grammatical gender. This is most appropriate for a blessing in which we express gratitude to God for giving us life and sustaining us.

*The root of מְרַחֶמֶת / *m'rachèmet* – the One who gives compassion and love – is רָחַם / *rèchem*: womb.

Verses of Song

Calling on the Energy of Creation

Blessed be the One whose speech is the world.

Blessed be the Source!

Blessed be the One forever creating.

Blessed be the One speaking and acting.

Blessed be the One separating and sustaining.

Blessed be the One whose love fills the earth.

Blessed be the One whose compassion gives life.

Blessed be the One living forever.

Blessed be the name of the One.

A Fountain of blessings are You, Holy One,
to whom we sing our psalms of praise.

translation by Rabbi Burt Jacobson

T'hilim 28

L'David – Eilècha Adonai ekra

tzuri al techerash mimèni

pen techesheh mimèni

v'nimshàlti im yordei vor.

Sh'ma kol tachanunai b'shav-i elècha

b'nas-i yadai el d'vir kodshècha.

Al timsh'chèini im r'sha-im

v'im po-alei àven

dovrei shalom im rei-eihem

v'ra-a bi-l'avam. Ten lahem k'fo-olam

u-ch'rò-a ma-al'leihem

k'ma-asei y'deihem

tein lahem hasheiv g'mulam lahem.

Ki lo yavìnu el p'ulot Adonai

v'el ma-asei yadav

yeherseim v'lo yivneim.

Baruch Adonai ki shama

kol tachanunai.

Adonai uzi u-magini bo vatach libi

v'ne-ezarti va-ya-aloz libi

u-mi-shiri ahodènu.

Adonai oz lamo

u-ma-oz y'shu-ot m'shicho hu.

Hoshì-a et amècha

u-vareich et nachalatècha

u-r'eim v'nas'eim ad ha-olam.

תהילים כ"ח

לְדָוִד - אֱלֹהֵי יְהוָה אֶקְרָא

צוּרִי אֵל תַּחֲרַשׁ מִמֶּנִּי

פֶּן תַּחֲשֶׁה מִמֶּנִּי

וְנִמְשַׁלְתִּי עִם יוֹרְדֵי בּוֹר:

שָׁמַע קוֹל תַּחֲנוּנַי בְּשׁוֹעֵי אֱלֹהֵי

בְּנִשְׂאֵי יָדַי אֵל דְּבִיר קֹדֶשׁךָ:

אֵל תִּמְשַׁכְּנִי עִם רְשָׁעִים

וְעִם פְּעֻלֵי אָוֶן

דְּבָרֵי שְׁלוֹם עִם רְעֵיהֶם

וְרַעָה בְּלִבָּבָם: תֵּן לָהֶם כִּפְּעֻלָּם

וּכְרַע מֵעַלְלֵיהֶם

כְּמַעֲשֵׂה יְדֵיהֶם

תֵּן לָהֶם הַשֵּׁב גְּמוּלָם לָהֶם:

כִּי לֹא יִבְיָנוּ אֵל פְּעֻלַת יְהוָה

וְאֵל מַעֲשֵׂה יָדָיו

יִהְרָסוּ וְלֹא יִבְנִים:

בְּרוּךְ יְהוָה כִּי שָׁמַע

קוֹל תַּחֲנוּנָי:

יְהוָה עָזַי וּמִגְּנִי בּוֹ בָטַח לִבִּי

וְנִעְזַרְתִּי וַיַּעֲלֵז לִבִּי

וּמִשִּׁירֵי אֲהוּדָנוּ:

יְהוָה עֵז לְמוֹ

וּמַעֲזוֹ יִשׁוּעוֹת מִשִּׁיחוֹ הוּא:

הוֹשִׁיעָה אֶת עַמְּךָ

וּבָרַךְ אֶת נַחְלַתְךָ

וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם:

Psalm 28

David's poem –

I call to You, God,
my Rock, don't ignore my plea.
Don't be silent to me
like those who have gone down to the pit.
Hear the voice of my begging as I cry to You,
as I lift up my hands to Your holy place.

Do not take me away with the wicked,
with liars who speak peace to their neighbors,
but hold evil in the hearts.

Give back to them as they do; turn their evil upon them.
The corrupt works of their hands are their karma.
They can't conceive that only good works please God,
that you will tear them down, and not build them up.

Blessed is God who hears my pleading voice.
God is my strength, my defender,
My heart trusted and I was helped
So my heart sings.
Gratitude is my song.

God gives strength to God's people,
and a fortress of safety to those faithful to God's way.
Save your people, God,
Bless your folk,
lift them up and care for them, until the end of time.

translation by Scott L. Reiter

The ancient Hindu theologian Yajnavalkya stated: "A person turns into something good by good action and into something bad by bad action." Although Biblical texts indicate that human actions are subject to divine reward or punishment, rather than the autonomous causality of karma, our rabbinic sages taught: "One good deed leads to another and one bad deed leads to another. The reward for a *mitzva* is another *mitzva*, and the consequence of a bad deed is another bad deed." (*Pirkei Avot* 4:2)

T'hilim 34:13-15

*Mi ha-ish he-chafeitz chayim,
ohev yamim lir-ot tov.
N'tzor l'shoncha mei-ra,
u-s'fatècha mi-dabeir mirma.
Sur mei-ra va-asei tov,
Bakeish shalom v'rodfehu.*

תהילים ל"ד:יג-טו

מי האיש החפץ חיים,
אוהב ימים לראות טוב.
נצר לשונך מרע,
ושפתך מדבר מרמה.
סור מרע ועשה טוב,
בקש שלום ורדפהו.

T'hilim 51:12-14, 17, 19 *

*Leiv tahor b'ra-li Elohim
v'rùach nachon chadeish b'kirbi.
Al tashlichèini mi-l'fanècha
v'rùach kòdsh'cha al tikach mimèni.
Hashiva li s'son yishècha
v'rùach n'diva tism'chèini.
Adonai, s'fatai tiftach,
u-fi yagid t'hilatècha.**
Zivchei Elohim rùach nishbara.
Leiv nishbar v'nidkeh
Elohim lo tivzeh.*

תהילים נ"א:יב, יד, יח, יט

לב טהור ברא לי אלהים
ורוח נכון חידש בקרבי.
אל תשליכני מלפניך
ורוח קדשך אל תקח ממני.
השיבה לי ששון ישעך
ורוח נדיבה תסמכני
אדני שפתי תפתח.
ופי יגיד תהלתך.**
זבחי אלהים רוח נשברה.
לב נשבר ונדכה
אלהים לא תבזה.

* In Psalm 51, the special psalm for Yom Kippur, King David confesses his sin of having sex with married Batsheva after he saw her bathing on the roof. 2 Samuel 11.

See also Leonard Cohen's "Hallelujah":

"You saw her bathing on the roof
Her beauty and the moonlight overthrew ya."

(The incident with the kitchen chair later in the lyrics is not attested in Tanach.
It might be considered modern midrash.)

Mi ha-Ish

Be the one who cherishes life,
who loves the days when goodness appears:
Keep your tongue from speaking ill,
your lips from uttering deceit.
Turn away from evil, do good deeds,
seek peace and pursue it.

T'hilim (Psalms) 34:13-15

Pure Heart ***

Create a pure heart in me, Great Spirit
Create a pure heart in me
And renew a true soul within me
And renew a true soul within

T'hilim (Psalms) 51:12

Do not cast me away from You
or take Your holy spirit from me.
Return the joy I felt when You saved me
and may a generous spirit support me.

T'hilim (Psalms) 51:13-14

God, open my lips and my mouth will recite your praise. **

T'hilim (Psalms) 51:17

My humbled spirit is God's desire,
God will not spurn a heart broken and contrite.

T'hilim (Psalms) 51:19

On Shabbat, psalms for Shabbat on pages 214-217 may be included here.

** This verse is recited at the beginning of the Amida.

*** The English lyrics to the song "Pure Heart" are by Daphna Rosenberg and Yoel Sykes of Nava Tehila Jewish Renewal community in Jerusalem.

Ashrei*Ashrei yoshvei veitècha,**od y'hal'lùcha sèla.**Ashrei ha-am she-kàcha lo,**ashrei ha-am she-Adonai Elohav.**T'hila l'David:**Aromim'cha Elohai ha-Mèlech,**va-avarcha shimcha l'olam va-ed.**B'chol yom avarchèka,**va-ahal'la shimcha l'olam va-ed.**Gadol Adonai u-m'hulal m'od,**v'li-g'dulato ein chèiker.**Dor l'dor y'shabach ma-asècha,**u-g'vurotècha yagìdu.**Hadar k'vod hodècha,**v'divrei nifl'otècha asìcha.**Ve-ezuz nor-otècha yomèiru,**u-g'dulat'cha asaprèna.**Zècher rav tuvcha yabi-u**v'tzidkat'cha y'ranèinu.**Chanun v'rachum Adonai,**èrech apàyim u-g'dol chàsèd.**Tov Adonai la-kol,**v'rachamav al kol ma-asav.**Yodùcha Adonai kol ma-asècha,**va-chasidècha y'varchùcha.***אשרי**

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,

עוֹד יִהְלְלוּךָ סֵלָה.

אֲשֶׁרִי הָעַם שָׁכְכָה לוֹ,

אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהָיו.

תְּהִלָּה לְדָוִד:

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,

וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל יוֹם אֶבְרַכְּךָ,

וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוּהוּ וּמְהֻלָּל מְאֹד,

וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מֵעַשְׂיָךְ,

וְגִבּוֹרְתֵיךָ יִגְיִדוּ.

הַדָּר כְּבוֹד הַוָּדָךְ,

וְדַבְּרֵי נִפְלְאוֹתֵיךָ אֲשִׁיחָה.

וְעִזּוֹז נוֹרְאוֹתֵיךָ לֵאמָרוֹ,

וְגִדְלֹתֶךָ אֲסַפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ,

וְצִדְקֹתֶךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוּהוּ,

אֶרְךָ אַפַּיִם וְגָדֶל חַסֵּד.

טוֹב יְהוּהוּ לְכֹל,

וְרַחֲמָיו עַל כָּל מַעַשְׂוֵי.

יְוָדוּךָ יְהוּהוּ כָּל מַעַשְׂיָךְ,

וְחִסְדֵיךָ יִבְרַכּוּכָה.

Ashrei

Happy are they who dwell in Your house,
They will sing Your praises forever.

T'hilim (Psalms) 84:4-5

Happy is the people singing God's praises,
Happy is the people whose God is the Eternal.

T'hilim (Psalms) 114:15

Psalm 145

A Psalm of David:

I will exalt You, my Sovereign God,
And I will bless Your name forever.

Every day will I bless You,
And I will praise Your name forever.

Great is God and greatly to be praised,
God's greatness is infinite.

One generation will praise Your deeds to another,
Each generation will tell of Your might.

They shall contemplate Your radiant glory,
They shall reflect on Your wondrous works.

They shall speak of Your awesome might
And recount Your greatness.

They shall tell the world of Your great goodness,
And exult in Your righteousness.

God is gracious and compassionate,
Endlessly patient, with great lovingkindness.

God is good to all,
Your compassion shelters all Your creatures.

All You created shall thank You.
Through deeds of lovingkindness they shall bless You.

K'vod malchutècha yomèiru,

u'g-vurat'cha y'dabèiru.

L'hodi-a li-v'nei ha-adam g'vurotav,

u-ch'vod hadar malchuto.

Malchut'cha malchut kol olamim,

u-memshalt'cha b'chol dor va-dor.

Someich Adonai l'chol ha-noflim,

v'zokeif l'chol ha-k'fufim.

Einei chol eilècha y'sabèiru,

v'ata notein lahem et ochlam b'ito.

**Potèi-ach et yadècha,*

u-masbi-a l'chol chai ratzon.

Tzadik Adonai b'chol d'rachav,

v'chasid b'chol ma-asav.

Karov Adonai l'chol kor-av,

l'chol asher yikra-ùhu ve-emet.

R'tzon y'rei-av ya-aseh,

v'et shav-atam yishma v'yoshi-eim.

Shomeir Adonai et kol ohavav,

v'et kol ha-r'sha-im yashmid.

T'hilat Adonai y'dabeir pi,

viyvareich kol basar sheim kodsho

l'olam va-ed.

Va-anàchnu n'vareich Yah,

mei-ata v'ad olam. Hal'luyah.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ,

וּגְבוּרַתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְךָ,

וּכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,

וּמְמַשְׁלֶתְךָ בְּכָל דּוֹר וָדוֹר.

סוֹמֵךְ יִהְיֶה לְכָל הַנִּפְלָיִים,

וְזוֹקֵף לְכָל הַכַּפּוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,

וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.

*פּוֹתֵחַ אֶת יָדְךָ,

וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.

צַדִּיק יִהְיֶה בְּכָל דַּרְכָיו,

וְחַסִּיד בְּכָל מַעֲשָׂיו.

קָרוֹב יִהְיֶה לְכָל קְרָאָיו,

לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.

רָצוֹן יִרְאֶיו יַעֲשֶׂה,

וְאַתָּה שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר יִהְיֶה אֶת כָּל אֲהַבָיו,

וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמִיד.

תְּהִלַּת יִהְיֶה יִדְבֵּר פִּי,

וַיְבָרֵךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ

לְעוֹלָם וָעֶד.

וְאַנְחֵנוּ נְבָרֵךְ יְיָ,

מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

They shall speak of the glory of Your realm,
And tell of Your strength.

To make known the glorious splendor of Your sovereignty,
And Your power among all the peoples.

Your sovereignty is everlasting,
And Your rule endures through all generations.

You support those who stumble
And raise those who are oppressed.

All eyes look to You with hope,
And You sustain them in time of need.

*Opening Your hand to every creature,
You satisfy the needs of all the living.

You are righteous in all Your ways,
Loving in all Your deeds.

You are near to those who seek You,
And to those who proclaim Your truth.

You fulfill the hope of all who revere You,
You hear their cry and save them.

You watch over all who love You,
But You bring destruction to the wicked.

Let all sing God's praises,
And bless God's holy name forever.

We will bless God now and forever. Hal'luyah!

T'hilim (Psalms) 115:8

*It is traditionally taught that this is a most important verse and that it should be said with much concentration on its meaning. There is a custom (primarily Mizrahi but also practiced by others) to lift up one's upturned hands as if to receive God's gifts.

T'hilim 150

תהילים ק"נ

Hal'luyah!

הַלְלוּ יְהוָה!

*Hal'lu Eil b'kodsho,
hal'lùhu bi-r'k-ìa uzo.*

הַלְלוּ אֵל בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.

*Hal'lùhu bi-g'vurotav,
hal'lùhu k'rov gudlo.*

הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
הַלְלוּהוּ פָּרֹב גְּדָלוֹ.

*Hal'lùhu b'tèika shofar,
hal'lùhu b'nèivel v'chinor.*

הַלְלוּהוּ בַּתִּקְעַ שׁוֹפָר,
הַלְלוּהוּ בַּנְּבֹל וְכִנּוֹר.

*Hal'lùhu b'tof u-machol,
hal'lùhu b'minim v'ugav.*

הַלְלוּהוּ בַּתֹּף וּמַחּוֹל,
הַלְלוּהוּ בַּמִּנִּים וְעָגֹב.

*Hal'lùhu b'tzil-tz'lei shàma,
hal'lùhu b'tzil-tz'lei t'ru-a.*

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

*Kol ha-n'shama t'haleil Yah.
Hal'luyah!*

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
הַלְלוּ יְהוָה!

*Kol ha-n'shama t'haleil Yah.
Hal'luyah!*

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
הַלְלוּ יְהוָה!

Psalm 150

Hal'luyah!

Sing praises to God in God's holy place,
Praise the Almighty beyond the heavens.

Sing praises of God's mighty deeds,
Praises of God's abundant greatness.

Sing praises to God with the sound of the shofar,
Praise the Eternal with the harp and the lyre.

Sing praises to God with drum and dance,
Praise the Creator with strings and reeds.

Sing praises to God with bells and cymbals.
Praise the Source with trumpet calls.

All that breathes shall praise God. Hal'luyah!
All that breathes shall praise God. Hal'luyah!

Praise the Source in the holy space
Praise the Source in the heights above
Praise the Source in its infinite expanse
Hal'luyah!

Praise the Source with shofar blast
With lute and harp, with drum and dance
With flute and strings and tambourines
Hal'luyah!

Praise the Source with crashing cymbals
Let all who breathe now praise their source
Let every breath now praise the Source
Hal'luyah.

*Translation by Rabbi Burt Jacobson
singable to Leonard Cohen's Hallelujah*

Nishmat Kol Chai

Nishmat kol chai
t'vareich et shimcha,
Shechina Eloheinu.
V'rùach kol basar
t'fa-eir u-t'romeim zichr'cha,
Malkèinu, tamid.

Min ha-olam v'ad ha-olam ata Eil;
ein lànù Mèlech ela àta.
Elohei ha-rishonim v'ha-acharonim,
Elò-ah kol b'riyot,
Adon kol toladot,
ha-m'hulal b'rov ha-tishbachot,
ha-m'naheig olamo b'chèsed,
u-v'riyotav b'rachamim.

V-Adonai lo yanum v'lo yiyshan,
ha-m'oreir y'sheinim
v'ha-meikitz nirdamim,
v'ha-meisì-ach ilmim,
v'ha-matir asurim,
v'ha-someich noflim,
v'ha-zokeif k'fufim.
L'cha l'vad'cha anàchnu modim.

נשמת כל חי

נְשַׁמַּת כָּל חַי
 תְּבַרְךָ אֶת שְׁמֶךָ,
 שְׁכִינָה אֱלֹהֵינוּ.
 וְרוּחַ כָּל בָּשָׂר
 תִּפְאֵר וּתְרוֹמֵם זְכָרְךָ,
 מַלְכֵנוּ, תָּמִיד.

מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל;
 אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
 אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים,
 אֱלֹהֵי כָּל בְּרִיּוֹת,
 אֲדוֹן כָּל תּוֹלְדוֹת,
 הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,
 הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד,
 וּבְרִיּוֹתָיו בְּרַחֲמִים.

וַיְהוּהָ לֹא יָנוּם וְלֹא יִישָׁן,
 הַמְעוֹרֵר יְשׁוּנִים
 וְהַמְקִיץ גְּרֵדִים,
 וְהַמְשִׁיחַ אֱלָמִים,
 וְהַמְתִּיר אֲסוּרִים,
 וְהַסּוֹמֵךְ נוֹפְלִים,
 וְהַזּוֹקֵף כְּפוּפִים.
 לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

The Breath of Every Living Being

With each breath,
every living being praises Your name,
God, Eternal Presence.

Within the soul of all flesh,
a spark of Your splendid and exalted majesty
dwells forever.

From one eternity to another, you alone are God;
there is no Ruler but You.

God of the first and God of the last,
Nurturer of all creatures,
past, present, and future,
we praise You with a myriad of songs,
as You guide the universe with love
and Your Creation with compassion.

The Watchful One, You never slumber, never sleep,
but You awaken those who sleep
and stir those who slumber.

You give speech to those in silence
and freedom to those enchained.

You support those who have fallen,
and raise up those who are oppressed.

To You alone do we offer eternal gratitude.

Ilu finu malei shira ka-yam,

u-l'shonèinu rina ka-hamon galav,

v'siftotèinu shèvach k'merchavei raki-a,

v'èinèinu m'ivot

ka-shèmesh v'cha-yarèi-ach,

v'yadèinu frusot k'nishrei shamàyim,

v'raglèinu kalot ka-ayalot:

Ein anàchnu maspikim l'hodot l'cha,

Shechina Elohèinu

v-Elohei avotèinu v'imotèinu,

u-l'vareich et sh'mècha

al achat mei-àlef èlef alfei alafim

v'ribei r'avot p'amim,

ha-tovot she-asita

im imotèinu, im avotèinu, v'imànu.

אֱלֹהֵינוּ כִּינּוּ מְלֵא שִׁירָה בַּיָּם,

וּלְשׁוֹנֵינוּ רִנָּה בְּהַמּוֹן גָּלוּי,

וּשְׁפֹתֵינוּ שִׁבַּח בְּמִרְחָבֵי רִקְיעַ,

וְעֵינֵינוּ מְאִירוֹת

בְּשֶׁמֶשׁ וּבְכִרְחַ,

וְיָדֵינוּ פְּרוֹשׁוֹת בְּנִשְׂרֵי שָׁמַיִם,

וְרַגְלֵינוּ קָלוֹת כְּאַיָּלוֹת:

אֵין אַנְחֵנוּ מְסַפִּיקִים לְהוֹדוֹת לְךָ,

שְׁכִינָה אֱלֹהֵינוּ

וְאַלְהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ,

וּלְבָרֶךְ אֶת שְׁמֶךָ

עַל אַחַת מֵאַלְף אֶלְף אֶלְפֵי אֶלְפִים

וְרֵבֵי רֶבֻבוֹת פְּעָמִים,

הַטּוֹבוֹת שְׁעָשִׂיתְ

עִם אֲבוֹתֵינוּ, עִם אֲמוֹתֵינוּ, וְעִמָּנוּ.

If our mouths were filled with song
as waters fill the sea,
and our tongues rang with praise
as constant as the roaring waves;

If our lips offered adoration,
as boundless as the sky,
and our eyes shone in reverence
as brightly as the sun and moon;

If our hands were spread in prayer
as wide as eagles' wings,
and our feet ran to serve You
as swiftly as the deer:

Still we could not sufficiently thank You, Abundant One —
our God, and God of our ancestors —
nor could we praise Your name enough
for even one of the thousands, the millions, the countless times
that You shared Your boundless goodness
with our ancestors and with us.

Images of God

We probably all have our own image of who or what God is. Some of us picture God in human form, whether as an old man with a long white beard, a woman in a long flowing white dress, the King sitting on his throne, or the grandmotherly old woman sitting by the window looking out at the world. Some see God in the world around us — a babbling brook, a powerful waterfall, or a ray of sunlight. And still others think of God as a feeling in our heart, a form of energy from which we get strength and comfort. There are those of us who do not believe in God or are questioning our belief.

On this day, of all days, the liturgy ensures that we will think about God. As we do so, we recall that the sin of idolatry is repeatedly prohibited in the Torah. In its essence, idolatry means putting God into too small a box — God who is beyond description cannot be contained in words or shapes that minimize the mystery and grandeur of the Divine. God is neither male nor female, neither King nor Shepherd, neither Goddess nor Friend, but all of these and infinitely more.

My Dear Friend

My dear Friend,
how can I thank You for all that You have given me?
Your love, enveloping me in folds of sunshine.
Your acceptance, when others would probe with questions.
You are always there without strings to pull me down.
And, oh how patiently You wait while I explore paths
leading away from You.
I feel Your presence in my soul,
and with each year my flickering commitment to You grows.
I feel it now as a beacon pulling You inward
to share even my most private spaces.
None can ever compare with You
or take Your place, my God.

The Conception of God

Infinite outspreading.

Eternal thought.

Substance.

In all parts God is whole.

God is shining out of all the stars.

From all eyes. God's light is shining.

With all things God touches you;
in every vein God lives through you.

Every breath, God breathes in,
and breathes out every spoken word.

God is with you in your every move,
is living in every room of your house.

In every joy God sings aloud with you,
and weeps with you in every sorrow,
and grows upwards with every blade of grass,
and wilts with every leaf on the ground.

Through all the rivers goes God's song;
through the deserts God storms with sand,
and flames with every fire.

And God roars by day through markets in towns,
trembles in every prayer in villages drowned in the night,
screams aloud with every new born child,
and stands at the bedstead of the dying —
when the time comes

God will leave the world with the one who dies.

Melech Ravitch, translation from the Yiddish adapted from Samuel J. Imber

If you will hear the voice...

A lot is said about how we talk to God. How God speaks to us is an even more mysterious question. But what do you wish God would say? Here is a small meditation of what the Life of the Worlds may be trying to tell us, if we will hear. Listen ...

I am the silence of the world beyond time	<i>Welcome home</i>
I am the voice of truth	<i>I believe in you</i>
I am the source of wisdom	<i>And you need fear nothing</i>
I am the light in every face	<i>Come even closer</i>
I power the earth and move the skies	<i>Call me by my name</i>
I am color and winged flight	<i>Sustaining you forever</i>
I am the complete perfection of all	<i>And you are my chosen beloved</i>
I am with you always	<i>This world is for you</i>
I am the God of your ancestors	<i>Proclaiming your true goodness</i>
I am the moment of action	<i>Where all things are possible</i>
I am the silence of the world beyond time	<i>Where all things are possible</i>
I am the voice of truth	<i>Proclaiming your true goodness</i>
I am the source of wisdom	<i>This world is for you</i>
I am the light in every face	<i>And you are my chosen beloved</i>
I power the earth and move the skies	<i>Sustaining you forever</i>
I am color and winged flight	<i>Call me by my name</i>
I am the complete perfection of all	<i>Come even closer</i>
I am with you always	<i>And you need fear nothing</i>
I am the God of your ancestors	<i>I believe in you</i>
I am the moment of action	<i>Welcome home</i>

adapted from Russell Fox

You are the Fire

You are the Fire
and I am Your oak.
You are the Shepherd
and I am the sheep dog.

Who can define us, O God, even in metaphors?

You are the Hammer
and I am Your rock.

You are my Teacher
and I make Your stories.
I talk and You listen.

You are the Sovereign
and I am the jester,
and I am a sovereign.

You are the Owner of a great estate
and I — Your favorite gardener.
Who can understand our love?

You are the very Whisper of a jet
and I am the passenger inside,
listening to the hum and whirr of the engines.

Who can define us, O God, even in metaphors and similes?

Danny Siegel

Ki Ànu Amècha

*Ki ànu amècha, v'ata Elohèinu,
ànu vanècha, v'ata Avinu.*

*Ànu avadècha, v'ata Adonèinu,
ànu k'halècha, v'ata Chelkèinu.*

*Ànu nachalatècha, v'ata Goralèinu,
ànu tzonècha, v'ata Ro-èinu.*

*Ànu charmècha, v'ata Notrèinu,
ànu f'ulatècha, v'ata Yotzrèinu.*

*Ànu ra-yatècha, v'ata Dodèinu,
ànu s'gulatècha, v'ata K'rovèinu.*

*Ànu amècha, v'ata Malkèinu,
ànu ma-amirècha, v'ata Ma-amirèinu.*

כי אנו עמך

כי אנו עמך, ואתה אלהינו,
אנו בניך ואתה אבינו.

אנו עבדיך, ואתה אדוננו,
אנו קהלה, ואתה חלקנו.

אנו נחלתך, ואתה גורלנו,
אנו צאנך, ואתה רוענו.

אנו כרמך, ואתה נוטרנו,
אנו פועלתך, ואתה יוצרנו.

אנו רעייתך, ואתה דודנו,
אנו סגלתך, ואתה קרובנו.

אנו עמך, ואתה מלכנו,
אנו מאמיריך, ואתה מאמירנו.

For We Are Your People

For we are Your people, and You are our God,
we are Your children, and You are our Parent,

We are Your followers, and You are our Mentor,
we are Your community, and You are our Hope,

We are Your legacy, and You are our Purpose,
we are Your flock, and You are our Shepherd,

We are Your vineyard, and You are our Caretaker,
we are Your handiwork, and You are our Creator,

We are Your friend, and You are our Beloved,
we are Your treasure, and You are our Protector,

We are Your people, and You are our Guide,
we are to whom You speak, and You to whom we speak.

On Rosh ha-Shana and Yom Kippur

Ha-Eil b'ta-atzumot uzècha,
 ha-gadol bi-ch'vod sh'mècha,
 ha-gibor la-nètzach
 v'ha-nora b'nor-otècha,

הַאֵל בְּתַעֲצוּמוֹת עֲזָךְ,
 הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ,
 הַגִּבּוֹר לְנֶצַח
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,

Ha-Mèlech

yosheiv al kisei ram v'nisa.

Shochein ad marom v'kadosh sh'mo.
 V'chatuv: "Ran'nu tzadikim b-Adonai,
 la-y'sharim na-va t'hila."

הַמֶּלֶךְ
 יוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
 וְכָתוּב: "רָנְנוּ צְדִיקִים בַּיהוָה,
 לַיְשָׁרִים נָאֲוָה תְהִלָּה."

B'fi Y'sharim

B'fi y'sharim titromam,
 U-v'divrei tzadikim titbarach,
 U-vi-l'shon chasidim titkadash,
 U-v'kèrev k'doshim tithalal.

בפי ישרים

בְּפִי יְשָׁרִים יְתַרְוּמָם.
 וּבְדִבְרֵי צְדִיקִים תִּתְבָּרַךְ.
 וּבְלִשׁוֹן חֲסִידִים תִּתְקַדַּשׁ.
 וּבְקִרְב קְדוּשִׁים תִּתְהַלַּל.

U-v'mak-halot riv'vot
 am'cha beit Yisrael,
 b'rina yitpa-ar shimcha, Malkèinu,
 b'chol dor va-dor.

וּבְמִקְהֵלוֹת רִבְבוֹת
 עֲמַךְ בֵּית יִשְׂרָאֵל,
 בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מִלְכָּנוּ,
 בְּכָל דּוֹר וָדוֹר.

B'fi Y'sharim enumerates types of good people and the effect of their actions on the Divine. The types form an acrostic of the name *Yitzchak*, Isaac. The traditional order of the effects are rearranged in some *siddurim*, including this *machzor*, to form a second internal acrostic, forming the name of Issac's beloved wife *Rivka*, Rebecca. Our English translation also contains internal acrostics for both names.

On Rosh ha-Shana and Yom Kippur

Divinity so consummate in strength are You,
so abundant in the glory of Your name,
so great unto eternity,
so awesome in Your awe-inspiring deeds,

You are the **Sovereign One**,
presiding on your lofty and exalted throne.

Forever dwelling in the heights, forever holy is God's name.
As it is written: "Sing joyously, you fervent ones,
about the Source of life;
the righteous find beauty in giving praise."

T'hilim (Psalms) 33:1

By the Mouths

By the mouths of all the upright,	You are raised!
And in the words of all the just,	You are blessed!
On the tongues of all the fervent,	You are sanctified!
And by the congregation of all the saintly,	You are praised!

And by the singing voices
of the tens of thousands of congregations of Your people Israel,
Your name is glorified
in each and every generation.

Yishtabach

*Yishtabach shimcha la-ad Malkèinu,
ha-Eil ha-Mèlech ha-gadol v'ha-kadosh
ba-shamayim u-va-àretz.*

*Ki l'cha na-eh, Adonai Elohèinu,
v-Eilohei dorotèinu,
shir u-sh'vacha,
haleil v'zimra,
oz u-memshala,
nètzach, g'dula u-g'vura,
t'hila v'tif-èret,
k'dusha u-malchut,
b'rachot v'hoda-ot
mei-ata v'ad olam.*

*Baruch ata, Adonai, •
Eil Mèlech gadol ba-tishbachot,
Eil ha-hoda-ot, Adon ha-nifla-ot,
ha-bocheir b'shinei zimra,
Mèlech, Eil,
chey ha-olamim. •*

ישתבח

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנּוּ,
הָאֵל הַמְּלֶכֶת הַגָּדוֹל וְהַקְּדוֹשׁ
בַּשָּׁמַיִם וּבָאָרֶץ.

כִּי לְךָ נָאֵה, יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי דוֹרוֹתֵינוּ,
שִׁיר וּשְׁבָחָה,
הַלֵּל וְזִמְרָה,
עֹז וּמְמִשְׁלָה,
נֶצַח, גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאֵרֶת,
קְדוּשָׁה וּמַלְכוּת.
בְּרָכוֹת וְהוֹדָאוֹת
מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה, יְהוָה, •
אֵל מְלֶכֶת גָּדוֹל בְּתִשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מְלֶכֶת, אֵל,
חַי הָעוֹלָמִים. •

When the *sh'liach tzibur* chants the closing blessing (the *chatima* or signature) of this and other prayers, the congregation, at the mention of God's name ("Adonai") says:

• Praised is God and God's name *Baruch hu u-varuch sh'mo* שְׁמוֹ וּבְרוּךְ הוּא וּבְרוּךְ שְׁמוֹ and at the end of the blessing responds:

• *Amein*. אָמֵן.

Praised Be

Praised be Your name, eternally divine,
powerful, great, and holy,
throughout all the heavens and the earth.

It is fitting that we bring to You,
our God and God of all generations,
song and praise,
gladness and music.

For Your power and guidance —
eternal, vast and strong —
are both near and transcendent.

We offer our humble gratitude,
in this moment now, and every now to come.

Blessed is the Ancient Presence,
the Life of the universe, the Majesty of nature,
the Source of wonders, who lives eternally
and whose power is renewed in our song and our praise.

Chatzi Kaddish

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
All – b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almaya.

Leader – Yitbarach v'yishtabach,
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,

Leader – l'èila u- l'èila
mi-kol birchata v'shirata,
All – tushb'chata v'nechemata
da-amiran b'alma,
v'imru: Amein.

חצי קדיש

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְנַן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,
 לְעָלְמָא וּלְעָלְמֵיָא
 מְכַל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
 דְאִמְרֵינוּ בְּעֵלְמָא,
 וְאָמְרוּ: אָמֵן.

Half Kaddish

Expansive and holy be Your great name, O God,
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted
in our own days, in our own lives,
and in the life of all the House of Israel,
speedily and soon,
and let us say: Amen.

May Your name be greatly blessed
as far as time and space extend.

May Your name be blessed and praised,
exalted and honored,
adored and acclaimed,
O Holy One, blessed are You,
whose glory transcends beyond measure
all praises, songs, blessings, and hymns
voiced in the world,
and let us say: Amen.

Several forms of *Kaddish* are recited in the course of each service. Originally, it was said at the conclusion of study and to honor a deceased scholar at the close of *shiva*. Later the rabbis ruled it should be recited for every deceased Jew, so as not to imply a lack of scholarship. Thus, *Kaddish* is thought of as the mourner's prayer, even though it does not mention death in its effusive praise of God. Different forms of the *Kaddish* are recited at the conclusion of various parts of the service, with the Half *Kaddish* here. The congregational response (*Y'hei sh'mei raba m'varach l'alam u-l'almei almaya*) in Aramaic, is very similar to the response used in the Temple ritual and now in the *Bar'chu* in Hebrew (*Baruch YHWH ha-m'vorach l'olam va-ed*).

SH'MA U-VIRCHOTÈHAH

שמע וברכותיה

Bar'chu

ברכו

Bar'chu et Adonai ha-m'vorach!

◆ בְּרָכוּ אֶת יְהוָה הַמְּבָרֵךְ!

*Baruch Adonai ha-m'vorach
l'olam va-ed!*

◆ בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

Yotzèret Or

יוצרת אור

*B'rucha at, Havaya,
Rùach ha-chayim,
yotzèret or u-voreit chòshech,
osah shalom u-voreit et ha-kol.
Or olam b'otzar chayim,
orot mei-òfel amra va-y'hi.
Ha-m'ira la-àretz
v'la-darim alèha b'rachamim,
u-v'tuvah m'chadèshet
b'chol yom tamid ma-asei v'reishit.
Ma rabu ma-asàych, Havaya!
Kulam b'chochma asit,
mal-a ha-àretz kinyaneich.
Titbarchi, Yah Shechina,
al shèvach ma-asei yadàych,
v'al m'orei or she-asit
y'fa-arùch sèla.
✧ Or chadash al Tziyon ta-ir,
v'nizkeh kulànu l'oro.
B'rucha at, Yah, yotzèret ha-m'orot.*

בְּרוּכָה אַתְּ, הַיְוָיָה,
רוּחַ הַחַיִּים,
יוצֶרֶת אור ובוראת הַשֶּׁשׁ,
עֹשֶׂה שְׁלוֹם ובוראת אֶת הַכֹּל.
אור עוֹלָם בְּאֵצֶר חַיִּים,
אורות מֵאֵפֶל אִמְרָה וַיְהִי.
הַמְאִירָה לְאֶרֶץ
וְלְדָרִים עָלֶיהָ בְּרַחֲמִים,
וּבטוֹבָה מְחַדֶּשֶׁת
בְּכֹל יוֹם תָּמִיד מַעֲשֵׂה בְּרִאשִׁית.
מָה רַבּוּ מַעֲשֵׂיךָ הַיְוָיָה!
כָּל־ם בְּחִכְמָה עָשִׂיתְּ,
מְלֵאָה הָאֶרֶץ קִנְיָנֶךָ.
תִּתְבָּרְכִי יְהוָה שְׁכִינָה,
עַל שִׁבְח מַעֲשֵׂה יְדִיךָ,
וְעַל מְאֹרֵי אור שְׁעֵשִׂיתְּ
יִפְאָרוּךְ סֵלָה.
✧ אור חָדָשׁ עַל צִיּוֹן תְּאִיר,
וְנִזְכֶּה כָּל־נוּ מְהֵרָה לְאֹרוֹ.
בְּרוּכָה אַתְּ, יְהוָה, יוצֶרֶת הַמְאֹרוֹת.

SH'MA AND ITS BLESSINGS

Call to Worship

Let us praise God, the source of all blessing!

Praised be God, the source of all blessing, now and forever!

Creator of Light

We bless the Essence of being,
the Breath of life,
who forms light and creates darkness,
makes peace and creates all.

Eternal light from the treasury of life,
light from darkness, God said and it was.

With tender care,
You bring daylight upon the earth and its inhabitants.
In Your infinite goodness,
You renew the wondrous work of Creation each day.
We bless You, God of light, and celebrate Your handiwork:
the glorious luminaries You have made.
Let all declare Your greatness.

✧ May a new light shine upon Zion
and may we all soon be worthy of its light.
Praised are You, O God, Source of enlightenment.

Ahava Raba

*Ahava raba ahavtànù,
Adonai Elohèinu,
chemla g'dola viyteira
chamàlta alèinu. Avinu Malkèinu,
ba-avur dorotèinu she-bat-chu v'cha,
[she-bat-chu v'cha, Imèinu Shechinatèinu]
va-t'lamdeim chukei chayim,
kein t'chonèinu u-t'lamdèinu.
Avinu ha-Av ha-Rachaman,
ha-m'racheim, racheim alèinu,
v'tein b'libèinu l'havin u-l'haskil,
lishmò-a, lilmod u-l'lameid,
lishmor v'la-asot
u-l'kayeim et kol divrei
talmud Toratècha b'ahava.*

V'ha-eir Einèinu

*V'ha-eir einèinu b'Toratècha,
v'dabeik libèinu b'mitzvotècha,
v'yacheid l'avvèinu l'ahava
u-l'yir-a et sh'mècha,
v'lo neivosh v'lo nikaleim v'lo nikasheil*
l'olam va-ed.
Ki v'sheim kodsh'cha
ha-gadol v'ha-nora batàchnu.
Nagila v'nism'cha biyshu-atècha.*

אהבה רבה

*אַהֲבָה רַבָּה אַהֲבַתְּנוּ,
יְהוָה אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וַיִּתְּרָה
חֶמְלַתְּ עָלֵינוּ. אָבִינוּ מִלְּפָנֶיךָ,
בְּעִבּוּר דְּרוֹתֵינוּ שֶׁבַטְחוּ בְּךָ,
[שֶׁבַטְחוּ בְּךָ, אִמְּנוּ שְׁכִינַתְנוּ]
וַתְּלַמְּדֵם חֻקֵי חַיִּים,
בֵּן תַּחֲנֹנֵנוּ וַתְּלַמְּדֵנוּ.
אָבִינוּ, הָאֵב הַרַחֲמָן,
הַמְּרַחֵם, רַחֵם עָלֵינוּ,
וַתֵּן בְּלִבֵּנוּ לְהַבִּין וְלַהֲשִׁיבֵל,
לְשִׁמְעַי, לְלַמֵּד וּלְלַמֵּד,
לְשִׁמּוֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דְּבָרֵי
תְּלִמּוּד תּוֹרַתְךָ בְּאַהֲבָה.*

והאר עינינו

*וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שִׁמְךָ,
וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל*
לְעוֹלָם וָעֶד.
כִּי בְּשֵׁם קְדוֹשְׁךָ
הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעַתְךָ.*

A Many-Splendored Love

You have loved us a many-splendored love, O God,
and have shown us the tireless compassion
of a loving mother and a wise mentor.

As You taught the precepts of life to our ancestors,
who trusted You,

so may You be gracious to us and teach us,
who sometimes doubt.

Like a nurturing father,

You give our hearts and minds the means to love;
understand and become wise; to listen and to hear;
to teach and to learn; and to observe, do,
and bring to life all we learn when we study Your Torah.

Enlighten Our Eyes

Enlighten our eyes with Your teachings,
let our hearts cling to Your ways.

Unite our spirits with love and awe for Your name,
which is the Breath of life.

May we never be touched by shame, failure, or disgrace;*
rather, let us find serenity

in Your great, devoted, and inspiring Presence.

Then we will rejoice and be content.

*The words וְלֹא נִכְשֵׁל וְלֹא נִכְלָם v'lo nikaleim v'lo nikasheil do not appear in the traditional Ashkenazi *siddur*, but are in the Sefardi *siddur*, which also is used by many Chasidim.

* *Va-havi-èinu l'shalom*
mei-arba kanfot ha-àretz,
v'tolichèinu kom'miyut l'artzèinu.
Ki Eil po-eil y'shu-ot àta,
*u-vànu vachàrta im kol am v'lashon,***
v'keiravtànù l'shimcha ha-gadol
sèla be-emet
l'hodot l'cha u-l'yached'cha b'ahava.
B'rucha at, Shechina,
ha-m'karèvet et amah Yisrael
b'ahava.

* וְהִבִּיאֵנוּ לְשָׁלוֹם
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבָנוּ בַחֲרֵת עִם כָּל עַם וְלָשׁוֹן,**
וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל
סֵלָה בְּאֵמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה.
בְּרוּכָה אַתְּ, שְׂכִינָה,
הַמְקַרְבֶּת אֶת עַמָּהּ יִשְׂרָאֵל
בְּאַהֲבָה.

*It is traditional to gather together the *tzitziyot*, the fringes on the four corners of the *tallit*, and to hold them throughout the *Sh'ma* and into the *G'ula/Redemption* prayer. Some also have the custom of holding the *tzitzit* upon the heart when reading *בְּכָל-לִבְבְּךָ* “with all your heart” and *עַל-לִבְבְּךָ* “upon your heart” in *V'ahavta* on the next page.

** Many progressive communities have revised the words “You have chosen us from all peoples” due to discomfort with the notion of chosenness. We have made a very subtle change, taught by Rabbi Yoel Kahn at an early conference of the World Congress of Gay and Lesbian Jews in the 1980s. By taking the preposition *mi-* and turning around the sound to *im*, we can say that we are chosen “with all peoples,” rather than the traditional “from all peoples.” As in *Alèinu*, we assert pride in our own heritage, while recognizing that other peoples are chosen for their own unique roles in the world. In addition, the *chatima*, the closing blessing here is formulated in the feminine. It thanks God for “drawing us close” to Her, rather than the traditional word of “choosing us.” This substitution is commonly used in Reconstructionist and Renewal Judaism.

*As we gather the four corners of our *tzitzit*,
may You bring together from the four corners of the world
those whose lives are afflicted and whose spirits are driven.
May all in need find physical freedom
in our once-more independent Land
and spiritual liberation glowing in the light of Your redemptive power.
No matter what land we live in or what language we speak,**
we choose to remain faithful to You,
and You keep Your spirit close to us always.
We thank You and repay You with love.
We praise You who lets us choose the way of God.

שמע ישראל יהוה אלהינו יהוה אחד

ברוך שם כבוד מלכותו לעולם ועד.

Sh'ma, Yisrael: Adonai Eloheinu, Adonai Echad.

Baruch sheim k'vod malchuto l'olam va-ed.

V'Ahavta

*V'ahavta eit Adonai Elohecha
b'chol l'vav-cha, u-v'chol nafsh'cha,
u-v'chol m'odècha.*

*V'hayu ha-d'varim ha-èileh,
asher anochi m'tzav'cha ha-yom,
al l'vavècha.*

*V'shinantam l'vanècha,
v'dibartà bam b'shivt'cha b'veitècha,
u-v'lech-t'cha va-dèrech,
u-v'shochb'cha u-v'kumècha.*

*U-k'shartam l'ot al yadècha,
v'hayu l'totafot bein einècha.*

*U-ch'tavtam
al m'zuzot beitècha u-vish-arècha.*

ואהבת

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

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם
עַל-לִבְבְּךָ:

וּשְׁנַנְתֶּם לְבַנְיֵיךָ
וּדְבַרְתֶּם בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

וּקְשַׁרְתֶּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתֶּם

עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

D'varim (Deuteronomy) 6:4–9

It is traditional to cover one's eyes while reciting the first line of the *Sh'ma* to allow for full concentration and to emphasize the act of listening.

On Yom Kippur, both the first line (*Sh'ma*) and the response (*Baruch Sheim*) are recited in full voice. On all other days, many recite the second line quietly.

Hear, O Israel, יהוה is our God, יהוה is One!

Praised is the name of God's radiant presence
throughout all time and space.

And You Shall Love

And you shall love יהוה your God
with all your heart,
with all your soul,
and with all your might.

And all these words which I command you on this day
shall be in your heart.

And you shall teach them diligently unto your children,
And you shall speak of them
when you sit in your house,
when you walk by the way,
and when you lie down
and when you rise up.

And you shall bind them for a sign upon your hand,
And they shall be for frontlets between your eyes,
And you shall write them on the doorposts of your house
and upon your gates.

The ש in שמע (*Sh'ma*) and the ד in אחד (*echad*) are enlarged. The two letters spell עד (*eid*), which means "witness."

*V'haya im shamò-a tishm'u el mitzvotai
 asher anochi m'tzaveh etchem ha-yom
 l'ahava et Adonai Eloheichem u-l'ovdo
 b'chol l'avav'chem u-v'chol nafsh'chem
 v'natàti m'tar artz'chem b'ito
 yoreh u-malkosh v'asaftà d'ganècha
 v'tirosh'cha v'ytiz-harècha. V'natati èisev
 b'sad'cha li-v'hemtècha v'achaltà v'savàta.
 Hishamru lachem pen yifteh l'avavchem
 v'sartem va-avad'tem elohim acheirim
 v'hishtachavitem lahem.
 V'chara af Adonai bachem
 v'atzar et ha-shamàyim v'lo yihyeh matar
 v'ha-adama lo titein et y'vulah
 va-avad'tem m'heira mei-al ha-àretz
 ha-tova asher Adonai notein lachem.
 V'samtem et d'varai èileh
 al l'avavchem v'al nafsh'chem
 u-k'shartem otam l'ot al yedchem
 v'hayu l'totafot bein eineichem.
 v'limad'tem otam et b'neichem
 l'dabeir bam b'shivt'cha b'veitècha
 u-v'lecht'cha va-dèrech u-v'shochb'cha
 u-v'kumècha. U-ch'tavtam
 al m'zuzot beitècha u-vish'arècha.
 L'mà-an yirbu y'meichem viymeit v'neichem
 al ha-adama asher nishba Adonai
 la-avoteichem lateit lahem
 kiymeit ha-shamàyim al ha-àretz.*

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי
 אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם
 לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ
 בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם:
 וְנָתַתִּי מִטֶּר-אֶרְצְכֶם בְּעֵתוֹ
 יוֹרֵה וּמַלְקוֹשׁ וְאֶסַּפְתִּי דְגַנְךָ
 וְתִירְשָׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:
 הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם
 וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אַחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם:
 וְחָרָה אַף-יְהוָה בְּכֶם
 וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר
 וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ
 וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ
 הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
 וּשְׁמַתֶּם אֶת-דְּבָרַי אֵלֶּה
 עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם
 וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם
 וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
 וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם
 לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
 וּבְקוּמְךָ: וּכְתַבְתֶּם
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם
 עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
 לְאַבְתֵּיכֶם לָתֵת לָהֶם
 כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

On the first day of Rosh ha-Shana

If You Faithfully Accept Opportunities

If you faithfully accept the opportunities for holiness that I offer you and carry them out with all your heart and all your soul, then the “Land” that is your soul will be nurtured in all its proper seasons, and you will reap a joyful harvest.

Take care not to lose your way and become misguided. For then godliness will be hidden from you, and the “Land” that is your soul will dry up, and you will be unable to survive.

Therefore, let these godly words enter your heart and soul. Carry them with you as a sign, on your arm, near your heart. Let them be reminders reflected in your eyes, the lighted gateways to your mind.

Teach them diligently and gently to your children and all that follow. Speak of them when you are at home and when you are out, when you lie down at night and when you rise up in the morning. Write them on the doorposts of your homes and on your gates as reminders of God’s presence. In this way, the “Land” that is your soul will flourish for as long as you live.

Rabbi Leila Gal Berner

On the second day of Rosh ha-Shana

When You Really Listen

How good it will be
when you really listen
and hear my directions
I give you today
for loving Yah who is your God,
acting godly,
with all your heart's feeling
and all your soul's inspiration.

Then, your earthly needs
will be met at the right time,
and the rains will descend
in their season.
You will reap what you plant
for your delight and health.
Your animals will have
ample sustenance.
All of you will eat
and be content.

Be aware, watch out!
Don't let your cravings
delude you.
Don't become alienated.
Don't let your cravings
become your gods;
don't debase yourself
before them.
Because the God-sense
within you
will become distorted.
Heaven will be shut to you.
Grace will not descend
and Earth will not yield
Her produce.
Your rushing will destroy you!
And Earth will not be able

to recover her good balance
in which God's gifts manifest.

May these words
these values of Mine
reside in your heart-feelings
and soul-aspirations.

Bind them as signs
on your arms,
marking what you produce.
Let them be a beacon
before your eyes,
guiding what you perceive.

Teach them to your children
so that they are instructed
in how to make
their home sacred,
in how to deal with the traffic
of life outside.

May these values of Mine reside
in your heart-feelings
and soul-aspirations.
feeling and aspirations
when you're depressed
and when you are elated.

Mark your entrances
and exits with them,
so you will be more aware.

Then, you and your children
and their children
will live out on Earth
that Divine promise
given to your ancestors:
to live heavenly days
right here on this Earth.

Reb Zalman Schachter-Shalomi

On Yom Kippur

If We Can Hear

If we can hear the words from Sinai, then love will flow from us,
and we shall serve all that is holy
with all our intellect and all our passion and all our life.
If we can serve all that is holy,
we shall be doing all that humans can to help the rains to flow,
the grasses to be green, the grains to grow up golden like the sun,
and the rivers to be filled with life once more.
All the children of God shall eat, and there will be enough.

But if we turn from Sinai's words,
and serve only what is common and profane,
making gods of our own comfort and power,
then the holiness of life will contract for us;
our world will grow inhospitable to rains from heaven,
and the produce of the earth will not be ours.
Or worse: It will be ours unjustly,
and our acts shall isolate us from the flowing waves of green and gold.

Let us therefore lace these words into our passion and our intellect,
and bind them, all of us, as a sign upon our hands and our eyes,
writing them in *mezuzot* for our doors and gates,
studying them with those who join with us,
that our generations may be as numerous
as the stars of heaven and the dust of earth,
and as faithful as the living waters that unite them all.

Rabbi Richard Levy

Tzitzit

*Va-yòmer Adonai el Moshe leimor:
Dabeir el b'nei Yisrael
v'amartà aleihem, v'asu lahem tzitzit*
al kanfei vigdeihem l'dorotam,
v'nat'nu al tzitzit*
ha-kanaf p'til t'chèilet.
V'haya lachem l'tzitzit* u-r'item oto
u-z'chartem et kol mitzvot Adonai
va-asitem otam,
v'lo tatùru acharei l'vavchem
v'acharei eineichem
asher atem zonim achareihem.*

*L'mà-an tizk'ru
va-asitèm et kol mitzvotai,
vi-h'iytem k'doshim l-Eiloheichem.
Ani Adonai Eloheichem,
asher hotzèiti et-chem
mei-èretz Mitzràyim
lihyot lachem l-Eilohim.
Ani Adonai Eloheichem.*

Adonai Eloheichem emet...

ציצית

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵיהֶם וְעָשׂוּ לָהֶם צִיצִית*
עַל-כַּנְפֵי בְגֵדֵיהֶם לְדֹרוֹתָם
וְנָתַנּוּ עַל-צִיצִית*
הַכַּנָּף פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית* וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרָיִם
לְהִיּוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

B'midbar (Numbers) 15:37–41

יהוה אֱלֹהֵיכֶם אָמֵת...

Fringes

And יהוה said to Moses:

“Speak to the children of Israel, saying:

‘In every generation make fringes, *tzitzit*,*

for the corners of your garments,

weaving a thread of blue into each *tzitzit*.*

And it shall be a sign:

Look at the *tzitzit**

and remember all My commandments

and do them.

Thus, you will not follow the inclinations of your heart

and the attractions of your eyes

when they lead you astray.

Remember

and observe all My commandments

and be holy unto Me.

I am יהוה your God

who brought you out of the land of Egypt

to be your God;

I am יהוה your God.”

יהוה your God in truth....

*It is traditional to kiss the *tzitziyot* each time the word *tzitzit* is said. This final paragraph of the *Sh'ma* explains the purpose of *tzitzit*: to remind us to fulfill God's *mitzvot*. Memory and observance unify us as a community in search of holiness and infuse our lives with beauty.

Emet v'Yatziv

*Emet v'yatziv v'nachon v'kayam,
v'yashar v'ne-eman, v'ahuv v'chaviv,
v'nechmad v'na-im, v'nora v'adir,
u-m'tukan u-m'kubal, v'tov v'yafeh
ha-davar ha-zeh alèinu l'olam va-ed.
Emet Elohei olam malkèinu,
tzur Ya-akov, magein yish-èinu,
l'dor va-dor hu kayam u-sh'mo kayam,
v'chis-o nachon, u-malchuto
ve-emunato la-ad kayèmet.
U-d'varav chayim v'kayamim
ne-emanim v'nechemadim la-ad
u-l'olmei olamim.
Al avotèinu, al imotèinu v'alèinu,
al banèinu, al b'notèinu,
v'al dorotèinu, v'al kol dorot
zèra Yisrael avadècha.
Al ha-rishonim v'al ha-achronim,
davar tov v'kayam l'olam va-ed,
emet ve-emuna chok v'lo ya-avor.
Emet sha-ata hu Adonai
Elohèinu v'Eilohei dorotèinu,
Malkèinu Mèlech dorotèinu,
Go-alèinu Go-eil dorotèinu,
Yotzrèinu tzur y'shu-atèinu
Podèinu u-Matzilèinu
mei-olam sh'mècha
Ein Elohim zulatècha.*

אמת ויציב

אֶמֶת וַיְצִיב, וְנָכוֹן וְקַיִם,
וַיִּשָּׁר וְנֶאֱמָן, וְאֶהוּב וְחַבִּיב,
וְנִחְמַד וְנִעִים, וְנֹרָא וְאֲדִיר,
וּמִתְקַן וּמִקְבָּל, וְטוֹב וַיָּפֵה
הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.
אֶמֶת אֱלֹהֵי עוֹלָם מְלַכְּנוּ,
צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ,
לְדוֹר וָדוֹר הוּא קַיִם, וְשִׁמוֹ קַיִם,
וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ
וְאֱמוּנָתוֹ לְעֵד קַיֶּמֶת.
וְדַבְּרֵי הַיָּיִם וְקַיִמִים,
נֶאֱמָנִים וְנִחְמָדִים לְעֵד
וּלְעוֹלָמֵי עוֹלָמִים.
עַל אֲבוֹתֵינוּ, עַל אֱמוּנָתֵנוּ וְעַלֵינוּ,
עַל בְּנֵינוּ, עַל בְּנוֹתֵינוּ
וְעַל דוֹרוֹתֵינוּ, וְעַל כָּל דוֹרוֹת
זְרַע יִשְׂרָאֵל עַבְדֶּיךָ.
עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים,
דָּבָר טוֹב וְקַיִם לְעוֹלָם וָעֶד,
אֶמֶת וְאֱמוּנָה חֹק וְלֹא יֵעָבֵר.
אֶמֶת שְׁאֵתָה הוּא יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
מְלַכְּנוּ מֶלֶךְ דוֹרוֹתֵינוּ,
גֹּאֲלֵנוּ גֹּאֵל דוֹרוֹתֵינוּ,
יוֹצְרֵנוּ צוּר יִשׁוּעָתֵנוּ,
פוֹדֵנוּ וּמַצִּילֵנוּ
מֵעוֹלָם שְׁמֶיךָ,
אֵין אֱלֹהִים זוּלָתְךָ.

True and Enduring

אֱמֶת EMET, there is no place
where You are not;
even in the wilderness
there is Your word.

אֱמֶת EMET, that pen strokes of lightning,
white fire, black flame,
stir the soul's passion, guide our sacred way.
True and enduring is Torah.

Your truth for us is certain and established,
now and forever more.
Like Moses, Miriam and all Israel,
we sing out and rejoice!

Rabbi Elyse Frishman

On the first day of Rosh ha-Shana

Through the Water

Hundreds of years after Abraham and Sarah set out across the desert, trusting that God would see them safely through, their descendants faced another danger. God had heard their cries when they were slaves in Egypt and led them forth to freedom.

As they journeyed to the Land that God had promised to Abraham and Sarah, they found themselves in a perilous situation — the armies of Pharaoh pursued them from behind and the Reed Sea blocked their way ahead. And God said to Moses: “Tell the Israelites to go forward.”

Midrash teaches that one among the Israelites, Nachshon ben Aminadav, had the faith and courage to jump into the water. Then the sea parted and the people followed.

The steps that Nachshon took into the water were like Abraham’s and Sarah’s steps into the desert. They set the pattern of our people’s partnership with God in the continuing creation and perfection of the world.

We remember the faith required to step into the sea, confident that God would hold back the water and the pursuing armies of Pharaoh. We remember slavery in Egypt and work to abolish slavery and its legacy from the world.

As we step into the unknown of the year before us:

Will we have the faith and courage to face whatever lies ahead?

Will we trust in the partnership, and in ourselves,

to step into the water?

On the second day of Rosh ha-Shana

A Mixed Multitude

Our people came out of Egypt a mixed multitude,
the spray of dividing waters sparkling diamonds all around them.

We stood together at Sinai, all of us — future, present, past —
amid the rumble of thunder and the crack of bright lightning
to enter into covenant with the One who loves us,
in whose shining image we are all created, over and over again.

We have wandered bleak landscapes, built flimsy tents of skin
and then houses of stone.
We have planted orchards and vineyards, seen two Temples rise
and then go down in the surging flames, forcing us into exile.
We have loved and lost, grieved and danced,
transgressed and celebrated.
Hidden, suffered, thrived.

And we gather here this day, in the community of our people,
a mixed multitude, and we sing out:
Hear O Israel, we stand together, all of us,
descendants of the single first human created on the sixth day,
and of our myriad parents down through the generations,
too numerous to name.
We stand together, link arms, and pray.

Blessed are You, God of the universe, who sanctifies us
with the commandment to love ourselves and one another—
in all our varied ways—and blesses us with a diamond-bright radiance
that still ripples out from Your first spoken words of creation.

Maggid Andrew Ramer

וַיֵּסְעוּ בְנֵי-יִשְׂרָאֵל מִרַעַמְסֵס סֻכּוֹתָהּ ... וְגַם-עָרַב רַב עִלָּה אִתָּם

The Israelites traveled from Raamses to Sukot ... and a mixed multitude also
went up with them.

Sh'mot (Exodus) 12:37a, 38a

On Rosh ha-Shana and Yom Kippur

T'hilot l'Eil elyon,

baruch hu u-m'vorach.

Mosheh u-Miriam

u-v'nei u-v'not Yisrael

L'cha anu shira b'simcha raba

v'amru chulam:

"Mi chamòcha ba-eilim, Adonai?"

Mi kamòcha ne-dar ba-kòdesh,

Nora t'hilot, òsei fèleh?"

Shira chadasha

shib'chu g'ulim l'shimcha

al s'fat ha-yam,

yachad kulam hodu v'himlichu v'amru:

"Adonai yimloch l'olam va-ed!"

Tzur Yisrael,

▲ kùma b'ezrat Yisrael,

u-f'dei chin-umècha Y'huda v'Yisrael.

Go-alèinu, Adonai tz'va-ot sh'mo,

K'dosh Yisrael.

Baruch ata, Adonai, • ga-al Yisrael. •

תְּהִלּוֹת לְאֵל עֲלִיּוֹן,

בְּרוּךְ הוּא וּמְבָרָךְ.

מֹשֶׁה וּמִרְיָם

וּבְנֵי וּבָנוֹת יִשְׂרָאֵל

לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כֻלָּם:

"מִי־כַמּוֹכָה בָּאֵלִים, יְהוָה?"

מִי כַמּוֹכָה נֹאדָר בְּקֹדֶשׁ,

נֹרָא תְהִלָּתְךָ, עֲשֵׂה פִלֵּא?"

שִׁירָה חֲדָשָׁה

נִשְׁבְּחוּ גְאוּלִּים לְשִׁמְךָ

עַל שִׁפְתַי הַיָּם,

יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

"יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!"

צוּר יִשְׂרָאֵל,

▲ קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְנָאמְךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלְנוּ, יְהוָה צְבָאוֹת שְׁמוֹ,

קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יְהוָה, • גְּאֹל יִשְׂרָאֵל. •

▲ We rise, in body or in spirit, as we say the word:

"קוּמָה / kùma / rise up".

On Rosh ha-Shana and Yom Kippur

Praise to God on high,
 who is blessed and who blesses.
 We sing the song that Miriam, Moses,
 and the children of Israel
 sang with great joy,
 all together:

“What can compare to You, יהוה,
 among the powers that we worship?
 Who is like You, majestic in holiness,
 awesome in splendor, maker of miracles?”

Sh'mot (Exodus) 15:11

At the edge of the sea, the redeemed ones
 sang a new song to Your name.
 Together, they all gave thanks,
 declared You their Guide, and said:
 “יהוה rules now and forever.”

Sh'mot (Exodus) 15:18

O Rock of Israel,
 א rise up to help us
 overcome oppression today,
 as You, Holy One,
 kept Your promise to rescue Judah and Israel.
 We praise You, Eternal One, who liberated Israel.

AMIDA

The *Amida* is also called *Ha-T'fila*, “The Prayer,” due to its central role in every service. *Amida* means “standing.” So we rise in body or spirit.

In the morning service the *chazzan* leads us in chanting the words, leaving silent time near the end. Some continue to read the words on the pages, some meditate on the white spaces around the black letters and follow their own thoughts. Some clear their minds and seek a peaceful, spiritual state.

Before beginning the *Amida*, it is traditional to take three steps backward, withdrawing one’s attention from the material world, then three steps forward to approach God’s presence. The symbol ♦ indicates where it is traditional to bow. Those who stand for the *Amida* may be seated as they complete their personal prayers.

The *Amida* for the High Holy Days includes special prayers for these days, including *U-n'taneh Tòkef* and three hopes for the world in the new year:

... וּבִכְנֹן, תֵּן פְּחָדְךָ...

U-v'chein, tein pachd'cha...

May all the people who live in our world come to a sense of moral sensitivity, the idea that certain things are wrong even if they seem enjoyable and profitable. May all recognize righteousness as the goal of life.

... וּבִכְנֹן, תֵּן כְּבוֹד...

U-v'chein, tein kavod...

May it be a year in which Israel and the Jewish people prosper, and in which we will truly serve as instruments of God’s purpose. May our people be synonymous with *kavod*/כְּבוֹד, with pride and purpose.

... וּבִכְנֹן, צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ...

U-v'chein, tzadikim yir-u v'yismàchu...

May all good people get some *nakhes*/נַחַת, some pleasure and contentment in the world this year. May we never feel like fools for having done the right thing.

The Prayer of Hannah

As we read in the Book of Samuel on the first day of Rosh ha-Shana, long ago, a woman named Hannah, in great distress prayed sincerely — sobbing, yet silent.

Unto God she poured out her heart.

Though her intentions were mistaken by a priest, her prayer was granted.

We, too, have prayers to offer.

Some of us may be desperate, some distressed.

Some may be frustrated, grateful, sorrowful, or forgiving.

However, unlike Hannah, we do not only pray silently, we pray with words, songs, and breaths, perhaps a few tears or laughs.

May the prayers we speak throughout the High Holy Day season be sincere. May they be pure, heartfelt, and intentional.

As for the prayers that go unspoken — like Hannah, let us hope that they are heard. Despite the uplifting and majestic sounds of our service, there are prayers that we do not speak, prayers for which we cannot find the words, or even the breath for uttering.

Let those un-uttered prayers reach the Holy One, so that the New Year may be a year of blessing, so that it may be a year in which we find the words that have 'til now escaped us:

words of apology,
words of repentance,
words of forgiveness,
words of meaning.

Let us remember:

that even if we cannot find the words, our prayers are heard, that silence speaks.

Rabbi Jake Singer-Beilin

AMIDA

Adonai, s'fatai tiftach, u-fi yagid t'hilatècha

Avot v'Imahot

◆ *Baruch ata, Adonai, Eloheinu*

v-Eilohei avotèinu v-Eilohei imotèinu,

Elohei Avraham, Elohei Yitzchak,

v-Eilohei Ya-akov,

Elohei Sara, Elohei Rivka,

Elohei Racheil, Elohei Lei-ah,

Elohei Bilha v-Elohei Zilpa,

ha-Eil ha-gadol ha-gibor v'ha-nora,

Eil elyon, gomeil chasadim tovim,

v'konei ha-kol, v'zocheir chasdei dorot,

u-meivi g'ula li-v'nei v'neihem

v'li-v'not b'noteihen,

l'mà-an sh'mo b'ahava.

Zochrèinu l'chayim,

Mèlech chafeitz ba-chayim,

v'chotvèinu b'sèifer ha-chayim

l'ma-ancha Elohim chayim.

Mèlech ozeir u-moshè-a u-magein.

◆ *Baruch ata, Adonai, magein dorot.*

עמידה

אֲדֹנָי, שְׁפַתֵי תִפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

אבות ואמהות

◆ בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אִמּוֹתֵנוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, אֱלֹהֵי לֵאָה,
אֱלֹהֵי בִלְהָה, וְאֱלֹהֵי זִלְפָּה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי דוֹרוֹת,
וּמְבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם
וְלְבָנוֹת בְּנוֹתֵיהֶן,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

◆ בָּרוּךְ אַתָּה, יְהוָה, מַגֵּן דוֹרוֹת.

AMIDA

O God, open my lips, that I may declare Your praise.

T'hilim (Psalms) 51:17

Ancestors

◆We are grateful to life's Eternal Spirit, our Origin,
and the God of our ancestors:

the vision and promise of Abraham, the steadfastness of Isaac,
the spiritual wrestling of Jacob, the strength of Sarah,
the wisdom of Rebecca, the patience of Rachel, the loyalty of Leah,
the kindness of Bilha and the soulfulness of Zilpa.

Expansive, powerful, awesome, supreme God, You love kindnesses,
You are the ultimate owner of every thing,
and You remember our ancestors' caring
with Your concern for their descendants' future fulfillment
with love for the sake of Creation.

May the Power that desires life, **remember us unto life**
and inscribe us in the book of life, affirming the living God.

You are our Ruler, our Saving Power, and our Helper.

◆We bless You, Holy One, Guardian of our ancestors.

As LGBTQ+ people and their families and friends, we know that our relationships and families have often been ignored, or condemned, because they were not deemed "traditional." Ironically, there are Biblical relationships and families that have also been excluded from recognition and, indeed, erased from our consciousness.

Ya-akov Avinu, our ancestor Jacob, who is called Israel/God-wrestler, and from whom we all descend – in body or in spirit – had children with his two wives, the sisters Leah and Rachel, and with their respective handmaids, Zilpa and Bilha. Some say Bilha and Zilpa were Rachel's and Leah's half sisters, born to their father Laban and a servant. *Pirkei de Rabbi Eliezer 36*. After Rachel died, Bilha adopted her sons, 8-year-old Joseph and newborn Benjamin, as her own. *B'reishit Rabba 84:11*.

The Children of Israel had four co-mothers who raised them together. Our ancestors descended from all of them, whether their relationships were celebrated or not, whether they were regarded as equal or not. The children of all four mothers were treated equally in inheriting a share of the Land. So we remember and celebrate them all. They are equal in our eyes. They are equal in our prayers.

based on Siddur B'chol L'vav'cha, Congregation Beth Simchat Torah

G'vurot

גבורות

Ata gibor l'olam, Adonai,
 m'chayei meitim ata rav l'hoshi-a.
 M'chalkeil chayim b'chèsed,
 m'chayei meitim b'rachamim rabim,
 someich noflim, v'rofei cholim,
 u-matir asurim,
 u-m'kayeim emunato liysheinei afar.
 Mi chamòcha bà-al g'vurot,
 u-mi dòmeh lach,
 Mèlech meimit u-m'chayeh
 u-matzmì-ach y'shu-a?
 Mi chamòcha Av ha-rachamim,
 zocheir y'tzurav l'chayim b'rachamim?
 V'ne-eman ata l'hachayot meitim.
 B'rucha at, Havaya,*
 m'chayat ha-meitim.

אַתָּה גִבּוֹר לְעוֹלָם אֲדוֹנָי,
 מַחְיֵה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.
 מְכַלְכֵּל חַיִּים בְּחֶסֶד,
 מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים,
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
 וּמַתִּיר אֲסוּרִים,
 וּמְקַיֵּם אֱמוּנָתוֹ לַיֹּשְׁנֵי עָפָר.
 מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
 וּמִי דוֹמֶה לָךְ,
 מֶלֶךְ מֵמִית וּמַחְיֵה
 וּמְצַמֵּחַ יְשׁוּעָה?
 מִי כְמוֹךָ אֵב הַרַחֲמִים,
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?
 וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
 בְּרוּכָה אַתָּה, הָוָיָה,*
 מַחְיֵת הַמֵּתִים.

*"Havaya" is a rearrangement of the four letters of the Divine Name that means "Be-ing." See the Note on the Name of God on page xiii.

Eternity of Time

Omnipotent God, You are the Eternity of time,
giving life, hopefulness, and deliverance to all.

You sustain the living with lovingkindness;
You awaken the dormant with compassion.
To the fallen You give support,
and to the sick You give healing.
To the imprisoned You give release,
and with the homeless who sleep in the dust, You keep faith.
Who is like You in power
and who can match Your gift of life and death,
Your cultivation of renewal?

Who is like You, a compassionate Parent
who remembers Your children for life?

We trust that the renewal of life will continue.
Blessed is God, who renews Creation.

U-n'taneh Tokef

The words we are about to say —

“U-n'taneh tòkef k'dushat ha-yom” **וַיִּתְּנָה הַלֵּקֶף קְדוּשַׁת הַיּוֹם**

“Let us proclaim the sacred power of this day” —

introduce a prayer containing some very stark imagery. The prayer, written a thousand years ago by Rabbi Amnon of Mainz, Germany, tells of each living being passing before God like sheep pass before a shepherd. The prayer says that on Rosh ha-Shana it is written and on Yom Kippur it is sealed: who will live and who will die, who will be tranquil and who will be driven.

Does this tableau really reflect Judaism's beliefs? After all, Judaism does not teach that our fate is predetermined. The Torah teaches that it is up to us to choose life. The Book of Job illustrates that we are not necessarily rewarded for being good or punished for being evil. We know that, in the coming year, both good and bad things will happen to us.

If our lives are judged, it is by what actions we take to affect our lives and the lives of those around us, and by how we deal with what happens to us. Every sweet or sour deed we do sweetens or sours the world. The prayer says that God remembers our deeds and opens the book of our days. It says that what is read from the book of our days contains the signature of every person. So, perhaps it is we who write on Rosh ha-Shana and it is we who seal on Yom Kippur when we consider our year gone by and resolve to do better this year. If we have embittered our lives, only we ourselves can sweeten them again.

The prayer ends by offering us sources of strength we can draw on as we write our lives in the Book of Life:

“וּתְשׁוּבָה וּתְפִילָּה וּצְדָקָה מְעַבְרִין אֶת רַע הַגְּזֵרָה.”

“U-t'shuva u-t'fila u-tz'daka ma-avirin et rò-a ha-g'zeira.”

“But repentance, prayer, and righteousness transform the severity of the decree.”

How are these three concepts to be understood and acted on in our lives?

U-n'taneh Tòkef

U-n'taneh tòkef k'dushat ha-yom,

ki hu nora v'ayom.

U-vo tinasei malchutècha

v'yikon b'chèsed kis-ècha

v'teiseiv alav be-emet.

Emet ki ata hu dayan

u-mochì-ach v'yodèi-a va-eid,

v'choteiv v'choteim v'sofeir u-moneh

v'tizkor kol ha-nishkachot,

v'tiftach et sèifer ha-zichronot,

u-mei-eilav yikarei,

v'chotam yad kol adam bo.

U-v'shofar gadol yitaka

v'kol d'mama daka yishama.

U-mal-achim yeichafeizun

v'chil u-r'ada yocheizun.

V'yom'ru: "Hinei yom ha-din."

Lifkod al tz'va marom ba-din.

Ki lo yizku v'èinècha ba-din.

V'chol ba-ei olam ya-avrun l'fanècha

kivnei marom. K'vakarat ro-eh edro,

ma-avir tzono tàchat shivto,

kein ta-avir v'tispor v'timneh

v'tifkod nèfesh kol chai,

v' tachtoch kitzva l'chol briyotècha,

v'tichtov et g'zar dinam.

ונתנה תקף

וּנְתַנֶּה תִּקְּף קְדוּשַׁת הַיּוֹם,

כִּי הוּא נוֹרָא וְאִיּוֹם.

וּבוֹ תִנְשֵׂא מַלְכוּתְךָ.

וַיִּכּוֹן בְּחֶסֶד כְּסִיךָ.

וַתֵּשֶׁב עָלָיו בְּאֵמֶת.

אֵמֶת כִּי אַתָּה הוּא דַיָּן

וּמוֹכִיחַ וַיּוֹדֵעַ וְעַד,

וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה

וְתוֹזְכוֹר כָּל הַנְּשַׁכְּחוֹת,

וְתַפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת,

וּמֵאֱלֹו יִקְרֵא,

וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע

וְקוֹל דְּמָמָה דְקָה יִשְׁמַע.

וּמִלְאָכִים יִחְפְּזוּן

וְחִיל וְרַעְדָה יֵאֲחֻזּוּן.

וַיֹּאמְרוּ: "הִנֵּה יוֹם הַדִּין."

לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין.

כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בְּדִין.

וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ

כְּבָנֵי מְרוֹם. כְּבִקְרַת רוּעָה עֲדָרוּ,

מֵעֵבִיר צֵאנוּ תַּחַת שְׁבָטוֹ,

בֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה

וְתַפְקוֹד נְפֶשׁ כָּל חַי,

וְתַחַתוֹךָ קִצְבָה לְכָל בְּרִיּוֹתְךָ,

וְתַכְתּוֹב אֶת גְּזַר דֵּינָם.

Let Us Proclaim

Let us proclaim the sacred power of this day:
it is awesome and full of dread.
For on this day Your dominion is exalted,
Your throne established in steadfast love;
there You reign in truth.
In truth You are Judge and Arbiter,
Counsel and Witness.
You write and you seal, You record and recount.
You remember deeds long forgotten.
You open the book of our days;
what is written there proclaims itself,
for it bears the signature of every human being.

The great shofar is sounded;
Your still, small voice is heard.
The angels are seized with fear and trembling,
crying out, "This is the Day of Judgment!"
Even the multitudes in heaven are judged,
for they are not what they could be, in Your eyes.
All who have come into the world must pass before You.
As a shepherd gathers a flock,
making each pass under the staff,
so do You gather and number and consider every living soul,
setting the bounds of every creature's life
and decreeing its destiny.

"Days are like scrolls."

Rabbi Bachya ibn Pakuda of Spain wrote a thousand years ago,
"Write on them what you want remembered."

*B'rosh ha-shana yikateivun,
u-v'yom tzom kippur yeichateimun:*

*Kama ya-avrun v'chama yibarei-un,
mi yichyeh u-mi yamut,
mi v'kitzo u-mi lo v'kitzo,*

*Mi va eish u-mi va-màyim,
mi va-chèrev u-mi va-chaya,
mi va-ra-av u-mi va-tzama,
mi va-rà-ash u-mi va-mageifa.*

*Mi va-chanika u-mi va-s'kila,
mi yanù-ach u-mi yanù-a,
mi yishakeit u-mi yitareif.*

*Mi yishaleiv u-mi yityaseir,
mi yei-ani u-mi yei-asheir,
mi yishafeil u-mi yarum.*

***U-t'shuva u-t'fila u-tz'daka
ma-avirin et rò-a ha-g'zeira.***

**בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן
וּבַיּוֹם צוֹם כִּפּוּר יִחַתְמוּן.**

**כַּמָּה יַעֲבֹרוּן וְכַמָּה יִבְרֹאוּן,
מִי יִחְיֶה וּמִי יָמוּת,
מִי בִקְצוֹ וּמִי לֹא בִקְצוֹ,**

**מִי בְאֵשׁ וּמִי בַמַּיִם,
מִי בַחֲרֵב וּמִי בַחֲיָה,
מִי בַרְעֵב וּמִי בַצָּמָא,
מִי בַרְעֵשׁ וּמִי בַמַּגִּפָּה,**

**מִי בַחֲנִיקָה וּמִי בַסְקִילָה,
מִי יָנוּחַ וּמִי יָנוּעַ,
מִי יִשְׁקֹט וּמִי יִטְרַף,**

**מִי יִשְׁלֹוּ וּמִי יִתִּיֶסֶר,
מִי יַעֲנֶי וּמִי יַעֲשֶׂר,
מִי יִשְׁפֹּל וּמִי יָרוּם.**

**וּתְשׁוּבָה וּתְפִילָה וּצְדָקָה
מַעֲבִירִין אֶת רֵעַ הַגְּזוּרָה.**

On Rosh ha-Shana it is written
and on the fast of Yom Kippur it is sealed:

How many shall pass away and how many shall be born,
who shall live and who shall die,
whose life extended and whose cut short,

who by fire and who by water,
who by sword and who by beast,
who by hunger and who by thirst,
who by earthquake and who by pandemic.

Who by strangling and who by stoning,
who shall have rest and who must wander,
who shall be tranquil and who torn apart.

Who shall find comfort and who shall despair,
who become poor and who become rich,
who shall be brought low and who shall be lifted up.

But repentance, prayer, and righteousness
transform the severity of the decree.

Coming home to our hearts,
giving blessing out,
and being people of justice
can lighten the burden
of this difficult world.

Rabbi Irwin Keller

*Ki k'shimcha kein t'hilatècha,
kashe lich-os v'nò-ach lirtzot.*

*Ki lo tachpotz b'mot ha-meit,
ki im b'shuvo mi-darko v'chaya.*

*V'ad yom moto t'chakeh lo,
im yashuv miyad t'kablo.*

*Emet ki ata hu yotzram,
v'ata yodèi-a yitzram.*

Ki heim basar va-dam.

Adam y'sodo mei-afar v'sofò l'afar.

B'nafsho yavi lachmo.

**Mashul ka-chères ha-nishbar,
k'chatzir yaveish, u-ch'tzitz noveil,*

k'tzeil over u-ch'anan kala,

u-ch'rùach noshàvet,

u-ch'avak porèi-ach,

v'cha-chalom ya-uf.

V'ata hu Mèlech Eil chai v'kayam.

Ein kitzba li-sh'notècha

v'ein keitz l'òrech yamècha.

V'ein shi'ur l'mark'vot k'vodècha,

v'ein peirush l'eilom sh'mècha.

Shimcha na-eh l'cha

v'ata na'eh li-sh'mècha,

u-sh'mèinu karàta vi-sh'mècha.

כִּי בְשִׁמְךָ בֵּן תְּהִלָּתְךָ,
קָשָׁה לְכַעֵס וְנוּחַ לְרִצּוֹת.

כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּת,
כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.

וְעַד יוֹם מוֹתוֹ תַחַכֶּה לוֹ,
אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ.

אָמֵת כִּי אַתָּה הוּא יוֹצֵרָם,
וְאַתָּה יוֹדֵעַ יִצְרָם.

כִּי הֵם בְּשָׂר וְדָם.

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר.
בְּנַפְשׁוֹ יָבִיא לְחָמוֹ.

*מְשׁוּל כַּחֲרֵס הַנִּשְׁבָּר,
כַּחֲצִיר יָבֵשׁ וְכִצִּיץ נוֹבֵל,

כִּצֵּל עוֹבֵר וְכִעֲנַן כָּלָה,
וְכָרוּחַ נוֹשָׁבֵת,

וְכֶאֱבֶק פּוֹרֵחַ.

וְכַחֲלוֹם יַעוּף.

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיָּם.

אֵין קִצְבָה לְשָׁנוֹתֶיךָ,

וְאֵין קִץ לְאַרְךָ יָמֶיךָ.

וְאֵין שְׁעוֹר לְמַרְכָּבוֹת כְּבוֹדֶיךָ,
וְאֵין פְּרוּשׁ לְעֵילוֹם שְׁמֶיךָ.

שִׁמְךָ נֶאֱדָה לְךָ

וְאַתָּה נֶאֱדָה לְשִׁמְךָ,

וְשִׁמְנוֹ קָרָאתָ בְּשִׁמְךָ.

On Yom Kippur, continue on page 316.

Your essential nature is patience and comfort.

You do not want sinners to die,
but to turn from their path and live.

You wait for us to turn.

You wait for us to return even until the day we die.

Our Creator, You know our nature,
we are only flesh and blood.

We were formed from the earth and to the earth will we be returned.

We work hard to succeed.

*But we are like pottery that breaks,
like grass that withers and flowers that wilt,
like shadows that pass and fog that lifts,
like a fleeting breeze, scattered dust,
a vanishing dream.

Yet You are the Eternal Guide of all life and existence.

Your years have no end,

Your days no measure.

Your core cannot be imagined.

Your essence cannot be explained.

We conjure names we hope benefit You.

You accept our hopes,
and You call *us* by Your name.

On Yom Kippur, continue on page 316.

The stark imagery of *U-n'taneh Tòkef* concludes with gentle reminders from nature that, while life is ephemeral and God may seem mysterious to us, we are not mysteries to God. We have the power to make daily choices that determine our direction in life. And we have the ability to reach out to God and to receive God's blessings.

* These similes are from: *Yirmiyàhu* (Jeremiah) 18; *T'hilim* (Psalms) 144:4; *Iyov* (Job) 7:9, 20:8; and *Yishayàhu* (Isaiah) 40:7, 5:24.

K'dusha

*N'kadeish et shimcha ba-olam,
k'sheim she-makdishim oto
bi-sh'mei marom,
ka-katuv al yad n'vi-ècha —
"V'kara zeh el zeh v'amar:*

**'Kadosh, kadosh, kadosh
Adonai tz'va-ot,
m'lo chol ha-àretz k'vodo."**

*Az b'kol rà-ash gadol
adir v'chazak mashmi-im kol,
mitnas-im l'umat s'rafim,
l'umatam baruch yomèiru:*

"Baruch k'vod Adonai mi-m'komo."

*Mi-m'komcha malkèinu tofi-a,
v'timloch alèinu
ki m'chakim anachnu lach.
Matai timloch b'Tziyon?
B'karov b'yamèinu
l'olam va-ed tishkon.*

קדושה

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
בְּשִׁמְי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶךָ —
"וְקָרָא זֶה אֶל זֶה וְאָמַר:

**'קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יְהוָה צְבָאוֹת,
מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ."**

אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל
אֲדִיר וְחֹזֵק מְשִׁמִּיעִים קוֹל,
מִתְנַשְּׂאִים לְעֵמֶת שְׁרָפִים,
לְעֵמֶתְם בְּרוּךְ יֵאמְרוּ:

"בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ."

מִמְּקוֹמְךָ מְלַכְּנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ,
כִּי מְחַכִּים אֲנַחְנוּ לָךְ.
מַתִּי תִמְלֹךְ בְּצִיּוֹן,
בְּקָרוֹב בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁכּוֹן.

It is traditional for those able to rise to their toes each time the word "Kadosh / Holy" is said, as a symbol of our desire to emulate God's holiness in our lives. Some also bow left and right at the words "zeh el zeh" and some rise on their toes again at the beginning of the two subsequent biblical verses in bold.

Holiness of God's Name

We sanctify Your name throughout this world,
 as Your name is sanctified in the heavens above,
 as Your prophet envisioned —
 “Each celestial being
 calls to another and exclaims:

**‘Holy, holy, holy
 is the God of all,
 filling the whole world with splendor.’”**

Y’shayàhu (Isaiah) 6:3

And then, with thunderous voices,
 so overwhelming in their power,
 they rise toward the fiery *serafim*,
 and facing them, they cry out:

**“Blessed is the glory of the Holy One,
 shining out on us from all the places God dwells!”**

Yechèzkel (Ezekiel) 3:12

And from Your dwelling-place, our Sovereign.
 Appear! Guide us,
 for we wait for you.
 When will You rule in Zion?
 Soon, and in our lifetime,
 may You come to dwell eternally!

The core of the *K’dusha* is the prophets’ mystical visions of the angels’ songs of glory to God, affirmed by the psalmist’s declaration of God’s eternal reign. All versions contain three biblical verses with variations in the middle section depending on the day of the week, the service, and the part of the service. Because the *K’dusha* is a call and response prayer, it is only recited when there is a *minyán*.

Titgadal v'titkadash
b'toch Y'rushalàyim ircha,
l'dor va-dor u-l'nèitzach n'tzachim.

V'einèinu tir-èna malchutècha,
ka-davar ha-amur b'shirei uzècha,
al y'dei David m'shìach tzidkècha:

"Yimloch Adonai l'olam,
Elohàyich Tziyon, l'dor va-dor.
Hal'luyah!"

L'dor va-dor *nagid godlècha,*
u-l'nèitzach n'tzachim
k'dushat-cha nakdish,
v'shivchacha, Elohèinu,
mi-pìnu lo yamush l'olam va-ed,
ki Eil Mèlech gadol v'kadosh àta.

תִּתְגַּדֵּל וְתִתְקַדֵּשׁ
 בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ,
 לְדוֹר וָדוֹר וּלְנִצְחָה וְנִצְחִים.

וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ,
 כַּדָּבָר הָאָמַר בְּשִׁירֵי עֲזָרָה,
 עַל יְדֵי דָוִד מְשִׁיחַ צְדִיקְךָ:

"יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר,
הַלְלוּיָהּ."

לְדוֹר וָדוֹר נֶגִיד גּוֹדְלֶךָ,
 וּלְנִצְחָה וְנִצְחִים
 קְדֻשַׁתְךָ נִקְדִּישׁ,
 וְשִׁבְחָךָ, אֱלֹהֵינוּ,
 מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

Continue on page 320.

May Your greatness and Your holiness be realized
in Jerusalem, Your city,
from one generation to the next,
and throughout all eternities.

And may our eyes behold Your glory,
as has been prophesied
in David's songs of Your righteous power:

**"May the Eternal reign forever,
your God, O Zion, from generation to generation.
Hal'luyah!"**

T'hilim (Psalms) 146:10

From generation to generation we declare Your greatness,
and for all eternities
we affirm Your holiness.
May Your praise, our God,
never be absent from our mouths,
now and forever,
for You are great and holy.

Continue on page 321.

On Yom Kippur

K'dusha

*Na-aritz'cha v'nakdish-cha,
k'sod si-ach sarfei kòdesh
ha-makdishim shimcha ba-kòdesh,
ka-katuv al yad n'vi-ècha —
"V'kara zeh el zeh v'amar:*

***'Kadosh, kadosh, kadosh,
Adonai tz'va-ot,
m'lo chol ha-àretz k'vodo."***

*K'vodo malei olam.
M'sharta'v sho-alim zeh la-zeh:
"Ayei m'kom k'vodo?"
L'umatam baruch yomèiru:*

"Baruch k'vod Adonai mi-m'komo."

*Mi-m'komo hu yifèn b'rachamim
v'yachon am ha-m'yachadim sh'mo
èrev va-vòker b'chol yom tamid
pa-amàyim b'ahava Sh'ma omrim:*

***"Sh'ma, Yisrael: Adonai Elohèinu,
Adonai Echad!"***

קדושה

נִעְרִיצְךָ וְנִקְדִישְׁךָ,
כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ
הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ,
כְּכַתּוּב עַל יַד נְבִיאֶךָ –
"וְקָרָא זֶה אֶל זֶה וְאָמַר:

***'קדוש, קדוש, קדוש,
יהוה צְבָאוֹת,
מִלֵּא כֹל הָאָרֶץ כְּבוֹדוֹ."***

כְּבוֹדוֹ מִלֵּא עוֹלָם,
מִשְׁרַתָּיו שׁוֹאֲלִים זֶה לָזֶה:
"אֵיזָה מְקוֹם כְּבוֹדוֹ?"
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

"בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ."

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים
וְיַחֲוֶן עִם הַמְיַחֲדִים שְׁמוֹ
עָרַב וּבִקֵּר בְּכֹל יוֹם תָּמִיד
פְּעַמִּים בְּאַהֲבָה שָׁמַע אוֹמְרִים:

***"שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד!"***

It is traditional for those able to rise to their toes each time the word "Kadosh / Holy" is said, as a symbol of our desire to emulate God's holiness in our lives. Some also bow left and right at the words "zeh el zeh" and some rise on their toes again at the beginning of the two subsequent biblical verses in bold.

Holiness of God's Name

Our voices acclaim You,
echoing the mystic chorus of the angels blazing above,
as Your prophet envisioned —

“They sing Your holy name to one another:

‘Holy, holy, holy

is the God of all,

filling the whole world with splendor.”

Y'shayàhu (Isaiah) 6:3

God's radiance fills the universe.

One side of the angels' chorus asks:

“Where is the place of God's glory?”

From the other side, the answer flows:

“God's glory is the fountain of blessings from God's place.”

Yechèzkel (Ezekiel) 3:12

From this place compassion flows upon us

as we bring unity to the divine,

lovingly declaring, evening and morning,

twice each day, eternally:

Hear, O Israel, יהוה is our God, יהוה is One!

The core of the *K'dusha* is the prophets' mystical visions of the angels' songs of glory to God, affirmed by the psalmist's declaration of God's eternal reign. All versions contain three biblical verses with variations in the middle section depending on the day of the week, the service, and the part of the service. Because the *K'dusha* is a call and response prayer, it is only recited when there is a *minyán*.

*Hu Elohèinu, hu Avinu,
hu Malkèinu, hu Moshi-èinu,
v'hu yashmi-èinu b'rachamav sheinit
l'einai kol chai
lihyot lachem l-Eilohim,*

"Ani Adonai Eloheichem."

*Adir adirèinu, Adonai adonèinu,
ma adir shimcha b'chol ha-àretz!
V'haya Adonai l'mèlech al kol ha-àretz.
Ba-yom ha-hu yihyeh Adonai echad
u-sh'mo echad.*

U-v'divrei kodsh'cha katuv leimor:

**"Yimloch Adonai l'olam,
Elohàyich Tziyon, l'dor va-dor.
Hal'luyah!"**

L'dor va-dor *nagid godlècha,
u-l'nèitzach n'tzachim
k'dushat-cha nakdish,
v'shivchacha, Elohèinu,
mi-pìnu lo yamush l'olam va-ed,
ki Eil Mèlech gadol v'kadosh àta.*

הוא אֱלֹהֵינוּ, הוא אָבִינוּ,
הוא מַלְכֵנוּ, הוא מוֹשִׁיעֵנוּ,
וְהוא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית
לְעֵינַי כֹּל חַי,
לְהִיּוֹת לָכֶם לֵאלֹהִים,

"אָנִי יְהוָה אֱלֹהֵיכֶם."

אָדִיר אָדִיר אָדִירנוּ, יהוה אָדוֹנֵינוּ,
מָה אָדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ!
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קֹדֶשְׁךָ כְּתוּב לֵאמֹר:

**"יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ."**

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ,
וּלְנִצָּח נְצָחִים
קֹדֶשְׁתְּךָ נְקַדִּישׁ,
וּשְׁבַחְךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

God — our Parent, our Guide, our Helper —
tells us lovingly, again and again,
to open our eyes
to see that God is life:

“I am Being, I am God to you.”

Power of all power, Majesty of all majesties,
God’s essential force fills all the earth.
When the day comes that all the earth sees God’s glory,
then all Being will be united,
just as God’s name is one.

Singing the words of Your sacred psalms:

**“May the Eternal reign forever,
your God, O Zion, from generation to generation.
Hal’luyah!”**

T’hilim (Psalms) 146:10

From generation to generation we declare Your greatness.
For eternity of all eternities,
we affirm Your holiness.
May Your praise, our God,
never be absent from our mouths,
now and forever,
for You are great and holy.

U-v'chein tein pachd'cha,
 Adonai Elohèinu, al kol ma-asècha,
 v'eimat-cha al kol ma she-baràta,
 v'yiya-ùcha kol ha-ma-asim
 v'yishtachavu l'fanècha kol ha-b'ru-im,
 v'yei-asu chulam aguda achat
 la-asot r'tzoncha b'leivav shaleim,
 k'mo she-yadànu Adonai Elohèinu,
 she-ha-shilton l'fanècha, oz b'yad'cha
 u-g'vura biyminècha, v'shimcha nora
 al kol ma she-baràta.

U-v'chein tein kavod, Adonai, l'amècha,
 t'hila liyreì-ècha,
 tikva tova l'dorshècha,
 u-fit-chon peh la-m'yachalim lach,
 simcha l'artzècha v'sason l'irècha,
 u-tz'michat kèren l'David avdècha,
 va-arichat neir l'ven-Yishai
 m'shichècha, bi-m'heira v'yamèinu.

U-v'chein tzadikim yir'u v'yismàchu,
 viysharim ya-alòzu,
 va-chasidim b'rina yagilu,
 v'olàta tikpatz piha,
 v'chol ha-rish-a kulah k'ashan tichleh,
 ki ta-avir memshèlet zadon
 min ha-àretz.

וּבְכֵן תֵּן פְּחָדֶיךָ,
 יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ,
 וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ,
 וְיִירָאוּךָ כָּל הַמַּעֲשִׂים
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים,
 וְיַעֲשׂוּ כְּלָם אַגְדָּה אַחַת
 לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,
 כְּמוֹ שֶׁיַּדְּעֵנוּ יְהוָה אֱלֹהֵינוּ,
 שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ
 וְגְבוּרָה בְּיַמִּינֶךָ, וְשִׁמְךָ נוֹרָא
 עַל כָּל מַה שֶּׁבָרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יְהוָה, לְעַמְּךָ,
 תְּהִלָּה לִירְאֵיךָ
 וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ,
 וּפְתִחוֹן פֶּה לַמְיַחֲלִים לָךְ,
 שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ,
 וְצְמִיחַת קֶרֶן לְדוֹד עַבְדְּךָ,
 וְעֵרִיכַת נֵר לְבֶן-יִשָׁי
 מִשִּׁיחָךָ, בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמְחוּ,
 וְיִשָּׁרִים יַעֲלֹזוּ,
 וְחַסִּידִים בְּרִנָּה יִגִּילוּ,
 וְעוֹלָתְךָ תִּקְפֹץ פִּיָּךְ,
 וְכָל הַרְשָׁעָה כִּלְיָה כְּעֵשֶׂן תִּכְלָה,
 כִּי תַעֲבִיר מִמְשַׁלֵּת זְדוֹן
 מִן הָאָרֶץ.

And so, may God instill in all living things
fear and concern for Creation, our life source,
dreadful concern for all that God created.
All Creation ought to be in awe,
all of life humbled before the Giver of life.
May all Creation form a single bond
to do Your will and become fulfilled.
For we know that the Source of our life governs alone,
that true strength is found only in God's hand
and true power only in God's control.
The awesome spirit of Your name
is upon all that You created.

And so, may You grant honor to Your people,
praise to those in awe of Your deeds,
hope to those who seek You,
and inspiration to those who yearn for You.
Let there be happiness throughout the land
and celebration in the city,
for they are Your land and Your city.
Let the cup of David, Your servant,
overflow with flourishing pride,
and prepare the light of the Messianic Age to be kindled.
And may all this be soon, in our own time.

And then, when such a day arrives,
those who struggled for justice
will be the first to rejoice in awe.
Honest people will be glad,
and God's faithful supporters will sing their celebration.
Injustice will have closed its mouth
and all evil will have vanished like smoke,
the reign of falsehood passing from the earth.

*V'timloch ata Adonai l'vadècha,
al kol ma-asècha,
b'har Tziyon mishkan k'vodècha,
u-viYrushalàyim ir kodshècha,
ka-katuv b'divrei kodshècha:
"Yimloch Adonai l'olam,
Elohàyich Tziyon l'dor va-dor.
Hal'luyah!"*

*Kadosh ata v'nora sh'mècha,
v'ein Elò-ah mi-bal-adècha, ka-katuv:
"Vyigbah Adonai tz'va-ot ba-mishpat
v'ha-Eil ha-kadosh nikdash bi-tz'daka."
Baruch ata, Adonai,
ha-mèlech ha-kadosh.*

K'dushat ha-Yom

Ata v'chartànu im kol ha-amim
ahàvta otànu v'ratzita bànu,
v'romamtànu im kol ha-l'shonot*
v'kidashtànu b'mitzvotècha
v'keiravtànu Malkièinu la-avodatècha
v'shimcha ha-gadol v'ha-kadosh
alèinu karàta.*

וְתִמְלֹךְ אֶתְּךָ יְהוָה לְבָרְךָ,
עַל כָּל מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
כְּכַתּוּב בְּדִבְרֵי קִדְשֶׁךָ:
"יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
הַלְלוּיָהּ!"

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ,
וְאֵין אֱלוֹהִים מִבְּלַעֲדֶיךָ, כְּכַתּוּב:
"וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט,
וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה."
בְּרוּךְ אַתָּה, יְהוָה,
הַמְּלֹךְ הַקָּדוֹשׁ.

קדושת היום

אַתָּה בְּחַרְתָּנוּ עִם כָּל הָעַמִּים,*
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ עִם כָּל הַלְשׁוֹנוֹת,*
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדוֹתֶיךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ.

* Many progressive communities have revised prayers that say we were chosen "from all peoples." We have made a subtle change, taught by Rabbi Yoel Kahn at an early conference of the World Congress of Gay and Lesbian Jews in the 1980s. By taking the preposition *mi-* and turning around the sound to *im*, we can say that we are chosen "with all peoples," rather than "from all peoples."

Then You alone will govern all Your works,
with Mount Zion as Your honored dwelling place,
and with Jerusalem, the city of peace, as Your sacred city.
As it is written in these holy, ancient words:
“The Source of life, the Dream of Zion,
will rule for all generations.
Hal’luyah!”

T’hlimi (Psalms) 146:10

You are holy, Your presence is awesome,
and there is no God beside You, as it is written:
“The Eternal, the One who holds many,
is elevated through justice.
God’s holiness is sanctified by righteous deeds.”

Yeshayàhu (Isaiah) 5:16

Praise the name of God, the sacred Power.

Holiness of the Day

You have delighted in us as a people,
loving us, desiring us, strengthening us,
and sanctifying us with *mitzvot*,
drawing us near to serve You,
that Your great and holy Presence be known to us.

On Rosh ha-Shana

*Va-titen lànu Adonai Elohèinu
b'ahava et (Yom ha-Shabbat ha-zeh)
Yom ha-Zikaron ha-zeh
yom t'ru-a (b'ahava) mikra kòdesh,
zèicher liytziat Mitzràyim.*

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ,
בְּאַהֲבָה אֶת (יוֹם הַשַּׁבָּת הַזֶּה)
יוֹם הַזְכוֹרוֹן הַזֶּה
יוֹם תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
זָכוֹר לִיצִיאַת מִצְרָיִם.

On Yom Kippur

*Va-titen lànu Adonai Elohèinu,
b'ahava et (Yom ha-Shabbat ha-zeh
li-k'dusha v'li-m'nucha v'et)
Yom ha-Kippurim ha-zeh
li-m'chila v'li-s'lichà u-l'chapara,
v'limchol bo et kol avonotèinu
(b'ahava) mikra kòdesh,
zèicher liytziat Mitzràyim.*

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ,
בְּאַהֲבָה אֶת (יוֹם הַשַּׁבָּת הַזֶּה
לְקֹדוּשָׁה וְלִמְנוּחָה וְאֶת)
יוֹם הַכִּפּוּרִים הַזֶּה
לְמַחִילָה וְלִסְלִיחָה וְלַכַּפָּרָה,
וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
זָכוֹר לִיצִיאַת מִצְרָיִם.

On Rosh ha-Shana

With great love have You given us
(this Shabbat for renewal and)
this Day of Memory
to hear the sound of the shofar,
a day of holy gathering,
reminding us (with love)
of our liberation from the narrowness of Egypt.

On Yom Kippur

With great love have You given us
(this Shabbat for renewal and) this Day of Atonement
for renouncing our wrongs, for asking forgiveness,
for cleansing, and for reconciliation,
a day of holy gathering, reminding us (with love)
of our liberation from the narrowness of Egypt.

On Rosh ha-Shana and Yom Kippur

Elohèinu v-eilohei dorotèinu:

Ya-aleh v'yavo, v'yagi-a v'yeira-eh,
v'yeiratzeh v'yishama, v'yipakeid
v'yizacheir zichronèinu u-fikdonèinu,
v'zichron dorotèinu, v'zichron
mashiach ben David avdècha,
v'zichron Y'rushalàyim ir kodshècha,
v'zichron kol amcha beit Yisrael
l'fanècha, li-f'leita u-l'tova,
l'chein u-l'chèsed u-l'rachamim,
l'chàyim u-l'shalom

On Rosh ha-Shana:

b'Yom ha-Zikaron ha-zeh.

On Yom Kippur:

b'Yom ha-Kippurim ha-zeh.

Zochrèinu, Adonai Elohèinu, bo l'tova,
u-fokdèinu vo li-v'racha,
v'hoshièinu vo l'chayim.
U-vi-d'var y'shu-a v'rachamim,
chus v'chonèinu v'racheim alèinu
v'hoshi-èinu ki eilècha einèinu,
ki Eil Mèlech chanun v'rachum àta.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ:
יַעֲלֶה וַיָּבֹא, וַיַּגִּיעַ וַיִּרְאֶה,
וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד
וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּפְקְדוּנָנוּ,
וַיִּזְכְּרוּ דוֹרוֹתֵינוּ, וַיִּזְכְּרוּ
מֹשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,
וַיִּזְכְּרוּ יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,
וַיִּזְכְּרוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לִפְנֶיךָ לְפִלִיטָה וּלְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם,

בְּיוֹם הַזְּכוֹרוֹן הַזֶּה.

or

בְּיוֹם הַכִּפּוּרִים הַזֶּה.

זְכוֹרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,
וּפְקֻדָּנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,
חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

On Yom Kippur, continue on page 330.

On Rosh ha-Shana and Yom Kippur

Our God and God of those who came before us:
May the memory of those who now come before You here,
the memory of our ancestors,
the memory of the dream of a Messianic time,
the memory of the vision of Jerusalem
as a city of peace, a holy city,
and the memory of all Your people, the House of Israel,
whether in the Land or in the Diaspora,
ascend to You, come before You, be near to You,
be noticed by You, be pleasing to You, be heeded by You,
be kept in mind by You, and be remembered by You

On Rosh ha-Shana:

on this Day of Remembrance.

On Yom Kippur:

on this Day of Atonement.

May these memories, these dreams
inspire in us graciousness, lovingkindness, and compassion,
encouraging us to work for life and peace.
God, remember us today for good,
keep us in mind today for blessing, save us today for life
with a promise of victory over our weakness
and compassion as our strength.

On Yom Kippur, continue on page 331.

On Rosh ha-Shana

Elohèinu v-Eilohei dorotèinu,
 m'loch al kol ha-olam
 kulo bi-ch'vodècha
 v'hinasei al kol ha-àretz biykarècha,
 v'hofa ba-hadar g'on uzècha
 al kol yoshvei teiveil artzècha.
 V'yeida kol pa-ul ki ata p'alto
 v'yavin kol y'tzor ki ata y'tzarto.
 V'yomar kol asher n'shama b'apo:
 Adonai Elohei Yisrael, mèlech
 u-malchuto ba-kol mashàla.
 Elohèinu v-Eilohei dorotèinu,
 (r'tzei vi-m'nuchatèinu,) kad'shèinu
 b'mitzvotècha v'tein chelkèinu
 b'Toratècha, sab'èinu mi-tuvècha
 v'sam'chèinu biyshu-atècha.
 (V'hanchilinu, Shechina Elohèinu,
 b'ahava u-v'ratzon Shabbat kodsheich,
 v'yanùchu va Yisrael, m'kad'shei sh'meich.)
 V'taheir libèinu l'ovd'cha be-emet
 ki ata Elohim emet
 u-d'varècha emet v'kayam la-ad
 Baruch ata, Adonai,
 Mèlech al kol ha-àretz,
 m'kadeish (ha-Shabbat v') Yisrael
 v'Yom ha-Zikaron.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 מְלוֹךְ עַל כָּל הָעוֹלָם
 כְּלוֹ בְּכַבּוֹדְךָ
 וְהִנָּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ,
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזוֹךְ
 עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ.
 וַיַּדַּע כָּל פֶּעוּל כִּי אַתָּה פְּעַלְתָּנוּ
 וַיִּבִין כָּל יִצּוֹר כִּי אַתָּה יִצְרָתָנוּ.
 וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ
 וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.
 אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 (רִצֵּה בְּמִנוּחֹתֵינוּ) קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ
 בְּתוֹרָתְךָ, שְׁבַעֲנוּ מִטּוֹבְךָ
 וְשָׂמְחֵנוּ בִּישׁוּעַתְךָ
 (וְהִנְחִילֵנוּ, שְׂכִינָה אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרָצוֹן שֶׁבֵת קִדְּשָׁךְ,
 וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שָׁמַיִם.)
 וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,
 כִּי אַתָּה אֱלֹהִים אֵמֶת,
 וְדַבְּרָךְ אֵמֶת וְקִיָּם לְעַד.
 בְּרוּךְ אַתָּה, יְהוָה,
 מֶלֶךְ עַל כָּל הָאָרֶץ,
 מְקַדֵּשׁ (הַשֶּׁבֶת וְ) יִשְׂרָאֵל
 וַיּוֹם הַזִּכְרוֹן.

On Rosh ha-Shana

Our God, God of all generations,
our people have called You “Sovereign of the universe.”
Help us, who live without a monarch on a throne,
to perceive Your sovereignty
in the royal splendor that pervades the universe,
in the holy power that creates all creatures,
a single royal household.
Because You are our Sovereign,
the whole universe is intertwined,
each part responsible for every other part.
We too are responsible for the whole world,
because You are our Sovereign.
Let every living, breathing being say:
The Eternal, the Breath of Life, the God of Israel,
the God of soul-wrestling people,
is the One to whom we are accountable wherever we are.

God of all generations,
(may our Shabbat rest and renewal follow Your example and)
may Your *mitzvot* lead us toward holiness
as we seek our share in Your Teaching.
May we be satisfied with the good things You have given us
and find joy in Your protecting power.
(May we continue to live out the heritage of Your holy Shabbat,
given lovingly and freely.)

Cleanse our hearts,
so that we may follow Your ways more truthfully.
For we are called on by the Power of truth,
whose word endures forever.
Blessed is Your eternal Presence, governing the earth,
sanctifying (Shabbat,) Your people Israel,
and this Day of Remembering.

On Yom Kippur

Elohèinu v-Eilohei dorotèinu,
 m'chal la-avonotèinu b'Yom
 (ha-Shabbat ha-zeh u-v'yom)
 ha-Kippurim ha-zeh.
 M'chei v'ha-aveir f'sha-èinu
 v'chatotèinu mi-nèged einècha,
 Ka-amur: "Anochi Anochi
 hu mocheh f'sha-ècha l'ma-ani
 v'chatotècha lo ezkor."
 V'ne-emar: "Machiti ka-av p'sha-ècha
 v'che-anan chatotècha; shuva eilai
 ki g'altìcha v'ne-emar:
 "Ki va-yom ha-zeh y'chapeir aleichem
 l'taheir etchem, mi-kol chatoteichem
 lifnei Adonai tit-haru."

Elohèinu v-Eilohei dorotèinu,
 (r'tzei vi-m'nuchatèinu,
 kad'shèinu b'mitzvotècha
 v'tein chelkèinu b'Toratècha,
 sab'èinu mi-tuvècha
 v'sam'chèinu biyshu-atècha.
 (V'hanchilinu, Shechina Elohèinu,
 b'ahava u-v'ratzon Shabbat kodsheich,
 v'yanùchu va Yisrael,
 m'kad'shei sh'meich.)

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם
 (הַשַּׁבָּת הַזֶּה וּבְיוֹם)
 הַכִּפּוּרִים הַזֶּה.
 מִחֵה וְהַעֲבִיר פְּשָׁעֵינוּ
 וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
 כְּאָמַר: "אֲנֹכִי אֲנֹכִי
 הוּא מוֹכֵחַ פְּשָׁעֶיךָ לְמַעְנֵי,
 וְחַטָּאתֶיךָ לֹא אֶזְכֹּר."
 וְנֹאמַר: "מַחֲיִיתִי כְּעַב פְּשָׁעֶיךָ
 וְכַעֲנַן חַטָּאתֶיךָ; שׁוּבָה אֵלַי
 כִּי גִאֲלִיתֶיךָ וְנֹאמַר:
 "כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
 לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם
 לִפְנֵי יְהוָה תִּטְהָרוּ."

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 (רִצֵּה בְּמִנוּחָתֵנוּ)
 קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
 שְׂבַעֲנוּ מִטוֹבֶךָ
 וְשַׂמְחֵנוּ בִישׁוּעָתֶךָ
 (וְהַנְּחִילֵנוּ, שְׂכִינָה אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְשֶׁךָ,
 וְיִנְחֹחוּ בְּהַיְשָׁרָאֵל
 מִקִּדְשֵׁי שְׁמֶיךָ.)

On Yom Kippur

We ask, God of all generations, to be forgiven of our misdeeds on this day of (Shabbat and) Atonement.

May our wrongs and failings be erased, so that You no longer see them.

As Isaiah said in Your name:

“It is I — I choose to erase your wrongdoing for My own sake

so that I will not remember your sins.”

Yishayahu (Isaiah) 43:25

And: “I have dispersed your misdeeds like mist and your failings like a cloud.

I have rescued You; Return to Me.”

Yishayahu (Isaiah) 44:22

As You said to Moses:

“For on this day, atonement shall be made for you

to purify you from all your wrongs,

so that you shall be pure in the presence of God.

Va-yikra (Leviticus) 16:30

God of all generations,

(may our Shabbat rest and renewal follow Your example and)

May Your *mitzvot* lead us toward holiness

as we seek our share in Your Torah.

May we be satisfied with the good things You have given us

and find joy in Your protecting power.

(May we continue to live out the heritage of Your holy Shabbat, given lovingly and freely.)

On Yom Kippur

V'taheir libèinu l'ovd'cha be-emet
ki ata salchan l'Yisrael
u-mocholan l'shivtei Y'shurun
b'chol dor va-dor,
u-mi-bal'adècha ein lànù Mèlech
mocheil v'solèi-ach ela àta.
Baruch ata, Adonai, Mèlech mocheil
v'solèi-ach la-avonotèinu v'la-avonot
amo beit Yisrael,
u-ma-avir ashmotèinu
b'chol shana v'shana
Mèlech al kol ha-àretz,
m'kadeish (ha-Shabbat v')
Yisrael v'Yom ha-Kippurim.

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,
 כִּי אַתָּה סִלַּחַן לְיִשְׂרָאֵל
 וּמְחַלָּן לְשִׁבְטֵי יִשְׂרָאֵל
 בְּכָל דּוֹר וָדוֹר,
 וּמִבְּלִעְדֵיךָ אֵין לָנוּ מֶלֶךְ
 מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה.
 בְּרוּךְ אַתָּה, יְהוָה, מֶלֶךְ מוֹחֵל
 וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת
 עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ
 בְּכָל שָׁנָה וְשָׁנָה,
 מֶלֶךְ עַל כָּל הָאָרֶץ,
 מְקַדֵּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

On Yom Kippur

Cleanse our hearts
so that we may follow Your ways wholeheartedly,
for You forgive and pardon Your people in every generation.
We depend on You alone to guide us to atonement and renewal.
We are grateful that You allow our guilt to pass away.
May it be so this year and every year.

Blessed are You, Holy One,
Source of the holiness (of Shabbat,) of Israel
and of the Day of Atonement.

On Shabbat

*Yism'chu b'malchut'cha
shomrei Shabbat v'korei òneg.
Am m'kad'shei sh'vi-i,
kulam yisb'u v'yit-angu mi-tuvècha,
u-va-sh'vi-i ratzita bo v'kidashto,
chemdat yamim oto karàta,
zèicher l'ma-asei v'reishit.*

יְשַׁמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָג.
עַם מְקַדְּשֵׁי שְׁבִיעֵי,
כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ,
וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

On Rosh ha-Shana and Yom Kippur

Avodah

*R'tzei, Adonai Elohèinu,
b'amcha Yisrael,
u-t'filatam b'ahava t'kabeil b'ratzon.
U-t'hi l'ratzon tamid
avodat Yisrael amècha.
Eil karov l'chol kor-av
p'nei el avadècha v'chonèinu.
Sh'foch ruchacha alèinu,
v'techezèna einèinu
b'shuvcha l'Tziyon b'rachamim.
Baruch ata, Adonai,
ha-machazir Shechinato l'Tziyon.*

עבודה

רְצֵה, יְהוָה אֱלֹהֵינוּ,
בְּעַמְּךָ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קוֹרְאָיו,
פְּנֵי אֵל עֲבָדֶיךָ וְחַנּוּנוֹ;
שִׁפּוֹךְ רוּחְךָ עָלֵינוּ,
וּתְחַזְּקֵנָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה, יְהוָה,
הַמְּחַזְּרֵי שְׁכִינָתוֹ לְצִיּוֹן.

On Shabbat

Those who keep Shabbat rejoice in Your ways;
they call Shabbat the summit of delight.
A people that observes the holy seventh day
enjoys abundant goodness and delight.
The seventh day You favored and made holy;
You have called it the most loved of days,
a sign you made of it eternally,
in memory of Creation's works and days.

*On Rosh ha-Shana and Yom Kippur***Prayer**

We hope that our understanding
of God and of life will be desirable,
that the people Israel and their prayers, thoughts, and meditations
will be received with love and pleasure.

For You remain close to those who call on Your Presence.

You turn toward those who serve Your ways
and we feel Your delight
as Your spirit is poured upon us.

May our eyes behold Your return to Zion.

Blessed are You, who restores Your Presence to Zion.

Hoda-a

♦*Modim anàchnu lach, sha-ata hu
 m'kor kol chai
 v-Eilohei dorotèinu l'olam va-ed.
 Tzur chayèinu, magein yish-èinu,
 ata hu l'dor va-dor.
 Nodeh l'cha u-n'sapeir t'hilatècha,
 al chayèinu ha-m'surim b'yadècha,
 v'al nishmotèinu ha-p'kudot lach,
 v'al nisècha she-b'chol yom imànu,
 v'al nifl'otècha v'tovotècha
 she-b'chol eit,
 èrev va-vòker v'tzohoràyim.
 Ha-tov, ki lo chalù rachamècha,
 v'ha-m'racheim, ki lo tàmu chasadècha,
 mei-olam kivinu lach.
 V'al kulam yitbarach
 v'yitromam shimcha,
 malkèinu, tamid l'olam va-ed.
 U-ch'tov l'chayim
 kol b'nei u-v'not b'ritècha.
 V'chol ha-chayim yodùcha sèla,
 viyhal'lu et shimcha be-emet,
 ha-Eil y'shu-atèinu v'ezratèinu sèla.
 ♦*B'rucha at, Yah,
 ha-tov sh'meich v'lach na-eh l'hodot.**

הודאה

♦*מודים אנחנו לך, שאַתָּה הוּא
 מקור כל חי
 ואלהי דורותינו לעולם ועד.
 צור חיינו, מגן ישענו,
 אתָּה הוּא לדור ודור.
 נוֹדֵה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ,
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,
 וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת,
 עֶרֶב וְבֹקֵר וְצַהֲרָיִם.
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,
 מֵעוֹלָם קִיְּוִנוּ לְךָ.
 וְעַל כָּלֵם יִתְבָּרַךְ
 וְיִתְרוֹמַם שִׁמְךָ,
 מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֵד.
 וּכְתוּב לְחַיִּים
 כָּל בְּנֵי וּבְנוֹת בְּרִיתְךָ.
 וְכָל הַחַיִּים יוֹדוּךָ סֶלָה.
 וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,
 הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה.
 ♦*בְּרוּכָה אַתָּה, יְהוָה,
 הַטּוֹב שִׁמְךָ וְלֹךְ נָאֵה לַהֲוֹדוֹת.**

Gratitude

◆We are thankful that we understand that we are not alone,
that the Source of life is always with us.

This awareness has been passed down
from one generation to the next,
forming the foundation of our lives
and helping us find fulfillment.

We are grateful and we recount with songs and psalms
our lives, which rest in Your hands,
our souls entrusted to the Holy One of being.

And we are thankful for those wonders,
those miracles, those welcome surprises
provided to us at all times,
evening, morning, and afternoon.

Source of all goodness, Your mercies never end.

Source of compassion, Your kindnesses never cease.

You will always be our hope.

So, for everything, may Your name be blessed and honored at all times.

Inscribe all the children of Your covenant for a good life.

Let all the living sincerely be thankful to God
for liberating us and for helping us. Sèla!

◆Blessed is Your ineffable name;

“the Good” is also Your name,

and so we delight in praising and thanking You.

Birkat ha-Shalom

ברכת השלום

Elohèinu v-Eilohei dorotèinu,
 barchèinu ba-b'racha ha-m'shulèshet
 ba-Torah ha-k'tuva
 al y'dei Mosheh avdècha,
 ha-amura mi-pi Aharon
 u-vanav kohanim am k'doshècha,
 ka-amur:

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 בְּרַכְנוּ בְּבְרָכָה הַמְשֻׁלֶּשֶׁת
 בַּתּוֹרָה הַכְּתוּבָה
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
 הָאֲמוּרָה מִפִּי אַהֲרֹן
 וּבָנָיו כֹּהֲנִים, עִם קְדוֹשְׁךָ,
 כְּאָמֹר:

Y'varech'cha Adonai

v'yishm'rècha.

[Kein y'hi ratzon.]

יְבָרְכֶךָ יְהוָה

וַיִּשְׁמְרֶךָ.

[כֵּן יְהִי רָצוֹן.]

Ya-eir Adonai panav eilècha

viychunèka.

[Kein y'hi ratzon.]

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ

וַיַּחֲנֶנֶךָ.

[כֵּן יְהִי רָצוֹן.]

Yisa Adonai panav eilècha

v'yaseim l'cha shalom.

[Kein y'hi ratzon.]

יֵשֵׂא יְהוָה פָּנָיו אֵלֶיךָ

וַיַּשֵּׂם לְךָ שָׁלוֹם.

[כֵּן יְהִי רָצוֹן.]

Peace

Our God and God of all generations,
bless us with the threefold blessing of the Torah,
which You gave to Your servant Moses
and which Aaron and his descendants,
the priests of Your holy people,
repeated for centuries in the Temple,
and which we, two thousand years later,
repeat for one another today:

May the Holy One bless us and protect us.

[May it be God's will.]

May the Holy One enlighten us and be gracious unto us.

[May it be God's will.]

May the Holy One inspire us and grant us peace.

[May it be God's will.]

B'midbar (Numbers) 6:24–26

Sim shalom, tova u-v'racha,
 chein va-chèsed v'rachamim,
 alèinu v'al kol beit Yisrael amècha.
 Barchèinu, Avinu,
 kulànu k'echad b'or panècha.
 Ki v'or panècha natàta lènu,
 Adonai Elohèinu,
 Torat chayim v'ahavat chèsed,
 u-tz'daka u-v'racha v'rachamim
 v'chayim v'shalom.
 V'tov b'èinècha l'vareich
 et amcha Yisrael
 b'chol eit u-v'chol sha-a bi-sh'lomècha.

B'sèifer chayim b'racha v'shalom
 u-farnasa tova
 nizacheir v'nikateiv l'fanècha,
 anàchnu v'chol amcha beit Yisrael,
 l'chayim tovim u-l'shalom.
 Baruch ata, Adonai, osei ha-shalom.

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה,
 חֵן וְחֶסֶד וְרַחֲמִים,
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
 בְּרַכְנוּ, אָבִינוּ,
 כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ.
 כִּי בְאוֹר פָּנֶיךָ נִתַּתָּ לָנוּ,
 יְהוָה אֱלֹהֵינוּ,
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וְצֶדֶקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
 אֶת עַמְּךָ יִשְׂרָאֵל
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם
 וּפְרָנְסָה טוֹבָה,
 גְּזֵכָר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
 בְּרוּךְ אַתָּה, יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

Grant peace, goodness and blessing in the world,
grace, love, and mercy over us and over all Your people Israel.
Bless us, Source of being, all of us as one amid Your light.
For by Your light, Source of wisdom,
You give to us Your Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in Your eyes
to bless Your people Israel, and all peoples,
with abundant strength and peace.

In the book of life, blessing, peace,
and proper sustenance,
may we, together with all Your people, the House of Israel,
be remembered and inscribed before You
for a good life and for peace.
Praised is the Eternal maker of peace.

*Yihyu l'ratzon imrei fi v'hegyon libi
l'fanècha, Adonai, tzuri v'go-ali.*

♦ *Oseh shalom bi-m'romav,
hu ya-aseh shalom alèinu,
v'al kol Yisrael,
v'al kol yoshvei teiveil,
v'imru: Amein.*

♦ *Osah shalom ba-m'romim,
hi ta-aseh shalom alèinu,
v'al kol Yisrael,
v'al kol yoshvei teiveil,
v'imru: Amein.*

יְהִי־וּ לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי,
לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

♦ עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן.

♦ עוֹשֶׂה שְׁלוֹם בְּמְרוֹמִים,
הִיא תַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן.

The Amida ends here.

♦It is traditional to take bow and remain slightly bowed as one takes three steps back at the beginning this paragraph, turns left at *oseh*, right at *hu*, and forward at *v'al kol*, as if exiting the presence of a sovereign.

The second formulation uses the feminine grammatical gender to refer to God.

May the words of my mouth and the meditations of my heart
be acceptable to You, O God, my Rock and my Redeemer.

T'hilim (Psalms) 19:15

♦May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel,
and for all who dwell on earth,
and let us say: Amen.

The Amida ends here.

Kaddish Shaleim

Yitgadal v'yitkadash sh'mei raba,
(Cong. - amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: All - Amein.

All - Y'hei sh'mei raba m'varach
l'alam u-l'almei almaya.

Leader - Yitbarach v'yishtabach,
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All - b'rich hu,
Leader - l'èila u-l'èila
mi-kol birchata v'shirata,
tushb'chata v'nechemata da-amiran
b'alma, v'imru: All - Amein.

Titkabal tz'lot-hon u-va-ut-hon
d'chol beit Yisrael kodam avuhon
di vi-sh'maya, v'imru: All - Amein.

Y'hei shlama raba min shmaya,
v'chayim alèinu v'al kol Yisrael,
v'imru: All - Amein.

Osah shalom ba-m'romim,
hi ta-aseh shalom alèinu
v'al kol Yisrael, v'al kol yoshvei teivel,
v'imru: All - Amein.

קדיש שלם

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ,
 וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,
 לְעֵלְא וּלְעֵלְא
 מִכָּל בְּרַכָּתָא וְשִׁירָתָא,
 תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמְרִין
 בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן
 דְכָל בֵּית יִשְׂרָאֵל קָדָם אַבוּהוֹן
 דִּי בְשִׁמְיָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא,
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמִים,
 הִיא תַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵיבֵל,
 וְאָמְרוּ: אָמֵן.

On Yom Kippur, continue on page 350.

Full Kaddish

Expansive and holy be Your great name, O God,
throughout the world, which You have created
according to Your will. May Your sovereignty be accepted
in our own days, in our own lives,
and in the life of all the House of Israel,
speedily and soon,
and let us say: Amen.

May Your name be greatly blessed
as far as time and space extend.

May Your name be blessed and praised,
exalted and honored,
adored and acclaimed,
O Holy One, blessed are You,
whose glory transcends beyond measure
all praises, songs,
blessings and hymns
voiced in the world,
and let us say: Amen.

May the prayers and supplications
of the entire House of Israel
be accepted before our Heavenly Parent,
and let us say: Amen.

Grant abundant peace and life
to us and to all Israel,
and let us say: Amen.

May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel, and for all who dwell on earth,
and let us say: Amen.

On Yom Kippur, continue on page 350.

On Rosh ha-Shana

Remembrances

Zichronot

זכרונות

I Cried with Yochèved

I cried with Yochèved as her son was born,
and I feared with her as she gave him to the Nile.

I spoke with Aaron as he faced the Pharaoh,
eloquent for a brother who could not speak.

I danced with Miriam when words were not enough
to express her exultation at their crossing of the sea.

I climbed with Moses as he struggled up the mountain
and prepared to hear the word of God.

I worked with Betzalel and Oholiav,*
making gilded wood and lavender linen for the desert tabernacle.

I wandered with the people in the vast wilderness.
I saw the sun stand still for Joshua.
I tasted the honey of the promised land.

*All the past is in me: the tears, the struggles, the victories.
Farther than my own life could ever take me,
it links me to the people who share with me this past.*

I sat with Deborah under a palm tree,
as she commanded the armies of Israel.

I followed with Ruth when Naomi returned to Bethlehem,
willing to share the bitterness of her life.

I heard Samuel as he admonished his people to remain free
and not reject God by enslaving themselves to a king.

I triumphed with David when he wore Jonathan's cloak
and swore their vow of everlasting love.

I stood with Solomon in the Temple
to dedicate it as a house of prayer for all peoples.

I wept by the rivers of Babylon: "If I forget thee, O Jerusalem."
In the makeshift synagogues of exile
I learned that prayer and study can be to God
as sacred as a sacrifice in the Temple.

*All the past is in me: the journeys, the battles, the exile.
Farther than my own life could ever take me,
it links me to the people who share with me this past.*

I studied with Hillel when he summarized the Torah
in one commandment: to love your neighbor.

I hid with Akiva when he inspired a revolution,
defied an empire, and died saying the Name.

I stood with Sh'lomo ha-Levi on a hillside in Tz'fat
to watch the sunset and sing-in Shabbat.

I moved with the joy of the Baal Shem Tov
as he found his voice in the first *nigun*.

I whispered the Name with *conversos* in a cathedral;
I lit Shabbat candles in Spain and Portugal and Mexico.

*All the past is in me: the knowledge, the music, the fear.
Farther than my own life could ever take me,
it links me to the people who share with me this past.*

*When it was time to create the Tent of Meeting in the wilderness, God calls out Betzalel and grants him design skills in many crafts. God also says, "And I have given with him Oholiav ... skill to make all I have commanded." *Sh'mot* (Exodus) 31:6. The use of the word "with him" is intriguing. Regardless of any other implication, the text is clear that Betzalel and Oholiav were a match made in heaven.

This is the Day of Remembrance

We remember our ancestors, starting with Abraham and Sarah and those who traveled with them through the desert to the Promised Land.

*If I forget my ancestors, my parents and my grandparents,
I will lose my sense of family.*

We remember Nachshon, who stepped into the sea in search of freedom.

*If I forget Nachshon, and all who took the "leap of faith,"
I will lose my courage.*

We remember Moses, Miriam, and Aaron, who led the children of Israel and a mixed multitude out of Egypt on their way to becoming a nation.

*If I forget my people's journey through the wilderness,
I will lose hope.*

We remember the values of Torah, by which we should live our lives.

*If I forget God's Teaching,
I will lose my way.*

We remember our queer forebears, their history and their struggles, their defeats and their triumphs.

*If I forget our history,
I will lose my community.*

The great Chasidic master, the Baal Shem Tov, taught: Forgetfulness leads to exile. Remembrance brings us home.

We will remember — and we will come home.

The sound of the shofar calls us to remember our past,
as we prepare for the future.

B'rucha at, Havaya,

Bat Kol ha-olam,

asher kid'shàtnu b'mitzvotèha

v'tzivtànu lishmò-a kol shofar.

בְּרוּכָה אַתָּה, הוֹיָה,

בַּת קוֹל הָעוֹלָם,

אֲשֶׁר קִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ

וְצִוְתָנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Praised are You, God of Being, the “still, small Voice,”
whose whispers direct us to holiness,
bringing us together to hear the strong voice of the shofar.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

T'ki-a Sh'varim-T'ru-a T'ki-a

תְּקִיעָה שְׁבָרִים תְּקִיעָה

T'ki-a Sh'varim T'ki-a

תְּקִיעָה תְּרוּעָה תְּקִיעָה

T'ki-a T'ru-a T'ki-a

Arèshet s'fatèinu

ye-erav l'fanècha,

Eil ram v'nisa, meivin u-ma-azin,

mabit u-makshiv l'kol t'ki-atèinu,

u-t'kabeil b'rachamim u-v'ratzon

sèider zichronotèinu.

אֶרְשֶׁת שְׁפִתֵינוּ

יַעֲרֵב לְפָנֶיךָ,

אֵל רָם וְנֹשֵׂא, מִבֵּין וּמֵאַזִּין,

מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעֹתֶינוּ,

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן

סֵדֵר זְכוֹרֹנוֹתֵינוּ.

May the expression of our lips fill time and space as a sign of our
striving to imitate Your perfect understanding and attentiveness,
Your compassion and desire, as we rejoice that You remember.

K'RIAT HA-TORAH

*Ein kamòcha va-Elohim, Adonai,
v'ein k'ma-asècha.*

*Mal-chut'cha malchut kol olamim,
u-memshalt'cha b'chol dor va-dor.*

*Adonai Mèlech, Adonai malach,
Adonai yimloch l'olam va-ed.
Adonai oz l'amo yitein,
Adonai y'vareich et amo va-shalom.*

*Av ha-rachamim,
heitiva vi-r'tzon'cha et Tziyon;
tivneh chomot Y'rushalàyim.
Ki v'cha l'vad batàchnu,
Mèlech Eil ram v'nisa
adon olamim.*

Rise, in body or in spirit, as the Ark is opened.

*Va-y'hi bi-n'sòà ha-aron,
va-yòmer Mosheh:
"Kuma Adonai, v'yafùtzu oyvècha,
V'yanùsu m'san-ècha mi-panècha."*

*Ki mi-Tziyon teitzei Torah,
u-d'var Adonai miYrushalàyim.
Baruch she-natan Torah
l'amo Yisrael bi-k'dushato.*

קריאת התורה

אֵין כְּמוֹךָ בְּאֱלֹהִים, יְהוָה,
וְאֵין כְּמַעֲשֵׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
וּמַמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,
יְהוָה יְמִלֶךְ לְעֹלָם וָעֶד.
יְהוָה עֵז לְעַמּוֹ יִתֵּן,
יְהוָה יְבַרְךָ אֶת עַמּוֹ בְּשָׁלוֹם.

אָב הַרַחֲמִים,
הִיטִיבָה בְּרַצוֹנְךָ אֶת צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.
כִּי כָךְ לְבַד בְּטַחְנוּ,
מֶלֶךְ אֵל רַם וְנֹשֵׂא,
אֲדוֹן עוֹלָמִים.

וַיְהִי בִּנְסוּעַ הָאָרֶן
וַיֹּאמֶר מֹשֶׁה:
"קוּמָה, יְהוָה, וַיִּפְצוּ אֲיֹבֶיךָ,
וַיִּנָּסוּ מִשַּׁנְאֶיךָ מִפְּנֶיךָ."

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר יְהוָה מִירוּשָׁלָיִם.
בְּרוּךְ שֶׁנָּתַן תוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

READING THE TORAH

There is none like You among the powerful,
and there are no deeds like Yours.
Your sovereignty extends throughout space;
Your rule endures throughout time.

You have always reigned,
You reign now,
and You will reign forever.
You give strength to Your people;
You bless Your people with peace.

Compassionate Creator,
let good befall Zion.
Rebuild the glory of Jerusalem,
For we trust in You alone,
majestic and exalted God,
Keeper of all worlds.

Rise, in body or in spirit, as the Ark is opened.

When the Ark was carried forward,
Moses would say:
“Rise up, O God, that Your enemies be scattered,
and those who hate You flee before You.”

B'midbar (Numbers) 10:35

For out of Zion shall go forth Torah,
and the word of God from Jerusalem.
Praised are You who in holiness
has given the Torah to Your people Israel.

*Adonai, Adonai, Eil rachum v'chanun,
èrech apàyim v'rav chèsed ve-emet,
notzeir chèsed la-alafim,
nosei avon va-fèsha v'chata-a v'nakei.*

יהוה, יהוה, אל רחום וְחַנוּן,
אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֵמֶת,
נִצֵּר חֶסֶד לְאַלְפִים,
נִשָּׂא עֵוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה.

*Va-ani t'filati l'cha, Adonai, eit ratzon;
Elohim b'rov chasdècha,
anèini be-emet yish-ècha.*

וְאֲנִי תַפְלִיתִי לְךָ יְהוָה עֵת רְצוֹן,
אֱלֹהִים בְּרַב חֶסֶדְךָ,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

*Bei ana racheitz
v'lishmeih kadisha yakira
ana eimar tushb'chan.
Y'hei ra-ava kodamach
d'tiftach liba-i b'orayta,
v'tashlim mish-alin d'liba-i,
v'liba d'chol amach Yisrael,
l'tav u-l'chayim v'li-sh'lam. Amein.*

בְּהָ אָנָּה רַחֵץ,
וּלְשִׁמְיָהּ קְדִישָׁה יִקְרָא
אָנָּה אֵמַר תִּשְׁבְּחָן.
יְהֵא רַעוּא קְדָמָךְ
דְּתַפְתַּח לְבָאֵי בְּאוּרֵיתָא,
וְתַשְׁלִים מִשְׁאַלֵּין דְּלְבָאֵי,
וּלְבָא דְכָל עַמְךָ יִשְׂרָאֵל,
לְטַב וּלְחַיִּין וּלְשָׁלָם. אָמֵן.

The Torah scroll is taken from the Ark.

Leader first, then congregation repeats:

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Sh'ma Yisrael: Adonai Elohèinu, Adonai echad.

Leader first, then congregation repeats:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Echad Elohèinu, gadol Adonèinu, kadosh v'nora sh'mo.

Leader and scroll carriers turn to face the Ark. All bow.

גָּדְלוֹ לַיהוָה אֲתִי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

•Gadlu l-Adonai iti, u-n'rom'ma sh'mo yachdav.

יהוה, יהוה is a merciful and gracious God,
slow to anger, full of lovingkindness and truth,
keeping mercy for a thousand generations,
forgiving iniquity, wrongdoing, and sin,
and granting renewal.

May my prayer unto You, God, be in an acceptable time.
Almighty God, in Your great lovingkindness,
Answer me with Your unfailing help.

I place my trust in You
and sing praises to Your holy
and precious name.
May it be Your will
to open my heart to Your teachings,
and to fulfill the wishes of my heart
and of the hearts of all Your people Israel
for good, for life, and for peace. Amen.

The Torah scroll is taken from the Ark.

Leader first, then congregation repeats:

Hear, O Israel: יהוה is our God, יהוה is one.

Leader first, then congregation repeats:

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

Leader and scroll carriers turn to face the Ark. All bow.

◆Proclaim God's greatness with me; let us exalt God's name together.

*L'cha, Adonai, ha-g'dula v'ha-g'vura,
v'ha-tif-èret v'ha-nèitzach v'ha-hod.
Ki chol ba-shamàyim u-va-àretz,
l'cha Adonai ha-mamlacha
v'ha-mitnasei l'chol l'rosh.*

לְךָ יְהוּוֹה הַגְּדוּלָה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצְחָן וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,
לְךָ יְהוּוֹה הַמְּמֹלָכָה,
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

*Rom'mu Adonai Elohèinu,
v'hishtachavu la-hadom raglav,
kadosh hu.
Rom'mu Adonai Elohèinu,
v'hishtachavu l'har kodsho,
ki kadosh Adonai Elohèinu.*

רוֹמְמוּ יְהוּוֹה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵיךָ,
קָדוֹשׁ הוּא.
רוֹמְמוּ יְהוּוֹה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהַר קֹדְשׁוֹ,
כִּי קָדוֹשׁ יְהוּוֹה אֱלֹהֵינוּ.

All may be seated once the Torah scroll is placed on the table and covered.

*Esa einai el he-harim,
mei-àyin yavo ezri?
Ezri mei-im Adonai,
osei shamàyim va-àretz.*

אֲשָׂא עֵינַי אֶל הַהָרִים,
מֵאֵינן יבא עֲזָרִי?
עֲזָרִי מֵעַם יְהוּוֹה,
עֹשֵׂה שָׁמַיִם וָאָרֶץ.

*Al sh'loscha d'varim ha-olam omeid:
al ha-Torah, v'al ha-avoda,
v'al g'milut chasadim.*

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,
וְעַל גְּמִילוּת חֲסָדִים.

*Mi ha-ish he-chafeitz chayim,
ohev yamim lir-ot tov?
N'tzor l'shoncha mei-ra,
u-s'fatècha mi-dabeir mirma.
Sur mei-ra va-asei tov,
bakeish shalom v'rodfeihu.*

מִי הָאִישׁ הַחֹפֵץ חַיִּים,
אוֹהֵב יָמִים לְרַאות טוֹב?
נִצֹר לְשׁוֹנְךָ מִרָע,
וּשְׁפֹתֶיךָ מִדְּבַר מְרָמָה.
סוּר מִרָע וְעֲשֵׂה טוֹב,
בְּקִשׁ שָׁלוֹם וְרַדְּפֵהוּ.

Greatness and power,
glory, triumph, and majesty are Yours, O God.
All that is in the heavens and on the earth is Yours.
You are sovereign and supreme over all.

Let us exalt You, God,
and bow down before You, Holy One.
Let us exalt You, God,
and bow down at Your holy mountain.
For You, our God, are holy.

All may be seated once the Torah scroll is placed on the table and covered.

I lift up my eyes to the mountains;
but is that the source of my help?
No, my help comes from God,
who created heaven and earth.

T'hilim (Psalms) 121:1-2

The world stands on three things:
on the Torah, on the Sacred Service,
and on the practice of loving acts.

Pirkei Avot 1:2

Who is the person who delights in life and seeks goodness?
Guard your tongue from evil and your lips from speaking guile.
Turn from evil and do good; seek peace and pursue it.

T'hilim (Psalms) 34:13-15

Brachot Lifnei K'ri-at ha-Torah*Barchu et Adonai ha-m'vorach.**Cong: Baruch Adonai ha-m'vorach l'olam va-eid.**Baruch Adonai ha-m'vorach**l'olam va-eid.**Baruch ata Adonai,**Elohèinu Mèlech ha-olam,**asher bàchar bànu im kol ha-amim***v'nàtan lànù et Torato.**B'rucha at Shechina, notènet ha-Torah.* בְּרוּכָה אַתָּה שְׁכִינָה, נוֹתַנְתָּ הַתּוֹרָה.**ברכות לפני קריאת התורה**

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ.

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ יְהוָה הַמְּבָרָךְ

לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ עִם כָּל הָעַמִּים*

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

Brachot Acharei K'ri-at ha-Torah*Baruch ata Adonai,**Elohèinu Mèlech ha-olam,**asher nàtan lànù Torat emet**v'chayei olam nata b'tochèinu.**B'rucha at Shechina, notènet ha-Torah.* בְּרוּכָה אַתָּה שְׁכִינָה, נוֹתַנְתָּ הַתּוֹרָה.**ברכות אחרי קריאת התורה**

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

* Many progressive communities have revised these words due to discomfort with the notion of chosenness. We have made a very subtle change, taught by Rabbi Yoel Kahn at an early conference of the World Congress of Gay and Lesbian Jews in the 1980s. By taking the preposition *mi-* and turning around the sound to *im*, we can say that we are chosen “with all peoples,” rather than the traditional “from all peoples.” In the English translation, we use “among all peoples.” As in *Alèinu*, we assert pride in our own heritage, while recognizing that other peoples are chosen for their own unique roles in the world.

Blessing before the Torah Reading

Let us praise God, the source of all blessing!

Cong: Praised be God, the source of all blessing, for ever and ever!

Praised be God, the source of all blessing, for ever and ever!

Praised are You, our Eternal God, Ruler of time and space,
who has chosen us among all peoples* by giving us Your Torah.

We praise You, God, who gives Torah.

Blessing after the Torah Reading

Praised are You, our Eternal God,
Ruler of time and space,
who has given us Your Torah of truth
and has planted everlasting life within us.
We praise You, God, who gives Torah.

Prayers for Healing are on pages 374-375.

Rabbi Yehuda Aryeh Leib Alter, a 19th-century Chasidic rebbe, known as the *S'fat Emet* (the title of the many volumes containing his *divrei Torah* and commentaries) teaches:

“Torah of truth” refers to the Written Torah, the Biblical text in the scroll.

“Everlasting life within us” refers to the Oral Torah, all the ways our tradition has been interpreted to this day. The interpretation of Torah lives within us. Torah demands we be involved in the process.

At the beginning of the blessing, Torah is *given* in the past tense, but at the end of the blessing, God *gives* us the Torah in the present tense. Only when we combine the Torah in the scroll with the Torah that lives within us is the Torah given in the present. Each of us has our own Torah to teach as part of an ancient and ongoing tradition.

Torah Reading for the First Day of Rosh ha-Shana: Looking Outward

Sarah and Abraham have been married for many years, but have no children.* Sarah gives her Egyptian servant, Hagar, to her husband to bear children for them. When Hagar conceives, Sarah becomes jealous and mistreats Hagar. Hagar runs away, but a Divine messenger tells her to return and endure Sarah's treatment. The voice says that Hagar will have a son who will become a great nation. (*Genesis 16*)

In today's reading, Sarah finally has a son, Isaac. Sarah does not want Hagar's son Ishmael, now 16 years old, to share in Isaac's inheritance. She has them sent away. Abraham gives them provisions, but in the desert their water runs out and Hagar fears for her son's life. A Divine voice tells her again that her son will become a great nation. She then sees the well of water that will save her and Ishmael.

In a narrative focused on the development of the Jewish people, it is extraordinary that God speaks twice to an outsider, an Egyptian servant, and that she is promised twice that her son will become a great nation.

Later in the Torah, we are reminded many times that we were strangers in the land of Egypt and that we ourselves must not mistreat the stranger among us. How we treat others is part of our identity.

As we move through the Days of Awe, the story of Hagar and Ishmael reminds us to examine how well we follow God's example of caring for and raising up those whom we see as different.

*The knowledge that a person's physical sex and spiritual gender might not match was known long ago to Jewish sages. In the Talmud, the rabbis identified six gender categories. (See p. 431 in *Shavat va-Yinafash*.) Abraham and Sarah were identified as "tumtum" (hidden), meaning of indeterminate physical sex. *Yevamot* 64a. Rabbi Joseph Karo (16th century codifier of Jewish law in the *Shulchan Aruch*), said they were unable to have children together for so many years because Sarah possessed a masculine soul. God changed her name from Sarai שרי to Sarah שרה (י representing male and ה female), which sparked her feminine spirit so that she could become pregnant. Although this is a binary analysis and also not congruent with modern scientific understanding, ancient recognition of the difference between physical sex and spiritual gender is noteworthy.

Torah Reading for the Second Day of Rosh ha-Shana: Motivations and Expectations

The story of *Akeidat Yitzchak* (the Binding of Isaac) raises so many questions. Is this a test? Why does God need to test Abraham? Why this particular test? Why does Abraham agree without arguing with God as he had just done for the people of *S'dom v'Amora*? Why does Isaac (now 37 years old by some counts) comply so easily? How are Abraham and Isaac affected by this incident? Aside from the easy lesson of prohibiting human sacrifice and the symbolism connecting the ram caught in the thicket by his horns with the Shofar sounded during Elul and the Ten Days of Awe, how does this near-tragedy speak to us today?

Perhaps it is partly intended to prepare us to question our own lives and values and to probe the psychological depths of our closest relationships. This is the task of *cheshbon ha-nèfesh* (accounting of our souls) that we are called to do at this turning of the year. Parents and others in positions of authority or privilege may “sacrifice” those under their control, sometimes for higher values or sometimes for their own benefit. How pure are our own motivations in our relationships with others? And do we truly value life enough to “choose life” in its fullest sense, as we are commanded in *Nitzavim*, the Torah reading for Yom Kippur morning?

The great commentator Rashi (Rabbi Shlomo Yitzchaki), who lived in 11th-century France, notes that God never actually told Abraham to slaughter his son, but only to bring him up as if for a sacrifice. When Abraham picked up the knife to slay his son, he goes beyond what God asked. The Talmud says that the thought that Abraham would actually kill Isaac never occurred to God. (*Taanit 4a:10*) God doesn't speak to Abraham but instead sends an angel to stop him. And God never speaks to Abraham again.

Like Abraham, sometimes we may be wrong in what we think is expected of us. In order to do *t'shuva*, to turn in the right direction in the new year, we may need to re-evaluate our preconceptions.

We can also re-imagine our stories, as in “Sarah's Choice,” on the following pages.

Sarah's Choice

The testing of Sarah

A little late rain the desert in the beauty of its winter bloom, the cactus ablaze with yellow flowers that glow even at night in the reflected light of the moon and the shattered crystal of sand when time was so new that God still walked among the tents, leaving no prints in the sand, but a brand burned into the heart — on such a night it must have been, although it is not written in the Book how God spoke to Sarah what he demanded of her how many questions came of it how a certain faith was fractured, as a stone is split by its own fault, a climate of extremes and one last drastic change in the temperature.

“Go!” said the Voice. “Take your son, your only son, whom you love, take him to the mountain, bind him and make of him a burnt offering.” Now Isaac was the son of Sarah’s age, a gift, so she thought, from God. And how could he ask her even to imagine such a thing — to take the knife of the butcher and thrust it into such a trusting heart, then light the pyre on which tomorrow burns. What fear could be more holy than the fear of *that*?

“Go!” said the Voice, Authority’s own. And Sarah rose to her feet, stepped out of the tent of Abraham to stand between the desert and the distant sky, holding its stars like tears it was too cold to shed. Perhaps she was afraid the firmament would shudder and give way, crushing her like a line of ants who, watching the ants ahead marching safe under the arch, are suddenly smashed by the heel they never suspected. For Sarah, with her desert-dwelling mind, could see the grander scale in which the heel might simply be the underside of some Divine intention. On such a scale, what is a human son? So there she stood, absurd in the cosmic scene, an old woman bent as a question mark, a mote in the eye of God. And then it was that Sarah spoke in a soft voice, a speech the canon does not record.

The teachings of Sarah

“No,” said Sarah to the Voice. “I will not be chosen. Nor shall my son — if I can help it. You have promised Abraham, through this boy, a great nation.

So either this sacrifice is sham, or else it is a sin. Shame,” she said, for such is the presumption of mothers, “for thinking me a fool, for asking such a thing. You must have known I would choose Isaac. What use have I for History — an arrow already bent when it is fired from the bow?”

Saying that, Sarah went into the tent and found her restless son awake, as if he had grown aware of the narrow bed in which he lay. And Sarah spoke out of the silence she had herself created, or that had been there all along. “Tomorrow you will be a man. Tonight, then, I must tell you the little that I know. You can be chosen or you can choose. Not both.

The voice of the prophet grows shrill. He will read even defeat as a sign of distinction, until pain itself becomes holy. In that day, how shall we tell the victims from the saints, the torturers from the agents of God?” “But mother,” said Isaac, “if we were not God’s chosen people, what then should we be? I am afraid of being nothing.” And Sarah laughed.

The unbinding of Isaac

Then she reached out her hand. “Isaac, I am going now, before Abraham awakes, before the sun, to find Hagar the Egyptian and her son whom I cast out, drunk on pride, God’s promises, the seed of Abraham in my own late-blooming loins.”

“But Ishmael,” said Isaac, “how should I greet him?” “As you greet yourself,” she said, “when you bend over the well to draw water and see your image, not knowing it reversed. You must know your brother now, or you will see your own face looking back the day you’re at each others’ throats.” She wrapped herself in a thick dark cloak against the desert’s enmity, and tying up her stylus, bowl, some dates, a gourd for water — she swung her bundle on her back, reached out once more toward Isaac.

“It’s time,” she said. “Choose now.”

“But what will happen if we go?” the boy Isaac asked. “I don’t know,” Sarah said.

“But it is written what will happen if you stay.”

Elinor Wilner

בראשית כא:א-כא

[ראשון] ויהנה פקד את־שרה כאשר אמר ויעש יהוה לשרה כאשר דבר: ותהר ותלד שרה לאברהם בן לוקניו למועד אשר־דבר אתו אלהים: ויקרא אברהם את־שם־בנו הנולד־לו אשר־ילדה־לו שרה יצחק: וימל אברהם את־יצחק בנו בן־שמונת ימים כאשר צוה אתו אלהים:

[שני] ואברהם בן־מאת שנה בהולד לו את יצחק בנו: ותאמר שרה צווק עשה לי אלהים פלהשביע יצווק־לי: ותאמר מי מכל לאברהם היניקה בנים שרה כִּי־ילדהני בן לוקניו: ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום הגמל את־יצחק: ותרא שרה את־בן־הנר המצרית אשר־ילדה לאברהם מיצווק: ותאמר לאברהם גרש האמה הזאת ואת־בנה כי לא יירש בן־האמה הזאת עם־בני עם־יצווק: וירע הדבר מאד בעיני אברהם על אודת בנו: ויאמר אלהים אל־אברהם אל־ירע בעיניך על־הנער ועל־אמתך כל אשר תאמר אליך שרה שביע בקלה כי ביצווק יקרא לך זרע: וגם את־בן־האמה לגוי אשימנו כי זרעך הוא:

B'reishit (Genesis) 21:1-21 Rosh ha-Shana First Day

יהוה now took note of Sarah; יהוה did for Sarah as promised, so that she became pregnant and bore a son to Avraham in his old age, at the time God had told him. Avraham named his newborn son, whom Sarah had borne to him, Yitzchak.^a When his son Yitzchak was eight days old, Avraham circumcised him, as God had commanded him.

Avraham was one hundred years old when his son Yitzchak was born. Sarah said, "God has brought me laughter^b; all who hear will laugh^c with me." And she added, "Who would have dared say to Avraham, 'Sarah shall nurse children'? Yet I have borne a son in his old age!" The child grew and was weaned, and on the day Yitzchak was weaned, Avraham held a great feast.

Now Sarah saw the son that Hagar the Egyptian had borne to Avraham, playing.^d She said to Avraham, "Send away the handmaid and her son. The son of this handmaid is not going to share in the inheritance with my son Yitzchak!" This grieved Avraham greatly, on account of his son. But God said to Avraham, "Do not be grieved over the boy or your handmaid. Do whatever Sarah tells you, for it is through Yitzchak that offspring shall be called yours. Yet I will also make a nation out of the children of the handmaid's son, for he, too is your offspring."

will laugh *yitzchak*

יִצְחָק^c

Isaac *Yitz-chak*

יִצְחָק^a

playing *m'tzacheik*

מִצְחֵיק^d

laughter *tz'chok*

צְחֹק^b

[שלישי] וַיִּשְׁכַּם אַבְרָהָם בַּבֶּקֶר וַיִּקְוֹז-לָאֹזֶם וַיּוֹזֶמֶת בַּיּוֹם
וַיִּתֵּן אֶל-הָהָר שָׁם עַל-שִׁכְמָהּ וְאֶת-הַיֶּלֶד וַיִּשְׁלַחַהּ
וַתֵּלֶךְ וַתִּתַּע בְּמִדְבַּר בְּאֵר שָׁבַע: וַיִּכְלוּ הַבָּיִת
בֵּין-הַיּוֹזֶמֶת וַתִּשְׁלַח אֶת-הַיֶּלֶד תְּנוּת אֲוֹד הַשִּׁיחָן:
וַתֵּלֶךְ וַתָּשָׁב לָהּ בַּמֶּנְעָד הַרְוֹק כַּמְטוֹוִי קָשֶׁת כִּי
אָמְרָה אֶל-אַרְאֵה בְּבוֹת הַיֶּלֶד וַתָּשָׁב בַּמֶּנְעָד וַתִּשָּׂא
אֶת-קֶלֶה וַתִּבְרָךְ:

וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנְּעֵר וַיִּקְרָא בְּלֵאלֶּךָ אֱלֹהִים
אֶל-הָהָר בֵּין-הַשָּׁבַיִם וַיֹּאמֶר לָהּ מַה-לָּךְ הָהָר
אֶל-תִּירְאִי כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנְּעֵר בְּאִשֶּׁר
הוֹאֲדָשָׁם: קוֹבֵי שְׂאֵי אֶת-הַנְּעֵר וְהַיּוֹזֵקִי אֶת-יָדָךְ בּוֹ
כִּי-לֹאִי גָדוֹל אֲשִׁיבְנֶנּוּ: וַיִּפְקֹז אֱלֹהִים אֶת-עֵינֶיהָ
וַתֵּרָא בְּאֵר בָּיִת וַתֵּלֶךְ וַתִּבְמֹלֵא אֶת-הַיּוֹזֶמֶת בַּיּוֹם
וַתִּשָּׂק אֶת-הַנְּעֵר:

וַיְהִי אֱלֹהִים אֶת-הַנְּעֵר וַיִּגְדֵּל וַיֵּשֶׁב בְּמִדְבַּר וַיְהִי
רָבָה קָשֶׁת: וַיֵּשֶׁב בְּמִדְבַּר פָּאֲרָן וַתִּקְוֹז-לוֹ אִמּוֹ
אִשָּׁה בַּאֲרָץ מִצְרָיִם:

Early next morning, Avraham got up and took bread and a waterskin and handed them to Hagar, placing them and the boy on her shoulder. Then he sent her away; she went out and wandered aimlessly in the wilderness of Be'er Sheva. When the water in the skin was all gone, she cast the child away under a bush; she walked away and sat down on the other side at a distance of about a bowshot, thinking: "Let me not see the child's death." There, on the other side, she sat and wept in a loud voice.

God heard the boy's cry, and from heaven an angel of God called to Hagar and said, "What is troubling you, Hagar! Have no fear, for God has heard the cry of the lad where he is. Get up, lift the boy, and hold him with your hand, for I am going to make of him a great nation." God then opened her eyes, and she saw a well. She went and filled the skin with water and gave the boy to drink.

God was with the boy, and he grew up; he lived in the wilderness and became a bowman. He lived in the wilderness of Paran, and his mother took him a wife from the land of Egypt.

וַיִּסַּף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה:

After Sarah died, Abraham married again, to a woman named Ketura.

B'reishit (Genesis) 25:1

Many traditional sources say she was Hagar. *Genesis Rabbah* 61:6 (Rabbi Judah); Rashi, *The Zohar* 133b. An Aramaic translation of the Torah (*Targum Yonatan*) says so explicitly. Others disagree, saying Abraham had three wives, each descending from a different son of Noach, who represent the three families of nations then known (what we call Asia, Africa, and Europe): Sarah, daughter of Shem; Hagar, daughter of Ham; and Ketura, daughter of Yafet, thus creating a union of all the peoples of the world into one family.

Rosh ha-Shana Second Day

B'reishit (Genesis) 22:1-19

בראשית כב:א-יט

[ראשון] וַיְהִי אַחֲרָיִם הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲגִנִּי: וַיֹּאמֶר קוּמָנָה אֶת־בְּנֶךָ אֶת־יִצְחָק אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וְלָךְ־לְךָ אֶל־אַרְץ הַמּוֹרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר וַיַּזְכֵּשׁ אֶת־זוּבָרוֹ וַיִּקְחוּ אֶת־שְׁנֵי זַעֲרָיו אִתּוֹ וְאֶת יִצְחָק בְּנֵוֹ וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרְחוֹק: וַיֹּאמֶר אַבְרָהָם אֶל־זַעֲרָיו שְׂבוּ־לָכֶם פֹּה עִם־הַזּוּבָר וְאַנִּי וְהַזֶּעֶר נִלְכָּה עַד־כָּה וְנִשְׁתַּחֲוֶינָה וְנִשְׁוֹבָה אֵלֵיכֶם: וַיִּקְחוּ אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֵוֹ וַיִּקְחוּ בְיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יוֹדָדוּ:

Some time afterward, God put Abraham to the test. God said to him, "Abraham," and he answered, "Here I am." And God said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights which I will point out to you." So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. On the third day Abraham looked up and saw the place from afar. Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you." Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together.

[שנ] וַיֹּאמֶר יִצְחָק אֶל־אֲבִרְהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי
 בְּנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵינִי הַשֶּׁה לְעֹלָה: וַיֹּאמֶר
 אֲבִרְהָם אֱלֹהִים יְרָאֵה־לּוֹ הַשֶּׁה לְעֹלָה בְּנִי וַיִּלְכוּ שְׁנֵיהֶם
 יוֹדְדִים: וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם
 אֲבִרְהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֵךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק
 בְּנֵו וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: וַיִּשְׁלַח אֲבִרְהָם
 אֶת־יָדוֹ וַיִּקְוֹז אֶת־הַמַּאֲכָלֹת לְשׁוֹטֵי אֶת־בְּנֵו: וַיִּקְרָא אֵלָיו
 מִלְּאָךְ יְהוָה בְּיַד־הַשָּׁמַיִם וַיֹּאמֶר אֲבִרְהָם אֲבִרְהָם וַיֹּאמֶר
 הֲנִנִי: וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַזֶּעַר וְאַל־תַּעַשׂ לּוֹ
 מֵאֻמָּה כִּי עֲתָה יָדְעֵתִי כִּי־יִרָא אֱלֹהִים אֶתָּה וְלֹא וּשְׁכַחַת
 אֶת־בְּנֶךָ אֶת־יְוָזִידְךָ מִבְּנֵי: וַיִּשָּׂא אֲבִרְהָם אֶת־עֵינָיו וַיִּרְא
 וְהִנֵּה־אֵיל אֹזֶר נֶאֱמָנוּ בְּסַבָּךְ בְּקַרְנָיו וַיִּלַּךְ אֲבִרְהָם וַיִּקְוֹז
 אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תְּנוּת בְּנֵו:

Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" And Abraham said, "God will see to the sheep for the burnt offering, my son." And the two of them walked on together. They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. And Abraham picked up the knife to slay his son. Then an angel of יהוה called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." And he said, "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.

[שלישין] וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר
 יֵאמֹר הַיּוֹם בְּהַר יְהוָה יִרְאֶה: וַיִּקְרָא מִלְאָךְ יְהוָה
 אֶל־אַבְרָהָם שְׁנֵית בְּזֵרֵתֵי שָׁמַיִם: וַיֵּאמֶר בִּי נִשְׁבַּעְתִּי
 נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא וָשֹׁכֶת
 אֶת־בְּנֶךָ אֶת־יוֹזֵיבֶדָה: כִּי־בָרַךְ אֲבָרְכֶךָ וְהִרְבָּה אַרְבֵּה
 אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכוֹזוּל אֲשֶׁר עַל־שְׁפַת הַיָּם
 וַיִּרְשׂ זֶרְעֶךָ אֶת שַׁעַר אֲיִבּוּי: וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל־גּוֹיֵי
 הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעַת בְּקֻלִּי: וַיֵּשֶׁב אַבְרָהָם אֶל־נְעָרָיו
 וַיָּקֻמוּ וַיֵּלְכוּ יוֹדוּ אֶל־בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבֵאֵר
 שֶׁבַע:

And Abraham named that site Adonai-yireh, as is said today, "On the mount of יהוה there is vision." The angel of יהוה called to Abraham a second time from heaven, and said, "יהוה declares: 'By Myself I swear, because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall inherit the gates of their foes. All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.'" Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

Torah Reading for Yom Kippur

In *Parashat Nitzavim* the entire people of Israel, of every social status, gender, and age stand before God.

It is said that not only those physically present, but our people throughout all generations were there in spirit.

We are given simple choices: life or death, good or evil.

It sounds easy, but it sometimes seems hard.

Yet we are told that what is right is in found in our own hearts.

God gave us life and we are to keep ourselves close to the Giver of life.

Yom Kippur

נצבים - דברים כט:ט-יד, ליא-כ

[ראשון] אתם נצבים היום כלכם לפני יהוה אלהיכם
 ראשיכם שבטיכם וקניכם ושטריכם כל איש
 ישראל: טפכם נשיכם וגרף אשר בקרב מוונף
 מוונטב עציף עד שאב מימיה: לעברף בברית
 יהוה אלהיך ובאלתו אשר יהוה אלהיך כרת עמך
 היום: למען הקים-אתך היום לו לעם והוא
 יהיה-לך לאלהים כאשר הדבר-לך וכאשר נשבע
 לאבותיך לאברהם ליצחק וליעקב: ולא אתכם
 לבדכם אנכי כרת את-הברית הזאת ואת-האלה
 הזאת: כי את-אשר ישנו פה עמנו עמד היום לפני
 יהוה אלהינו ואת אשר איננו פה עמנו היום:

[שני] כי המצוה הזאת אשר אנכי מצוה היום
 לא-נפלאה הוא ממך ולא-רוקה הוא: לא בשמים
 הוא לאמר מי יעלה-לנו השמימה ויקוזה לנו
 וישמענו אתה ונעשנה: ולא-מעבר לים הוא לאמר
 מי יעבר-לנו אל-עבר הים ויקוזה לנו וישמענו
 אתה ונעשנה: פיקרוב אליך הדבר מאד בפיה
 ובלבך לעשותו:

Yom Kippur

Nitzavim — *D'varim* (Deuteronomy) 29:9–14; 30:11–20

You stand this day, all of you, before Adonai your God — the heads of your tribes, your elders and officers, every one in Israel, men, women and children, and the strangers in your camp, from the one who chops your wood to the one who draws your water — to enter into the sworn covenant which Adonai your God makes with you this day, in order to establish you henceforth as the people whose only God is Adonai, as you had been promised, and as God had sworn to your ancestors — to Abraham, Issac and Jacob [and to Sarah, Rebecca, Leah, Rachel, Bilha, and Zilpa]. And it is not with you alone that I make this sworn covenant: I make it with those who are standing here with us today before Adonai our God, and equally with all who are not here with us today.

For this commandment which I command you this day is not too hard for you, nor too remote. It is not in heaven, that you should say: “Who will go up for us to heaven and bring it down to us, that we may hear it and do it?” Nor is it beyond the sea, that you should say: “Who will cross the sea for us and bring it over to us, that we may hear it and do it?” No, it is very near to you, in your mouth and in your heart, and you can do it.

[שלישי] רָאָה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַזִּזִּים וְאֶת־הַטּוֹב
 וְאֶת־הַבּוֹת וְאֶת־הָרַע: אֲשֶׁר אָנֹכִי מִצְוֶךָ הַיּוֹם
 לֵאמֹר אֶת־יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְשׁוֹר
 מִצְוֹתָיו וְזִקְתָּיו וּבִשְׁפָטָיו וְזִייתָ וְרַבִּיתָ וּבִרְכָךָ יִהְיֶה
 אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר־אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ:
 וְאִם־יִפְגַּע לְבַבְךָ וְלֹא תִשְׁמָע וְנִדְוֹתָ וְהִשְׁתַּזְוִיתָ
 לְאֱלֹהִים אֲזוּרִים וְעַבַדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי
 אֲבַד תִּאבְדּוּן לֹא־תֵאָרִיכּוּ יָמִים עַל־הָאָדָמָה אֲשֶׁר
 אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ: הִעַלְתִּי
 בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַזֵּזִים וְהַבּוֹת
 נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָה וּבְזוּרַתְּ בְּזוּלִים לְמַעַן
 תִּזְוֶיָה אַתָּה וְרַעְךָ: לֵאמֹר אֶת־יְהוָה אֱלֹהֶיךָ
 לְשׁוֹמֵעַ בְּקוֹלוֹ וּלְדַבֵּק־הֵבֹו כִּי הוּא וְזִיךָ וְאָרֶךְ יָמֶיךָ
 לְשִׁבַת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וּלְתַת לָהֶם:

See, I have set before you this day life and good, or death and evil. For I command you this day to love Adonai, to walk in the ways and to keep the commandments, laws, and teachings of your God, that you may live and increase, and that Adonai your God may bless you in the land that you are about to inherit. But if your heart turns away and you do not listen, but let yourself be lured away to worship other gods, and serve them, I warn you now that you will perish; You will not live long in the land that you are crossing the Jordan to enter and inherit.

I call heaven and earth to witness against you this day that I have set before you life and death, blessing or curse; therefore, choose life, that you and your descendants may live — by loving Adonai your God, listening to God's voice, and holding fast to the One who is your life and the length of your days. Then you shall endure in the land which Adonai promised to give to your ancestors — Abraham, Isaac, and Jacob [and Sarah, Rebecca, Leah, Rachel, Bilha, and Zilpa].

Prayers for Healing

R'fa-èinu

R'fa-èinu, Adonai, v'neirafei,

hoshi-èinu v'nivashèi-a,

ki t'hilatèinu àta,

v'ha-alei r'fu-a sh'leima

l'chol makotèinu.

Ki Eil Mèlech rofei ne-eman

v'rachaman ata.

Baruch ata, Adonai,

rofei cholei amo Yisrael.

רפאנו

רְפֹאֵנוּ, יְהוָה, וְנִרְפָּא,

הוֹשִׁיעֵנוּ וְנִוָּשָׁעָה,

כִּי תִהְלַתְנוּ אִתָּהּ,

וְהַעֲלֵה רְפוּאָה שְׁלֵמָה

לְכָל מַכּוֹתֵינוּ.

כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן

וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה, יְהוָה,

רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

Heal us, O God, for healing flows from You.

Save us, for Your power is within us.

Lift all our afflictions from upon us,

for Your faithfulness and Your compassion are with us.

We thank You, God, Source of Life,

who keeps us in life from our first breath to our last.

Queer Mi She-Beirach

In community with our queer ancestors
 Most of whose names are lost to us,
 Forgotten
 Or even deliberately obliterated,
 May we be blessed and healed
 In free and open ways
 Not always granted
 To those
 Who went before us.
 May we come to know a time of complete healing
 And may we share this healing with all the world
 In the name of all who have been forgotten
 As a blessing for all queer folk who are here
 And for all of those who are yet to come.
 Now let us say: Amen.

Maggid Andrew Ramer

Eil Na R'fa Na Lah

When Miriam was ill, Moses prayed to God to heal his sister:

“Please, God, heal her, please.”

אֵל נָא רַפֵּא נָא לְהָא.

B'midbar (Numbers) 12:13

So we repeat those words in song as a prayer for those who need healing:

Eil na r'fa na lah.

And Moses cried:

“Heal Miriam. Heal Miriam, this I pray.”

A Prayer for Our Country

We are descendants of serfs and peasants
who came to these shores
with golden dreams for the future.
The Lady's lamp beckoned them to freedom.

We are descendants of villagers and chieftains
brought in chains and despair,
their Middle Passage foreshadowed
lives of hardship and pain.

We are descendants of those from many lands
who saw across the border fence
a southwest desert path
to a better life for their children.

We are descendants of ancient peoples,
who revered the Creator and Creation,
whose histories were erased
as they were driven from their lands.

Eternal One, God of all people and all places,
help us honor the grand diversity of our history,
and celebrate the kaleidoscope of our present.

Give each of us the strength to help our country
fulfill its promise of freedom and opportunity —
to tear down barriers that still exclude,
to open doors still closed.

Fill the hearts of our leaders
with Your love of justice and compassion.
Give them strength to seek peace and pursue it,
to resist the false gods of politics and power.

Be with us as we strive for a more hopeful future
for all, in our own time.

Alex Carter

A Prayer for Israel

Eternal, universal Creator,
grant abundant blessings to the Land of Israel
and to all her inhabitants.

Bless Israel with lasting peace
so that her unique gifts and strengths may flourish
for the benefit of all humankind.

Shelter Israel in your loving embrace
and protect her from all who would harm her.

Instill Your love of justice and compassion
in Israel's people and their leaders
so that the wisdom of Torah may flow once again
from Zion to the whole world.

May the light of liberty and justice shine forth from Israel
as a beacon of holiness for all nations.

And let us say: Amen.

Larry Neff

Rise, in body or in spirit, as the Torah scroll is raised:

Hagbaha u-G'lila

*V'zot ha-Torah asher sam Mosheh
lifnei b'nei Yisrael, al pi Adonai
b'yad Mosheh.*

*Torah tziva lanu Mosheh,
morasha k'hilat Ya-akov.*

הגבהה וגלילה

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לְפָנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה
בְּיַד מֹשֶׁה.

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה,
מִוִּרְשָׁה קְהֵלֵת יַעֲקֹב.

All may be seated once the Torah scroll is placed on the table and covered.

B'rachot Lifnei K'riat ha-Haftara

*Baruch ata Adonai,
Elohèinu Mèlech ha-olam,
asher bachar bi-n'vi-im tovim,
v'ratza b'divreihem
ha-ne-emarim be-emet.
Baruch ata Adonai,
ha-bocheir ba-Torah u-v'Moseh avdo,
u-v'Yisrael amo,
u-vi-n'vi-ei ha-emet va-tzèdek.*

ברכות לפני קריאת ההפטרה

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם
הַנֹּאמְרִים בְּאֵמֶת.
בָּרוּךְ אַתָּה יְהוָה,
הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ,
וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

Rise, in body or in spirit, as the Torah scroll is raised:

Raising and Rolling the Scroll

This is the Torah that Moses placed
before the people of Israel, the word of God
by the hand of Moses.

D'varim (Deuteronomy) 4:44; B'midbar (Numbers 9:23)

The Teaching that Moses joined to us
is the great inheritance of the community of Israel.

D'varim (Deuteronomy) 33:4

All may be seated once the Torah scroll is placed on the table and covered.

Blessings Before Reading the Haftara

Praised are You, our Eternal God,
Ruler of time and space,
who has called upon the prophets
and desired their words
spoken in truth.

Praised are You, Eternal One,
for Your desire for Torah, Your servant Moses,
Your people Israel, and the prophets of truth and justice.

Haftara for Rosh ha-Shana First Day — Isaiah A Prophecy of Inclusion and Welcome

In the *haftara* reading, God, through Isaiah, champions two groups which some wanted to exclude from the community. One was those of non-Jewish ancestry who wanted to enter the religious community of Israel. The other was the eunuchs, who couldn't fulfill the literal interpretation of the command to "be fruitful and multiply."

On behalf of the foreigners, God's message is that Judaism is for all people, not just Jews by birth.

On behalf of the eunuchs, God proclaims that there are many ways to be fruitful and multiply, not just through children: If you ensure Judaism's spiritual continuity by adding your strength to the community of the faithful, then your contribution can give you "an everlasting name," "better than sons and daughters."

The divine message brought by Isaiah is one of inclusion and welcome. It challenges us to serve God in whatever way we can be fruitful. It reminds us that even today there are those who are "dispersed," or feel excluded. It asks us, as God's partners in the continuing creation of the world, to consider if we are doing all we can to welcome "still more" into our community. The prophet's divine message speaks to us even today, as we ask ourselves: What more can we do in the coming year to make this synagogue a "house of prayer for all" who enter?

In the Torah reading, Hagar, the foreigner, was not treated well. The ancient rabbis, perhaps heeding the words of Isaiah, were unwilling to see her banishment as the end of the story. Rather, they taught that, after Sarah's death, Hagar returned as Abraham's wife, a full member of the family of our ancestors. So too we pray today that the descendants of Isaac and of Ishmael will learn to live together in harmony.

Haftara for Rosh ha-Shana Second Day — Samuel **The Importance of Deep, Empathetic Listening**

Hannah, the mother of the prophet and kingmaker Samuel, is often credited as the originator of prayer. Although she is not the first person in the Bible to entreat or to thank God, she is the only private individual to pray in a sanctuary at a time when the regular form of worship was not prayer, but sacrifices offered by the (male) priests.

The Sages who transformed Judaism after the destruction of the Second Temple saw her as a confirmation of their own efforts to forge continuity — from sacrifice to prayer, from ritual deeds to ritual words, and from the ancient rites of Tabernacle and Temple to the synagogue and liturgy.

Hannah is depressed because she has no children, and because her husband's other wife, Penina, who had children, taunted Hannah. Elkana, her husband, favors Hannah and tries to comfort her when he sees her crying and not eating. His well-meaning but awkward attempt fails, because he has imposed his own understanding of her sadness.

Later, when the priest Eli sees her praying, he scolds her, thinking she is drunk and talking to herself. After she explains herself, he blesses her and prays with her.

Both men's mis-steps illustrate why we should not speak hastily and not make assumptions. Rather, we should seek to understand what is behind other people's actions and feelings. Sometimes, deep empathetic listening is all that is needed.

Haftara for Yom Kippur — Isaiah **Is This the Fast?**

The prophet exhorts the people to mind their actions all year long. Mere observance of the rituals of Yom Kippur without right action is not what God seeks.

On the first day of Rosh ha-Shana

ישעיהו נו:א-ח

כֹּה אָמַר יְהוָה שִׁמְרוּ מִשְׁפָּט וְעֲשׂוּ צְדָקָה כִּי-קְרוֹבָה יְשׁוּעָתִי לָבוֹא
וְצַדִּיקְתִּי לְהַגְלוֹת: אֲשֶׁר־יֵעֲשֶׂה-זֹאת וּבֶן-אָדָם יַחֲזִיק בָּהּ שִׁמְר
שַׁבַּת מִחֲלָלוֹ וְשִׁמְר יָדוֹ מֵעֲשׂוֹת כָּל-רָע: וְאֶל-יֹאמֵר בֶּן-הַנֶּזֶךְ הַנְּלוּהָ
אֶל-יְהוָה לֵאמֹר הַבְּדֵל יַבְדִּילֵנִי יְהוָה מֵעַל עַמּוֹ וְאֶל-יֹאמֵר הַסְּרִיס הֵן
אֲנִי עֵץ יַבֵּשׁ: כִּי-כֹה | אָמַר יְהוָה לַסְּרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת-שַׁבְּתוֹתַי
וּבָחֲרוּ בְּאֲשֶׁר חִפְצָתִי וּמַחֲזִיקִים בְּבְרִיתִי: וְנָתַתִּי לָהֶם בְּבֵיתִי
וּבְחֹמֹתַי יָד וְשֵׁם טוֹב מִבְּנִים וּמִבְּנוֹת שֵׁם עוֹלָם אֶתֶּן-לֹו אֲשֶׁר לֹא
יִכָּרֵת: וּבְנֵי הַנֶּזֶךְ הַנְּלוּיִם עַל-יְהוָה לְשָׂרְתוֹ וּלְאַהֲבָה אֶת-שֵׁם יְהוָה
לְהֵיוֹת לוֹ לְעַבְדִּים כָּל-שִׁמְר שַׁבַּת מִחֲלָלוֹ וּמַחֲזִיקִים בְּבְרִיתִי:
וְהִבִּיאוּתִים אֶל-הָר קִדְשִׁי וְשִׁמְחָתִים בְּבֵית תְּפִלָּתִי עוֹלֵתֵיהֶם
וּזְבַחֵיהֶם לְרָצוֹן עַל-מִזְבְּחִי כִּי בֵיתִי בֵּית-תְּפִלָּה יִקְרָא לְכָל-הָעַמִּים:
נְאֻם אֲדֹנָי אֱלֹהִים מִקְבֵּץ נְדָחֵי יִשְׂרָאֵל עוֹד אֶקְבֹּץ עֲלֵיו לְנִקְבְּצוֹ:

Blessings after the Haftara reading are on page 392

On the first day of Rosh ha-Shana

Y'shayàhu (Isaiah) 56:1–8

Thus said יהוה: Preserve justice and do what is right.
That will bring my salvation close and make my justice clear.

Happy is the person who does this;
happy the one who maintains it,
who elevates Shabbat from the ordinary
and refrains from doing any evil.

The foreigner who walks with יהוה should not say:
"יהוה keeps me apart from God's people."

The eunuch should not say:
"I am a dry tree."

For thus said יהוה:

As for the eunuchs who keep my sabbaths
who have chosen what I desire and keep My covenant,
I will give them, in My house and within My walls,
a monument and a name, better than sons and daughters;
I will give them an everlasting name which shall not be cut off.

As for the foreigners who walk with God,
who serve and love the name of God—
all who keep Shabbat and do not profane it,
all who hold fast to My covenant—
I will bring them to My holy mountain
and let them rejoice in My House of prayer.

Their offerings and their sacrifices will be welcome on My altar,
for My house will be called a House of Prayer for all peoples.

Thus said יהוה, who gathers the dispersed of Israel:
I will gather still more to those already gathered.

Blessings after the Haftara reading are on page 392

שמואל א' א

וַיְהִי אִישׁ אֶחָד מִן־הַרְמְתִים צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה
בֶּן־יִרְחָם בֶּן־אֶלְיָהוּוָא בֶּן־תַּחוּ בֶּן־צוּף אֶפְרַתִּי: וְלוֹ שְׁתֵּי נָשִׁים שֵׁם
אֶחָת חַנָּה וְשֵׁם הַשְּׁנִית פְּנִנָה וַיְהִי לְפַנְנָה יְלָדִים וּלְחַנָּה אֵין יְלָדִים:

וְעַלֶּה הָאִישׁ הַהוּא מְעִירוֹ מִיָּמִים | יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזַבַּח לַיהוָה
צְבָאוֹת בְּשִׁלָּה וְשֵׁם שְׁנֵי בְנֵי־עַלֵי חַפְנִי וּפְנִחָס כְּהֵנִים לַיהוָה:

וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וּנְתָן לְפַנְנָה אֲשֶׁתּוֹ וּלְכָל־בְּנֵיהָ וּבְנוֹתֶיהָ
מְנוֹת: וּלְחַנָּה יָתַן מִנָּה אֶחָת אֶפְיִם כִּי אֶת־חַנָּה אָהָב וַיְהוּה סָגֵר
רְחֻמָּה: וְכַעֲסָתָה צִרְתָּהּ גַּם־כַּעַס בַּעֲבוּר הִרְעַמָּה כִּי־סָגֵר יְהוּה בְּעַד
רְחֻמָּה:

וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כֵּן תַּכְעֲסֶנָּה וּתִבְכֶּה
וְלֹא תֹאכַל: וַיֹּאמֶר לָּהּ אֶלְקָנָה אִשָּׁה חַנָּה לְמָה תִּבְכִּי וְלָמָּה לֹא
תֹאכְלִי וְלָמָּה יִרַע לְבַבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים:

וּתְקַם חַנָּה אַחֲרָי אֲכַלָּה בְּשִׁלָּה וְאַחֲרָי שָׁתָה וְעַלֵי הַכֹּהֵן יֵשֵׁב
עַל־הַכֹּפֵסָא עַל־מְזוֹזַת הַיִּכָּל יְהוָה: וְהִיא מֵרַת נֶפֶשׁ וּתְתַפְלַל עַל־יְהוָה
וּבְכָה תִּבְכֶּה: וּתְדַר נָדָר וּתֹאמֶר יְהוָה צְבָאוֹת אִם־רָאָה תִּרְאָה | בְּעַנְי
אַמְתָּךְ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אַמְתָּךְ וּנְתַתָּה לְאַמְתָּךְ זֶרַע אֲנָשִׁים
וּנְתַתִּיר לַיהוָה כָּל־יְמֵי חַיָּו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:

וְהָיָה כִּי הִרְבִּתָּהּ לְהִתְפַּלֵּל לְפָנָי יְהוָה וְעַלֵי שֹׁמֵר אֶת־פִּיָּהּ: וְחַנָּה הִיא
מְדַבֶּרֶת עַל־לִבָּהּ רַק שְׁפָתֶיהָ נִעוֹת וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשִׁבָה עַלֵי
לְשׁוֹנָהּ: וַיֹּאמֶר אֶלֶּיהָ עַד־מָתִי תִשְׁתַּכְּרִין הָסִירִי אֶת־יַיִנְךָ
מֵעַלֶיךָ:

On the second day of Rosh ha-Shana

I Sh'muel (Samuel) 1

There was a man from Ramatàyim-Tzofim, in the hill country of Efràyim, and his name was Elkana son of Yerocham, son of Elihu, son of Tohu, son of Tzuf, an Efrati. He had two wives: one named Hannah, the other named Peninna. Peninna had children, but Hannah did not.

The man would go up from his town every year to worship and to sacrifice to *Adonai Tz'va-ot* at Shiloh.* The two sons of Eli, Hofni and Pinchas, were priests of *Adonai* there.

One such time Elkana offered a sacrifice and gave many portions to Peninna, his wife, and to all her sons and her daughters. He gave Hannah only one double portion. He loved and favored Hannah, but God had closed her womb. Her rival taunted her and made her life miserable, because God had closed her womb.

The same thing happened every year when she went up to the house of God. The other would taunt her so that she would weep and not eat. Her husband Elkanah said to her, "Hannah, why do you cry and why have you not eaten? Why are you so sad? Am I not more devoted to you than ten sons?"

After the others had eaten and drunk, Hannah got up. Meanwhile, Eli the priest was sitting his seat by the doorpost of God's temple. From the bitterness of her soul she prayed to God, weeping all the while. She made a vow and said, "*Adonai Tz'va-ot*, if You will look deeply at Your servant's suffering and remember me and not forget Your servant, and will grant Your servant a son, then I will dedicate him to You all the days of his life; no razor shall touch his head."

As Hannah continued praying fervently to God, Eli was watching her mouth. Hannah was speaking in her heart. Her lips moved but her voice could not be heard. So Eli thought she was drunk and said to her, "How long will you make a drunken spectacle of yourself? Stay away from your wine!"

*Joshua had established Shiloh as the resting place of the Ark of the Covenant. *Adonai Tz'va-ot*, one of many names of God, may mean "God of the multitudes," "the One who holds many." Older English translations often used "Lord of hosts."

וּתְעַן חֲנָה וּתְאמֹר לֹא אֲדַנִּי אִשָּׁה קְשֶׁת-רוּחַ אֲנֹכִי וַיִּזַּן וְשָׁכַר לֹא
 שְׁתִּיתִי וְאֶשְׁפֹּךְ אֶת-נַפְשִׁי לְפָנֶי יְהוָה: אֶל-תִּתֵּן אֶת-אֲמַתְךָ לְפָנֶי
 בַּת-בְּלִיעַל כִּי-מֵרֹב שִׂיחֵי וְכַעֲסֵי דִבְרַתִּי עַד-הֵנָּה: וַיַּעַן עָלַי וַיֹּאמֶר
 לְכִי לְשִׁלּוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת-שִׁלְתְּךָ אֲשֶׁר שָׂאלְתָּ מֵעַמּוֹ:
 יח וּתְאמֹר תִּמְצָא שְׁפַחְתְּךָ חֵן בְּעֵינֶיךָ וּתְלַךְ הָאִשָּׁה לְדַרְכָּהּ וּתֹאכַל
 וּפְנִיָּהּ לֹא-הִיוּ-לָּהּ עוֹד:

וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲווּ לְפָנֶי יְהוָה וַיָּשׁוּבוּ וַיָּבֹאוּ אֶל-בֵּיתָם הַרְמַתָּה
 וַיֵּדַע אֶלְקָנָה אֶת-חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה: וַיְהִי לְתַקְפוֹת הַיָּמִים
 וַתַּהַר חֲנָה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ שְׁמוּאֵל כִּי מִיִּי שְׂאֵלְתִּיו:

וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל-בֵּיתוֹ לְזִבְחַ לַיהוָה אֶת-זִבְחַ הַיָּמִים
 וְאֶת-נִדְרוֹ: וְחֲנָה לֹא עָלְתָה כִּי-אָמְרָה לְאִשָּׁה עַד יִגְמַל הַנְּעַר
 וְהִבְאֵתִיו וַנִּרְאֶה אֶת-פָּנֶי יְהוָה וַיֵּשֶׁב שָׁם עַד-עוֹלָם: וַיֹּאמֶר לָּהּ
 אֶלְקָנָה אִשָּׁה עָשִׂי הַטּוֹב בְּעֵינֶיךָ שְׁבִי עַד-גְּמֻלְךָ אֲתוֹ אֲךָ יִקָּם יְהוָה
 אֶת-דְּבָרֶיךָ וַתֵּשֶׁב הָאִשָּׁה וַתִּינַק אֶת-בְּנֹתָ עַד-גְּמֻלָּהּ אֲתוֹ:

וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גְּמַלְתוּ בְּפָרִים שְׁלֵשָׁה וְאִיפָּה אַחַת קָמַח וְנֹבֵל
 לֵיזַן וַתִּבְאֶהוּ בֵּית-יְהוָה שְׁלוֹ וְהַנְּעַר נָעַר: וַיִּשְׁחַטוּ אֶת-הַפָּר וַיָּבֹאוּ
 אֶת-הַנְּעַר אֶל-עָלִי: וּתְאמֹר בִּי אֲדַנִּי חַי נַפְשֶׁךָ אֲדַנִּי אֲנִי הָאִשָּׁה
 הַנִּצָּבֶת עִמָּכָה בְּזֶה לְהַתְּפִלֵּל אֶל-יְהוָה: אֶל-הַנְּעַר הַזֶּה הִתְּפַלְלִיתִי
 וַיִּתֵּן יְהוָה לִי אֶת-שְׂאֵלְתִי אֲשֶׁר שְׂאֵלְתִי מֵעַמּוֹ: וְגַם אֲנֹכִי הִשְׂאֵלְתִּיהוּ
 לַיהוָה כָּל-הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה:

Blessings after the Haftara reading are on page 392

Hannah answered and said, "No, my lord, I am a very unhappy woman. I have drunk neither wine nor liquor, but have poured out my heart to God. Do not take your servant for a worthless woman. I have been speaking all this time out of my great distress and anguish." Eli answered and said, "Go in peace, and may the God of Israel give you what you have asked." She answered, "You are most kind to your servant." Hannah left and ate and the sadness was gone from her face.

Early the next morning they arose, bowed before God, and went back home to Ramah. Elkana knew his wife Hannah and God remembered her. Hannah conceived at the turn of the year and gave birth to a son. She called him Samuel, because "I asked God for him."

When the man Elkana and all his household were going up each year to offer his sacrifice and his votive pledge to God, Hannah did not go with them. She said to her husband, "When the child is weaned, I will bring him. For once he appears before God, he must remain there always." Her husband Elkana said to her, "Do what you think is best. Stay home until you have weaned him, so that God's word will be fulfilled." So the woman stayed and nursed her son until she weaned him.

When she had weaned him, she took him up with her, along with three bulls, one *ephah* of flour, and a jar of wine. She brought him to the house of God in Shiloh, although he was still quite young. After they sacrificed the bull, they brought the child to Eli. She said, "Please, my lord, by your life, my lord, I am the woman who stood by you here, praying to God. It was this child I prayed for and God granted me what I asked. I, in turn, hereby lend him to God. For as long as he lives he is on loan to God. And there she bowed low to God.

Blessings after the Haftara reading are on page 392

There is word play at the end: "ask" and "lend" have the same root in Hebrew.

ישעיהו נח:א-יד

קָרָא בְּגֵרוֹן אֶל־תַּחֲשֹׁךְ כְּשׁוֹפֵר הָרֶם קוֹלְךָ וְהִגַּד לְעַמִּי פִשְׁעֵם
וּלְבַיִת יַעֲקֹב חַטָּאתָם:

וְאוֹתֵי יוֹם יוֹם יִדְרָשׁוּן וְדַעַת דְּרָכֵי יַחֲפָצוֹן כְּגוֹי אֲשֶׁר־צָדְקָה עָשָׂה
וּמִשְׁפָּט אֱלֹהֵיו לֹא עָזַב יִשְׁאֲלוּנִי מִשְׁפָּטֵי־צָדֵק
קָרַבַת אֱלֹהִים יַחֲפָצוֹן:

לָמָּה צָמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נַפְשָׁנוּ וְלֹא תָדַע
הֵן בְּיוֹם צִמְמֶכֶם תִּמְצְאוּ־חֶפֶץ וְכָל־עַצְבֵיכֶם תִּנְגְּשׁוּ:

הֵן לָרִיב וּמִצָּה תִצְוֶמוּ וּלְהִכּוֹת בְּאֶגְרֵף רָשָׁע
לֹא־תִצְוֶמוּ כִּיּוֹם לְהַשְׁמִיעַ בַּמָּרוֹם קוֹלְכֶם:

הַכֹּזֵה יִהְיֶה צוֹם אֶבְחָרְהוּ יוֹם עֲנוּת אָדָם נַפְשׁוֹ הֵלֶכֶף כְּאֶגְמֹן רֹאשׁוֹ
וְשָׁק וְאֶפֶר יִצְיַע הֵלֶזֶה תִקְרָא־צוֹם וַיּוֹם רָצוֹן לִיהוָה:

הֵלֹא זֶה צוֹם אֶבְחָרְהוּ פִתַח חֲרָצְבוֹת רָשָׁע
הִתָּר אֲגִדּוֹת מוֹטָה וְשִׁלַח רְצוּצִים חֲפָשִׁים
וְכָל־מוֹטָה תִנְתַּקּוּ:

הֵלֹא פָרַס לָרַעַב לַחֲמֹךְ וְעַנְיִים מְרוּדִים תִּבְיֵא בַיִת
כִּי־תִרְאֶה עָרֹם וְכִסְיָתוֹ וּמִבְּשָׂרְךָ לֹא תִתְעַלֵּם:

אִז יִבְקַע כְּשִׁחַר אוֹרְךָ וְאֶרְכַּתְךָ מִהֲרָה תִצְמַח
וְהָלַךְ לְפָנֶיךָ צִדְקָךָ כְּבוֹד יְהוָה יֵאֲסַפְךָ:
אִז תִּקְרָא וְהוֹדָה יַעֲנֶה תִשׁוּעַ וַיֹּאמֶר הִנְנִי

Y'sha-yàhu (Isaiah) 58:1-14

God says: Cry aloud, do not hold back, raise your voice like a shofar!
 Declare to My people their wrongdoing,
 to the House of Jacob their sin.

Yes, they seek Me daily, as though eager to learn My ways,
 like a nation that does what is right,
 that has not forsaken the teachings of its God.
 They ask of Me the right way, as though eager for the nearness of God.

“When we fast,” you say, “why do You pay no heed?
 Why, when we afflict ourselves, do You take no notice?”

Because on your fast day you think only of your business,
 and oppress all your workers!
 Because you fast in strife and contention, hitting out with a cruel fist!
 Such a way of fasting on this day will not help you to be heard on high.

Is this the fast I look for? A day of self-affliction?
 Bowing your head like a reed, lying in sackcloth and ashes?
 Is this what you call a fast, a day acceptable to God?

Is not *this* the fast I look for: to unlock the shackles of wickedness,
 to undo the fetters of injustice, to let the oppressed be free,
 and to break every cruel chain?

Is it not to share your bread with the hungry,
 and to bring the homeless poor into your house?
 When you see the naked, to clothe them,
 and never to hide yourself from your own kind?

Then shall your light blaze forth like the dawn,
 and your healing spring up quickly;
 Your Righteous One will walk before you
 and the Divine Presence will be your rear guard.
 Then when you call, God will answer;
 when you cry, God will say: “Here I am.”

אִם-תִּסְיֹר מִתּוֹכָךְ מוֹטֵה שְׁלַח אֶצְבֵּעַ וְדַבֵּר-אֶוֶן:

וְתַפֵּק לָרֹעַב נַפְשֶׁךָ וְנַפֵּשׁ נַעֲנָה תִשְׁבִּיעַ
וְזָרַח בַּחֹשֶׁךְ אֹרֶךְ וְאַפְלָתֶךָ כְּצַהָרִים:

וְנַחֲךָ יְהוָה תָּמִיד וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשֶׁךָ
וְעֲצַמְתֶּיךָ יִחְלִיץ וְהִיִּיתׁ כַּגֶּזֶן רוֹה
וְכַמוֹצָא מִים אֲשֶׁר לֹא-יִכְזָבוּ מִימּוֹ:

וּבָנּוּ מִמֶּךָ חֲרָבוֹת עוֹלָם מוֹסְדֵי דוֹר-וָדוֹר תִּקְוֵמָם
וְקָרָא לָךְ גִּדְר פָּרֶץ מְשׁוֹבֵב נְתִיבוֹת לְשָׁבֶת:

אִם-תָּשִׁיב מִשְׁבֶּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶךָ בְּיוֹם קִדְשֵׁי
וְקָרָאתָ לְשֶׁבֶת עֲנֹג לְקִדּוֹשׁ יְהוָה מְכַבֵּד
וְכַבֵּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ
מִמְצוֹא חֲפָצֶךָ וְדַבֵּר דְּבַר:

אֲזַ תִּתְעַנֵּג עַל-יְהוָה וְהִרְכַּבְתִּיךָ עַל-בִּמְתֵי אָרֶץ
וְהֵאֲכִלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ
כִּי פִי יְהוָה דְּבַר:

If you remove the chains of oppression,
the menacing hand, the disparaging word,
and if you make sacrifices for the hungry,
and satisfy the needs of the afflicted —
then shall your light shine in the darkness,
and your gloom become bright as noon.

God will guide you always.
God will slake your thirst in drought, and renew your body's strength.
You shall be like a watered garden, like an unfailing spring.

Your people shall rebuild the ancient ruins,
and lay the foundations for ages to come.
You shall be called “repairer of the breach,
restorer of streets to dwell in.”

If you refrain from trampling Shabbat,
from pursuing your affairs on My holy day;
if you call Shabbat a delight, and dedicate it to My light;
if you treat it with reverence
and do not do your business or speak of it —

Then you can seek My favor.
I will set you upon the high places of the earth,
and I will nourish you with the heritage of your ancestors
Jacob[, Rachel, Leah, Bilha and Zilpa].
This is the promise of God.

B'rachot Acharei K'riat ha-Haftara*Baruch ata, Adonai,**Elohèinu Mèlech ha-olam,**tzur kol ha-olamim,**tzadik b'chol ha-dorot,**ha-Eil ha-ne-eman ha-omeir v'oseh,**ha-m'dabeir u-m'kayeim,**she-kol d'varav emet va-tzèdek.**Al ha-Torah, v'al ha-avoda,**v'al ha-n'vi-im, v'al**(on Shabbat: yom ha-Shabbat ha-zeh v'al)**Yom ha-Zikaron / ha-Kippurim ha-zeh,**she-natàta lànu, Adonai Elohèinu,**(on Shabbat: li-k'dusha v'li-m'nucha,)**on Yom Kippur add:**li-m'chila u-li-s'licha u-l'chapara,**l'chavod u-l'tifàret.**Al ha-kol, Adonai Elohèinu,**anàchnu modim lach**u-m'varchim otach,**yitbarach shimcha b'fi kol chai**tamid l'olam va-ed.**U-d'varcha emet v'kayam la-ad.**B'rucha at, Shechina,**m'kadèshet (ha-Shabbat v') Yisrael**v'Yom ha-Zikaron / ha-Kippurim.***ברכות אחרי קריאת ההפטרה**

ברוך אַתָּה יהוה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

צוּר כָּל הָעוֹלָמִים,

צַדִּיק בְּכָל הַדּוֹרוֹת,

הַאֵל הַנֶּאֱמָן הַאֹמֵר וְעֹשֶׂה,

הַמְדַבֵּר וּמְקַיֵּם,

שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,

וְעַל הַנְּבִיאִים, וְעַל

(יוֹם הַשַּׁבָּת הַזֶּה וְעַל)

יוֹם הַזְּכוֹרוֹן / הַכְּפוּרִים הַזֶּה,

שֶׁנִּתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ,

(לְקַדְּשָׁה וּלְמַנוּחָה),

on Yom Kippur add:

לְמַחֲלָה וּלְסְלִיחָה וּלְכַפָּרָה,

לְכָבוֹד וּלְתִפְאָרֶת.

עַל הַכֹּל, יְהוָה אֱלֹהֵינוּ,

אֲנַחְנוּ מוֹדִים לָךְ,

וּמְבָרְכִים אוֹתָךְ,

יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי

תָּמִיד לְעוֹלָם וָעֶד.

וּדְבָרְךָ אֱמֶת וְקַיִם לָעַד.

בְּרוּכָה אַתָּה, שְׂכִינָה,

מְקוֹדְשֶׁת (הַשַּׁבָּת וְ) יִשְׂרָאֵל

וְיוֹם הַזְּכוֹרוֹן / הַכְּפוּרִים.

Blessings After Reading the Haftara

Praised are You, our Eternal God,
Ruler of time and space,
Rock of all worlds, righteous throughout all generations,
the faithful God whose word is deed, who speaks and fulfills,
whose words are truth and justice.

For the Torah, and for worship, and for the prophets,
and for this (Shabbat and) Day of Remembrance / Atonement,
which You have given us, Eternal God, (for holiness and rest,)

 on Yom Kippur add: for cleansing and forgiveness and atonement,
for honor and for splendor.

For everything, O God,
we thank You and bless You.

May Your name be blessed by every living being,
forever and eternally.

May the truth of the words we have read
be remembered and upheld forever.

We praise You, Eternal Presence,
Source of the holiness of (Shabbat, of) Israel,
and the Day of Remembrance / Atonement.

Hachnasat Seifer Torah**הכנסת ספר תורה**

Rise, in body or in spirit, as the Torah scroll is raised / as the Ark is opened.

Y'hal'lu et sheim Adonai,

יְהַלְלוּ אֶת שֵׁם יְהוָה,

ki nisgav sh'mo l'vado.

כִּי נִשְׁגָב שְׁמוֹ לְבָדּוֹ.

Hodo al èretz v'shamàyim,

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.

va-yàrem kèren l'amo,

וַיָּרֶם קֶרֶן לְעַמּוֹ,

t'hila l'chol chasidav,

תְּהַלֵּה לְכָל חַסִּידָיו,

li-v'nei Yisrael am k'rovo. Hal'luyah!

לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ. הַלְלוּיָהּ.

The Torah scroll is placed in the Ark.

Ki lèkach tov natàti lachem,

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,

Torati al ta-azòvu.

תּוֹרָתִי אַל תִּעְזְבוּ.

Eitz chayim hi la-machazikim bah,

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,

v'tomchèha m'ushar.

וְתַמְכֶיהָ מֵאֲשֶׁר.

D'rachèha darchei nò-am,

דְּרַכֶיהָ דְרָכֵי נֶעֱם,

v'chol n'tivotèha shalom.

וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

Hashivèinu Adonai eilècha v'nashuva,

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנָשׁוּבָה.

Chadeish yamèinu k'kèdem.

חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.

All are seated as the Ark is closed.

Returning the Scroll

Rise, in body or in spirit, as the Torah scroll is raised / as the Ark is opened.

Let us praise the name of God, for God's name alone is exalted.

Your splendor radiates through heaven and earth.

You are the strength of Your people, the glory of those who love You,
the children of Israel, a people close to You. Hal'luyah!

T'hilim (Psalms) 148:13–14

The Torah scroll is placed in the Ark.

The wisdom of the Torah has been given to us;

Let us not forsake it.

Mishlei (Proverbs) 4:2

It is a tree of life to all who hold fast to her,
and all who support her find happiness.

Her ways are ways of pleasantness,
and all Her paths are peace.

Mishlei (Proverbs) 3:18–17

Turn us to You, O God, and we shall return.

Renew our days ahead.

Eicha (Lamentations) 5:21

All are seated as the Ark is closed.

Lo ba-shamàyim lo mei-èiver la-yam

ki karov eilècha ha-davar m'od

לֹא בַשָּׁמַיִם לֹא מֵעֵבֶר לַיָּם
כִּי קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד

It's not in the heaven, it's not in the sea
The answer, it lives within you, within me,
close to my mouth, deep in my heart,
and the choice is my own right from the start.

Craig Taubman

Ha-Yom**היום**

Ha-yom t'amtzèinu, Amen. אָמֵן. הַיּוֹם תְּאַמְצֵנוּ,

Ha-yom t'varchèinu Amen. אָמֵן. הַיּוֹם תְּבָרְכֵנוּ,

Ha-yom t'gadlèinu, Amen. אָמֵן. הַיּוֹם תְּגַדְּלֵנוּ,

Ha-yom tidr'shèinu l'tova, Amen. אָמֵן. הַיּוֹם תְּדַרְשֵׁנוּ לְטוֹבָה,

Ha-yom ticht'veinu l'chayim tovim, Amen. אָמֵן. הַיּוֹם תַּכְתִּבְנוּ לְחַיִּים טוֹבִים,

Ha-yom t'kabeil b'rachamim הַיּוֹם תִּקְבַּל בְּרַחֲמִים
u-v'ratzon et t'filatèinu, Amen. אָמֵן. וּבְרָצוֹן אֶת תְּפִלַּתְנוּ,

Ha-yom tishma shav-atèinu, Amen. אָמֵן. הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ,

Ha-yom titm'chèinu biymin tzidkècha, Amen. אָמֵן. הַיּוֹם תִּתְמַכְּנוּ בְּיַמִּין צְדִקְךָ,

K'ha-yom ha-zeh t'vi-èinu sasim כְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שְׂשִׁים
u-s'meichim b'vinyan shaleim, וְשִׁמְחִים בְּבִנְיָן שָׁלֵם,
ka-katuv al yad n'vi-ècha: כַּכָּתוּב עַל יַד נְבִיאֶךָ:

"Va-havi-otim el har kodshi, וְהִבִּיאֹתִים אֶל הַר קֹדְשִׁי,
v'simachtim b'veit t'filati, וְשִׂמְחֹתִים בְּבֵית תְּפִלַּתִּי,
ki veiti beit t'fila כִּי בֵיתִי בֵית תְּפִלָּה
yikara k'chol ha-amim." יִקְרָא לְכֹל הָעַמִּים."

U-tz'daka u-v'racha v'rachamim וּצְדָקָה וּבְרָכָה וּרְחָמִים
v'chayim v'shalom yihyeh lànú וְחַיִּים וְשָׁלוֹם יִהְיֶה לָנוּ
u-l'chol Yisrael ad ha-olam. וּלְכֹל יִשְׂרָאֵל עַד הָעוֹלָם.
B'rucha at, Shechina, בְּרוּכָה אַתְּ שְׁכִינָה,
osa ha-shalom. עוֹשֵׂה הַשָּׁלוֹם.

The Rosh ha-Shana service continues on page 418.

This Day

On this day, give us courage. Amen.

On this day, bless us. Amen.

On this day, help us grow. Amen.

On this day, seek our goodness. Amen.

On this day, inscribe us for a good life. Amen.

On this day, accept our prayers with love and mercy. Amen.

On this day, hear our plea. Amen.

On this day, support us with strength of justice. Amen.

On a day like this, bring us in joy and gladness
to a peaceful praying place,
as Your prophet wrote:

“I will bring them to My holy mountain,
and gladden them in My house of prayer,
for My house shall be called
a house of prayer for all people.”

Y'shayàhu (Isaiah) 56:7

May justice and blessing and compassion
and life and peace be for us,
for all Israel, and out to the whole world.
We praise You, Eternal Source of peace.

The Rosh ha-Shana service continues on page 418.

Vidui

וידוי

T'hilim 130

תהילים ק"ל

Shir ha-ma-alot:

שִׁיר הַמַּעֲלוֹת:

*Mi-ma-amakim k'raticha Yah.**

מִמַּעַמְקִים קָרַאתִיךָ יְהוָה.

*Adonai shim-a v'koli,
tihyèna oznècha kashuvot
l'kol tachanuni.*

אֲדֹנָי שְׁמַעָה בְּקוֹלִי,
תְּהַיִּינָה אָזְנוֹךָ קְשׁוּבוֹת
לְקוֹל תַּחֲנוּנָי.

*Im avonot tishmor Yah
Adonai mi ya-amod?*

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ
אֲדֹנָי מִי יַעֲמֹד?

Ki imcha ha-s'licha l'mà-an tivarei.

כִּי עֲמָךְ הַסְּלִיחָה לְמַעַן תִּזְרָא.

*Kiviti Adonai kivta nafshi,
v'li-d'varo hochàlti.*

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי,
וְלִדְבָרוֹ הוֹחֵלְתִי.

*Nafshi l-Adonai mi-shomrim la-bòker,
shomrim la-bòker.*

נַפְשִׁי לְאֲדֹנָי מִשְׁמֹרִים לְבִקְרָה,
שְׁמֹרִים לְבִקְרָה.

Yacheil Yisrael el Havaya,
ki im Ha-Shem* ha-chèsed
v'harbei imo f'dut.*

יַחַל יִשְׂרָאֵל אֶל יְהוָה,
כִּי עִם יְהוָה הַחֶסֶד
וְהַרְבֵּה עִמּוֹ פְדוּת.

*V'hu yifdeh et Yisrael
mi-kol avonotav.*

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל
מִכָּל עֲוֹנוֹתָיו.

* See the Note on the Name of God on page xii.

Confession

Psalm 130

A song of rising:

I'm in so deep —
so I call to You:

God, hear my voice!
Pay attention to the sound of my plea!

If You counted only sins,
who'd be left standing?

Only Your forgiveness can soothe my fear.

I wait.
My soul waits!

I yearn to hear Your reply.

My soul waits for God,
even more than the night guard waits for the dawn.

My people, open your hearts toward God,
the Source of gracious renewal.

God will free us all
from all of our sins.

translation by Scott L. Reiter

Ànu azei fanim, v'ata rachum v'chanun. אָנוּ עֵזֵי פָּנִים, וְאַתָּה רַחוּם וְחַנוּן.
 Ànu k'shei òref, v'ata èrech apàyim. אָנוּ קִשֵׁי עֶרֶף, וְאַתָּה אֶרֶץ אַפִּים.
 Ànu m'leiei avon, v'ata malei rachamim. אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מְלֵא רַחֲמִים.
 Ànu yamèinu k'tzeil oveir, אָנוּ יַמֵּינוּ כְּצֵל עוֹבֵר,
 v'ata hu u-sh'notècha lo yitàmu. וְאַתָּה הוּא וְשְׁנוֹתֶךָ לֹא יִתְמוּ.

Elohèinu v-Eilohei dorotèinu, אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 tavo l'fanècha t'filatèinu, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,
 v'al tit-alam mi-t'chinatèinu, וְאַל תִּתְעַלֵּם מִתְּחִינָתֵנוּ,
 she-eyn ànu azei fanim u-k'shei òref, שְׂאִין אָנוּ עֵזֵי פָּנִים וְקִשֵׁי עֶרֶף,
 lomar l'fanècha: לֹאמַר לְפָנֶיךָ:
 Adonai, Elohèinu v-Eilohei dorotèinu, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 tzadikot anàchnu v'lo chatànu, צְדִיקוֹת אֲנַחְנוּ וְלֹא חָטָאנוּ,
 aval anàchnu chatànu. אָבֵל אֲנַחְנוּ חָטָאנוּ.

Ashàmnu, bagàdnu, אָשְׁמְנוּ, בָּגַדְנוּ,
 gazàlnu, dibàrnu dòfi. גָּזַלְנוּ, דִּבַּרְנוּ דֹפִי.
 He-evìnu, v'hirshànu, zàdnu, הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ,
 chamàsnu, tafàlnu shèker. חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.
 Ya-àtznu ra, kizàvnu, יַעֲצֵנוּ רָע, כִּזְבַּנוּ,
 làtznu, maràdnu, ni-àtznu. לָצַנוּ, מָרַדְנוּ, נֹאצְנוּ.
 Saràrnu, avìnu, pashànu, סָרַרְנוּ, עֲוִינוּ, פָּשַׁעְנוּ,
 tzaràrnu, kishìnu òref. צָרַרְנוּ, קִשִּׁינוּ עֶרֶף.
 Rashànu, shichàtnu, רָשַׁעְנוּ, שָׁחַתְנוּ,
 ti-àvnu, ta-ìnu, ti-tà-nu. תֵּעַבְנוּ, תָּעִינוּ, תֵּעַתְּעֵנוּ.

When we are shameless, You are loving and kind.
When we are stiff-necked, You are patient and calm.
When we succumb to sin, You are filled with compassion.
Our days pass like a shadow, You are the One who is time without end.

Our God and God of all generations,
as our prayers come before You,
do not ignore our plea.

We are not so shameless and stiff-necked
that we would say to you:
Eternal One, God of all ages,
we are righteous and have not sinned.

Rather, we confess:
We have gone astray, we have done wrong.

We are guilty. We betrayed.
We stole. We slandered.
We distorted. We did wrong. We were cruel.
We were violent. We lied.
We gave bad advice. We deceived.
We mocked. We rebelled. We provoked.
We turned away. We disobeyed. We broke rules.
We were hostile. We were stubborn.
We acted wickedly. We cheated.
We erred. We strayed. We led others astray.

<i>Ashàmnù</i>	We sinned against others and against God.	אָשְׁמַנּוּ
<i>Bagàdnu</i>	We betrayed people who trusted us.	בָּגַדְנוּ
<i>Gazàlnu</i>	We robbed others of their time, money or friendship.	גָּזַלְנוּ
<i>Dibàrnu dòfi</i>	We found it easy to discuss other peoples' faults.	דִּבְרַנּוּ דְּפִי
<i>He-evìnu</i>	We led others to sin by our example.	הִעֲוִינוּ
<i>V'hirshànu</i>	We deliberately encouraged others to do wrong.	וְהִרְשַׁעְנוּ
<i>Zàdnu</i>	We were malicious.	זָדְנוּ
<i>Chamàsnu</i>	We manipulated others for our own gain.	חָמְסַנּוּ
<i>Tafàlnu shèker</i>	We chose to believe lies, and not accept the truth.	טָפַלְנוּ שְׁקֵר
<i>Ya-àtznu ra</i>	We gave advice of no value.	יַעֲצֵנוּ רָע
<i>Kizàvnu</i>	We lied to others and to ourselves.	כִּזְבְּנוּ
<i>Làtznu</i>	We mocked others, making light of their concerns.	לָצַנוּ
<i>Maràdnu</i>	We caused unnecessary strife.	מָרַדְנוּ
<i>Ni-àtznu</i>	We dishonored God and ourselves.	נִאֲצַנוּ
<i>Saràrnu</i>	We lived as if we had no spiritual needs.	סָרַרְנוּ
<i>Avìnu</i>	We did what we knew to be wrong to get what we want.	עָוִינוּ
<i>Pashànu</i>	We stood still while others needed our help.	פָּשַׁעְנוּ
<i>Tzaràrnu</i>	We oppressed others, thinking we could do no such thing because we ourselves have been oppressed.	צָרַרְנוּ
<i>Kishìnu òref</i>	We saw our deeds hurt others but did them again.	קִשְׁיֵנוּ עָרַף
<i>Rashànu</i>	We did evil things.	רָשַׁעְנוּ
<i>Shichàtnu</i>	We let our desires and our lusts rule our lives.	שָׁחַתְנוּ
<i>Ti-àvnu</i>	We degraded ourselves.	תַּעֲבַנוּ
<i>Ta-ìnu</i>	We moved farther away from God.	תַּעֲיִנוּ
<i>Ti-tà-nu</i>	We led others farther away from God.	תַּעֲתֵעְנוּ

All My Longing Is Before You

God, all my longing is before You,
even though it does not rise up to my lips.
But I do not know what to offer You,
what my service and my worship should be.

Show me Your ways, O God.
Restore me from the trap of my foolishness.
My youth has thus far had its pleasure,
but when shall I provide for others?
The world and its delights,
which You have put in my heart,
have kept me from seeking my aim.
How can I worship my Maker
while I am still captive to my lust, slave to my desire?
How can I be cheerful on a happy day,
when I do not know if there will be happiness tomorrow?

What more can I say?
My passions hound me like an enemy, from youth to old age.
Does time hold anything for me except Your favor?
If You are not there for me, what else do I have?
If I am naked of merit,
then Your *tz'daka* will be my only garment.
So, why do I go on talking and pleading?
O God, all my longing is before You!

Yehuda Halevi (Spain, before 1075–1141)

Sàrnu

*Sàrnu mi-mitzvotècha
u-mi-mishpatècha ha-tovim,
v'lo shàva lànù.
V'ata tzadik al kol ha-ba alèinu,
ki emet asità va-anàchnu hirshànu.
Ma nomar l'fanècha yosheiv marom,
u-ma n'sapeir l'fanècha
shochein sh'chakim,
ha-lo kol ha-nistarot v'ha-nighlot
ata yodèi-a?*

סרנו

סָרְנוּ מִמִּצְוֹתֶיךָ
וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים,
וְלֹא שָׂוִה לָנוּ.
וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ,
כִּי אֱמֶת עֲשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ.
מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,
וּמֵה נִסְפֵּר לְפָנֶיךָ
שׁוֹכֵן שְׁחָקִים,
הֲלֹא כָּל הַנְּסֻתָרוֹת וְהַנְּגִלוֹת
אַתָּה יוֹדֵעַ?

We Have Turned Away

We have turned away from Your enlightened teachings,
and we have gained nothing.
Although You show us the way of righteousness and truth
in all our experiences,
we sometimes bring evil upon ourselves.

What can we say before You who are perfection?
What shall we tell You who dwell beyond time and space?
What can we confess to You who know all that is hidden
and all that is revealed?

Hard Questions

Let us ask ourselves hard questions,
For this is the time for truth.

How much time did we waste
In the year that is now gone?

Did we fill our days with life,
Or were they dull and empty?

Was there love inside our home,
Or was the affectionate word left unsaid?

Was there real companionship with our families,
Or did we merely live together, while growing apart?

Were we a help to our companions,
Or did we take them for granted?

How was it with our friends?
Were we there when they needed us or not?

The kind deed: Did we perform it, or postpone it?
The unnecessary gibe: Did we say it, or hold it back?

Did we live by false values?
Did we deceive others? Did we deceive ourselves?

Were we sensitive to the rights and feelings
Of those who work for us
And those with whom we work?

Did we acquire only possessions,
Or did we acquire new insights as well?

Did we fear what the crowd would say
And keep quiet when we should have spoken out?

Did we mind only our own business,
Or did we feel the heartbreak of others?

Did we live right,
And if not,
Then have we learned
And will we change?

Rabbi Jack Riemer

Al Cheit**על חטא**

Al cheit she-chatànu l'fanècha

b'ònes u-v'ratzon.

Al cheit she-chatànu l'fanècha

b'zadon u-vi-sh'gaga.

V'al cheit she-chatànu l'fanècha

ba-galuy u-va-sàter.

Al cheit she-chatànu l'fanècha

b'harhor ha-leiv.

Al cheit she-chatànu l'fanècha

b'dibur peh.

V'al cheit she-chatànu l'fanècha

b'ritzat raglàyim l'hara.

V'al kulam, Elòah s'lichot,

s'lach lànù, m'chal lànù, kaper lànù.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ

בְּאָנָס וּבְרָצוֹן.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ

בְּזִדוֹן וּבְשִׁגְגָה.

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ

בְּגָלוּי וּבְסַטֵּר.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ

בְּהַרְהוֹר הַלֵּב.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ

בְּדַבּוּר פֶּה.

וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ

בְּרִיצַת רַגְלַיִם לְהָרַע.

וְעַל כָּל־אֵלֶּה סְלִיחוֹת,

סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

For the Sin

For the sin we have committed against You
under duress or by choice.

For the sin we have committed against You
consciously or unconsciously.

And for the sin we have committed against You
openly or secretly.

For the sin we have committed against You
in our thoughts.

For the sin we have committed against You
with our words.

And for the sin we have committed against You
through our deeds.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

This first set of sins describes how we sin.

The second and third sets reflect an infraction of each of the Ten Commandments:

I am Adonai your God.

You shall have no other gods besides Me.

You shall not swear falsely by God's name.

Remember Shabbat and keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness.

You shall not covet.

Al cheit she-chatànu l'fanàyich
b'timhon leivav.

Al cheit she-chatànu l'fanàyich
b'chapat shòchad.

Al cheit she-chatànu l'fanàyich
b'chilul ha-sheim.

Al cheit she-chatànu l'fanàyich
bi-frikat ol.

V'al cheit she-chatànu l'fanàyich
b'zilzul horim u-morim.

V'al kulam, Elòah s'lichot,
s'lach lànù, m'chal lànù, kaper lànù.

Al cheit she-chatànu l'fanècha
b'chòzek yad.

Al cheit she-chatànu l'fanècha
b'giluy arayot

Al cheit she-chatànu l'fanècha
b'masa u-v'matan.

Al cheit she-chatànu l'fanècha
b'chàchash u-v'chazav.

V'al cheit she-chatànu l'fanècha
b'kin-a.

V'al kulam, Elòah s'lichot,
s'lach lànù, m'chal lànù, kaper lànù.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּתַמְהוּן לִבָּב.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּכַפַּת שַׁחַד.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּחִלּוּל הַשֵּׁם.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּפְרִיקַת עַל.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּזִלְזוּל הוֹרִים וּמוֹרִים.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּחֻזֶק יָד.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּגִלּוּי עֲרִיּוֹת.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּמִשָּׂא וּבְמִתָּן.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּכַחַשׁ וּבְכָזָב.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
בְּקִנְיָאָה.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

For the sin we have committed against You
by failing to see Your light in the world.

For the sin we have committed against You
by worshipping material goods.

For the sin we have committed against You
by profaning Your name and by neglecting Your teachings.

For the sin we have committed against You by
throwing off the obligations of our heritage.

And for the sin we have committed against You
by not respecting those who could guide us.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

For the sin we have committed against You
by abuse of power.

For the sin we have committed against You
by using sex immorally.

For the sin we have committed against You
in our financial dealings.

For the sin we have committed against You
by not being honest.

And for the sin we have committed against You
by envy.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

Additional Al Cheit

For not doing our part to protect the air, land, and waters,
and for forgetting the healing power of nature;

For professing our commitment to a more equitable and inclusive
world insincerely,
and for not educating ourselves to become better allies;

For accepting a culture soaked in xenophobia and hatred of all kinds,
and for not doing the work to rid our hearts of these evils;

For not advocating for others when they are victimized,
and for not expecting others to oppose antisemitism;

For accepting a society based on inequality and permanent
underclasses,
and for not questioning our own privileges;

For not honoring the experiences of Jews of varied ethnic, cultural,
and racial backgrounds,
and for not standing up for all members of our LGBTQ+ community;

For allowing our self-absorption to insulate us from the loneliness
and needs of people around us,
and for not treating others as we would want to be treated;

For focusing on outward realities and ignoring our spiritual lives,
and for not supporting each other as we attempt to change;

For indulging our addictive behaviors,
and for not allowing ourselves to play;

For living in anticipation and letting anxiety rule,
and for living in the past, and being unable to chart a new path;

For succumbing to helplessness in the face of the needs of the world,
and for forgetting that we are co-creators of the Universe;

V'al kulam, Elòah s'lichot,

s'lach lànù, m'chal lànù, kaper lànù.

וְעַל כָּל־עֲוֹנוֹתֵינוּ, אֱלֹהֵי סְלִיחוֹת,

סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

**For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.**

Ein Nistar

*Ata yodèi-a razei olam,
 v'ta-alumot sitrei kol chai.
 Ata chofeish kol chadrei vàten,
 u-vochein k'layot va-leiv.
 Ein davar ne-lam mimèka,
 v'ein nistar mi-nèged einècha.
 U-v'chein y'hi ratzon mi-l'fanècha,
 Adonai Elohèinu v-Eilohei dorotèinu,
 she-tislach lànù al kol chatotèinu,
 v'timchal lànù al kol avonotèinu
 u-t'chapeir lànù al kol p'sha-èinu.*

אין נסתר

אַתָּה יוֹדֵעַ רִזֵי עוֹלָם,
 וְתַעֲלוּמוֹת סַתְרֵי כָּל חַי.
 אַתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטָן,
 וּבוֹחֵן כְּלִיּוֹת וְלֵב.
 אֵין דָּבָר נֶעְלָם מִמֶּךָ,
 וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.
 וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ,
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ,
 וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,
 וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

Nothing is Hidden

You know the great mysteries of the universe,
and the best-kept secrets of every living thing.
You seek out the innermost chambers of our being,
and with care You examine all our feelings and thoughts.
Nothing escapes You, and nothing is hidden from Your sight.

Therefore, may it be Your will,
Eternal God of all our generations,
to show us forgiveness for all our mis-steps,
pardon for all our wrongdoings,
and atonement for all our sins.

Only let our words reach our own ears,
and our minds' secrets enter our own hearts.
Let our excuses and guilt fall away,
so we may regret,
and resolve,
and change,
and thus return.

We Love**Ahàvnu****אהבנו**

Despite the wrongdoings and sins we have committed, there are times when we are true to God's message. We take some time to today to acknowledge the good deeds and joys that our part of our lives every day. They are our path of *t'shuva* for the future. Just as we recite our sins as a congregation, we acknowledge our good deeds together.

*Ahàvnu, beiràchnu,
gidàlnu, da-àgnu la-zulat.*

*He-ezìnu, vidìnu, zachàrnu,
chibàknu, ta-àmnu chavayot.*

*Yatzànu mei-ha-aron, kibàdnu,
limàdnu, matzànu, nadàvnu.*

*Salàchnu, odàdnu, patàrnu,
tzadàknu, kibàlnu acharayut.*

*Ra-ìnu, samàchnu,
tamàchnu, tahìnu, tikànu.*

אָהַבְנוּ, בִּרְכָנוּ,
גִּדְלָנוּ, דָּאָגְנוּ לַזּוּלָת.

הֶעֵזִינוּ, וּדְיִינוּ, זָכַרְנוּ,
חִבְּבָנוּ, טַעַמְנוּ חַוִּיּוֹת.

יֵצְאוּנוּ מִהָאָרוֹן, כִּבְדָנוּ,
לְמַדָנוּ, מִצְאָנוּ, נִדְבָנוּ.

סָלַחְנוּ, עוֹדְדָנוּ, פְּטַרְנוּ,
צַדִּיקָנוּ, קִבְּלָנוּ אַחֲרֵיּוֹת.

רָאִינוּ, שָׂמְחָנוּ,
תַּמְכָנוּ, תַּהֲיִינוּ, תִּקְנוּ.

We love. We bless.

We grow. We take care of others.

We listen. We confess. We remember.

We embrace. We taste new experiences.

We come out of the closet. We honor.

We teach. We find. We volunteer.

We forgive. We encourage. We solve.

We are just. We accept responsibility.

We see. We rejoice.

We support. We marvel. We repair.

<i>Ahàvnu</i>	We are open to love for God, for ourselves, and for others.	אָהַבְנוּ
<i>Beiràchnu</i>	We acknowledge God's blessings in our lives.	בִּרְכָנוּ
<i>Gidàlnu</i>	We cultivate the earth, carefully protecting its resources.	גִּדְלָנוּ
<i>Da-àgnu la-zulat</i>	We take care of friends, family, and partners.	דָּאָגְנוּ לְזוּלָת
<i>He-ezìnu</i>	We lend a sympathetic ear.	הֶעֱזִינוּ
<i>Vidìnu</i>	We confess our sins to learn from our mistakes.	וְדִינֵנוּ
<i>Zachàrnu</i>	We keep alive the spirits of those who have left this world.	זָכְרָנוּ
<i>Chibàknu</i>	We embrace the love and teachings of others.	חִבְקָנוּ
<i>Ta-àmnu chavayot</i>	We taste new experiences, living our lives fully.	טָעַמְנוּ חַוִּיּוֹת
<i>Yatzànu mei-ha-aron</i>	We leave our fears aside and come out.	יֵצְאוּ מִדְּאֵרוֹן
<i>Kibàdnu</i>	We show respect to those with whom we disagree.	כִּבְדָנוּ
<i>Limàdnu</i>	We teach the next generation about love.	לְמַדְנוּ
<i>Matzànu</i>	We find a place in our community.	מָצְאוּנוּ
<i>Nadàvnu</i>	We give our time and money to worthy causes.	נָדַבְנוּ
<i>Salàchnu</i>	We forgive those who wronged us.	סָלַחְנוּ
<i>Odàdnu</i>	We encourage others who needed help on their way.	עוֹדְדָנוּ
<i>Patàrnu</i>	We find solutions to troubling problems.	פָּטַרְנוּ
<i>Tzadàknu</i>	We work to make the world more just.	צַדִּיקָנוּ
<i>Kibàlnu acharayut</i>	We take responsibility without being asked.	קִבְלָנוּ אַחֲרֵי יוֹת
<i>Ra-ìnu</i>	We see others suffering and work to ease their pain.	רָאִינוּ
<i>Samàchnu</i>	We share joyous celebrations with our loved ones.	שָׂמְחָנוּ
<i>Tamàchnu</i>	We support leaders who defend our rights.	תַּמְכְּנוּ
<i>Tahìnu</i>	We marvel at the wonders of Creation.	תִּהְיֵנוּ
<i>Tikànu</i>	We mend what was torn.	תִּקְנוּ

Sh'ma Kolèinu

*Sh'ma kolèinu, Shechinat ha-olam,
chus v'raheim alèinu,
v'kabeil b'rachamim
u-v'ratzon et t'filatèinu.*

*Hashivèinu, Adonai, eilècha v'nashùva,
chadeish yamèinu k'kèdem.*

*Amarèinu ha-azina, Adonai,
bina hagigèinu.*

*Yih'yu l'ratzon imrei finu
v'hegyon libèinu l'fanècha,
Adonai tzurèinu v'go-alèinu.*

*Al tashlichèinu mi-l'fanècha,
v'rùach kodsh'cha al tikach mimènu.*

*Al tashlichèinu l'eit zikna,
kichlot kochèinu al ta-azvèinu.
Al ta-azvèinu, Adonai Elohèinu,
al tirchak mimènu.*

*Asei imànu ot l'tova,
v'yir-u son-èinu v'yeivòshu,
ki ata Adonai azartànu v'nichamtànu.*

*Ki l'cha, Adonai, hochàlnu,
ata ta-aneh, Adonai Elohèinu.*

שמע קולנו

שְׁמַע קוֹלְנוּ, שְׁכִינַת הָעוֹלָם,
חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ, יְהוָה, אֱלֹהֵי וְנִשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.

אֲמַרְיֵנוּ הָאֲזִינָהּ, יְהוָה,
בִּינָה הַגִּיגָנוּ.

יְהִי לְרָצוֹן אֲמַרֵי פִינוּ
וְהַגִּיזוֹן לִבֵּנוּ לְפָנֶיךָ,
יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ,
וְרוּחַ קֹדֶשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.
אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה,
כְּכֹלֹת כַּחֲנוּ אֵל תַּעֲזֹבֵנוּ.
אֵל תַּעֲזֹבֵנוּ, יְהוָה אֱלֹהֵינוּ,
אֵל תִּרְחַק מִמֶּנּוּ.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה,
וְיִרְאוּ שׁוֹנְאֵינוּ וַיְבוֹשׁוּ,
כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ.

כִּי לְךָ, יְהוָה, הוֹחַלְנוּ,
אַתָּה תַּעֲנֵה, אֲדֹנָי אֱלֹהֵינוּ.

Hear Our Voice

Hear our voice, O Eternal Presence,
Show us Your mercy
and accept our prayers with compassion.

Turn us to You, O God, and we shall return;
Renew our days as You renewed the world after the flood.

Hear our words, O God, consider our reflections.
May the words of our mouths and the thoughts of our minds
please You, for You are our strength and help.

We need Your presence;
we need the spirit of Your holiness.
We need You as we age,
we need You as our physical strength lessens.
Do not let us abandon You, Eternal God;
do not let us be far from Your spirit.

Be a sign for us, like the rainbow for Noah.
May we reflect Your light,
That those who oppress us might see anew.

We are open to Your help, O God,
as the answer to our prayers.

On Rosh ha-Shana and Yom Kippur

אבינו מלכנו, אמנו שכינתנו

Avinu Malkèinu, Imèinu Shechinatèinu

Avinu Malkèinu, Imèinu Shechinatèinu gives us permission to open up our deepest yearnings to God.

By allowing our yearnings — often hidden, even from ourselves — to emerge, we are taking a first step toward achieving an inner balance, which will enable us to move forward toward wholeness.

Rabbi Devorah Bartnoff

We refer to God as *Avinu* and *Imèinu*, giving equal emphasis to the models of mother and father.

We also call God *Malkèinu*: the transcendent Sovereign guiding the world, as from above.

And we call God *Shechinatèinu*: the Indwelling Presence, the immanent radiance of God that surrounds us and the spark of the Divine within us.

A New Avinu Malkèinu, Imèinu Shechinatèinu

Avinu Malkèinu, Imèinu Shechinatèinu,

open our hearts so that we will see all the things
we have been unwilling to see, and grow in humility and compassion.

Avinu Malkèinu, Imèinu Shechinatèinu,

remove cynicism from our hearts that we may experience
and move through despair and hopelessness
to be the person You are calling us to be.

Avinu Malkèinu, Imèinu Shechinatèinu,

inspire us to be a contribution to efforts to end structural racism,
personal racism, and bigotry, including in our Jewish institutions.

Avinu Malkèinu, Imèinu Shechinatèinu,

inspire us to be a contribution to efforts to end structural antisemitism,
personal antisemitism, and bigotry, including in our progressive
communities.

Avinu Malkèinu, Imèinu Shechinatèinu,

inspire us to be compassionate to those with whom we disagree.
May we see their humanity, even when they fail to see ours.

Avinu Malkèinu, Imèinu Shechinatèinu,

move us to own our humanity wherein we live what You have taught us
all our lives: We are all Your creations.

Avinu Malkèinu, Imèinu Shechinatèinu,

let us not rest comfortably in the words of these prayers,
waiting for You to first act on us.

We must act on ourselves.

Sabrina Sojourner

On Rosh ha-Shana:

Loving Parent and Ruler

Avinu, Imèinu — We call God our Parent.

The one who knew us from birth, who raised us up, and taught us how to live according to our values. The one who held onto the bike as we teetered along until, slowly, steadiness came. The one who hugged us tight when we fell down and experienced the pain of injury or failure. Our parent, the one who supported us with sustenance and shelter, who worked hard every day so that we might have a good life. The one we turned to when in need of advice, the one who lovingly questioned us when our decisions warranted it. The one who smiled when we brought home a good report card, and cheered when the goal was scored. The one who, as we matured, became less of an authority and more of a friend.

Malkèinu, Shechinatèinu — We call God our Ever-present Ruler.

The one who told us what to do and when, who helped us realize the mistakes that we made. The one who showed us the path on which to walk, and kept us moving when our legs tired and eyelids grew heavy. Our ruler, the one to whom we turn in reverence, and perhaps even a little fear. The one who shows us that there is majesty in this world, and that we can strive to experience it more than we already do. The one to whom we offer our gifts and our praise, perhaps even our critiques.

Avinu Malkèinu, Imèinu Shechinatèinu — God, You are at the same time loving Parent and Ruler. You are the one whom we love and the one whom we obey, though we do neither as often as we should. You are so close that we feel you in our very being, yet so distant that we may not even experience your presence at all.

Avinu Malkèinu, Imèinu Shechinatèinu, we now turn to you in prayer, in a desire for nearness and with the hope that we will know your will.

Rabbi Jake Singer-Beilin

On Yom Kippur:

We Call on God, We Find Ourselves

We call on God, as Parent and Indwelling Ruler,
Avinu Malkèinu, Imèinu Shechinatèinu.

We ask God to have compassion on our families and on ourselves,
but have we shown compassion in our own relationships?

We ask God to halt the onslaught of sickness, violence, and hunger,
but have we put in the work to rid our world of these plagues?

We implore God to listen to our voices,
but have our ears been attuned to the voices that surround us daily?

We look to God with these requests, and yet,
we know that our hands are the ones that must do God's work on earth.
Our mouths are the ones that must speak divine words
of healing and care.

Avinu Malkèinu, Imèinu Shechinatèinu,
there is so much that is broken in our world.
As we request and ask and implore,
let us also find our own power to make God's will our own.

Let us find the godliness within
and act in ways to make righteousness, lovingkindness, and freedom
a reality in our lives, in our land.

Let us find ourselves written into *Sèifer Chayim Tovim*,
the Book of Good Life,
and notice that the handwriting
is none but our own.

Rabbi Jake Singer-Beilin

אָבִינוּ מִלְכֵנוּ, אִמְנוּ שְׁכִינָתֵנוּ,

אָבִינוּ מִלְכֵנוּ, חָנּוּ וְעָנּוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkèinu, Imèinu Shechinatèinu,

Avinu Malkèinu, chonèinu va-anèinu,

ki eyn bànu ma-asim.

Asei imànu tz'daka va-chèsed v'hoshi-èinu.

אָבִינוּ מִלְכֵנוּ, שְׁמַע קוֹלֵנוּ

Avinu Malkèinu, sh'ma kolèinu.

אָבִינוּ מִלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

Avinu Malkèinu, chatànu l'fanècha.

אָבִינוּ מִלְכֵנוּ, סָלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

Avinu Malkèinu, s'lach u-m'chal l'chol avonotèinu.

אָבִינוּ מִלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

Avinu Malkèinu, hachazirèinu bi-t'shuva shleima l'fanècha.

אָבִינוּ מִלְכֵנוּ, כֹּלֵה כָּל צָר וּמִשְׁטִין מֵעַלֵינוּ.

Avinu Malkèinu, kalei kol tzar u-mastin mei-alèinu.

אָבִינוּ מִלְכֵנוּ, הַתִּירֵנוּ לְקַיִם חֲרוּתֵנוּ.

Avinu Malkèinu, hatirèinu l'kayeim cheirutèinu.

אָבִינוּ מִלְכֵנוּ, כְּתַבֵּנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

Avinu Malkèinu, kotvèinu b'sèifer s'licha u-m'chila.

Avinu Malkèinu, Imèinu Shechinatèinu,

be gracious unto us and answer us,

for our good deeds are too few.

Treat us generously and with kindness, and be our help.

Avinu Malkèinu, hear our voice.

Avinu Malkèinu, we have sinned against You.

Avinu Malkèinu, forgive and pardon all our misdeeds.

Avinu Malkèinu, return us to You in perfect repentance.

Avinu Malkèinu, help us end all oppression.

Avinu Malkèinu, enable us to attain our liberation.

Avinu Malkèinu, inscribe us in the Book of Forgiveness.

אָבִינוּ מַלְכֵנוּ, אָמֵנוּ שְׁכִינָתֵנוּ,

אָבִינוּ מַלְכֵנוּ, חָנּוּנוּ וְעֲנָנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkèinu, Imèinu Shechinatèinu,

Avinu Malkèinu, chonèinu va-anèinu,

ki eyn bànu ma-asim.

Asei imànu tz'daka va-chèsed v'hoshi-èinu.

אָמֵנוּ שְׁכִינָתֵנוּ, פִּתְחֵי שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

Imèinu Shechinatèinu, pit-chi sha-arei shamàyim li-t'filatèinu.

אָמֵנוּ שְׁכִינָתֵנוּ, כָּלִי דָבָר וְחָרָב וְרָעַב מֵעֲלֵינוּ.

Imèinu Shechinatèinu, kali dèver v'chèrev v'ra-àv mei-alèinu.

אָמֵנוּ שְׁכִינָתֵנוּ, שְׁלַחֵי רְפוּאָה שְׁלֵמָה לְחוּלֵי וּלְחוּלוֹת עִמָּךְ.

Imèinu Shechinatèinu, shilchi r'fu-a shleima l'cholei u-l'cholot ameich.

אָמֵנוּ שְׁכִינָתֵנוּ, עֲזְרֵינוּ לְשִׁמּוֹר עַל פְּלֵא בְּרִיאֲתֶךָ.

Imèinu Shechinatèinu, ozrìnu lishmor al pèleh b'ri-ateich.

אָמֵנוּ שְׁכִינָתֵנוּ, חֲזִקֵינוּ לְתַקֵּן אֶת עוֹלָמֵנוּ.

Imèinu Shechinatèinu, chizkìnu l'takein et olamèinu.

אָמֵנוּ שְׁכִינָתֵנוּ, חַדְשֵׁי עֲלֵינוּ שָׁנָה טוֹבָה.

Imèinu Shechinatèinu, chadshi alèinu shana tova.

אָמֵנוּ שְׁכִינָתֵנוּ, כְּתִבֵינוּ בְּסֵפֶר חַיִּים טוֹבִים

Imèinu Shechinatèinu, kitvìnu b'sèifer chayim tovim.

Avinu Malkèinu, Imèinu Shechinatèinu,

be gracious unto us and answer us,

for our good deeds are too few.

Treat us generously and with kindness, and be our help.

Imèinu Shechinatèinu, let the gates of heaven be open to our plea.

Imèinu Shechinatèinu, help us end sickness, war, and famine.

Imèinu Shechinatèinu, send a complete healing to all who are ill.

Imèinu Shechinatèinu, help us safeguard Your wondrous Creation.

Imèinu Shechinatèinu, give us strength to repair our world.

Imèinu Shechinatèinu, let the new year be a good year for us.

Imèinu Shechinatèinu, inscribe us in the Book of Life.

The Yom Kippur service continues on page 430.

Shofarot**שופרות****I Dreamed in the *Shtetl***

I dreamed in the *shtetl* of the golden door to freedom
offered in a poem on a statue far away.

I crowded with my cousins in a tiny room on Hester Street
and tried to sleep enough to stay awake at a sewing machine.

I watched with disbelief as Berlin, my home,
became a harsh and hostile place, my neighbors strange, withdrawn.

I prayed to be chosen in place of my daughter
when I knew in my heart that both of us would die.

I saw the place God showed Abraham and Sarah
become their descendants' haven.

I feel the faith they followed
survive three thousand years.

I hear the words their God revealed
repeat and grow and blossom.

I join today with many who walked this long path with me,
I join today with some who walked on other paths.
I gain from them the courage to find new paths together.

*Guided by greater wisdom
than our own lives could ever give us
our journey links us to all people
who share with us this hope.*

A Loud, Strong Call

This last section of the shofar service is a loud, strong call to the future.

Just as Abraham and Sarah heard a call,
changed their lives,
and thereby changed history,
we are called to repair our broken world.

At this season of *t'shuva*, we must turn:
to the One above who calls to us,
to the still, small Voice within us,
and to the loving Presence that surround us.

To begin to repair the world in these times,
we are called to look within,
to decolonize our minds,
to rid ourselves of all that holds us back
and all that holds others back,
whether knowingly or through inaction.

We pray that this *cheshbon ha-nèfesh*,
this work of fearless introspection,
will ready us for atonement on Yom Kippur.

Like Abraham and Sarah who left their home — destination unknown,
like Nachshon who stepped into the sea — before the waters parted,
like Miriam the prophet who conceived her people's liberation,
like David and Jonathan whose love lives on forever,
we must trust the voice that tells us
to turn toward the challenge.

The sound of the shofar calls us to create a better world.

B'rucha at, Havaya,

Bat Kol ha-olam,

asher kid'shàtnu b'mitzvotèha

v'tzivtànù lishmò-a kol shofar.

בְּרוּכָה אַתָּה, הָיְוָה,

בַּת קוֹל הָעוֹלָם,

אֲשֶׁר קִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ

וְצִוְתָנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Praised are You, God of Being, the “still, small Voice,”

whose whispers direct us to holiness,

bringing us together to hear the strong voice of the shofar.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

T'ki-a Sh'varim-T'ru-a T'ki-a

תְּקִיעָה שְׁבָרִים תְּקִיעָה

T'ki-a Sh'varim T'ki-a

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

T'ki-a T'ru-a T'ki-a G'dola

Ha-yom harat olam.*Ha-yom ya-amid ba-mishpat**kol y'tzurei olamim**im k'vanim im ka-avadim.**Im k'vanim, rachamèinu**k'racheim av al banim.**Im ka-avadim, einèinu l'cha t'luyot**ad she-t'chanèinu**v'tozi cha-or mishpatèinu,**ayom kadosh.***הַיּוֹם הַרַת עוֹלָם.**

הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט

כָּל יְצוּרֵי עוֹלָמִים

אִם כְּבָנִים אִם פְּעֻבָּדִים.

אִם כְּבָנִים, רַחֲמָנוּ

כְּרַחֵם אָב עַל בָּנָיו.

וְאִם פְּעֻבָּדִים, עֵינֵינוּ לְךָ תְּלוּיֹת

עַד שֶׁתְּחַנְּנוּ

וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ,

אֵלִים קְדוֹשׁ.

Today is the birthday of the world.

Today the creatures of all worlds are judged.

As Your children, we seek Your parental compassion.

As we work to complete our liberation,

show us the light of Your justice, for which our eyes yearn,

Awesome and Holy One.

Arèshet s'fatèinu*ye-erav l'fanècha,**Eil ram v'nisa, meivin u-ma-azin,**mabit u-makshiv l'kol t'ki-atèinu,**u-t'kabeil b'rachamim u-v'ratzon**sèider shofrotèinu.***אַרְשֶׁת שְׁפָתֵינוּ**

יַעֲרַב לְפָנֶיךָ,

אֵל רָם וְנֹשֵׂא, מִבִּין וּמֵאֲזִין,

מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתְנוּ,

וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן

סֵדֶר שׁוֹפְרוֹתֵינוּ.

May the expression of our lips

fill time and space

as a sign of our striving

to imitate Your perfect understanding and attentiveness,

Your compassion and desire,

as we heed the call of the shofar.

On Rosh ha-Shana and Yom Kippur

ALÈINU

Alèinu is one of our oldest prayers, attributed to Rav, a 3rd century rabbi. It was originally written for the Rosh ha-Shana morning service, as an introduction to the *Malchuyot* shofar blasts associated with God's sovereignty. It calls us to praise God, and to bend and bow.

The rest of the year, the custom is to flex our knees and bend at the waist. On the High Holy Days, some have the custom of kneeling on the floor and then fully prostrating themselves. In so doing, we extend prayer from our minds into our bodies. We connect with the earth. We take humility to the next level.

Alèinu has had additions and deletions over the years. Recently, it has been reworded by many progressive communities, who see the first paragraph (often translated literally as: "You did not make us like the nations of the world ...") to mean we see ourselves favorably to other peoples and religions. But as members of groups who have been told they are less worthy — Jews, LGBTQ+ people, people of color, Jews by choice, or otherwise not the "norm" — we know that it is healing to assert, be grateful for, and, yes, take pride in, our differences and our uniqueness.

Alèinu begins by affirming diversity and it ends with a prayer for unity. When we say *Sh'ma*, we proclaim that God is one. In *Alèinu*, we pray that God's goodness will be known by all and that evil will be overcome.

We pray that God's restoring power will nourish all humanity. *L'takein olam b'malchut Shaddai* is often translated as "to perfect the universe through the kingdom of the Almighty." "*Shaddai*" is a mysterious word for God, related to the word "breasts." We may re-interpret the phrase to mean: "In the realm of the cosmic Mother, everyone will be nourished and cared for."

Alèinu is a prayer for the day when we will celebrate our diversity of heritages in peace, as the harmony of a symphony. Our unity will reflect God's unity that we declared in the *Sh'ma*.

It Is Up to Us

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 to 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.

We hope for a world completely repaired, all the inhabitants of this
planet turning to Creation, turning to each other, in reconciliation,
understanding that no one shall be excluded from the security of Life.

Rabbi Rami M. Shapiro

Alèinu

*Alèinu l'shabèi-ach la-adon ha-kol,
la-teit g'dula l'yotzeir b'reishit,
she-lo asànu k'goyei ha-aratzot,
v'lo samànu k'mishp'chot ha-adama,
she-lo sam chelkèinu ka-hem,
v'goralèinu k'chol hamonam.*

*Va-anàchnu ♦kor'im
u-mishtachavim u-modim
lifnei Mèlech Malchei ha-m'lachim,
ha-Kadosh baruch hu.*

*She-hu noteh shamàyim v'yoseid àretz,
u-moshav y'karo ba-shamàyim mi-mà-al,
u-sh'chinat uzo b'govhei m'romim.
Hu Elohèinu, ein od.
Emet Malkèinu, èfes zulato.
Ka-katuv b'Torato:*

*"V'yadatà ha-yom
✧va-hasheivotà el l'avècha,
ki Adonai hu ha-Elohim
ba-shamàyim mi-mà-al
v'al ha-àretz mi-tàchat, ein od."*

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכּוֹל,
לִיתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,
וְגֵרְלָנוּ כְּכֹל הַמּוֹנָם.

וְאַנְחֵנוּ ♦כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֵמֶת מַלְכָּנוּ, אֶפֶס זוֹלָתוֹ.
כְּכַתוּב בְּתוֹרָתוֹ:

”וַיְדַעַת הַיּוֹם
✧וְהִשְׁבַּתָּ אֶל לְבַבְךָ,
כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.”

It Is Up to Us

It is up to us to praise the Source,
to offer abundance to the creative Force,
in our own way, different from the nations of the world
and from the other families of the earth,
expressing our special heritage
to fulfill a unique destiny.

Therefore, we bend our knees
and bow and give thanks
to the One who guides us,
the Holy One of Blessing.

God spread out the heavens and set the foundations of the earth,
whose splendor is visible in the skies above,
whose powerful Presence is the bend of time and space.

The One is God; there is nothing else.

This truth is our guide and no other exists.

As is written in Torah:

“Know this day,

✧and bring into your heart:

Being and Divinity are One.

From above the heavens to below the earth,
there is nothing but God.”

D'varim (Deuteronomy) 4:39

*Al kein n'kaveh l'cha, Adonai Elohèinu,
 lir'ot m'heira b'tif-èret uzècha,
 l'ha-avir gilulim min ha-àretz,
 v'ha-elilim karot yikareitun,
 l'takein olam b'malchut Shaddai,
 v'chol b'nei vasar yikr'u vi-sh'mècha,
 l'hafnot eilècha kol rish-ei àretz.
 Yakìru v'yeid-u kol yoshvei teiveil,
 ki l'cha tichra kol bèrech,
 tishava kol lashon.*

*L'fanècha Adonai Elohèinu
 yichr'u v'yipòlu,
 v'lichvod shimcha y'kar yitèinu.
 Viykablu chulam et ol malchutècha,
 v'timloch aleihem m'heira l'olam va-ed.
 Ki ha-malchut shelcha hi,
 u-l'òlmei ad timloch b'chavod.*

*Ka-katuv b'Toratecha:
 "Adonai yimloch l'olam va-ed."*

*V'ne-emar: "V'haya Adonai
 l'Mèlech al kol ha-àretz;
 ba-yom ha-hu yihyeh Adonai echad
 u-sh'mo echad."*

עַל כֵּן נִקְוָה לְךָ, יְהוָה אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזֹרָה,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהַאֲלִילִים כָּרוֹת יִפְרֹתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.
 יִפְרִירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
 כִּי לְךָ תִכְרַע כָּל בְּרָךְ,
 תִּשָּׁבַע כָּל לָשׁוֹן.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יִכְרְעוּ וַיִּפְלְאוּ,
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
 וַיִּקְבְּלוּ כֻלָּם אֶת עוֹל מַלְכוּתְךָ,
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וְלְעוֹלָמֵי עֵד תִּמְלֹךְ בְּכָבוֹד.

בְּכַתּוּב בְּתוֹרַתְךָ:
 "יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד."

וְנֹאמַר: "וְהָיָה יְהוָה
 לְמֶלֶךְ עַל כָּל הָאָרֶץ,
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד,
 וּשְׁמוֹ אֶחָד."

And so we hope that the time not be distant
when Your name shall be worshipped throughout the world,
when righteousness shall fill the earth and injustice be no more.
Fervently we pray that the day may come
when all shall turn to You in love,
when corruption and evil shall give way to integrity and goodness,
when superstition shall no longer enslave the mind
nor idolatry blind the eye,
when all who dwell on earth shall know that You alone are God.

May all, created in Your image, become one in spirit,
united in Your service.
Then shall Your sovereignty be established on earth.

As it is written in Your Torah:

“God shall reign for ever and ever.”

Sh'mot (Exodus) 15:18

And the word of Your prophet Zechariah shall be fulfilled:

“God shall rule over all the earth.

On that day, God shall be one and God's name one.”

Zechariah 14:9

And then ...

And then all that has divided us will merge,
And then compassion will be wedded to power,
And then softness will come to a world that is harsh and unkind,

And then both men and women will be gentle,
And then both women and men will be strong,
And then no person will be subject to another's will,

And then all will be rich and free and varied,
And then the greed of some will give way to the needs of many,
And then all will share equally in the Earth's abundance,

And then all will care for the sick and the weak and the old,
And then all will nourish the young,
And then all will cherish life's creatures,

And then all will live in harmony with each other and the Earth,
And then everywhere will be called Eden once again.

And then, and then, both men and women will be gentle,
And then, and then, both women and men will be strong,
And then life will be so varied, rich, and free,
And everywhere will be called Eden once again.

Judy Chicago

The Yom Kippur service continues on page 454.

We Are Called

We are called to praise the Ruler of all things,
and to magnify the Creator of all beginnings,
who has made all people different,
and has given us all our own destiny;
who has led our souls to worship the one God of all creation,
and who has formed our hearts to love in our own unique ways.

It is before the God who created us,
who transcends human power and human judgments,
that we bow down and praise.

We give thanks to the One who spread out the heavens
and founded the earth, who dwells on high and who dwells within us;
we know in our hearts that there is nothing but God.

And so our hope is
that all peoples abandon their empty worship of human bigotry,
and cease the blasphemy of calling on Your Name
to justify oppression and hatred.

Speedily
turn all hearts to You,
soften our human arrogance,
and make the lives of all people reflect Your goodness.

As it is written, "The Divine will reign forever in all things."

And it is said, "God will guide all the earth.
On that day, God will be one,
and known to all by one Name."

*adapted from Contemporary Aleinu
by Rabbi Yoel H. Kahn*

The Yom Kippur service continues on page 454.

REMEMBRANCE**Sonnet: Our Dead**

They are not gone from us. O no! they are
The inmost essence of each thing that is
Perfect for us; they flame in every star;
The trees are emerald with their presences.
They are not gone from us; they do not roam
The flaw and turmoil of the lower deep,
But now have made the whole world their home,
And in its loveliness themselves they steep.

They fail not ever; theirs is the diurn
Splendor of sunny hill and forest grave;
In every rainbow's glittering drop they burn;
They dazzle in the massed cloud's architrave;
They chant on every wind, and they return
In the long roll of any deep blue wave.

Robert Nichols, in Ardours and Endurance

To Everything

To everything there is a season,
and time for every purpose under heaven:
A time to be born and a time to die,
a time to weep and a time to laugh,
a time to mourn and a time to dance,
a time to seek and a time to lose.

Kohèlet (Ecclesiastes) 3:1, 2a, 4, 6a

Now is the time we remember those who gave meaning to our lives.
Now is the time we remember the bonds that united us,
the love that we shared,
and the memories that remain with us still.

T'hilim 23

Mizmor l'David:

Adonai ro-i lo echsar.

Bi-n'ot dèsheh yarbitsèini,

al mei m'nuchot y'nahalèini,

nafshi y'shoveiv.

Yanchèini v'ma-g'lei tsèdek

l'mà-an sh'mo.

Gam ki eileich b'gei tsalmàvet,

lo ira ra ki ata imadi.

Shivt'cha u-mish-antècha,

hèima y'nachamùni.

Ta-aroch l'fanai shulchan

nèged tsor'rai.

Dishànta va-shèmen roshi,

kosi r'vaya.

Ach tov va-chèsed yird'fùni

kol y'mei chayai,

v'shavti b'veit Adonai

l'òrech yamim.

תהילים כ"ג

מִזְמוֹר לְדָוִד

יְהוָה רֹעִי לֹא אֶחְסָר:

בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי

עַל מֵי מְנַחֹת יִנְהַלֵּנִי:

נַפְשִׁי יִשׁוּבֵב

יִנְחֵנִי בְּמַעְגְּלֵי צֶדֶק

לְמַעַן שְׁמוֹ:

גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת

לֹא אִירָא רַע כִּי אַתָּה עִמָּדִי

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ

הִפְּזָה יִנְחַמְנִי:

תַּעֲרֹךְ לִפְנֵי שֻׁלְחָן

נֶגְדַ צַרְרֵי

דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי

כּוֹסֵי רוּיָה:

אֶךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי

כָּל יְמֵי חַיֵּי

וְשָׁבַתִּי בְּבֵית יְהוָה

לְאַרְךָ יָמִים:

Psalm 23

David's Song:

The Breath of Life is my constant companion.

Nothing is lacking.

I am spread out in fields of green grass

And guided down smoothly flowing canals.

Even when my soul thrashes wildly, I am led back

Onto the track that will carry me forward again.

Even as I walk in depression,

In death's very shadow,

I fear nothing because You are with me.

Both Your support and Your pressure upon me comfort me,

Just as the feast that You lay before me opposes my own smallness.

You drench my head with oil,

ah, my cup overflows!

And I know that, despite myself,

Goodness and Kindness will endlessly pursue me.

So I sit in Your house

And there enter eternal time.

translation by Rabbi Tirzah Firestone, PhD

The congregation says to those who are in mourning or observing a yartzeit:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם.

Ha-Makom y'nacheim etchem b'toch sh'ar aveilei Tziyon vi-Yrushalàyim.

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

KADDISH YATOM**Mourners –**

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) b'alma di-v'ra chi-r'utei,
v'yamlich malchutei
b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: All – Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almaya.

Mourners – Yitbarach v'yishtabach,
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,
Mourners – l'èila u-l'èila mi-kol birchata
v'shirata, tushb'chata v'nechemata
da-amiran b'alma, v'imru: All – Amein.

Mourners –

Y'hei shlama raba min shmaya
v'chayim alèinu v'al kol Yisrael,
v'imru: All – Amein.

Mourners – Oseh shalom bi-m'romav,
hu ya-aseh shalom alèinu,
v'al kol Yisrael, v'al kol yoshvei teiveil,
v'imru: All – Amein.

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
 וְיַמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעֵלַם וּלְעֵלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
 לְעֵלָא וּלְעֵלָא מְכַל בְּרַכְתָּא
 וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
 דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן

◆ עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵיבֵל,
 וְאָמְרוּ: אָמֵן.

MOURNER'S KADDISH

Expansive and holy be Your great name, O God,
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted in our own days, in our own lives,
and in the life of all the House of Israel, speedily and soon,
and let us say: Amen.

May Your name be greatly blessed as far as time and space extend.

May Your name be blessed and praised, exalted and honored,
adored and acclaimed, O Holy One, blessed are You,
whose glory transcends beyond measure
all praises, songs, blessings, and hymns voiced in the world,
and let us say: Amen.

Grant abundant peace and life to us and to all Israel,
and let us say: Amen.

May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel,
and for all who dwell on earth,
and let us say: Amen.

There Are Stars

Yeish Kochavim

יש כוכבים

יש כוכבים שאורם מגיע ארצה
 רק כִּאֲשֶׁר הֵם עֲצָמָם אָבְדוּ וְאִינָם.
 יש אַנְשִׁים שְׁזִיזוּ זְכָרָם מֵאִיר
 כִּאֲשֶׁר הֵם עֲצָמָם אִינָם יוֹתֵר בְּתוֹכָנוּ.
 אֲרוֹת אֵלֶּה – הַמְבַּהֲיָקִים בְּחֻשְׁבַּת הַלַּיִל –
 הֵם הֵם שְׁמֵרָאִים לְאָדָם אֶת הַדֶּרֶךְ.

Yeish kochavim she-oram magi-a artza

rak ka-asher heim atzmam avdu v'ainam.

Yeish anashim she-ziv zichram mei-ir

ka-asher heim atzmam einam yoteir b'tochèinu.

Orot èileh – ha-mavhikim v'cheshkat ha-làyil –

heim heim she-mar-im l'adam et ha-dèrech.

There are stars whose light reaches the earth
 only after they themselves have disintegrated.
 And there are people whose brilliance continues to light the world
 though they are no longer among the living.
 These lights are particularly bright when the night is dark.
 They light the way for humankind.

Chana Senesh

Healer of Broken Hearts

O God, healer of broken hearts and binder of wounds,
grant consolation to those who mourn.
Give them strength and courage in their grief,
and restore to them a sense of life's goodness.
And let us say: Amen.

May the Source

May the Source of peace
send peace to all who mourn
and comfort to all who are bereaved.
And let us say: Amen.

Two Hundred Thirty-Five

In Memoriam

Let there be a time of gentleness,
Let there be a place of memory;
There You ease our hearts, Holy One,
There You offer comfort.

Debbie Perlman

Ein k-Eilohèinu*Ein k-Eilohèinu, ein k-Adonèinu,**Ein k'Malkèinu, ein k'Moshi-èinu.**Mi ch-Eilohèinu, mi ch-Adonèinu,**Mi ch'Malkèinu, mi ch'Moshi-èinu?**Nodeh l-Eilohèinu, nodeh l-Adonèinu,**Nodeh l'Malkèinu, nodeh l'Moshi-èinu.**Baruch Eloheinu, baruch Adonèinu,**Baruch Malkèinu, baruch Moshi-èinu.**Ata hu Eloheinu, ata hu Adonèinu,**Ata hu Malkèinu, ata hu Moshi-èinu.**Ata hu she-hiktiru dorotèinu**l'fanècha et k'tòret ha-samim.**Ein k'Imèinu, ein k'Voreitèinu,**ein k'Malkatèinu, ein k'Moshi-atèinu.**Mi ch'Imèinu, mi ch'Voreitèinu,**mi ch'Malkatèinu, mi ch'Moshi-atèinu?**Nodeh l'Imèinu, nodeh l'Voreitèinu,**nodeh l'Malkatèinu, nodeh l'Moshi-atèinu.**B'rucha Imèinu, b'rucha Voreitèinu,**b'rucha Malkatèinu, b'rucha Moshi-atèinu.**At hi Imèinu, at hi Voreitèinu,**At hi Malkatèinu, at hi Moshi-atèinu.***אין כאלהינו**

אין כאלהינו, אין כַּאדוֹנֵנוּ,

אין כַּמְלִכְנוּ, אין כְּמוֹשִׁיעֵנוּ.

מי כאלהינו, מי כַּאדוֹנֵנוּ,

מי כַּמְלִכְנוּ, מי כְּמוֹשִׁיעֵנוּ?

נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְאֲדוֹנֵנוּ,

נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵנוּ,

בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵנוּ,

אַתָּה הוּא מִלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שְׁהִקְטִירוּ דוֹרוֹתֵינוּ

לְפָנֶיךָ אֶת קְטָרֵת הַסַּמִּים.

אין כַּאֲמֵנוּ, אין כְּבוֹרֵאֲתֵנוּ,

אין כַּמְלִכְתֵנוּ, אין כְּמוֹשִׁיעֵתֵנוּ.

מי כַּאֲמֵנוּ, מי כְּבוֹרֵאֲתֵנוּ,

מי כַּמְלִכְתֵנוּ, מי כְּמוֹשִׁיעֵתֵנוּ?

נוֹדָה לְאֲמֵנוּ, נוֹדָה לְבוֹרֵאֲתֵנוּ,

נוֹדָה לְמִלְכְתֵנוּ, נוֹדָה לְמוֹשִׁיעֵתֵנוּ.

בְּרוּכָה אֲמֵנוּ, בְּרוּכָה בּוֹרֵאֲתֵנוּ,

בְּרוּכָה מִלְכְתֵנוּ, בְּרוּכָה מוֹשִׁיעֵתֵנוּ.

אַתָּה הִיא אֲמֵנוּ, אַתָּה הִיא בּוֹרֵאֲתֵנוּ,

אַתָּה הִיא מִלְכְתֵנוּ, אַתָּה הִיא מוֹשִׁיעֵתֵנוּ.

Feminine God language by Chaya Rivka Mayerson

Ein k-Eilohèinu (in Judeo-Espanyol)

*Non komo nuestro Dyo,
non komo nuestro Senyor,
non komo nuestro Rey,
non komo nuestro Salvador.*

נון כומו מואישטרו דיו,
נון כומו מואישטרו שינייור,
נון כומו מואישטרו ריאי,
נון כומו מואישטרו שלצדור.

*Ken komo nuestro Dyo,
ken komo nuestro Senyor,
ken komo nuestro Rey,
ken komo nuestro Salvador?*

קיין כומו מואישטרו דיו,
קיין כומו מואישטרו שינייור,
קיין כומו מואישטרו ריאי,
קיין כומו מואישטרו שלצדור?

*Loaremos a nuestro Dyo,
loaremos a nuestro Senyor,
loaremos a nuestro Rey,
loaremos a nuestro Salvador.*

לוארימום אה מואישטרו דיו,
לוארימום אה מואישטרו שינייור,
לוארימום אה מואישטרו ריאי,
לוארימום אה מואישטרו שלצדור.

*Bendicho nuestro Dyo,
bendicho nuestro Senyor,
bendicho nuestro Rey,
bendicho nuestro Salvador.*

בנדיגו מואישטרו דיו,
בנדיגו מואישטרו שינייור,
בנדיגו מואישטרו ריאי,
בנדיגו מואישטרו שלצדור.

*Tu sos nuestro Dyo,
tu sos nuestro Senyor,
tu sos nuestro Rey,
tu sos nuestro Salvador.*

טו סוס מואישטרו דיו,
טו סוס מואישטרו שינייור,
טו סוס מואישטרו ריאי,
טו סוס מואישטרו שלצדור.

There is none like our God.
Who can compare to our Master?
Let us give thanks to our Sovereign.
Praised be our Redeemer.

There is none like our Mother.
Who can compare to our Creator?
Let us give thanks to our Ruler.
Praised be our Savior.

You are the Holy One,
to whom our ancestors offered fragrant spices.

Adon Olam

*Adon olam asher malach,
b'tèrem kol y'tzir nivra,
l'eit na-asa v'cheftzo kol,
azai Mèlech sh'mo nikra.*

*V'acharei kich'lot ha-kol,
l'vado yimloch nora,
v'hu haya v'hu hoveh,
v'hu yihyeh b'tif-ara.*

*V'hu echad, v'ein sheini
l'hamshil lo l'hachbira,
b'li reishit b'li tachlit,
v'lo ha-oz v'ha-misra.*

*V'hu Eili, v'chai go-ali,
v'tzur chevli b'eit tzara,
v'hu nisi u-manos li,
m'nat kosi b'yom ekra.*

*B'yado afkid ruch
b'eit ishan v'a-ira,
v'im ruch g'viyati,
Adonai li, v'lo ira.*

אדון עולם

אָדוֹן עוֹלָם אֲשֶׁר מַלַּךְ,
בְּטֶרֶם כֹּל יִצִיר נִבְרָא,
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא

וְאַחֲרַי כְּכֹלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא,
וְהוּא הֵיךָ וְהוּא הוּא,
וְהוּא יְהִיָּה בְּתִפְאַרָה.

וְהוּא אֶחָד, וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה,
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעוֹז וְהַמְשַׁרָּה.

וְהוּא אֵלֵי וְחֵי גְאֵלֵי,
וְצוּר חֻבְלֵי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי,
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחֵי
בְּעֵת אִישָׁן וְאַעִירָה.
וְעַם רוּחֵי גְוִיָּתִי,
יְהוּדָה לִי וְלֹא אִירָא.

Eternal God

Eternal and sovereign God,
even before the beginning,
when You willed the world into life,
Your power was infinite.

And at time's end, still supreme,
You will be as You have been,
as You are now,
awesome in majesty.

You are One,
alone beyond comparing,
without beginning, without end,
infinite in ruling power.

You are my God and my hope,
my strength in times of sorrow.
You guide me and comfort me,
answering when I call.

I yield my soul into Your hand
at night asleep, and when I rise.
For as long as I have breath
You are with me; I shall not fear.

וַיְדַבֵּר מֹשֶׁה אֶת מַעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל.

Va-y'dabeir Mosheh et mo-adei Adonai el b'nei Yisrael.

And Moses proclaimed the festivals of God to the people Israel.

Va-yikra (Leviticus) 23:44

Kiddush

קדוש

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch ata, Adonai Elohèinu, Mèlech ha-olam, borei p'ri ha-gàfen.

Praised are You, our Eternal God, Ruler of time and space,
who creates the fruit of the vine.

Motzi

מוציא

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata, Adonai Elohèinu, Mèlech ha-olam, ha-mòtzi lèchem min ha-àretz..

Praised are You, our Eternal God, Ruler of time and space,
who brings forth bread from the earth.

P'ri ha-Eitz**פרי העץ**

בְּרוּכָה אַתָּה, שְׂכִינָה אֱלֹהֵינוּ, מְקוֹר הַחַיִּים, בּוֹרֵאת פְּרֵי הָעֵץ.

B'rucha at, Shechina, Eloheinu, M'kor ha-chayim, boreit p'ri ha-eitz.

We praise You, Eternal Presence, Source of life, who creates the fruit of the tree.

Shana Tova u-M'tuka**שנה טובה ומתוקה**

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
שֶׁתְּחַדְּשֵׁי עָלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

*Y'hi ratzon mi-l'fanayich, Yah Eloheinu v'Eilohei dorotèinu,
she-t'chadshi alèinu shana tova u-m'tuka.*

Our God, and God of all generations, may You renew for us a good and sweet year.

L'shana Tova Tikatèivu!**לְשָׁנָה טוֹבָה תִּכְתְּבוּ!**

In the Book of Life, Blessing, and Peace, may we and all Your people Israel be remembered and inscribed before You for a good life and for peace.

TASHLICH**תשליך**

We come to this flowing water
 seeking to cast away our mistakes,
 a symbolic enactment of Ezekiel's words:

Hashlichu mei-aleichem

et kol pish-eichem

asher p'sha-tem bam

va-asu lachem

leiv chadash v'rù-ach chadasha.

הִשְׁלִיכוּ מֵעֲלֵיכֶם
 אֶת כָּל פְּשָׁעֵיכֶם
 אֲשֶׁר פָּשַׁעְתֶּם בָּם
 וַעֲשׂוּ לָכֶם
 לֵב חָדָשׁ וְרוּחַ חָדָשׁ

Cast away from yourselves all your wrongdoing,
 and create within yourselves a new heart and new spirit.

Y'chezkeil (Ezekiel) 18:31

Create a pure heart in me, Great Spirit, create a pure heart in me,
 and renew a true soul within me, and renew a true soul within.

T'hilim (Psalms) 51:12

translation and music by Daphna Rosenberg and Yoel Sykes,

Tashlich

There is a *minhag*, or custom, on the first afternoon of Rosh ha-Shana, to symbolically cast off our sins into a body of flowing water, using bread crumbs or small stones. This may be based on the admonition of the Prophet Ezekiel to "cast away all your sins." The command to "cast away" is תִּשְׁלִיךְ *tashlich*.

The exact origins of the practice are mysterious. It was first mentioned in writing in the 15th century, but the written reference implies that it was already an established custom. Some rabbis opposed it as making light of the process of *t'shuva*, by equating the difficult task of removing sin from our lives with the easy effort of throwing a few bread crumbs. But, like full prostration for *Alèinu*, this practice takes us out of our heads and into our bodies. The custom may have overcome intellectual opposition because it fills a natural, emotional need.

“What is perfect repentance?”
“When you have the opportunity to repeat the same sin,
and you do not do so.”

Mishneh Torah, Repentance, 2:1
Rabbi Moshe ben Maimon (Rambam / Maimonides)

May our repentance today be perfect,
and may we all do our best
not to repeat our sins from this past year
in the New Year.

A Prayer for Tashlich

Here I am again,
ready to let go of my mistakes.

Help me to release myself
from all the ways I've missed the mark.

Help me to stop carrying
the karmic baggage of my poor choices.

As I cast this bread upon the waters,
lift my troubles off my shoulders.

Help me to know that last year is over,
washed away like crumbs in the current.

Open my heart to blessing and gratitude.
Renew my soul as the dew renews the grasses.

And we say together: Amen.

Rabbi Rachel Barenblat

On Yom Kippur

In the Holy Land, the Land of Israel, the holiest city is Jerusalem.
In ancient Jerusalem, the holiest place was the Temple,
and the holiest *place* in the Temple was the *Kòdesh K'doshim*,
the Holy of Holies.

Among all the peoples in the world,
the Jews are bound to the Holy Land, the Land of Israel.
The holiest group among the Jews was the tribe of the Levites.
The holiest among the Levites were the priests,
and among them the holiest *person* was the High Priest.

The holiest of all things written in the sacred Hebrew language
is the Torah. The holiest part of the Torah is the Ten Commandments,
and in the Ten Commandments the holiest *word* is God's Divine Name.

In all the year the holiest days are the Festivals.
The holiness of Shabbat surpasses that of the Festivals
and the holiest Shabbat is the Sabbath of Sabbaths:
Yom Kippur, the *Day* of Atonement.

Once each year these four supreme holinesses —
of *place, people, language, and time* — were joined together,
when on Yom Kippur the High Priest entered the Holy of Holies
and uttered God's Divine Name.

Yet wherever we stand with our hearts directed towards heaven
is a Holy of Holies.

Every day in our lives is a Yom Kippur.

Every Jew is a High Priest.

And every word spoken in purity and holiness
is God's Divine Name.

adapted from The Dybbuk by S. Anski

MARTYROLOGY

They Belong Here Among Us

You may wonder why Yom Kippur, a day devoted to our own introspection, our worship includes a martyrology. Because Yom Kippur is our holiest day — when Jews all around the world gather together in prayer — and our martyrs are the holiest of our people. We include them because they belong here among us on this day.

Our martyrs were killed in ancient days for defying orders that forbade the study of Torah. Thousands more were martyred by fanatics in the Middle Ages and massacred during Crusades, inquisitions, and expulsions. They were destroyed for refusing to renounce our faith and our way of life. Six million more perished in the Holocaust, simply because they were Jews. And throughout the ages, even in our own time, our lesbian sisters and gay brothers, bisexual and trans people have been struck down.

In all ages, and in our own time, our martyrs lived with integrity and died with dignity. On this day of reflection, they inspire us. From these witnesses and servants of God we learn strength, devotion, courage, and dignity. On this day, we need them with us — they belong here among us.

These Things We Remember

אֵלֶּה אֶזְכְּרָה וְנִפְּשִׁי עָלַי אֲשַׁפְּכָה.

Èileh ezk'ra v'naf'shi alai eshp'cha.

These I remember as I pour out my soul.

Èileh ezk'ra — these things I do remember,
these moments do I recall —
when hatred overcame goodness,
when bigotry vanquished justice,
when violence overwhelmed lovingkindness.

In Roman times, our Holy Temple was destroyed, razed to the ground.
Our houses of learning were smashed and our sacred books burned.
We were expelled from our sacred land, exiled,
scattered to the four corners of the earth.

And we responded with vigor and unity and creativity,
building synagogues and academies of learning, teaching our young,
transmitting a sacred legacy to future generations.
"Sing unto God a new song!"
we exclaimed in the far reaches of the Diaspora.

In medieval times, we were attacked, killed, even tortured for our faith.
Crusaders' swords slashed against us.
Blood libel accusations maligned us.
Inquisitors demanded our baptism.

And we responded with strength and determination.
Ever faithful to our God, our lips declared:
Sh'ma Yisrael! Adonai Elohèinu, Adonai Echad!

In the searing fire of the Holocaust, the Nazis almost destroyed us.
They burned us and gassed us, and starved us, and worked us to death,

branding our arms with numbers like animals being prepared for slaughter. They sought to strip us of our last shred of dignity.

And we responded with dignity and hope:
Ani ma'amin b'emuno sh'leimo — I believe with absolute faith
b'vi'as ha-Moshiach — in the coming of the Messiah
Ani ma'amin — I believe.

All of these things we remember as Jews. And these things we remember too — as gay men, lesbians, bisexual and trans people:

We remember the pink and the black triangles in Nazi Germany.
We remember the castration of gay men, the testosterone experiments, and the forced sterilization of women.
We remember the extermination orders.

And here in America, “land of the free and home of the brave” —

We remember all who have been savagely beaten and left to die.
We remember trans women slaughtered for being who they are.
We remember Harvey Milk, Matthew Shepherd,
and all those who were killed for being themselves.
We remember the 49 people dead in Orlando,
gunned down needlessly in an act of pure hate.
We remember those shot down while they were in synagogues in
Pittsburgh and Los Angeles.
We remember thousands of young people who took their own lives,
because living in a world that loathed them for being queer
was just too much to bear.

And we respond with pride and strength.
We build our own houses of worship.
We sing our songs in gay and lesbian choruses.
We organize politically and demand our rights.
We help others as they come out.
We write books and songs and poetry.
We create art and dance and theater and film.
We are vibrant and we are alive and we are undefeated.

Adapted from Rabbi Leila Gal Berner

An Enduring Blessing

We mourn them and vow not to forget them.
 We are heirs to their horror, their heroism, and their hopes.
 We see no reason, we sense no purpose, we claim no justice
 in this vast martyrdom.

Yet, weeping, we affirm the sanctity of life,
 God's elusive wisdom and compassion,
 The hidden, waiting goodness within humanity,
 The eternal destiny of the House of Israel.

O Source of mercy, may Your Torah,
 to which Your children bore witness in life and in death,
 come to glow with a renewed light in the human soul;

And, in remembering them,
 may we sanctify Your name in all the world.
 Thus will their memory become an enduring blessing.

זְכוֹרוֹנוֹת לְבִרְכָּה

Zichronot li-v'racha – May their memories be for a blessing

The transliteration of *Ani Ma-amin* on these pages reflects the pronunciation of Ashkenazi Jews at that time, who were the primary victims of the Shoah. The Nazis also wiped out the great European population centers of Sefardi Jewry, resulting in the almost complete demise of its unique traditions and language (Judeo-Espanyol). Sefardi Jewish communities from France and the Netherlands in Europe's northwest to Yugoslavia and Greece in the southeast almost disappeared. The Jews in pre-war Southern Europe numbered more than 300,000.

The Jewish communities of Serbia and northern Greece, including the 50,000 Jews of Salonika, fell under direct Nazi occupation in April 1941 and were deported to Auschwitz-Birkenau for extermination in 1943.

The Jewish population of southern Greece was protected by the occupying Italians until Italy's surrender to the Nazis in 1943, subjecting the Jews to deportation.

Ani Ma-amin**I Believe****אני מאמין***Ani ma-amin**be-emuno sh'leimo**b'vi-as ha-Moshi-ach.**V'af al pi she-yismamèi-ah**im kol zeh**ani ma-amin.*

אָנִי מֵאֲמִין

בְּאֵמוּנָה שְׁלֵמָה

בְּבִיאַת הַמָּשִׁיחַ.

וְאִף עַל פִּי שְׂיִתְמַהֲמָהּ,

עִם כָּל זֶה

אָנִי מֵאֲמִין

I believe

with perfect faith

in the coming of the Messiah.

And even if the Messiah is delayed,

I still believe.

*V'af al pi she-yismamèi-ah**im kol zeh achakeh lo**b'chol yom she-yovo.*

וְאִף עַל פִּי שְׂיִתְמַהֲמָהּ,

עִם כָּל זֶה אֲחַכֶּה לוֹ

בְּכָל יוֹם שְׂיָבוֹא.

And even if the Messiah is delayed,

nevertheless I will wait

until the day will come.

Bosnia and Croatia were ruled by a Fascist-Catholic satellite state, created by the Nazis, that herded the Jews, together with Serbs and Roma, into local camps and murdered them.

The Jews of Macedonia and Thrace were rounded up by Bulgarian occupation forces who turned them over to the Nazis for deportation.

Although the Jews of Bulgaria proper were under the rule of a Nazi ally that subjected them to ruinous anti-Jewish legislation, the government ultimately yielded to pressure from parliamentarians, clerics, and intellectuals not to deport the Jews. More than 50,000 Bulgarian Jews were thus saved. Almost all of them made *aliya*. In Israel today, Bulgarian and Greek Jews and their descendants number almost 100,000.

Psalm Eighty-three

We wandered in the dryness,
While our children begged for water,
And death was all around us.
Yet were You there in the desert.

Reveal Your plan, O Eternal,
Let us be Your confidants
That we may soothe our children
With confidence of Your care.

In the barricaded barn, hidden in straw
Our children wept silently
As death rode into the goose yard.
Yet were You there in the village.

Speak again of the Covenant
That saved Isaac from the knife,
That broke through brambled thorns
As Abraham became Your partner in life.

Even the taste of ashes,
Of smoke and destruction,
Of remembrance that defies forgetting,
Even there, You were with us.

We untangle the Plan from our memories,
And hold it, threadbare and knotted,
Soiled, defiled, yet surviving,
Reborn, released from agony.

You are there, O Eternal.
You are there as we remember.
Your hand beckons us closer.
Your voice whispers: Do not forget.

Debbie Perlman

Yizkor for the Righteous Gentiles

Remember, People of Israel, the Righteous Gentiles,
who placed their own lives in danger for the sake of
our persecuted and tortured brothers and sisters during the Shoah.

They were as shining stars in the overwhelming darkness of evil:

Those who spoke out at a time of silence.

Those who offered sanctuary and a lease on life
in the eye of the murderous storm.

Those who upheld those who were falling
and extended a helping hand, food, and clothing,

Those who answered the cry of men, women, and children.

The workers of the land and city-dwellers,
people of humble standing and of high rank,
people of faith and conscience.

In the very valley of the shadow of death,
these righteous ones stood by our people,
and from the fiery inferno they saved the few and the many.

And in a place where there were no human beings,
they were human.

Remember, People of Israel,
their grandness of spirit, their heroism, and their pure hearts.

May God bind their souls in the bond of eternal life,
and may it come to pass as is written:

“When the whirlwind passes, the wicked are gone;
but the righteous are an everlasting foundation.” *Mishlei (Proverbs) 10:25*

*Rabbi Dr. Rani Yaeger, Beit Tefilah Israeli
adapted from translation by Yaron Ben-Ami*

A Jew in 2019

No matter how many generations
our forebears lived in a country
we are always seen by many
as those who can't belong:

the outsider on whom can hang
any mask of what's forbidden,
nasty, below contempt. Seen
at once as weak and dangerous

we can be attacked righteously,
hate as patriotic virtue, religious
entitlement. We think we're safe,
assimilated, at home, belonging.

Then we're killed just for something
Invisible, nothing done or said.
Because of our mothers' identity.
Once again look over our shoulders.

Once again lock our doors tight.
Stay quiet in public. Change your
name. Consider moving across
a border. Teach your children fear.

Marge Piercy

found on a cellar wall in Cologne, Germany:

I believe in the sun even when it is not shining.
I believe in love even when feeling it not.
I believe in God even when God is silent.

written by someone hiding from the Nazis

For the Fallen

They shall grow not old
as we that are left grow old.
Age shall not weary them,
nor the years condemn.
At the going down of the sun
and in the morning
we will remember them.

*from "For the Fallen" WWI memorial poem
by Robert Laurence Binyon, 1869-1943*

Broken Pieces

My wounds may heal, God, but my scars may never fade.
Help me to embrace them, not despise them.
Teach me how to live with my broken pieces,
how to tend them, how to learn from them.
Remind me that I possess the power to turn my curses into blessings,
my shame into pride, my sadness into strength,
my pain into compassion.

Hope

It is hard to trust when we have been hurt.
It is hard to hope again when we have known tragedy.
It is hard to stop flinching, to stop responding to past pains.
It is hard to face the present with an open heart.

Help me, God. Restore me.
Revive in me all the optimism that I once had.
Remind me of the person I used to be.
Help me to return to life, to openness, and to You, my God.
Amen.

Rabbi Naomi Levy

T'hilim 13

La-m'natzèi-ach mizmor l'David.

*Ad àna Adonai tishkachèini nètzach
ad àna tastir et panècha mimèni.*

*Ad àna asit eitzot b'nafshi,
yagon bi-l'vavi yomam.*

Ad àna yarum oyvi alai.

*Habìta anèini Adonai Elohai,
ha-ìra einai pen ishan ha-màvet.
Pen yomar oyvi y'choltiv,
tzarai yaqìlu ki emot.*

*Va-ani b'chasd'cha vatàchti,
yageil libi biyshu-atècha,
ashìra l-Adonai ki gamal alai.*

תהילים י"ג

לְמִנְצֵחַ מִזְמוֹר לְדָוִד:

עַד אָנֹכָה יְהוָה תִּשְׁכַּחֲנִי נֶצַח
עַד אָנֹכָה תִּסְתִּיר אֶת פְּנֵיךָ מִמֶּנִּי:

עַד אָנֹכָה אֲשִׁית עֵצוֹת בְּנַפְשִׁי
יָגוֹן בְּלִבִּי יוֹמָם

עַד אָנֹכָה יָרוּם אֵיבִי עָלַי:

הִבִּיטָה עֵינַי יְהוָה אֱלֹהֵי
הָאֲרֶזָה עֵינַי כִּן אִישׁן הַמּוֹת:

כִּן יֹאמֵר אֵיבִי יִכְלֹתִיו
צָרִי יִגְיִלוּ כִּי אֶמוּט:

וְאֲנִי בְּחַסְדֶּךָ בְּטַחֲתִי
יִגַּל לִבִּי בִישׁוּעַתְךָ
אֲשִׁירָה לַיהוָה כִּי גָמַל עָלַי:

Psalm 13

For the chief musician, a song of David:

How long, Holy One? Will You forget me forever?

How long will You hide Your face from me?

How long shall I have cares on my mind, grief in my heart all day?

How long will my foes have the upper hand?

Look at me! Answer me, Yah, my God!

Restore the light to my eyes, lest I sleep the sleep of death,

lest my opponent say, "I have overcome him,"

and my foes rejoice when I totter.

I am sure that You keep faith with me;

my heart beats to Your rhythms.

I pray to You: Restore my joy

and I will sing Your name forever!

translation by Scott L. Reiter

from the musical arrangement of Psalm 13 by Austin C. Lovelace:

How long wilt thou forget me, O God?

How long wilt thou hide thy face from me, O God?

How long shall I take comfort in my soul having sorrow daily?

How long shall mine enemy be exalted over me? How long, O God?

But I have trusted in thy mercy. My heart shall rejoice in thy salvation.

YIZKOR**יזכור**

Yizkor in Hebrew means: "Remember."

We are creatures blessed with memory.

Memory is transcendence.

With memory, we can transcend not only time, but also space.

With the memory of our parents, lovers, family, and friends,
we cross the barrier between the physical world in which we dwell
and the spiritual one to which they have ascended.

Yizkor in Hebrew means: "Remember."

When we remember,
we re-awaken a connection.

As we connect to our loved ones,
so do they connect to us,
by remembering us from their world.

May their memories be a blessing
as they linger with us
a moment
at this special time.

adapted from Tzvi Freeman

Adonai, Ma Adam

Adonai, ma adam va-teida-èihu,

ben enosh va-t'chashvèihu?

Adam la-hèvel dama,

yamav k'tzeil oveir.

Ba-bòker yatzitz v'chalaf,

la-èrev y'moleil v'yaveish.

Limnot yamèinu kein hoda

v'navi l'vav chochma.

Eternal One, what are humans that You know us,
mortals that You take account of us?

We are like a quiet breath,
our days like a passing shadow.

In the morning we are fresh.
The day passes;
toward evening we fade and wither.

Teach us to treasure each day,
and open our hearts to wisdom.

יהוה מה אדם

יהוה, מה אדם ותדעהו,

בן אנוש ותחשבהו?

אדם להבל דמה,

ימיו כצל עובר.

בבקר יציץ וחקל,

לערב ימולל ויבש.

למנות ימינו כן הודע

ונביא לבב חכמה.

T'hilim (Psalms) 144:3-4

T'hilim (Psalms) 90:6

T'hilim (Psalms) 90:12

Shiviti

Shiviti Havaya l'negdi tamid,*

ki miymini bal emot.

Lachein samach libi va-yàgel k'vodi,

af b'sari yishkon la-vètach.

Whatever faces me, I approach with equanimity,
for You give me strength to persevere.
You allow my heart to be glad and my spirit to shine,
though the earth is my body's final rest.

שויתי

שויתי הויה לנגדי תמיד,

כי מימיני בל אמות.

לכן שמח לבי ויגל כבודי,

אף בשרי ישכן לבטח.

T'hilim (Psalms) 16:8-9

Generations

The generations of people come and go.
Many are the dreams unfulfilled,
the tasks unfinished,
the plans unrealized,
when we are summoned to leave this earthly home.

We dare hope:
When our brief day is spent,
our work, our struggles, and our accomplishments
may find a place in the eternal strivings of humanity.

In these moments
our thoughts turn to our departed.
We recall their companionship with us,
we feel again their urging us on to the fullness of life.

Though they are gone from us,
they continue to live within our hearts.
With love are they remembered,
and in memory they live.

*“*Havaya*” is a rearrangement of the four letters of the Divine Name that means “Be-ing,” See the Note on the Name of God on page *xiii*.

In This Hour Sacred to Memory

יהוה, in this hour sacred to memory, we thank You for the blessings that have come to us through the love and devotion of the dear ones who are no longer among us.

For many of us, this hour recalls the memory of beloved parents. We remember their devotion and sacrifices they made, the joys and comforts they brought us, and the teachings and traditions they imparted to us. They are forever bound to us by undying love.

There are those among us who call to mind a departed spouse, life partner, or lover. We recall the affection and understanding, the struggles and hopes, the trials and grief, the fears and joys they shared. They were loved in life, and they are remembered in death.

There are parents in our midst who mourn a beloved child taken from them, for whom they had planned and hoped, upon whom they had lavished loving care and affection. They were a part of them, a part that is now only memory.

There are those who recall a sister or a brother, loyal and devoted companions with whom they shared the experiences of childhood, youth, and life. Their ideas, sayings, and humor are remembered always.

Most of us recall, other relatives, friends, teachers, and role models who influenced and help shape our lives:

Doting grandparents who showered us with unconditional love.

Friends and family members who shared joyous times with us, and helped us when we needed it.

Teachers who imparted learning and shared their wisdom with us.

Role models, whose lives and actions demonstrated integrity and social justice.

They all had a part in who we are and their memories guide us today. They were dear to us in life; their friendship, love, support, and understanding are a constant benediction to us.

Is It For The Dead We Pray?

Is it for the dead we pray?
Will they rest easier for our thoughts and words?
Can we call them back across that fearsome gulf?
Do the dead wait to hear our prayers?

Let us not hide from it: We pray for ourselves.
We cry in the darkness for our own wrenching loss
and for the fear we dare not face.

One more year of our days in the light is gone.
Can we help but think of those whose days have ended?
Can we do better than to recall their memory,
and to think of how we will be remembered,
to smile at the warmth and love they gave
and to consider our own giving,
to ask for peace upon them and to seek it for ourselves.

May a great peace descend from heaven on us, the living,
and on all for whom we pray, and let us say: Amen.

In Memory of a Father

יִזְכֹּר אֱלֹהִים נְשִׁמַת אָבִי מוֹרֵי _____ שְׁהֶלֶךְ לְעוֹלָמוֹ,
הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעֵד הַזְּכָרֶת
נְשִׁמַתוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים וְתְּהִי מְנוּחָתוֹ כְּבוֹד.
אָמֵן.

May God remember the soul of my father, my teacher, _____,
who has gone to **his** eternal rest. His memory inspires me
to perform acts of *tz'daka* and kindness. May his soul be bound up
in the bond of life and find eternal rest in Your presence. Amen.

In Memory of a Mother

יִזְכֹּר אֱלֹהִים נְשִׁמַת אִמִּי מוֹרְתִי _____ שְׁהֶלְכָה לְעוֹלָמָה,
הִנְנִי נוֹדֶבֶת/נוֹדֵב צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעֵד הַזְּכָרֶת
נְשִׁמַתָּה. אָנָּה תְּהִי נִפְשָׁה צְרוּרָה בְּצִרוּר הַחַיִּים וְתְּהִי מְנוּחָתָה כְּבוֹד.
אָמֵן.

May God remember the soul of my mother, my teacher, _____,
who has gone to **her** eternal rest. Her memory inspires me
to perform acts of *tz'daka* and kindness. May her soul be bound up
in the bond of life and find eternal rest in Your presence. Amen.

In Memory of a Parent

יִזְכֹּר אֱלֹהִים נְשִׁמַת הוֹרְתִי רַבִּי _____ שְׁהֶלְכוּ לְעוֹלָמָם/ן,
הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעֵד הַזְּכָרֶת
נְשִׁמַתָּן/ם. אָנָּה תְּהִי נִפְשָׁן/ם צְרוּרוֹת בְּצִרוּר הַחַיִּים וְתְּהִי מְנוּחָתָם/ן
כְּבוֹד. אָמֵן.

May God remember the soul of my parent, my teacher, _____,
who has gone to **their** eternal rest. Their memory inspires me
to perform acts of *tz'daka* and kindness. May their soul be bound up
in the bond of life and find eternal rest in Your presence. Amen.

Gift

You teach your children
what you have been taught
about the generosity of limitations,
the shortness of life, but also the future
you could only find
when you found life's limits,
not the death you lived
but death itself, the real-you death,
divvying up your assets —
your heart, your savvy, your love of interpretation,
and interpretation of love
as whatever fulfills your wish to be
and to give everything that gives itself to you,
that gave your children to you and you to them
when the lines between you were cut and frozen
and pain guaranteed and growing
and love came roaring back.

Joy Ladin

I used to be part of you

belong to you
the extension of your being
but now
you live within me
are the spark
of my consciousness
I say Kaddish for you
with you
as you
sing your melodies
speak your words
hearing your voice in mine

and my eyes
too green
have somehow started to reflect
the blue of yours
I used to be part of you
protected by your presence
by your light
but now
the time is mine
and alone
I must be more than myself:
your child
has become your heir
has become you

In Memory of a Life Partner or Spouse

יִזְכֹּר אֱלֹהִים נְשִׁמַת בַּת זִוְגִי _____ שְׁהִלְכָה לְעוֹלָמָה,
הַנְּנִי נֹדֶבֶת/נֹדֶבֶת צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעַד הַזְּכָרֶת
נְשִׁמָתָהּ. אָנָּה תִּהְיֶי נִפְשָׁה צְרוּרָה בְּצִרּוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָה כְּבוֹד.
אָמֵן.

May God remember the soul of my beloved _____,
who has gone to **her** eternal rest. Her memory inspires me
to perform acts of *tz'daka* and kindness. May her soul be bound up
in the bond of life and find eternal rest in Your presence. Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת בֶּן זִוְגִי _____ שְׁהִלְךְ לְעוֹלָמוֹ,
הַנְּנִי נֹדֶבֶת/נֹדֶבֶת צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעַד הַזְּכָרֶת
נְשִׁמָתוֹ. אָנָּה תִּהְיֶי נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתוֹ כְּבוֹד.
אָמֵן.

May God remember the soul of my beloved _____,
who has gone to **his** eternal rest. His memory inspires me
to perform acts of *tz'daka* and kindness. May his soul be bound up
in the bond of life and find eternal rest in Your presence. Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת בַּר זִוְגִי _____ שְׁהִלְכוּ לְעוֹלָמָם/ן,
הַנְּנִי נֹדֶבֶת/נֹדֶבֶת צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעַד הַזְּכָרֶת
נְשִׁמָתָם/ן. אָנָּה תִּהְיֶי נִפְשָׁן/ם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם/ן
כְּבוֹד. אָמֵן.

May God remember the soul of my beloved _____,
who has gone to **their** eternal rest. Their memory inspires me
to perform acts of *tz'daka* and kindness. May their soul be bound up
in the bond of life and find eternal rest in Your presence. Amen.

In Memoriam

I open a drawer and find one of your socks.
A sad thing, shredded at the edges
faded and pointless without its partner.
Perhaps if I hold it close to me
take it to bed, pretend I'm its mate
it won't feel so unwanted.
Perhaps it will learn to survive
A solitary sock
hanging loose
in a world full of pairs.

Maggie Ford

On Leaving Me Angry

It says in the *Amida* that You revive the dead.
What good does that
do for me now, God?
Now You have taken, much too soon and far too cruelly,
one whom I love and long for.

To put death in Your world and not fully explain why —
why trees fall, why mountains crumble,
why whales sink into the abyss
and our beloved ones vanish —
leaves me twice mad, God:
once at death,
and once at You, Creator and Destroyer.

And I cannot say, Amen.

In Memory of a Child

יִזְכֹּר אֱלֹהִים נְשִׁמַת צָאצָא אֲהַבְתִּי _____ שְׁהֶלְכוּ
 לְעוֹלָמָם/ן, הַנְּנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים
 בְּעֵד הַזְּכָרֶת נְשִׁמַתָּן/ם. אָנָּא תְּהִי נְפִשׁוֹ/ם צְרוּרוֹת בְּצְרוּר הַחַיִּים
 וּתְהִי מְנוּחָתָם/ן כְּבוֹד. אָמֵן.

May God remember the soul of my beloved child, _____,
 who has gone to **their** eternal rest. Their memory inspires me
 to perform acts of *tz'daka* and kindness. May their soul be bound up
 in the bond of life and find eternal rest in Your presence. Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת בְּנֵי הָאָהוּב _____ שְׁהֶלְךְ לְעוֹלָמוֹ,
 הַנְּנִי נוֹדֶבֶת/נוֹדֵב צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעֵד הַזְּכָרֶת
 נְשִׁמַתוֹ. אָנָּא תְּהִי נְפִשׁוֹ צְרוּרָה בְּצְרוּר הַחַיִּים וּתְהִי מְנוּחָתוֹ כְּבוֹד.
 אָמֵן.

May God remember the soul of my beloved son, _____,
 who has gone to **his** eternal rest. His memory inspires me
 to perform acts of *tz'daka* and kindness. May his soul be bound up
 in the bond of life and find eternal rest in Your presence. Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת בְּתִי הָאָהוּבָה _____ שְׁהֶלְכָה לְעוֹלָמָהּ,
 הַנְּנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה וְעוֹשָׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעֵד הַזְּכָרֶת
 נְשִׁמַתָּהּ. אָנָּא תְּהִי נְפִשָׁה צְרוּרָה בְּצְרוּר הַחַיִּים וּתְהִי מְנוּחָתָה כְּבוֹד.
 אָמֵן.

May God remember the soul of my beloved daughter, _____,
 who has gone to **her** eternal rest. Her memory I inspires me
 to perform acts of *tz'daka* and kindness. May her soul be bound up
 in the bond of life and find eternal rest in Your presence. Amen.

On the Anniversary of the Death of My Child

There is a knot made hard by grief since the day you left.
I go on with daily Life,
otherwise Life goes on without me.

I manage each day and do what there is to do without tears.
But the knot is never far away, not buried too deep to feel.
The hardness is always there
just in the back of my throat
just behind my eyes.

Whenever I'm reminded of you,
your love, your humor, your spirit, your laughter.
The hardness rises to the surface each time
and my heart breaks open
and the lump in my throat blossoms like a flower once again.
And the tears flow freely both with sadness
and as well as joy.

It's not about wallowing in my self pitiful sorrow.
It's about remembering all the good times
and how much I miss you.
Oh my child, my child, I miss you so much.
I miss you everyday, my child.

Marlon Fixico, adapted

In Memory of Relatives and Friends

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת יְקִירֵי/יְקִירוֹתַי _____ שֶׁחָלְכוּ לְעוֹלָמָם/ן,
הִנְנִי נוֹדֶבֶת/נוֹדֵב צְדָקָה וְעוֹשָׂה/וְעוֹשֶׂה מַעֲשִׂים טוֹבִים בְּעַד הַזְּכָרָת
נְשָׁמוֹתֵיהֶן/ם. אֲנִי תִהְיֶינָה נְפֻשׁוֹתֵיהֶן/ם צְרוּרוֹת בְּצִרוֹר הַחַיִּים
וְתִהְיֶי מְנוּחָתָם/ן כְּבוֹד.
אָמֵן.

May God remember the soul of my dear _____,
and all my relatives and friends, who have gone to their eternal rest.
Their memory inspires me to perform acts of *tz'daka* and kindness.
May their souls be bound up in the bond of life and find eternal rest
in Your presence. Amen.

There Are Stars

There are stars whose light reaches the earth
only after they themselves have disintegrated.
And there are people whose brilliance continues to light the world
though they are no longer among the living.
These lights are particularly bright when the night is dark.
They light the way for humankind.

Chana Senesh

Oneness

It is hard to sing of oneness when the world is not complete,
when those who once brought wholeness to our life have gone,
and only memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were,
in company with those we loved;
it cannot help us find what each of us, alone, must now become.

Yet no one is really alone:
those who live no more echo still within our thoughts and words,
and what they did is part of what we have become.

We do best homage to our dead when we live our lives more fully,
even in the shadow of our loss.

For each of our lives is worth the life of the whole world.
In each one is the breath of the Ultimate One.

In affirming the One,
we affirm the worth of each one whose life, now ended,
brought us closer to the Source of life,
in whose unity no one is alone and every life finds purpose.

For the Loss of a Non-Jewish Relative or Friend

This tradition, the way we remember our dead, is not yours.
But no one has a monopoly on grief; death comes to us all.
I am deeply saddened to have lost you.
You made a mark upon my life which will never be forgotten,
and for which I will forever be grateful.
Your memory will be for me a blessing,
that I have known you, and walked with you,
however briefly in this world.
Dayèinu — that will be enough.

Avi Goldberg

In Memory of Jewish Martyrs

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת כָּל אַחֵינוּ וְאַחֵיוֹתֵינוּ בְּנֵי וּבָנוֹת יִשְׂרָאֵל
 שֶׁמָּסְרוּ אֶת נַפְשׁוֹתֵיהֶן/ם עַל קְדוּשַׁת הַשֵּׁם. הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה
 וְעוֹשֶׂה/וְעוֹשָׂה מַעֲשִׂים טוֹבִים בְּעַד הַזְּכָרֹת נְשָׁמוֹתֵיהֶן/ם. אָנָּה יִשְׁמַע
 בְּחַיֵּי הַדָּגוּרָתָם/ן וּמִסִּירוֹתָן/ם, וְיִרְאֶה בְּמַעֲשֵׂי טָהוֹר לְבָבָם/ן.
 וְתִהְיֶינָה נַפְשׁוֹתֵיהֶן/ם צְרוּרוֹת בְּצִרּוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם/ן כְּבוֹד.
 אָמֵן.

May God remember the souls of our people whose lives were taken in sanctification of the Divine Name. Their memory inspires me to perform acts of *tz'daka* and kindness. Let their courage and dedication echo in my life, and let the purity of their hearts be reflected in my deeds. May their souls be bound up in the bond of life and find eternal rest in Your presence. Amen.

We have lived in numberless towns and villages. In too many of them we have endured cruel suffering. Some we have forgotten; others are sealed in our memory as a wound that does not heal: Dachau, Buchenwald, Babi Yar A hundred generations of martyrs' blood cries out from the earth

What can we say? What can we do? How to bear the unbearable, to accept what life has brought to our people? All who are born must die, but how shall we compare the slow passage of time with the callous slaughter of the innocent, cut off before their time?

They lived with faith — not all, but many. And, surely, many died with faith in God, in life, in the goodness that even flames cannot destroy.

May we find a way to the strength of that faith, that trust, that sure sense that life and soul endure beyond this body's death.

They have left their lives to us: let a million prayers rise whenever Jews worship; let a million candles glow against the darkness of these unfinished lives.

Rabbi Chaim Stern and Rabbi Henry Cohen

Blessed is the Match**Ashrei ha-Gafrur****אשרי הגפרור**

אֲשֶׁרִי הַגִּפְרוֹר שֶׁנִּשְׂרַף וְהִצִּית לְהַבּוֹת.
 אֲשֶׁרִי הַלְּהָבָה שֶׁבָעָרָה בְּסִתְּרֵי לְבָבוֹת.
 אֲשֶׁרִי הַלְּבָבוֹת שֶׁיָדְעוּ לְחַדּוֹל בְּכָבוֹד.
 אֲשֶׁרִי הַגִּפְרוֹר שֶׁנִּשְׂרַף וְהִצִּית לְהַבּוֹת.

Ashrei ha-gafrur she-nisraf v'hitzit lehavot.

Ashrei ha-lehava she-ba-ara b'sitrei l'avot.

Ashrei ha-l'avot she-yad-u lachdol b'chavod.

Ashrei ha-gafrur she-nisraf v'hitzit lehavot.

Blessed is the match consumed in kindling flames.

Blessed is the flame that burned in hearts' hidden depths.

Blessed are the hearts that with honor ceased to beat.

Blessed is the match consumed in kindling flames.

Chana Senesh

Yizkor After a Suicide

Oh grief, how deep was my dear one's pain, that they could take their own life?

God, grant a perfect rest under your tabernacle of peace to _____, whose life was cut off by sorrow, by hopelessness, depression and despair, in a moment of inconceivable horror.

Even in this darkness, even in this grief and void that seems beyond repair, help us to remember our loved one's wisdom, talents and skills, our times together, our joy, laughter and tears. And give us respite from the sense of guilt.

In this hour of memory, bring our family comfort and consolation, as we pray for our departed to find a new peace in the world to come, a peace they did not enjoy in this world. May their soul be bound up in the bond of life, a living blessing in our midst.

Alden Solovy

When It Is Difficult to Mourn

Dear God, You know my heart. You know me better than I know myself, so I turn to you at *Yizkor* and *Kaddish*.

My emotions swirl as I say these prayers. The parent I remember was not always kind to me. This parent's death left me a legacy of unhealed wounds, anger, and dismay that a parent could hurt a child as I was hurt. I do not want to pretend to feel love and grief that I do not feel, but I want to do what is right as a Jew, and as a child called to rise to the challenge of *Yizkor* and *Kaddish*.

Help me, God, to subdue the bitter emotions that do me no good and to find that place in me where gentler memories may lie hidden. Help me, God, to feel some measure of affection for the parent I have lost, and gratitude to You for helping me bear my pain and for liberating me from my personal Egypt.

Lead me, I pray, through this desert I am trying to cross and help me reach Your holy place.

Rabbi Robert Saks

For an Unresolved Relationship

Your memory is blessed in anger and in love.
Both fill the space of your absence in equal, imperfect measure.
For how else could I honor the truth of your life or of mine?
In struggle born of love, our boundless and dangerous hearts
sanctified each other with rage's improbable grace.
I cannot now forget how each hand of these feelings fed the other
if it is really you that I want to remember.
My anger, like my love, is also sacred.
With them both I bless your stilled and silent body,
your still and silenced breath.

Jacqui Shine

Remembering One Who Did Not Want Ritual Mourning

How do I mark a loss that leaves no ritual trace? You imagined for yourself no mourners crowded together over the earth becoming your body, no weeping against the rising murmur of grief that holds everyone, no rending of cloth, no resisting and difficult assent to God's perfect judgment. My body struggles to keep from standing up into your memory, my tongue to keep from blessing your name in those strange syllables. In no moment and in every moment, the rising and weeping and struggling move nonetheless through my veins, fever dreams my spirit cannot forget.

Jacqui Shine

When Communal Mourning Is Not Possible

Source of Compassion, You know that our hearts break even more when communal mourning is not possible for reasons beyond our control. Our Jewish traditions for mourning are meant to comfort and soothe. Yet there are times when we cannot go to a loved one's funeral, or be with the bereaved in person at a *shiva* service, or be comforted ourselves face to face.

When gatherings are not possible, or when we cannot attend them, we turn to You to help us in grief. May our family and friends find ways to be caring and supportive, whether at a distance, or one on one. Heighten our loving memories of our departed, so that we can find comfort, strength, and peace in their blessed memory.

May we feel Your closeness in our hour of need and always. Help us to see the traditional Jewish stages of mourning as a path to turn ourselves away from grief and back to the constant flow of life, with treasured memories of our loved one to sweeten the path. Amen.

Larry Neff

Rikma Enoshit Achat*K'she-amut**mashehu mimèni yamut b'cha.**K'she tamut**mashehu mimcha bi yamut it-cha.**Ki kulànu, ken kulànu,**kulànu rikma enoshit achat chaya.**V'im echad mei-itànu**holeich mei-imànu,**mashehu meit bànu**u-mashehu nish-ar ito.**Im neida**eich l'hargi-a et ha-eiva,**im rak neida,**im neida l'hashkit et za-amèinu,**al af elbonèinu lomar s'lichà,**im neida l'hatchil mei-hat-chala.**Ki kulànu, ken kulànu**kulànu rikma enoshit achat chaya.**V'im echad mei-itànu**holeich mei-imànu,**mashehu meit bànu**u-mashehu nish-ar ito.***רקמה אנושית אחת**

בְּשָׂאמוֹת

מִשְׁהוּ מִמְּנֵי יָמוֹת בְּךָ.

בְּשִׁתְּמוֹת

מִשְׁהוּ מִמְּךָ בִּי יָמוֹת אֶתְךָ.

כִּי בָלָנוּ, כִּן בָּלָנוּ,

בָּלָנוּ רִקְמָה אֲנוּשִׁית אַחַת חַיָּה.

וְאִם אֶחָד מֵאֲתָנוּ

הוֹלֵךְ מֵעַמָּנוּ,

מִשְׁהוּ מֵת בָּנוּ

וּמִשְׁהוּ נִשְׂאָר אִתּוֹ.

אִם יָדַע

אֵיךְ לְהַרְגִיעַ אֶת הָאִיבָה,

אִם רַק יָדַע.

אִם יָדַע לְהִשְׁקִיט אֶת זַעֲמָנוּ,

עַל אֵף עֵלְבוֹנֵנוּ לֹזֵמֵר סְלִיחָה.

אִם יָדַע לְהַתְּחִיל מִהַתְּחִלָּה.

כִּי בָלָנוּ, כִּן בָּלָנוּ,

בָּלָנוּ רִקְמָה אֲנוּשִׁית אַחַת חַיָּה.

וְאִם אֶחָד מֵאֲתָנוּ

הוֹלֵךְ מֵעַמָּנוּ,

מִשְׁהוּ מֵת בָּנוּ

וּמִשְׁהוּ נִשְׂאָר אִתּוֹ.

Moti Hamer

One Human Fabric

When I die, a part of me
will die in you.

When you die, a part of you in me
will die with you.

For we all,
every one of us,
we all are part of a single, living, human fabric.
And when one of us
leaves us,
something within us dies
and something of us
goes on with the one who leaves.

If we knew
how to temper the rancor,
if only we knew,
if we knew how to quiet our rage,
to forgive whatever hurt has come our way,
if we knew, we could start anew.

For we all,
every one of us,
we all are part of a single, living, human fabric.
And when one of us
leaves us,
something within us dies
and something of us
goes on with the one who leaves.

Eila M'lei-at Rachamim

*Eila m'lei-at rachamim,
shochènet ba-m'romim,
hamtzi-i m'nucha n'chona
tàchat kanfei ha-Shechina,
b'ma-alot k'doshot u-t'horot
k'zòhar ha-raki-a maz-hirot
l'nishmot kol èileh
she-hizkàrnu ha-yom li-v'racha
she-halchu l'olaman,
b'gan èiden t'hi m'nuchatan.
Ana g'virat ha-rachamim,
hastirihein b'sèiter k'nafàyich l'olamim,
v'tzir'ri bi-tz'ror ha-chayim
et nishmoteihen.
Shechina hi nachalatan,
v'tanàchna v'shalom al mishk'voteihen.
V'nomar: Amein.*

אלה מלאת רחמים

אֱלֹה מְלֵאֵת רַחֲמִים,
שׁוֹכֶנֶת בְּמְרוֹמִים,
הַמְצִיאִי מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה,
בְּמַעְלוֹת קְדוּשׁוֹת וְטְהוֹרוֹת,
כְּזֹהַר הַרְקִיעַ מְזֹהֵירוֹת,
לְנִשְׁמוֹת כָּל אֱלֹה
שֶׁהִזְכַּרְנוּ הַיּוֹם לְבִרְכָה,
שֶׁהִלְכּוּ לְעוֹלָמָן.
בְּגַן עֵדֶן תְּהִי מְנוּחָתָן.
אֲנִי גְבִירַת הַרַחֲמִים,
הַסְתִּירֵיהֶן בְּסִטְרַי לְעוֹלָמִים,
וְצִרְרֵי בְצַרוֹר הַחַיִּים
אֶת נִשְׁמוֹתֵיהֶן.
שְׁכִינָה הִיא נִחְלָתָן,
וְתַנַּחֲנָה בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶן.
וְנֹאמַר: אָמֵן.

adapted from Rabbi Jill Hammer

This prayer is Rabbi Jill Hammer's reworking of *Eil Malei Rachamim* to refer to God and an individual deceased in feminine grammatical form. We have modified the words for the deceased from the singular to the plural, since we are remembering many people at this time in the service. Although the masculine plural is usually used to refer to a mixed group, we use the feminine plural here as a challenge to that practice, just as Rabbi Hammer has encouraged us to address God in the feminine.

God, Full of Compassion

God, full of compassion,
who dwells in the highest places,
may You make a fitting place of rest
beneath the wings of your sheltering Presence,
for the soul of our loved ones
among the holy and pure
who are raised up to You
and who shine with heavenly radiance.
May their resting place be like the Garden of Eden,
hidden in the secret place of your shelter
beyond time and space.
May their souls be bound up with the bond of life,
with the Eternal Presence of God as their inheritance.
May they rest in peace.
And let us say: Amen.

T'hilim 23

Mizmor l'David:

Adonai ro-i lo echsar.

Bi-n'ot dèsheh yarbitsèini,

al mei m'nuchot y'nahalèini,

nafshi y'shoveiv.

Yanchèini v'ma-g'lei tsèdek

l'mà-an sh'mo.

Gam ki eileich b'gei tsalmàvet,

lo ira ra ki ata imadi.

Shivt'cha u-mish-antècha,

hèima y'nachamùni.

Ta-aroch l'fanai shulchan

nèged tsor'rai.

Dishànta va-shèmen roshi,

kosi r'vaya.

Ach tov va-chèsed yird'fùni

kol y'mei chayai,

v'shavti b'veit Adonai

l'òrech yamim.

תהילים כ"ג

מִזְמוֹר לְדָוִד

יְהוָה רֵעִי לֹא אֶחְסָר:

בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי

עַל מֵי מְנַחֹת יִנְהַלֵּנִי:

נַפְשִׁי יִשׁוּבֵב

יִנְחֵנִי בְּמַעְגְּלֵי צֶדֶק

לְמַעַן שְׁמוֹ:

גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת

לֹא אֵירָא רַע כִּי אַתָּה עִמָּדִי

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ

הִפְּזָה יִנְחַמְנִי:

תַּעֲרֹךְ לִפְנֵי שֻׁלְחָן

נֶגְדַ צַרְרֵי

דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי

כּוֹסֵי רוּיָה:

אֶךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי

כָּל יְמֵי חַיֵּי

וְשִׁבְתִּי בְּבֵית יְהוָה

לְאַרְךָ יָמִים:

Psalm 23

A Song of David:

God is my shepherd; I lack nothing.

You make me lie down in green pastures,
and lead me beside still waters.

You restore my soul.

You guide me along right paths,
as befits Your name.

Though I walk through the valley of the shadow of death,
I fear no harm, for You are with me.

Your rod and Your staff,
they comfort me.

You spread a table for me
in full view of my enemies.

You anoint my head with oil,
my cup overflows.

Only goodness and steadfast love will follow me
all the days of my life,
and I will dwell in the house of God
for all time.

Thank You for Being Born

As you complete the cycle of life, I stop to wonder
what the world would be like if you had never been born.

As I stop to realize all the people you touched
with your random acts of kindness to friends, acquaintances,
and strangers alike, I honor your memory;

As I stop to grasp the power you had on the lives of those around you,
those who were calmed by your thoughtful words,
those who felt safe because you were near,
I embrace your memory;

As I stop to appreciate the wisdom you shared
with those seeking clarity in their lives,
I welcome your memory;

As I stop to bathe in the comforting light you brought to others
by helping them be who they are and neither the giant of their dreams
nor the dwarf of their fears,
I treasure your memory;

As I stop to wonder what the world would be like
if you had never been born,
I smile with reassurance and feel the power of your life
and know that your memory will be with me forever;

As I mourn your departure from this world,
I stop to thank you for living, loving, and laughing.
I stop to thank you for cherishing me with all your heart,
with all your mind, and with all your soul.
I stop to thank you for being you, a spark of brilliant light
bringing עֲלָמִים תִּיקוֹן (*tikkun olam*, repair of the world) to this universe.

I know what this world would be like if you had never been born,
and I promise to pay your lessons forward — forever and ever.

May your memory be a blessing
as I remember you today and every day.

Barbara Goldberg

Kaddish

Look around us, search above us, below, behind.
We stand in a great web of being joined together.
Let us praise, let us love the life we are lent
passing through us in the body of Israel
and our own bodies, let's say amen.

Time flows through us like water.
The past and the dead speak through us.
We breathe out our children's children, blessing.

Blessed is the earth from which we grow,
blessed the life we are lent,
blessed the ones who teach us,
blessed the ones we teach,
blessed is the word that cannot say the glory
that shines through us and remains to shine
flowing past distant suns on the way to forever.
Let's say amen.

Blessed is light, blessed is darkness,
but blessed above all else is peace
which bears the fruits of knowledge
on strong branches, let's say amen.

Peace that bears joy into the world,
peace that enables love, peace over Israel
everywhere, blessed and holy is peace, let's say amen.

Marge Piercy

KADDISH YATOM**Mourners –**

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: All – Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almaya.

Mourners – *Yitbarach v'yishtabach,*
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,
Mourners – *l'èila u-l'èila mi-kol birchata*
v'shirata, tushb'chata v'nechemata
da-amiran b'alma, v'imru: All – Amein.

Mourners –

Y'hei shlama raba min shmaya
v'chayim alèinu v'al kol Yisrael,
v'imru: All – Amein.

Mourners – *Oseh shalom bi-m'romav,*
hu ya-aseh shalom alèinu,
v'al kol Yisrael, v'al kol yoshvei teiveil,
v'imru: All – Amein.

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
 וְיַמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעֵלַם וּלְעֵלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
 לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא
 וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
 דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן

◆ עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
 הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
 וְאָמְרוּ: אָמֵן.

MOURNER'S KADDISH

Expansive and holy be Your great name, O God,
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted in our own days, in our own lives,
and in the life of all the House of Israel, speedily and soon,
and let us say: Amen.

May Your name be greatly blessed
as far as time and space extend.

May Your name be blessed and praised, exalted and honored,
adored and acclaimed, O Holy One, blessed are You,
whose glory transcends beyond measure
all praises, songs, blessings, and hymns voiced in the world,
and let us say: Amen.

Grant abundant peace and life to us and to all Israel,
and let us say: Amen.

May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel,
and for all the earth,
and let us say: Amen.

Mincha

מנחה

The Afternoon

At this time of the day, the fast begins to weigh upon us and our intellectual energy begins to wane.

Perhaps we find ourselves in a state of malleability— a state of emotional openness.

Having put the past year behind us, hopefully having tidied up a few loose ends, we feel ready to set a direction for the new year. Yet we may need a little guidance in beginning down a new path, or a little push in taking the same path, but in a different stride.

Ki Hinei ka-Chomer, which begins our afternoon service, likens us to raw materials that artisans use to shape their creations, and likens the artisans to God. But is it really that simple that God shapes us like a potter shapes clay?

Artisans can shape material, even putting something of themselves into their creation. But the material cannot emulate the artisan of its own free will. Yet we can.

Ki Hinei ka-Chomer reminds us that God has qualities that we can emulate, that we have a mutual relationship with the Creator — a covenant — through which we can be a holy people, a people who can reflect divine goodness through our own deeds.

Ki Hinei ka-Chòmer

*Ki hinei ka-chòmer b'yad ha-yotzeir,
bi-r'tzoto marchiv u-vi-r'tzoto m'katzeir,
kein anàchnu b'yad'cha chèsed notzeir.
La-b'rit habeit v'al tèifen la-yètzer.*

*Ki hinei ka-èven b'yad ha-m'sateit,
bi-r'tzoto ocheiz u-vi-r'tzoto m'chateit,
kein anàchnu b'yad'cha
m'chayeh u-m'moteit.
La-b'rit habeit v'al tèifen la-yètzer.*

*Ki hinei ka-garzen b'yad he-charash,
bi-r'tzoto dibeik la-or u-vi-r'tzoto peirash,
kein anàchnu b'yad'cha
tomeich ani va-rash.
La-b'rit habeit v'al tèifen la-yètzer.*

*Ki hinei ka-z'chuchit b'yad ha-m'zageig,
bi-r'tzoto chogeig u-vi-r'tzoto m'mogeig,
kein anàchnu b'yad'cha
ma-avir zaton v'shogeig.
La-b'rit habeit v'al tèifen la-yètzer.*

*Ki hinei ka-y'ri-a b'yad ha-rokeim,
bi-r'tzoto m'yasheir u-vi-r'tzoto m'akeim,
kein anàchnu b'yad'cha Eil kano v'nokeim.
La-b'rit habeit v'al tèifen la-yètzer.*

*Ki hinei ka-kèséf b'yad ha-tzoreif,
bi-r'tzoto m'sageig u-vi-r'tzoto m'tzareif,
kein anàchnu b'yad'cha
mamtzi l'mazor tèref.
La-b'rit habeit v'al tèifen la-yètzer.*

כי הנה כחמר

כי הנה כחמר ביד היוצֵר,
ברצותו מרחיב וברצותו מקצֵר,
בן אֲנַחְנוּ בְיַדְךָ חֶסֶד נוֹצֵר.
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כי הנה כְּאֶבֶן בְּיַד הַמְּסַתֵּת,
ברצותו אוֹחֵז וברצותו מְכַתֵּת,
בן אֲנַחְנוּ בְיַדְךָ מַחֲיֶה וּמְמוֹתֵת.
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כי הנה כְּגֶרֶזֶן בְּיַד הַחֶרֶשׁ,
ברצותו דֹּבֵק לְאוֹר וברצותו פֶּרֶשׁ,
בן אֲנַחְנוּ בְיַדְךָ תוֹמֵךְ עֵנִי וְרֵשׁ.
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כי הנה כְּזֻכּוּכִית בְּיַד הַמְּזוּגֵג,
ברצותו חוֹגֵג וברצותו מְמוּזֵג,
בן אֲנַחְנוּ בְיַדְךָ מַעֲבִיר זְדוּן וְשׁוּגֵג.
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כי הנה כְּיַרְיֵעָה בְּיַד הַרוֹקֵם,
ברצותו מְיַשֵּׁר וברצותו מְעַקֵּם,
בן אֲנַחְנוּ בְיַדְךָ אֵל קָנָא וְנוֹקֵם.
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

כי הנה כְּפֶסֶף בְּיַד הַצּוֹרֵף,
ברצותו מְסַגֵּסֵג וברצותו מְצַרֵּף,
בן אֲנַחְנוּ בְיַדְךָ מְמַצִּיא לְמַזוּר תְּרֵף.
לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיִצֵּר.

Like Clay

We are like clay in Your hand, O Sculptor God,
but even You cannot mold us if we are not ready.

We are like stone in Your hand, O Mason God,
but even You cannot shape us if we are not ready.

We are like iron in Your hand, O Metalsmith God,
but even You cannot craft us if we are not ready.

We are like glass in Your hand, O Glazer God,
but even You cannot blow Your spirit into us if we are not ready.

We are like cloth in Your hand, O Weaver God,
but even You cannot fashion us if we are not ready.

We are like silver in Your hand, O Artisan God,
but even You cannot style us if we are not ready.

On this day, we try with all our hearts to be ready.

On this day, we remember our covenant with You
to be Your partners in the ongoing work of Creation.

On this day, we pray that You will recall your covenant with us.

For, dear God, our loving Partner,
we are only clay,
we are only stone,
we are only iron,
we are only glass,
we are only cloth,
we are only silver.

And You, You are All.

Rabbi Leila Gal Berner

Hard Questions

Let us ask ourselves hard questions,
for this is the time for truth.

Did I spend this day going through the motions,
or did I truly ask for forgiveness?

Did I listen to the words of Torah,
or did I think someone else was being addressed?

Did I believe I could follow the Teaching,
or did it seem to be too hard?

Did I confess my shortcomings,
or did I merely recite the words?

When I wake up tomorrow morning,
will I repeat the same mistakes
or will I begin to act in a different way?

Will I flee from God's service like Jonah,
or will I follow the path of just action?

Will I despair that I can't do it all,
or will I begin with one simple step?

Can we live right?
And if not,
then will we learn,
and will we change?

Jonah Answers

You asked that last year!

And here you are

back again,

confessing your sins again.

Why are you wasting your time?

Just go home.

You know the rules:

You have sinned, you will be punished.

It's that simple.

Why not just go home?

Do Not Flee

Do not flee from the service!

Do not flee from God like Jonah to Tarshish!

No matter how great our sins, no matter how far we flee,
God will give us continual forgiveness and abundant mercy,
like God gave Jonah and Nineveh alike.

God will send a fish to keep us afloat in the deepest abyss,
God will grow a plant to give us shade in the hottest sun,
God will give us time to cleanse ourselves and repent.

God shows us, by example, compassion and love,
and God teaches us the ways to maintain them.

Follow the light of God's holiness:

all that is special and divine.

Do not run off in the other direction.

Be like God, for God is holy,
do not be like Jonah.

Do not flee from God's service.

A Note on the Order of the Service

If we are not to be like Jonah, we must understand in what way Jonah missed the mark, why he took the wrong path, how he stumbled. On Yom Kippur afternoon, it is traditional to read the Book of Jonah as the *haftara* — the reading from the sections of the Bible called Prophets and Writings, which follow the Torah.

Normally, the *haftara* is read *after* the reading from the Torah. The order is reversed in this *machzor*, so that the service will culminate in studying things we ought to do, and not in Jonah's negative example of passivity, avoidance, and stubbornness.

All throughout the High Holy Days we have been asking ourselves hard questions about the path we have been on. The Book of Jonah offers numerous subtle lessons, some through negative examples and some positive.

The Torah portion, a selection from *K'doshim*, the Holiness Code, provides numerous reminders of how we *should* live our lives. When we leave here tonight and when we wake up tomorrow, it is these lessons that we need to employ.

After the Torah service, the traditional *Mincha* service ends with the *Amida*. In its stead, this *machzor* provides a selection of contemporary readings, poems, and stories to guide our thoughts and to suggest actions that we can carry out in the new year. Those wishing to pray the *Amida* may find it on pages 300 – 343.

K'ri-at ha-Haftara**קריאת ההפטרה****B'rachot Lifnei K'riat ha-Haftara****ברכות לפני קריאת ההפטרה**

*Baruch ata Adonai,
 Eloheinu Mèlech ha-olam,
 asher bachar bi-n'vi-im tovim,
 v'ratza bi-d'vareihem
 ha-ne-emarim be-emet.
 Baruch ata Adonai,
 ha-bocheir ba-Torah u-v'Moseh avdo,
 u-v'Yisrael amo,
 u-vi-n'vi-ei ha-emet va-tzèdek.*

בָּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
 וְרָצָה בְּדְבָרֵיהֶם
 הַנְּאֻמְרִים בְּאֵמֶת.
 בָּרוּךְ אַתָּה יְהוָה,
 הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ,
 וּבְיִשְׂרָאֵל עַמּוֹ,
 וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

Reading the Haftara

Blessings Before Reading the Haftara

Praised are You, our Eternal God,
Ruler of time and space,
who has called upon the prophets
and desired their words spoken in truth.

Praised are You, Eternal One,
for Your desire for Torah, Your servant Moses,
Your people Israel, and the prophets of truth and justice.

ספר יונה

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמֶתַי לֵאמֹר: קוּם לךְ אֶל־נִינּוּהָ הָעִיר
הַגְּדוֹלָה וְקִרָא עֲלֶיהָ כִּי־עָלְתָה רַעְתֶּם לְפָנַי:
וַיִּקַּם יוֹנָה לְבָרַח תַּרְשִׁישָׁה מִלְּפָנַי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמָּצָא אֹנִיָּה בָּאָה
תַּרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלְּפָנַי יְהוָה:
וַיְהוּהוּ הַטִּיל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר־גְּדוֹל בַּיָּם וְהָאֹנִיָּה חֹשֶׁבָה
לְהִשָּׁבֵר: וַיִּירָאוּ הַמְּלָחִים וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהֵיוֹ וַיִּטְלוּ אֶת־הַכִּפְלִים
אֲשֶׁר בָּאֹנִיָּה אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנָה יָרַד אֶל־יַרְכְּתֵי הַסְּפִינָה
וַיִּשְׁכַּב וַיֵּרָדִם: וַיִּקְרַב אֵלָיו רַב הַחֵבֶל וַיֹּאמֶר לוֹ מַה־לָּךְ נֵרָדִם קוּם קִרָא
אֶל־אֱלֹהֶיךָ אוּלַי יִתַּעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבָד:
וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנִפְּלֵה גּוֹרְלוֹת וְנִדְעָה בְּשִׁלְמֵי הָרַעָה
הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה: וַיֹּאמְרוּ אֵלָיו
הַגִּידֵה־נָא לָנוּ בְּאֲשֶׁר לָמִי־הָרַעָה הַזֹּאת לָנוּ מַה־מְלֹאכְתְּךָ וּמֵאִיִן תָּבוֹא
מִה אֶרֶץךָ וְאִי־מִזֶּה עִם אָתָּה:
וַיֹּאמֶר אֲלֵיהֶם עַבְרֵי אֲנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרָא
אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבֶּשֶׁת:
וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עָשִׂיתָ כִּי־יִדְעוּ
הָאֲנָשִׁים כִּי־מִלְּפָנַי יְהוָה הוּא בָרַח כִּי הִגִּיד לָהֶם:
וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ כִּי הַיָּם הוֹלֵךְ וְסַעַר:
וַיֹּאמֶר אֲלֵיהֶם שָׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם כִּי יוֹדַע
אֲנִי כִּי בְשִׁלְי הַסַּעַר הַגְּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ הָאֲנָשִׁים לְהָשִׁיב
אֶל־הַיַּבֶּשֶׁת וְלֹא יָכְלוּ כִּי הַיָּם הוֹלֵךְ וְסַעַר עֲלֵיהֶם:
וַיִּקְרָאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה אֶל־נָא נֹאבְדָה בְּנַפְשׁ הָאִישׁ הַזֶּה
וְאֶל־תִּתֵּן עֲלֵינוּ דָם נִקְיָא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ: וַיִּשְׂאוּ
אֶת־יוֹנָה וַיִּטְּלוּהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ: וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה
גְּדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זִבְחַ לַיהוָה וַיִּיָּדְרוּ נְדָרִים:

The Book of Jonah

God spoke to Jonah, of the house of Amitai: “Go to the city of Nineveh and proclaim that its wickedness is known to me.”

But Jonah started to flee from God’s service. Jonah went down to Yafo and found a ship going to Tarshish. Jonah paid the fare and got aboard to sail on the ship to Tarshish, away from the service of God.

But God cast a great wind to the sea and the storm at sea caused the ship to be in danger of breaking up. Each of the frightened sailors cried out to their own god, and they threw the cargo overboard to make the ship lighter. Meanwhile, Jonah had gone into the hold of the ship, lain down, and fallen asleep. The captain went over to Jonah and asked: “How can you sleep? Get up and call on your god. Perhaps the god will be kind to us and we will not be killed.”

The sailors said to each other: “Let’s cast lots to find out who has brought this misfortune upon us.” When the lot fell on Jonah, they asked: “What is your business, where do you come from, and what is your country and people?”

Jonah replied: “I am a Hebrew. I worship יהוה, the God of heaven, who made both the sea and the land.”

The sailors were terrified and asked Jonah: “What have you done?” Jonah told them of fleeing from God’s service and, as the sea grew more stormy, they asked: “What must we do to make the sea calm around us?”

Jonah answered: “Throw me overboard. I know that I caused this terrible storm to come upon you.”

Instead, the sailors rowed hard to get ashore, but they could not make it, because the storm continued to grow stronger. Finally, they called out to God: “Please do not let us die on account of this person. But do not compel us to kill an innocent person, for You, by Your will, have brought this about.”

They threw Jonah overboard and the sea became calm. The sailors were in great awe of God. They offered God a sacrifice and made vows.

וַיִּמַן יְהוָה דָּג גָּדוֹל לְבָלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמַעַי הַדָּג שְׁלֹשָׁה
יָמִים וּשְׁלֹשָׁה לַיְלֹת:

וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמַּעַי הַדָּגָה:

וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי
מִבֶּטֶן שָׂאוֹל שְׁוַעַתִּי שָׁמַעְתָּ קוֹלִי:

וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבְבַּי יָמִים
וְנָהָר יִסְבְּבֵנִי כָל־מִשְׁבְּרֵיךְ וְגַלְיָד עָלַי עֲבָרוּ:

וְאָנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ
אֶךְ אוֹסִיף לְהַבִּיט אֶל־הֵיכַל קִדְשֶׁךָ:

אֲפַפּוּנִי מִיָּם עַד־נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי
סוּף חֲבוּשׁ לְרֹאשִׁי:

לְקַצְבֵי הָרִים יִרְדְּתִי
הָאָרֶץ בְּרַחֲמֶיךָ בַּעֲדֵי לְעוֹלָם
וַתַּעַל מִשַּׁחַת חַיֵּי יְהוָה אֱלֹהֵי:

בְּהַתְעַטֵּף עָלַי נֶפְשִׁי אֶת־יְהוָה זָכַרְתִּי
וַתָּבוֹא אֵלַיךְ תִּפְלְתִי אֶל־הֵיכַל קִדְשֶׁךָ:

מִשְׁמָרִים הַבְּלִי־שׁוֹא חֲסָדָם יַעֲזֹבוּ:

וְאָנִי בְּקוֹל תּוֹדָה אֲזַבְּחָה־לָּךְ
אֲשֶׁר נִדְרַתִּי אֲשַׁלְמָה יְשׁוּעַתָּה לִיהוָה:

וַיֹּאמֶר יְהוָה לַדָּג וַיִּקָּא אֶת־יוֹנָה אֶל־הַיַּבְשָׁה:

God sent a large fish to swallow Jonah. Jonah remained in the belly of the fish for three days and nights.

Jonah prayed to God from the innards of the fish:

“In my trouble I called to God and God answered me.
From the belly of hell I pleaded, and You heard my voice.

You cast me into the depths, into the heart of the sea.
The floods engulfed me. All Your breakers and waves swept over me.

I thought I was banished from Your sight.
Would I ever gaze again upon Your holy palace?

The waters took my breath. The deep engulfed me.
Weeds twined around my head.

I sank to the base of the mountains.
The bars of the earth closed upon me forever.
Yet You brought my life up from the pit, my God!

When my life was ebbing away, I called God to mind.
And my prayer came before You, into Your holy palace.

They who cling to empty folly forsake their own welfare.

But I, with loud thanksgiving, will sacrifice to You.
What I have vowed I will fulfill. Deliverance comes from God!”

Then God had the fish spit Jonah out onto dry land.

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאָמֹר: קוּם לֶךְ אֶל־נִינּוּה הָעִיר הַגְּדוֹלָה
 וַיִּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ:

וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינּוּה כְּדַבַּר יְהוָה וַנִּינּוּה הֵיטָה עִיר־גְּדוֹלָה לְאֱלֹהִים
 מִהֵלֶךְ שְׁלֹשֶׁת יָמִים: ד וַיַּחַל יוֹנָה לְבֹא בְעִיר מִהֵלֶךְ יוֹם אֶחָד וַיִּקְרָא
 וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינּוּה נִהְפָּכֶת:

וַיֹּאמְרוּ אֲנָשֵׁי נִינּוּה בְּאֱלֹהִים וַיִּקְרְאוּ־צוּם וַיִּלְכְּשׁוּ שָׂקִים מִגְּדוֹלָם
 וְעַד־קָטָנָם: ו וַיִּגַע הַדָּבָר אֶל־מֶלֶךְ נִינּוּה וַיִּקָּם מִכְּסָאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ
 מֵעָלָיו וַיִּכַּס שֶׁק וַיֵּשֶׁב עַל־הָאֶפֶס: ז וַיִּזְעַק וַיֹּאמֶר בְּנִינּוּה מִטַּעַם הַמֶּלֶךְ
 וַגְּדָלְיוֹ לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן אֶל־יִטְעֲמוּ מֵאוֹמָה אֶל־יָרְעוּ
 וַיִּמָּוֶה אֶל־יִשְׁתּוֹ: ח וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים
 בַּחֲזָקָה וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן־הַחֶמֶס אֲשֶׁר בְּכַפֵּיהֶם: ט מִי־יִוָּדַע
 יָשׁוּב וַיִּנָּחֵם הָאֱלֹהִים וַיֵּשֶׁב מִחֲרוֹן אָפּוֹ וְלֹא נֹאבָד: י וַיִּרְא הָאֱלֹהִים
 אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְּרָכָם הִרְעָה וַיִּנָּחֵם הָאֱלֹהִים עַל־הִרְעָה
 אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

God again commanded Jonah to go to Nineveh and proclaim according to God's word.

Jonah obeyed. Nineveh was an enormous city, a three-days' walk across. Jonah entered the city, walked for one full day, and proclaimed God's word: "In forty days, Nineveh will be overthrown."

The people of the city believed the word of God. They fasted and wore sackcloth. The ruler of the city, upon hearing of the proclamation, removed the royal robes, put on sackcloth and sat in ashes. The ruler ordered: "All shall fast, wear sackcloth, pray to God, and repent of their evil ways and the injustice of which they are guilty. Perhaps God will relent and we will not perish." God saw them repent and renounced the planned punishment.

וַיִּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיִּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה
הַלֹּא־זֶה דְבָרִי עַד־הַיּוֹתֵי עַל־אֲדָמָתִי עַל־כֵּן קִדְמָתִי לְבָרַח תִּרְשָׁיִשָׁה כִּי
יִדְעָתִי כִּי אַתָּה אֶל־חַנּוּן וְרַחוּם אַרְךָ אַפַּיִם וְרַב־חֶסֶד וְנָחָם עַל־הָרָעָה:
וַעֲתָה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי:

וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לָךְ:

וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ
בְּצֹל עֵד אֲשֶׁר יֵרָאֶה מֵהַיְהִיָּה בְּעִיר: וַיִּמַן יְהוָה־אֱלֹהִים קִיקְיוֹן וַיַּעַל
מֵעַל לְיוֹנָה לְהַיּוֹת צֶלַע־רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה
עַל־הַקִּיקְיוֹן שִׁמְחָה גְדוֹלָה: וַיִּמַן הָאֱלֹהִים תּוֹלַעַת בְּעֵלּוֹת הַשַּׁחַר לְמַחֲרַת
וַתֵּךְ אֶת־הַקִּיקְיוֹן וַיִּיבֹשׁ: וַיְהִי כַזֶּרֶחַ הַשָּׁמֶשׁ וַיִּמַן אֱלֹהִים רוּחַ קָדִים
חָרִישִׁית וַתֵּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לְמוֹת
וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי:

וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֲהֵיטֵב חָרָה־לָךְ עַל־הַקִּיקְיוֹן

וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת:

וַיֹּאמֶר יְהוָה אַתָּה חֲסַתְּ עַל־הַקִּיקְיוֹן אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ
שֶׁבֶן־לַיְלָה הִיָּה וּבֶן־לַיְלָה אָבָד:

וְאֲנִי לֹא אֲחוּס עַל־נִינּוּהַ הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשֶׁבָהּ הַרְבֵּה
מִשְׁתִּים־עֹשֵׂהָ רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינּוֹ לְשִׁמְאֵלוֹ וּבִהְמָה
רְבֵה:

This displeased Jonah, who prayed to God: “Eternal One, isn’t this just what I said at home? This is why I fled to Tarshish: I knew that You are a compassionate God, endless in patience, abounding in love, and renouncing punishment. Take my soul from me; my death is better than my life.”

God replied: “Is your anger so dear to you?”

Then Jonah went outside the city to the east and made a booth to watch what happened to the city. God provided a plant for shade so Jonah could sit in comfort. Jonah was pleased with the plant, but the next day at dawn God provided a worm, which attacked the plant, and it withered. When the sun rose, God provided a hot east wind; the sun beat down on Jonah’s head and Jonah became faint. Jonah begged for death, saying: “I would rather die than live.”

God asked Jonah: “Is your anger really about the plant? Is your anger so dear to you?” Jonah replied: “Yes, so much so that I want to die.”

Then God said: “You cared about the plant, even though you did not tend or cultivate it. So should I not care about My creatures, the people of Nineveh—even though they sinned—and all their animals as well?!”

B'rachot Acharei K'riat ha-Haftara

*Baruch ata Adonai,
Elohèinu Mèlech ha-olam,
tzur kol ha-olamim,
tzadik b'chol ha-dorot,
ha-Eil ha-ne-eman ha-omeir v'oseh,
ha-m'dabeir u-m'kayeim,
she-kol d'varav emet va-tzèdek.*

*Al ha-Torah, v'al ha-avoda,
v'al ha-n'vi-im,
(v'al yom ha-Shabbat ha-zeh)
v'al Yom ha-Kippurim hazeh,
she-natàta lànù, Adonai Elohèinu,
(li-k'dusha v'li-m'nucha,
li-m'chila v'li-s'lichà u-l'chapara,
l'chavod u-l'tifàret.
Al ha-kol, Adonai Elohèinu,
anàchnu modim lach
u-m'varchim otach,
yitbarach shimcha b'fi kol chai
tamid l'olam va-ed.
U-d'varcha emet v'kayam la-ad.
B'rucha at, Shechina,
m'kadèshet (ha-Shabbat v') Yisrael
v'Yom ha-Kippurim.*

ברכות אחרי קריאת ההפטרה

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת,
הָאֵל הַנֶּאֱמָן הַאֹמֵר וְעֹשֶׂה,
הַמְדַבֵּר וּמְקַיֵּם,
שֶׁכֹּל דְּבָרָיו אֱמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,
וְעַל הַנְּבִיאִים,
(וְעַל יוֹם הַשַּׁבָּת הַזֶּה)
וְעַל יוֹם הַכִּפּוּרִים הַזֶּה,
שֶׁנִּתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
(לְקֹדֶשׁ וּלְמִנוּחָה),
לְמַחֲיִלָּה וּלְסִלְיָהּ וּלְכַפָּרָה,
לְכָבוֹד וּלְתִפְאַרֶת.
עַל הַכֹּל, יְהוָה אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ,
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי
תָּמִיד לְעוֹלָם וָעֶד.
וְדַבְּרֶךָ אֱמֶת וְקַיִם לְעֶד.
בְּרוּכָה אַתָּה, שְׂכִינָה,
מְקוֹדֶשֶׁת (הַשַּׁבָּת וְ) יִשְׂרָאֵל
וְיוֹם הַכִּפּוּרִים.

Blessings After Reading the Haftara

Praised are You, our Eternal God, Sovereign of the universe,
Rock of all worlds, righteous throughout all generations,
the faithful God whose word is deed, who speaks and fulfills,
whose words are truth and justice.

For the Torah, and for worship, and for the prophets,
and for this (Shabbat and) Day of Atonement
which You have given us, Eternal God, (for holiness and rest,
for cleansing and forgiveness and atonement,
for honor and for splendor—for everything, O God,
we thank You and bless You.

May Your name be blessed by every living being, forever and eternally.

May the truth of the words we have read
be remembered and upheld forever.

We praised You, Eternal Presence,
Source of the holiness of (Shabbat, of) Israel,
and the Day of Atonement.

Jonah's Lesson

Jonah's story ended abruptly. Did God's lesson of compassion ever get through to Jonah?

Jonah's story is one of inaction. When God calls on Jonah, he tries to avoid his responsibilities by hiding on a ship to Tarshish. When Jonah places the sailors in danger from the storm, he fails to act to stop the storm. When he has the opportunity to turn the sinners of Nineveh back to God, Jonah is unforgiving and inflexible.

Why is this story here, on Yom Kippur afternoon? What can we gain from reading about a man who avoids responsibility and lacks compassion? There are better role models in the story. The sailors resist harming Jonah and throw him overboard only when they have no other recourse. The Ninevites unite in heartfelt repentance when they learn that God's judgment is upon them.

And of course, there is God — a model of patience and forgiveness. God calls on Jonah once; he runs away. God calls on Jonah again with a storm at sea; Jonah falls asleep. God calls on Jonah a third time; Jonah finally gets to Nineveh, but shows no compassion for the repentant citizens. God is patient with Jonah throughout, providing a fish to shelter him and a plant to shade him. God forgives the Ninevites when they repent and does not destroy the city. God also forgives Jonah and gives him many chances to fulfill his mission in Nineveh.

It is easy enough to be like Jonah, to fail to act when faced with a challenge, and to wish for vengeance instead of feeling compassion. It's a tall order to be compassionate like the sailors toward a troublemaking stranger, or to truly repent like the Ninevites. It's an even harder task to be like God: patient and forgiving. The story of Jonah is a story of generosity, forgiveness, action, and love.

This story reminds us that no gate is yet closed: not between ourselves and God, not between our moral inertia and our better instincts, not between ourselves and the people around us. How to treat the people around us in a way that emulates God, in a way that is holy, is the subject of the selection from the Torah that we read this Yom Kippur afternoon.

And Why Is Jonah Running?

Perhaps, Jonah knows, deep within himself, that he is a prophet. Yet he tries to escape the struggle that would be required to come out and live his true identity.

“Transgender people daily face the kinds of choices Jonah faced: Will we run away, sink into despair, throw ourselves into the sea, or will we live as who we are, even when that means being seen as different, disruptive, or a threat to social order?”

“I don’t mean to suggest that the Book of Jonah is about being transgender. The Book of Jonah is about being human. But transgender experience is human experience, and questions transgender people face are questions we all face. Everyone, transgender or not, has to decide what parts of ourselves we will and will not live.”

Joy Ladin
The Soul of the Stranger:
Reading God and Torah from a Transgender Perspective
*Joy Ladin is the David and Ruth Gottesman Chair in English
at Stern College for Women at Yeshiva University,
the first openly transgender professor
at an Orthodox Jewish institution.*

K'RIAT HA-TORAH

*Ein kamòcha va-Elohim, Adonai,
v'ein k'ma-asècha.*

*Mal-chut'cha malchut kol olamim,
u-memshalt'cha b'chol dor va-dor.*

*Adonai Mèlech, Adonai malach,
Adonai yimloch l'olam va-ed.*

*Adonai oz l'amo yitein,
Adonai y'vareich et amo va-shalom.*

*Av ha-rachamim,
heitiva vi-r'tzon'cha et Tziyon;
tivneh chomot Y'rushalàyim.*

*Ki v'cha l'vad batàchnu,
Mèlech Eil ram v'nisa
adon olamim.*

Rise, in body or in spirit, as the Ark is opened.

*Va-y'hi bi-n'sòà ha-aron,
va-yòmer Mosheh:
"Kuma Adonai, v'yafùtzu oyvècha,
V'yanùsu m'san-ècha mi-panècha."*

*Ki mi-Tziyon teitzei Torah,
u-d'var Adonai miYrushalàyim.
Baruch she-natan Torah
l'amo Yisrael bi-k'dushato.*

קריאת התורה

אֵין כְּמוֹךָ בְּאֱלֹהִים, יְהוָה,
וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
וּמַמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,
יְהוָה יְמִלֶךְ לְעֹלָם וָעֶד.
יְהוָה עֵז לְעַמּוֹ יִתֵּן,
יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אָב הַרַחֲמִים,
הִיטִיבָה בְּרַצוֹנְךָ אֶת צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.
כִּי כָךְ לְבַד בְּטַחְנוּ,
מֶלֶךְ אֵל רַם וְנִשְׂא,
אֲדוֹן עוֹלָמִים.

וַיְהִי בִּנְסוּעַ הָאָרֶן
וַיֹּאמֶר מֹשֶׁה:
"קוּמָה, יְהוָה, וַיִּפְצוּ אֲיֹבֶיךָ,
וַיִּנָּסוּ מִשַּׁנְאֶיךָ מִפְּנֶיךָ."

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וּדְבַר יְהוָה מִירוּשָׁלָיִם.
בְּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

READING THE TORAH

There is none like You among the powerful,
and there are no deeds like Yours.
Your sovereignty extends throughout space;
Your rule endures throughout time.

You have always reigned,
You reign now,
and You will reign forever.
You give strength to Your people;
You bless Your people with peace.

Compassionate Creator,
let good befall Zion.
Rebuild the glory of Jerusalem,
For we trust in You alone,
majestic and exalted God,
Keeper of all worlds.

Rise, in body or in spirit, as the Ark is opened.

When the Ark was carried forward,
Moses would say:
“Rise up, O God, that Your enemies be scattered,
and those who hate You flee before You.” *B’midbar (Numbers) 10:35*

For out of Zion shall go forth Torah,
and the word of God from Jerusalem.
Praised are You who in holiness
has given the Torah to Your people Israel.

*Adonai, Adonai, Eil rachum v'chanun,
èrech apàyim v'rav chèsed ve-emet,
notzeir chèsed la-alafim,
nosei avon va-fèsha v'chata-a v'nakei.*

יהוה, יהוה, אל רחום וְחַנוּן,
אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת,
נֹצֵר חֶסֶד לְאַלְפִים,
נֹשֵׂא עוֹן וּפֹשַׁע וְחַטָּאָה וְנִקְיָה.

*Va-ani t'filati l'cha, Adonai, eit ratzon;
Elohim b'rov chasdècha,
anèini be-emet yish-ècha.*

וְאֲנִי תַפְלִיתִי לְךָ יְהוה עֵת רְצוֹן,
אֱלֹהִים בְּרַב חֶסֶדְךָ,
עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ.

*Bei ana racheitz
v'lishmeih kadisha yakira
ana eimar tushb'chan.
Y'hei ra-ava kodamach
d'tiftach liba-i b'orayta,
v'tashlim mish-alin d'liba-i,
v'liba d'chol amach Yisrael,
l'tav u-l'chayim v'li-sh'lam. Amein.*

בְּהָ אָנָּה רַחֵץ,
וּלְשִׁמְיָהּ קְדִישָׁה יִקְרָא
אָנָּה אֵמַר תִּשְׁבְּחָן.
יְהֵא רַעוּא קְדָמָךְ
דְּתַפְתַּח לְבָאֵי בְּאוּרֵיתָא,
וְתַשְׁלִים מִשְׁאַלֵּין דְּלְבָאֵי,
וּלְבָא דְכָל עַמְךָ יִשְׂרָאֵל,
לְטַב וּלְחַיִּין וּלְשָׁלָם. אָמֵן.

The Torah scroll is taken from the Ark.

Leader first, then congregation repeats:

שְׁמַע יִשְׂרָאֵל: יְהוה אֱלֹהֵינוּ, יְהוה אֶחָד.

Sh'ma Yisrael: Adonai Elohèinu, Adonai echad.

Leader first, then congregation repeats:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Echad Elohèinu, gadol Adonèinu, kadosh v'nora sh'mo.

Leader and scroll carriers turn to face the Ark. All bow.

גָּדְלוֹ לַיהוה אֱתֵי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

♦Gadlu l-Adonai iti, u-n'rom'ma sh'mo yachdav.

יהוה, יהוה is a merciful and gracious God,
slow to anger, full of lovingkindness and truth,
keeping mercy for a thousand generations,
forgiving iniquity, wrongdoing, and sin,
and granting renewal.

May my prayer unto You, God, be in an acceptable time.
Almighty God, in Your great lovingkindness,
Answer me with Your unfailing help.

I place my trust in You
and sing praises to Your holy
and precious name.
May it be Your will
to open my heart to Your teachings,
and to fulfill the wishes of my heart
and of the hearts of all Your people Israel
for good, for life, and for peace. Amen.

The Torah scroll is taken from the Ark.

Leader first, then congregation repeats:

Hear, O Israel: יהוה is our God, יהוה is one.

Leader first, then congregation repeats:

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

Leader and scroll carriers turn to face the Ark. All bow.

◆Proclaim God's greatness with me; let us exalt God's name together.

*L'cha, Adonai, ha-g'dula v'ha-g'vura,
v'ha-tif-èret v'ha-nèitzach v'ha-hod.
Ki chol ba-shamayim u-va-àretz,
l'cha Adonai ha-mamlacha
v'ha-mitnasei l'chol l'rosh.*

לְךָ יְהוָה הַגְּדוּלָה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,
לְךָ יְהוָה הַמַּמְלָכָה,
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

*Rom'mu Adonai Elohèinu,
v'hishtachavu la-hadom raglav,
kadosh hu.
Rom'mu Adonai Elohèinu,
v'hishtachavu l'har kodsho,
ki kadosh Adonai Elohèinu.*

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהָדָם רַגְלֵיךָ,
קָדוֹשׁ הוּא.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהַר קֹדְשׁוֹ,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

All may be seated once the Torah scroll is placed on the table and covered.

*Lo alècha ha-m'lacha ligmor
v'lo ata ven chorin l'hibateil mimèna.*

לֹא עָלֶיךָ הַמַּלְאָכָה לְגִמּוֹר
וְלֹא אַתָּה בֶן חוֹרִין לְהִבְטֵל מִמְּנָה.

V'taheir libèinu l'ovd'cha be-emet.

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת

*Èlleh chamda libi,
chùsa na v'al na tit-aleim.*

אֵלֶּה חֲמֵדָה לְבִי,
חֹסֶה נָא וְעַל נָא תִּתְעַלֵּם.

*Y'varech'cha Adonai mi-Tziyon,
u-r'eh b'tuv Y'rushalàyim,
Y'varech'cha Adonai mi-Tziyon,
kol y'mei chayècha,
u-r'eh vanim l'vanècha,
shalom al Yisrael.*

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן,
וּרְאֵה בְּטוֹב יְרוּשָׁלַיִם,
יְבָרְכֶךָ יְהוָה מִצִּיּוֹן,
כָּל יְמֵי חַיֶּיךָ,
וּרְאֵה בְּנִים לְבָנֶיךָ,
שְׁלוֹם עַל יִשְׂרָאֵל.

Greatness and power,
glory, triumph, and majesty are Yours, O God.
All that is in the heavens and on the earth is Yours.
You are sovereign and supreme over all.

Let us exalt You, God,
and bow down before You, Holy One.
Let us exalt You, God,
and bow down at Your holy mountain.
For You, our God, are holy.

All may be seated once the Torah scroll is placed on the table and covered.

You are not required to complete the task,
but neither are you free to refrain from it.

Pirkei Avot 2:16

Purify our hearts to serve You in truth.

These are the desires of my heart.
Please have pity. Please don't turn away.

May God bless you from Zion
and may you see the good of Jerusalem.
May God bless you from Zion
all the days of your life.
May you see your children's children,
and may peace be upon Israel.

T'hilim (Psalms) 128:5-6

Brachot Lifnei K'ri-at ha-Torah*Barchu et Adonai ha-m'vorach.**Cong: Baruch Adonai ha-m'vorach l'olam va-eid.**Baruch Adonai ha-m'vorach**l'olam va-eid.**Baruch ata Adonai,**Elohèinu Mèlech ha-olam,**asher bàchar bànu im kol ha-amim***v'nàtan lànù et Torato.**B'rucha at Shechina, notènet ha-Torah.* בְּרוּכָה אַתָּה שְׁכִינָה, נוֹתַנְתָּ הַתּוֹרָה.**ברכות לפני קריאת התורה**

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ.

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ יְהוָה הַמְּבָרָךְ

לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ עִם כָּל הָעַמִּים*

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

Brachot Acharei K'ri-at ha-Torah*Baruch ata Adonai,**Elohèinu Mèlech ha-olam,**asher nàtan lànù Torat emet**v'chayei olam nata b'tochèinu.**B'rucha at Shechina, notènet ha-Torah.* בְּרוּכָה אַתָּה שְׁכִינָה, נוֹתַנְתָּ הַתּוֹרָה.**ברכות אחרי קריאת התורה**

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.

* Many progressive communities have revised these words due to discomfort with the notion of chosenness. We have made a very subtle change, taught by Rabbi Yoel Kahn at an early conference of the World Congress of Gay and Lesbian Jews in the 1980s. By taking the preposition *mi-* and turning around the sound to *im*, we can say that we are chosen “with all peoples,” rather than the traditional “from all peoples.” In the English translation, we use “among all peoples.” As in *Alèinu*, we assert pride in our own heritage, while recognizing that other peoples are chosen for their own unique roles in the world.

Blessing before the Torah Reading

Let us praise God, the source of all blessing!

Cong: Praised be God, the source of all blessing, for ever and ever!

Praised be God, the source of all blessing, for ever and ever!

Praised are You, our Eternal God, Ruler of time and space,
who has chosen us among all peoples* by giving us Your Torah.
We praise You, God, who Gives Torah.

Blessing after the Torah Reading

Praised are You, our Eternal God,
Ruler of time and space,
who has given us Your Torah of truth
and has planted everlasting life within us.
We praised You, God, who gives Torah.

Rabbi Yehuda Aryeh Leib Alter, a 19th-century Chasidic rebbe, known as the *S'fat Emet* (the title of the many volumes containing his *divrei Torah* and commentaries) teaches:

“Torah of truth” refers to the Written Torah, the Biblical text in the scroll.

“Everlasting life within us” refers to the Oral Torah, all the ways our tradition has been interpreted to this day. The interpretation of Torah lives within us. Torah demands we be involved in the process.

At the beginning of the blessing, Torah is *given* in the past tense, but at the end of the blessing, God *gives* us the Torah in the present tense. Only when we combine the Torah in the scroll with the Torah that lives within us is the Torah given in the present. Each of us has our own Torah to teach as part of an ancient and ongoing tradition.

קדושים — וקרא יט

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
 ב דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל

וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה
 אֱלֹהֵיכֶם:

ג אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ

וְאֶת־שִׁבְתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:

ד אֶל־תִּפְנוּ אֶל־הָאֱלֹהִים וְאֶל־הַמַּסַּכָּה לֹא תַעֲשׂוּ לָכֶם
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

K'doshim—The Holiness Code*Va-yikra (Leviticus) 19:1–18; 32–37*

God spoke to Moses, saying:

Speak to the entire community of the children of Israel,

This message is for everyone...

and say to them: Holy shall you be, for holy am I, יהוה your God.

Imitate God's divine perfection.

*Do not let your human failings keep you from loving others
and forgiving yourself, speaking sincerely and acting justly.*

Do not flee from Me like Jonah to Tarshish.

Each of you shall hold in awe your mother and father,

God does not command you to love them, for that must come of itself.

But speak to them kindly, help them with their burdens,

care for them as they age, as they carried you when you were young.

*And those who are parents, work for your children's reverence,
trust, and love.*

and keep my sabbaths; I am יהוה your God!

I have given you a gift, a time for rest and reflection.

Use it wisely.

Do not flee from Me like Jonah to Tarshish.

Do not turn to false gods or make molten gods for yourselves;

I am יהוה your God!

I am not so simple that you can capture Me in an image.

When you reduce Me to stone or wood or words,

you limit your imaginations and underestimate My grandeur.

Do not flee from Me like Jonah to Tarshish.

ה וְכִי תִזְבְּחוּ וַיִּזְבַּח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחוּהוּ:
ו בַּיּוֹם זְבִיחוֹכֶם יֹאכַל וּמִמְנוֹזֶרֶת וְהַעֲוָתָר עַד-יּוֹם הַשְּׁלִישִׁי
בְּאֵשׁ יִשָּׂרֵף:

ז וְאִם הָאָכַל יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי פָּגוּל הוּא
לֹא יֵרָצָה:

ח וְאֹכְלוֹ עֲוֹנוֹ יִשָּׂא כִּי-אֶת-קֹדֶשׁ יְהוָה וּזְכַל
וּנְכַרְתָּה הַנֶּפֶשׁ הַהוּא בַּעֲמִיּהָ:

ט וּבִקְצָרְכֶם אֶת-קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ
לִקְצֹר וּלְקַט קִצִּירָה לֹא תִלְקֹט:

י וּכְרֵמְךָ לֹא תַעֲוֹלֵל וּפְרִט כְּרֵמְךָ לֹא תִלְקֹט
לְעֵנִי וּלְאֹר תַּעֲנוֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

יא לֹא תִגְנְבוּ וְלֹא-תִכְנוּשׁוּ וְלֹא-תִשְׁקְרוּ אִישׁ בַּעֲמִיתוֹ:
יב וְלֹא-תִשְׁבְּעוּ בַשְּׁמִי לְשֹׁקֵר וְזָכַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ
אֲנִי יְהוָה:

When you offer a sacrifice of peace offering to יהוה, sacrifice it so that it may be accepted on your behalf. It shall be eaten the same day you sacrifice it, and on the next day, but what is left on the third day must be burned in fire. If it should be eaten at all on the third day, it is an offensive thing, it will not be accepted. Anyone who eats it must bear the iniquity of having profaned that which is consecrated to God; that person shall be cut off from their people!

Raise your behavior above the animalistic.

You do not eat tainted meat as an animal might.

When you eat, it is a holy act.

So too, when you do business, when you have sex, in whatever you do with others.

Do not treat others in a way you would not want to be treated yourself, lest others shun you.

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen grapes of your vineyard. You shall leave all these for the poor and stranger; I am יהוה your God!

What you own, what you have worked hard for, is not entirely yours.

Some portion is to share, and you decide how large that portion will be.

Do not flee from Me like Jonah to Tarshish.

You are not to steal. You are not to lie or deal falsely with one another. You are not to swear by my name falsely, thus profaning the name of your God—I am יהוה!

If you fill the world with lies, it cannot stand.

If you grab each other's things and say, "they're mine";

if you grab each other's ideas and say, "they're mine";

if you testify falsely and say, "the truth is mine alone" — the world will crumble in a heap of lies.

יג לא־תַעֲשֶׂה אֶת־רַעָה וְלֹא תִגְזֹל לֹא־תִלְיִן פְּעֻלַּת
שָׂכִיר אֶתָּה עַד־בִּקְרָה:

יד לֹא־תִקְלָל זָרֵשׁ וְלִפְנֵי עֹזֵר לֹא תִתֵּן מִכְשָׁל
וְיִרְאֵת בְּמַאֲלֶיהָ אֲנִי יְהוָה:

טו לא־תַעֲשֶׂוּ עֹלִי בְּמִשְׁפָּט לֹא־תִשָּׂא פְּנֵי־דָל
וְלֹא תִתְהַדָּר פְּנֵי גָדוֹל בְּצַדִּיק תִּשְׁפֹּט עַבְדֵי־תָּךְ:

טז לֹא־תִלְכֶּה רָכִיל בְּעַמִּיךָ לֹא תִעֲמֹד עַל־יָדָם רַעָה
אֲנִי יְהוָה:

יז לֹא־תִשְׁנֵא אֶת־אֲזִיזָה בְּלִבְבָּךְ
הוֹכִיז תוֹכִיזֵךְ אֶת־עַבְדֵי־תָּךְ וְלֹא־תִשָּׂא עָלָיו וְזָטָא:
יח לֹא־תִקְּחוּ וְלֹא־תִטְּרוּ אֶת־בְּנֵי עַמּוֹךְ
וְאֶהְבֵּת לְרַעָה כַּמּוֹךְ אֲנִי יְהוָה:

...

You are not to defraud another. You are not to commit robbery.
 You are not to hold the wages of a hired hand overnight until morning.
 You are not to insult the deaf,
 or place a stumbling block before the blind.
 Rather, you are to hold your God in awe; I am יְהוָה!

*Put yourself in others' shoes. How would it be to work a full day
 and be sent home hungry, while your wages sit in the boss's warm house?
 How would it be to have your disabilities, your inexperience, exploited by
 others who see you only as a stepping stone on their merciless path?*

You are not to commit corruption in justice;
 you are not to favor the poor or to show deference to the rich;
 with equity are you to judge each other.
If justice is not equal for all, it is not justice.

You are not to deal basely with your kinspeople.
 Do not profit by the blood of your neighbor; I am יְהוָה!

*Do not act as a merchant when you are among family.
 Do not be "all business" when other ways of relating are more
 appropriate. Do not endanger others in the pursuit of your goals.
 Do not flee from Me like Jonah to Tarshish.*

You are not to hate your sibling in your heart;
 but you may rebuke your neighbors,
 that you incur no guilt because of them.
 You are not to take vengeance or bear a grudge against
 any of your people, but love your neighbor as yourself; I am יְהוָה! ...

*Are you angry at another? If you store it inside yourself,
 it will congeal there and turn your heart cold and hard.
 Speak to each other — it is the path of peace.
 Reach out — be better than your anger, transcend it.
 If your neighbor failed to lend you a ladder, and now comes to borrow
 one, and you say, "No," that is vengeance.
 If you say, "Yes, for I am not like you," that is bearing a grudge.
 Rather, lend the ladder willingly.
 Love your neighbor, for they are like you —
 full of frailties, needing understanding and forgiveness.*

לֹב מִפְּנֵי שִׁיבָה תִּקְוֹם וְהִדְרִיתָ פָּנַי זָקֵן וְיִרְאֵתָ מֵאֲלֹהֶיךָ
אֲנִי יְהוָה:

לֹב וְכִי־יִצְוֶה אֶתְּךָ גֵר בְּאֶרְצְכֶם לֹא תוֹנֶה אֹתוֹ:
לֹד כְּאֻרְזוֹ מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגֵּר אֶתְכֶם
וְאֶהְבֵּתָ לּוֹ כְּמוֹךָ כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרָיִם
אֲנִי יְהוָה אֱלֹהֵיכֶם:

לֹה לֹא־תַעֲשֶׂוּ עֹול בְּמִשְׁפָּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוּרָה:
לֹ מֵאֲנִי צֶדֶק אֲבִי־צֶדֶק אִיפֹת צֶדֶק וְדִין צֶדֶק
יִהְיֶה לָכֶם

אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם:
לֹ וּשְׁבַרְתֶּם אֶת־כָּל־זִזְקוֹתַי וְאֶת־כָּל־מִשְׁפָּטַי
וְעִשִׂיתֶם אֹתָם
אֲנִי יְהוָה:

You are to rise before the gray-haired, and honor the face of the aged,
thus holding your God in awe; I am יהוה!

*Honor those who came before you;
their experiences can teach you valuable lessons for the future.
Care for the aged and respect them.
Do not flee from Me like Jonah to Tarshish.*

When a stranger resides with you in your land, do not oppress them.
The stranger who resides with you shall be to you
like one of your citizens, and you shall love the stranger as yourself,
for you were strangers in the land of Egypt; I am יהוה your God!

*If those years of bondage in Egypt had any meaning for you,
if any lesson is to be distilled from the pain, let it be this:
You have been a stranger once, and defenseless,
and none came to your aid but God.
Now you can help another who is in the shoes you once wore.
Do so, and show what you have learned.
Do not flee from Me like Jonah to Tarshish.*

You are not to commit corruption in justice, in measure, weight,
or capacity. You shall have honest scales, honest weights,
and honest dry and liquid measures.

*Everyone of you who hires another, who writes an ad, who buys or sells,
has the temptation to tip the scales in your favor, to trim a little here,
distort a little there.
It is at just such a time that your own measure is taken.*

I am יהוה your God, who brought you out of the land of Egypt.
You are to keep all my laws and all my regulations, and observe them;
I am יהוה!

*Stay with Me.
Heed My words.
I redeemed you from your great despair
and gave you a guide for living a just life.
Do not flee from Me like Jonah to Tarshish.*

From This Yom Kippur to Next Yom Kippur

Our tradition teaches us how to be *in* the world,
how to be *with* the world.

Yom Kippur gives us a chance
to measure ourselves against the models provided,
particularly those represented by Jonah and the Holiness Code.

How do we measure up?

Did we give our parents the respect due them?

Were we honest in our dealings with others, with ourselves?

Have we welcomed the stranger, fed the hungry,
reached out a hand to those in need?

Have we tried to emulate God, striving to be holy,
making our lives a blessing?

We can understand the difference
between acting like Jonah and acting like God.

We can recite the prayers,
ask for forgiveness,
beat our breasts.

But if we are to find different answers
when we ask ourselves these same questions this time next year,
we must *do* something different.

Without an alteration in behavior,
without different actions,
next Yom Kippur will look just like this one.

Listen to the words of Torah.

Don't go to sleep while the storm rages outside.

Don't sit under a tree watching others repent.

Take part in your own *t'shuva*,

not just today,

not just tomorrow,

but all year.

Prayer for Healing

Broken-Hearted

Ha-rofei li-sh'vurei leiv,

u-m'chabeish l'atzvotam.

Moneh mispar la-kochavim,

l'chulam sheimot yikra. Hal'luyah.

Ana Eil na r'fa na lah.

הַרֹפֵא לְשִׁבְרֵי לֵב,

וּמְחַבֵּשׁ לְעֵצְבוֹתָם.

מוֹנֶה מִסְפָּר לְכוֹכָבִים,

לְכֻלָּם שִׁמוֹת יִקְרָא. הַלְלוּיָהּ.

אָנָּה אֵל נָא רְפֵא נָא לָהּ

T'hilim (Psalms) 147:3-4

B'midbar (Numbers) 12:13

Healer of the broken-hearted, binder of their wounds.

Counter of uncountable stars, You know where they are.

Healer of the broken-hearted, binder of our wounds.

Counter of uncountable stars, You know who we are. Hal'luyah.

Please God, please heal us all, we pray.

Rabbi Shir Yaakov Feit

Hachnasat Seifer Torah

הכנסת ספר תורה

Rise, in body or in spirit, as the Torah scroll is raised/as the Ark is opened.

*V'zot ha-Torah asher sam Mosheh
lifnei b'nei Yisrael, al pi Adonai
b'yad Mosheh.*

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לְפָנַי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה
בְּיַד מֹשֶׁה.

*Torah tziva l'anu Mosheh,
morasha k'hilat Ya-akov.*

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה,
מִוִּרְשָׁה קְהֵלֵת יַעֲקֹב.

*Y'hal'lu et sheim Adonai,
ki nisgav sh'mo l'vado.*

יְהַלְלוּ אֶת שֵׁם יְהוָה,
כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

*Hodo al èretz v'shamàyim,
va-yàrem kèren l'amo,
t'hila l'chol chasidav,
li-v'nei Yisrael am k'rovo.
Hal'luyah!*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכֹל חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ,
הַלְלוּיָהּ.

Returning the Scroll

Rise, in body or in spirit, as the Torah scroll is raised/as the Ark is opened.

This is the Torah that Moses placed
before the people of Israel, the word of God
by the hand of Moses.

D'varim (Deuteronomy) 4:44; B'midbar (Numbers 9:23)

The Teaching that Moses joined to us
is the great inheritance of the community of Israel.

D'varim (Deuteronomy) 33:4

Let us praise the name of God,
for God's name alone is exalted.

Your splendor radiates through heaven and earth.
You are the strength of Your people,
the glory of those who love You, the children of Israel,
a people close to You.

Hal'luyah!

T'hilim (Psalms) 148:13–14

T'hilim 24

L'David mizmor

L-Adonai ha-àretz u-m'lo-ah,
teiveil v'yoshvei vah.

Ki hu al yamim y'sadah,
v'al n'harot y'chon'nèha.

Mi ya-aleh v'har Adonai,
u-mi yakum bi-m'kom kodsho?

N'ki chapàyim u-var leivav,
asher lo nasa la-shav nafshi,
v'lo nishba l'mirma.

Yisa v'racha mei-eit Adonai,
u-tz'daka mei-Elohei yish-o.

Zeh dor dorshav,
m'vakshei fanècha Ya-akov, sèla.

S'u sh'arim rasheichem,
v'hinas-u pit-chei olam,
v'yavo Mèlech ha-kavod.

Mi zeh Mèlech ha-kavod?
Adonai izuz v'gibor,
Adonai gibor milchama.

S'u sh'arim racheichem,
u-s'-u pit-chei olam,
v'yavo Mèlech ha-kavod.

Mi hu zeh Mèlech ha-kavod?
Adonai tzva-ot hu Mèlech ha-kavod.
Sèla.

תהילים כ"ד

לְדָוִד מִזְמוֹר

לַיהוָה הָאָרֶץ וּמְלוֹאָתָהּ
תִּבְלַל וַיִּשְׁבִּי בָהּ:

כִּי הוּא עַל-יַמִּים יִסְדֶּה
וְעַל-נְהַרוֹת יִכּוֹנְנֶה:

מִי יַעֲלֶה בְהַר יְהוָה
וּמִי יִקּוּם בְּמִקְוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֵר לֵבָב
אֲשֶׁר לֹא נָשָׂא לְשׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשָׂא בְרָכָה מֵאֵת יְהוָה
וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דּוֹר דֹּרְשָׁיו
מִבְקָשֵׁי פִנְיֶה יַעֲקֹב סֵלָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם
וְהִנְשָׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה עֲזוּז וְגִבּוֹר
יְהוָה גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם
וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד.
סֵלָה:

Psalm 24

David's song:

The earth and all that fills it,
the world and all who dwell here
are of God.

God set it on the waters
and on the rivers made it firm.

Who can go up to God's mountain?
Who can stand in God's holy place?

Those with clean hands and a pure heart,
who have not used My spirit for vanity
or made promises in deceit.

Divine blessings arise for them,
God's righteousness is their guide.

For they are a generation of seekers,
who long for my Presence, which Jacob found, *sèla!*

Open up, O gates!
The door to eternity be opened,
that the glorious Power may enter.

Who is the glorious Power?
יהוה – potent and valiant,
יהוה – valiant in struggle.

Open up, O gates!
Open the door to eternity,
that the glorious Power may enter.

Who is this glorious Power?
The One who holds many is the glorious Power.
Sèlah!

translation by Scott L. Reiter

*U-v'nucho yomar: "Shuva, Adonai,
riv'vot alfei Ysrael."*

*Kuma Adonai li-m'nuchatècha,
ata va-aron uzècha.*

*Kohanècha yilb'shu tzèdek,
va-chasidècha y'ranèinu.*

*Ba-avur David avdècha,
al tasheiv p'nei m'shichècha.*

וּבְנַחֲזָה לֵאמֹר: "שׁוּבָה, יְהוָה,
רְבִבוֹת אֲלֵפֵי יִשְׂרָאֵל."
קוּמָה יְהוָה לְמְנוּחֹתֶיךָ,
אֲתָה וְאַרְוֹן עֵינֶיךָ.
כְּהֵנִיף יִלְבְּשׁוּ צְדָקָה,
וְחַסִּידֶיךָ יִרְגְּנוּ.
בְּעִבּוֹר דָּוִד עַבְדְּךָ,
אַל תֵּשֵׁב פְּנֵי מְשִׁיחֶיךָ.

The Torah scoll is placed in the Ark.

Eitz Chayim

*Ki lèkach tov natàti lachem,
Torati al ta-azòvu.*

*Eitz chayim hi la-machazikim bah,
v'tomchèha m'ushar.*

*D'rachèha darchei nò-am,
v'chol n'tivotèha shalom.*

*Hashivèinu Adonai eilècha v'nashuva.
Chadeish yamèinu k'kèdem.*

עץ חיים

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
וְתַמְכֶּיהָ מֵאֲשֶׁר.
דְּרָכֶיהָ דְרָכֵי נְעָם,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
הֲשִׁיבֵנו יְהוָה אֵלֶיךָ וְנִשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֵדָם.

All are seated as the Ark is closed.

For when the Ark rested, Moses would say:
“Turn, O God: Behold the diverse families of Israel.”*

B’midbar (Numbers) 10:36

Come up, O God, to Your home, where Your glorious Ark finds its rest.
May those who serve You be adorned with justice,
those who follow you sing joyous song.
Your servant David found a place for Your Ark;
do not turn away from those who succeed him.

T’hilim (Psalms) 132:8-10

The Torah scroll is placed in the Ark.

A Tree Of Life

The wisdom of the Torah has been given to us;
Let us not forsake it.

Mishlei (Proverbs) 4:2

It is a tree of life to all who hold fast to her,
and all who support her find happiness.
Her ways are ways of pleasantness,
and all her paths are peace.

Mishlei (Proverbs) 3:18–17

Turn us to You, O God, and we shall return.
Renew our days ahead.

Eicha (Lamentations) 5:21

All are seated as the Ark is closed.

*This verse, *B’midbar (Numbers) 10:36*, recounts the words of Moses as the Ark would come to rest during the people’s desert journeys. It provides the peaceful counterpoint to *B’midbar (Numbers) 10:35*, found at the beginning of the Torah service, in which the moving Ark is invoked as divine protection in battling our enemies.

Chatzi Kaddish

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
All – b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almaya.

Leader – Yitbarach v'yishtabach,
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,

Leader – l'èila u- l'èila
mi-kol birchata v'shirata,
All – tushb'chata v'nechemata
da-amiran b'alma,
v'imru: Amein.

חצי קדיש

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח,
 וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,
 לְעֵלְמָא וּלְעֵלְמָא
 מְכַל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשֻׁבְחָתָא וְנַחֲמָתָא
 דְאִמְרִין בְּעֵלְמָא,
 וְאָמְרוּ: אָמֵן.

Half Kaddish

Expansive and holy be Your great name, O God,
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted
in our own days, in our own lives,
and in the life of all the House of Israel,
speedily and soon,
and let us say: Amen.

May Your name be greatly blessed
as far as time and space extend.

May Your name be blessed and praised,
exalted and honored,
adored and acclaimed,
O Holy One, blessed are You,
whose glory transcends beyond measure
all praises, songs, blessings, and hymns
voiced in the world,
and let us say: Amen.

Reflection

After the Haftara and Torah readings, we take some time to reflect on these teachings. Jonah provides an example of behavior we might choose to avoid. The Holiness Code provides positive guidance for our actions.

In addition, there are many contemporary works from which we may also find inspiration to guide us in the new year. A selection is provided on the following pages. Those wishing to pray the *Amida* will find it on pages 300 - 343. Some of us might prefer to engage in quiet meditation.

Jonah knew that the people of Nineveh had strayed from God's path, so he tried to run away from the city of sinners; Dr. Martin Luther King saw how bad racial discrimination was in Birmingham, so he left his home to travel to the troubled city. When Jonah finally got to Nineveh, he proclaimed its destruction but did not join with its citizens in their fasting and praying; Dr. King joined the bus boycott with the citizens of Birmingham. Jonah sat in a booth outside Nineveh to watch what would happen to the city; Dr. King sat in jail in Birmingham and wrote a letter to his fellow members of the clergy, calling on them to support his action.

Almost sixty years later, Dee Sanae writes of the continuing struggle for racial justice, specifically her struggle for acceptance and self-acceptance as a Black, Japanese, and Jewish woman.

Paige Jones DeYoung writes of the pain of being asked "What are You?" instead of "Who are You?" and the path from pain to strength.

John Lewis, the late civil rights activist and congressman, writing just before his death in 2020, urges us to answer the highest calling of our hearts.

If Not Higher, by I.L. Peretz; and *The Hands of God*, a version of a Sefardic folktale based on a story in the Talmud, both give examples of bringing *tz'daka* — justice, righteousness and charity — to people in need and thereby to the world.

Harvey Milk's speech at the Gay Freedom Parade in 1978, just five months before he was assassinated, is a plea to each of us to put aside our fears. He exhorts us to take steps in our individual lives that, in the aggregate, will change the world. "You must *come out!*"

Kohènet Ilana Joy Streit challenges us to see what we need to change in ourselves in order to change the world.

In *Alèinu It Is On Us*, written just after George Floyd's murder, Sara Stock Mayo, Hollis Schachner and Rachel Stock Spilker urge us to take action, and remember, when we bend our knees in reverence, that God did not create knees for killing.

Excerpt from Letter from Birmingham Jail*The Rev. Dr. Martin Luther King, Jr.*

April 16, 1963

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in the stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, "I agree with you in the goal you seek, but I can't agree with your methods of direct action;" who paternalistically feels he can set the timetable for another man's freedom; who lives by the myth of time and who constantly advises the Negro to wait until a "more convenient season." Shallow understanding from people of goodwill is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice, and that when they fail to do this they become dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is merely a necessary phase of the transition from an obnoxious negative peace, where the Negro passively accepted his unjust plight, to a substance-filled positive peace, where all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open where it can be seen and dealt with. Like a boil that can never be cured as long as it is covered up but must be opened with all its pus-flowing ugliness to the natural medicines of air and light, injustice must likewise be exposed, with all of the tension its exposing creates, to the light of human conscience and the air of national opinion before it can be cured. ...

One day the South will recognize its real heroes. They will be the James Merediths, courageously and with a majestic sense of purpose, facing jeering and hostile mobs and with the agonizing loneliness that characterizes the life of the pioneer. They will be old oppressed, battered Negro women, symbolized in a seventy-two year old woman of Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride the segregated buses, and responded to one who inquired about her tiredness with ungrammatical profundity: "My feet is tired, but my soul is rested." They will be the young high school and college students, young ministers of the gospel and a host of their elders courageously and nonviolently sitting-in at lunch counters and willingly going to jail for conscience's sake. One day the South will know that when these disinherited children of God sat down at lunch counters they were in reality standing up for the best in the American dream and the most sacred values in our Judaeo-Christian heritage, and thusly, carrying our whole nation back to those great wells of democracy which were dug deep by the founding fathers in the formulation of the Constitution and the Declaration of Independence.

My Superpower: On Being Black, Japanese, and Jewish

Dee Sanae

March 31, 2021

In Japanese tradition, Suzaku, a mythological spirit creature, protects the region. Suzaku has a superpower; the elegant and noble bird has the ability to rise again and be reborn like a phoenix.

I have spent a lot of my life allowing myself to be metaphorically destroyed by the attitudes of other people. I am not just Black, just Jewish, or just Japanese, I am Black, Jewish and Japanese! This past year, as exhausting as it has been, has enabled me to shape my intersectional and idiosyncratic identity into a superpower.

I have been forced by society to choose bits and pieces of myself, and leave others at the door. I do not seem to fit into any generally accepted category. I'm so tired of being asked, "What are you?" Mostly I have answered that question by shrinking into myself and staying silent. My relationship with my overall identity has been a rather lonely journey of self-discovery.

Throughout my life I have wanted to blend in and belong. But I get asked uncomfortable questions. In Jewish spaces, people assume I was adopted or that I am a convert. I don't mind questions that are part of the normal getting-to-know-you process, but some questions are probing and deeply personal. Many of these questions make me feel othered. And so while I was eager to involve myself and my kids in our community—the Jewish community—I was forced to protect them from some of the people in that very community who I knew would make them feel like outsiders.

To complicate things even more, I also have dealt with colorism from Black and Asian communities. I'm seen as too Japanese to be Black, and too Black to be Japanese.

Growing up in Japan, I received a lot of scrutiny from family and friends about my skin color. They were always concerned about me getting too dark. At times, I've even been excluded from events and activities in the Asian community because someone else made the decision for me that I would feel uncomfortable being the only Black Asian in the group. They were projecting their discomfort with my blackness onto me.

When I went to college in the United States, I experienced the same scrutiny but for a different reason among my Black peers. To them I was "high yellow," and they questioned my blackness because of my lighter shade. I felt that I would receive even more scrutiny about my identity if I told them I was also Jewish. Somehow the assumption that others made about the intersections of my identity was that they are in conflict with each other and limited my understanding of each community's historical and contemporary oppression and culture.

This past year, as exhausting as it has been, has enabled me to shape my intersectional and idiosyncratic identity into a superpower.

The recent white supremacist violence against Asian Americans in Atlanta, and the anti-Asian violence across the country more generally, reminds me that who I am, and that the communities to which I belong, have always been targets of hatred and violence. Seeing how Atlanta police officials defended the murderer of six Asian women by saying he'd had "a bad day" is a disturbing, double standard of "justice." But millions of Americans standing in solidarity, demanding an end to America's love affair with racism and bigotry has given new energy to the legacy of the Civil Rights movement and gives me hope for the future. However, witnessing white terrorism with little consequence has been personally exhausting.

We are exhausted (yes, I said it again). The double standards in our justice system overwhelm communities of color with anger, exasperation, and complex post-traumatic stress disorder and emotional numbness. This cycle is a recurring theme in our society, institutions, and judicial system, all of which need radical reform.

With the rise of hate crimes against Black people, Jews, and Asians in America, it is more important than ever that we love each other, love ourselves, and stop creating false narratives for others based on our own assumptions. Although these past weeks and this past year leave me somewhat depleted ... okay a lot depleted ... the silver lining of this pandemic is that it has turned attention onto something so much greater than anything else: ... our collective humanity.

Recently I have felt a rebirth of my spirit. Being different makes you stronger because you don't have a choice of stripping yourself of who you are. I was born with my DNA, my beautiful toffee skin, my almond brown eyes, my samurai power, all driven by my Jewish *neshama*.

I feel the reverberations of this revolution deeply within myself. I have finally been able to combine all the identities I hold and show up as a powerful, confident Black-Jewish-Japanese human and woman. I have become unyielding, unwavering in my identity in a society that is quick to label you with its assumptions. I have transformed wholly on the level of self-love and acceptance of who I am and how I show up fully in the world.

Just as Wonder Woman has three parts to her identity—Wonder Woman, Amazonian Princess Diana, and Diana Prince—and all three are part and parcel of one powerful woman, I, too, have three parts to my identity—Black, Japanese, and Jewish—which make up one powerful woman: me.

That is my superpower. Like Suzaku, the vermilion bird of the south, no matter how exhausting and defeating racial justice work can be, like the phoenix I too shall rise.

Created In God's Image

Paige Jones DeYoung

February 3, 2015

L'chaim! — To life!

But to celebrate without knowing would merely divert those from seeing my true being. You see, what you see is nothing short of brilliance, of strength, of success and triumph. But that is something that took decades to discover.

My entire life has been surrounded by the question: "What are you?" Rather than: "Who are you?" And though they say your past makes your present, it was never a present hearing that question.

My personal favorite: "Are you like actually Jewish? Because we were just wondering what you are because I mean, obviously you don't look Jewish."

I stared blankly, suddenly overcome with true emptiness. I responded with ... Nothing, Because an answer would mean just that: Nothing. Because I would never look Jewish enough and I would never sound authentic enough because to them I wasn't enough. But I felt like I should have been *more* than enough.

My life consisted of not black enough, not white enough, not Jewish enough. Hair not straight enough, not curly enough. Skin not light enough not tan enough. Hips not small enough, nose not big enough. Lips well ... lips ... just shut enough to never utter a word about how I felt.

How I felt hearing the phrases: nigger, kike, schvartse, dirty Jew, Oreo, mullato, outcast, different, rare and exotic.

Lips just shut enough to never tell anyone how it felt to be me. How it felt to see your mouth drop when my black father attended events at my all-white elementary school. How it felt to hear you say that I was just another money-hungry Jew. How it felt to see you cringe and

clench at the sight of a black man walking down the street. How it felt to hear your forced apology after making a sick Holocaust joke.

And how it felt to hear you deny me of myself, deny the very essence and make-up of my being.

Now, here I am. And from this point forward I will not, and can not be silenced! I am here to give voice to the voiceless. To speak for those who never got the chance. For those who were disregarded, beaten, and forced into slavery. For those who were stripped of their family, dignity, and life, in the Holocaust.

I am here, and I am proud because I am mixed with the two races who experienced the most hatred, bigotry, discrimination, and racism in the world, but still manage to be here.

I know what it's like to hate everything about yourself. I know what it's like to pray to Ha-Shem, my God, to make me like everyone else. I know what it's like to have my own relatives make excuses for my racial identity. I know what it's like to stand out, and to be the outcast other. I know what it's like to hear your closest friends make slurs and remarks that could kill, about who you are. I know what it's like to want to run and hide from the world.

But I also know what it's like to discover that all of that gave me the strength I needed to share this with you. Now, I smile at the reflection in the mirror. Now, I thank God everyday for making me who I am. Now, I couldn't wish to be anything less than what I am. And now I pray, in the words of my Hebrew brothers and sisters.

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי כִּרְצוֹנוֹ.

Baruch ata, Adonai Elohèinu, Mèlech ha-olam, she-asàni ki-r'tzono.

Blessed are You, our Eternal God, Ruler of time and space,
who made me according to Your will.

V'todah la-Shem she-natàta li kò-ach.

וְתוֹדָה לַיהוָה שֶׁנָּתַתָּ לִי כֹחַ.

And thank you God for giving me strength.

Together, You Can Redeem the Soul of Our Nation

John Lewis

July 30, 2020

Though I am gone, I urge you to answer the highest calling of your heart and stand up for what you truly believe.

While my time here has now come to an end, I want you to know that in the last days and hours of my life you inspired me. You filled me with hope about the next chapter of the great American story when you used your power to make a difference in our society. Millions of people motivated simply by human compassion laid down the burdens of division. Around the country and the world you set aside race, class, age, language and nationality to demand respect for human dignity. That is why I had to visit Black Lives Matter Plaza in Washington, though I was admitted to the hospital the following day. I just had to see and feel it for myself that, after many years of silent witness, the truth is still marching on.

...

Ordinary people with extraordinary vision can redeem the soul of America by getting in what I call good trouble, necessary trouble. Voting and participating in the democratic process are key. The vote is the most powerful nonviolent change agent you have in a democratic society. You must use it because it is not guaranteed. You can lose it. You must also study and learn the lessons of history because humanity has been involved in this soul-wrenching, existential struggle for a very long time. People on every continent have stood in your shoes, through decades and centuries before you. The truth does not change, and that is why the answers worked out long ago can help you find solutions to the challenges of our time. Continue to build union between movements stretching across the globe because we must put away our willingness to profit from the exploitation of others.

Though I may not be here with you, I urge you to answer the highest calling of your heart and stand up for what you truly believe. In my life I have done all I can to demonstrate that the way of peace, the way of love and nonviolence is the more excellent way. Now it is your turn to let freedom ring.

When historians pick up their pens to write the story of the 21st century, let them say that it was your generation who laid down the heavy burdens of hate at last and that peace finally triumphed over violence, aggression and war. So I say to you, walk with the wind, brothers and sisters, and let the spirit of peace and the power of everlasting love be your guide.

If Not Higher

I.L. Peretz

Early every Friday morning, at the time of the Penitential Prayers, the Rabbi of Nemirov would vanish.

He was nowhere to be seen—neither in the synagogue nor in the two Houses of Study nor at a *minyán*. And he was certainly not at home. His door stood open; whoever wished could go in and out; no one would steal from the rabbi. But not a living creature was within.

Where could the rabbi be? Where should he be? In heaven no doubt. ...

That's what the people thought.

But once a Litvak* came, and he laughed. You know the Litvaks. They think little of the Holy Books but stuff themselves with Talmud and law. So this Litvak points to a passage in the *Gemarah*—it sticks in your eyes—where it is written that even Moses, our Teacher, did not ascend to heaven during his lifetime but remained suspended two and half feet below. Go argue with a Litvak!

So where can the rabbi be?

“That's not my business,” said the Litvak, shrugging. Yet all the while—what a Litvak can do!—he is scheming to find out.

That same night, right after the evening prayers, the Litvak steals into the rabbi's room, slides under the rabbi's bed, and waits. He'll watch all night and discover where the rabbi vanishes and what he does during the Penitential Prayers.

Someone else might have got drowsy and fallen asleep, but a Litvak is never at a loss; he recites a whole tractate of the Talmud by heart.

At dawn he hears the call to prayers.

The rabbi has already been awake for a long time. The Litvak has heard him groaning for a whole hour.

* A Litvak is a Jew from Lithuania, the seat of a number of traditional Jewish academies of Torah study. The stereotype of the Litvak is one who is pedantic and inflexible, in contrast with the original intentions of Chasidism to be open and sensitive.

Whoever has heard the Rabbi of Nemirov groan knows how much sorrow for all Israel, how much suffering, lies in each groan. A man's heart might break, hearing it. But a Litvak is made of iron; he listens and remains where he is. The rabbi, long life to him, lies on the bed, and the Litvak under the bed.

Then the Litvak hears the beds in the house begin to creak; he hears people jumping out of their beds, mumbling a few Jewish words, pouring water on their fingernails, banging doors. Everyone has left. It is again quiet and dark; a bit of light from the moon shines through the shutters.

(Afterward the Litvak admitted that when he found himself alone with the rabbi a great fear took hold of him. Goose pimples spread across his skin, and the roots of his earlocks pricked him like needles. A trifle: to be alone with the rabbi at the time of the Penitential Prayers! But a Litvak is stubborn. So he quivered like a fish in water and remained where he was.)

Finally the rabbi, long life to him, arises. First he does what befits a Jew. Then he goes to the clothes closet and takes out a bundle of peasant clothes: linen trousers, high boots, a coat, a big felt hat, and a long wide leather belt studded with brass nails. The rabbi gets dressed. From his coat pockets dangles the end of a heavy peasant rope.

The rabbi goes out, and the Litvak follows him.

On the way the rabbi stops in the kitchen, bends down, takes an ax from under the bed, puts it in his belt, and leaves the house. The Litvak trembles but continues to follow.

The hushed dread of the Days of Awe hangs over the dark streets. Every once in a while a cry rises from some *minyán* reciting the Penitential Prayers, or from a sickbed. The rabbi hugs the sides of the streets, keeping to the shade of the houses. He glides from house to house, and the Litvak after him. The Litvak hears the sound of his heartbeats mingling with the sound of the rabbi's heavy steps. But he keeps on going and follows the rabbi to the outskirts of the town.

A small wood stands behind the town.

The rabbi, long life to him, enters the wood. He takes thirty or forty steps and stops by a small tree. The Litvak, overcome with amazement, watches the rabbi take the ax out of his belt and strike the tree. He hears the tree creak and fall. The rabbi chops the tree into logs and the logs into sticks. Then he makes a bundle of the wood and ties it with the rope in his pocket. He puts the bundle of wood on his back, shoves the ax back into his belt, and returns to the town.

He stops at a back street beside a small broken-down shack and knocks at the window.

“Who is there?” asks a frightened voice. The Litvak recognizes it as the voice of a sick Jewish woman.

“I,” answers the rabbi in the accent of a peasant.

“Who is I?”

Again the rabbi answers in Russian. “Vassil.”

“Who is Vassil, and what do you want?”

“I have wood to sell, very cheap.” And, not waiting for the woman’s reply, he goes into the house.

The Litvak sneaks in after him. In the gray light of early morning he sees a poor room with broken, miserable furnishings. A sick woman, wrapped in rags, lies on the bed. She complains bitterly. “Buy? How can I buy? Where will a poor widow get money?”

“I’ll lend it to you,” answers the supposed Vassil. “It’s only six cents.”

“And how will I ever pay you back?” said the poor woman, groaning.

“Foolish one,” says the rabbi reproachfully. “See, you are a poor sick Jew, and I am ready to trust you with a little wood. I am sure you’ll pay. While you, you have such a great and mighty God and you don’t trust him for six cents.”

“And who will kindle the fire?” asks the widow. “Have I the strength to get up? My son is at work.”

“I’ll kindle the fire,” answers the rabbi.

As the rabbi put the wood into the oven he recited, in a groan, the first portion of the Penitential Prayers.

As he kindled the fire and the wood burned brightly, he recited, a bit more joyfully, the second portion of the Penitential Prayers. When the fire was set he recited the third portion, and then he shut the stove.

The Litvak who saw all this became a disciple of the rabbi.

And ever after, when another disciple tells how the Rabbi of Nemerov ascends to heaven at the time of the Penitential Prayers, the Litvak does not laugh. He only adds quietly, "If not higher."

The Hands of God

A long time ago in the northern part of Israel, in the town of Tz'fat, the richest man in town, a *converso** originally from Portugal, was sleeping, as usual, through Shabbat morning services. Every now and then, he would almost wake up, trying to get comfortable on the hard wooden bench, and then sink back into a deep sleep. One morning he awoke just long enough to hear the chanting of the Torah verses from Leviticus 24:5–6 in which God instructs the children of Israel to place twelve loaves of challah on a table in the ancient wilderness tabernacle.

When services ended, the wealthy man woke up, not realizing that all he had heard was the Torah reading about how God wanted twelve loaves of challah. He thought that God had come to him in his sleep and had asked him personally to bring twelve loaves of challah to God. The rich man felt honored that God should single him out, but he also felt a little foolish. Of all the things God could want from a person, twelve loaves of challah did not seem very important. But who was he to argue with God. He went home and baked the bread.

Upon returning to the synagogue, he decided the only proper place for his holy gift was alongside the Torah scrolls in the Ark. He carefully arranged the loaves and said to God, "Thank You for telling me what You want of me. Pleasing You makes me very happy." Then he left.

No sooner had he gone than the poorest Jew in the town, the synagogue cleaning woman, entered the sanctuary. All alone, she spoke to God. "Dear God, I am so poor. My children are starving; we have nothing to eat. Unless You perform a miracle for us, we will surely perish." Then, as was her custom, she walked around the room to tidy it up. When she ascended the bima and opened the Ark, there before her were twelve loaves of challah! "A miracle!" exclaimed the poor woman, "I had no idea You worked so quickly! Blessed are You, O God, who answers our prayers." Then she ran home to share the bread with her children.

*A *converso* is a Jew who was forced to convert to Christianity during the Inquisition. Some *conversos* retained their Jewish identity and practice, to the extent possible in the times and places they lived.

Minutes later, the rich man returned to the sanctuary, curious to know whether or not God ate the challah. Slowly, he ascended the bima, opened the Ark, and saw that the challot were gone. "Oh, my God!" he shouted. "You really ate my challot! I thought You were teasing. This is wonderful. You can be sure that I'll bring another twelve loaves—and with raisins in them too!"

The following week, the rich man brought a dozen loaves to the synagogue and again left them in the Ark. Minutes later, the poor woman entered the sanctuary. "God, I don't know how to say this, but I'm out of food again. Seven loaves we ate, four we sold, and one we gave to charity. But now, nothing is left and, unless You do another miracle, we will surely starve." She approached the Ark and slowly opened its doors. "Another miracle!" she cried, "twelve more loaves, and with raisins too! Thank You, God; this is wonderful."

The challah exchange became a weekly ritual that continued for many years. And, like most rituals that become routine, neither person gave it much thought. Then, one day, the rabbi, detained in the sanctuary longer than usual, watched the rich man place the dozen loaves in the Ark and the poor woman redeem them.

The rabbi called the two together and told them what they had been doing.

"I see," said the rich man sadly, "God doesn't really eat challah."

"I understand," said the poor woman, "God hasn't been baking challah for me after all."

They both feared that now God no longer would be present in their lives.

Then the rabbi asked them to look at their hands.

"Your hands," he said to the rich man, "are the hands of God giving food to the poor. And your hands," said the rabbi to the poor woman, "also are the hands of God, receiving gifts from the rich. So you see, God can still be present in your lives. Continue baking and continue taking. Your hands are the hands of God."

That's What America Is

Harvey Milk

Gay Freedom Day Parade, San Francisco, June 25, 1978

My name is Harvey Milk—and I want to recruit you. I want to recruit you for the fight to preserve your democracy from the John Briggs and the Anita Bryants who are trying to constitutionalize bigotry.*

We are not going to allow that to happen. We are not going to sit back in silence as 300,000 of our gay brothers and sisters did in Nazi Germany. We are not going to allow our rights to be taken away and then march with bowed heads into the gas chambers. On this anniversary of Stonewall, I ask my gay sisters and brothers to make the commitment to fight. For themselves. For their freedom. For their country. ...

Gay people, we will not win our rights by staying quietly in closets. We are coming out! We are coming out to fight the lies, the myths, the distortions. We are coming out to tell the truth about ourselves.

For I'm tired of the conspiracy of silence. I'm tired of listening to the Anita Bryants twist the language and the meaning of the Bible to fit their own distorted outlook. But I'm even more tired of the silence from the religious leaders of this nation who know that she is playing fast and loose with the true meaning of the Bible. I'm tired of their silence more than of her biblical gymnastics! ...

Gay brothers and sisters, what are *you* going to do about it?

You must *come out*. Come out to your parents. I know that it is hard and will hurt them but think about how they will *hurt you* in the voting booth! Come out to your relatives. I know that is hard and will upset them but think of how they will *upset you* in the voting booth. Come out to your friends. If they indeed are your friends. Come out to your neighbors, to your fellow workers, to the people who work where you eat and shop. Come out only to the people you know and who know you. Not to anyone else. But once and for all, break down the myths, destroy the lies and distortions.

For your sake.

For their sake.

For the sake of the *youngsters* who are becoming scared by the votes from Dade to Eugene. ...

On the Statue of Liberty it says: "Give me your tired, your poor, your huddled masses yearning to be free..." In the Declaration of Independence it is written: "All men are created equal and they are endowed with certain inalienable rights..." And in our national anthem it says: "Oh, say does that star-spangled banner yet wave o'er the land of the free."

For... all the bigots out there: That's what America is. No matter how hard you try, you cannot erase those words from the Declaration of Independence. No matter how hard you try, you cannot chip those words from off the base of the Statue of Liberty. And no matter how hard you try you cannot sing the "Star-Spangled Banner" without those words.

That's what America is.

*In 1977, Anita Bryant, the celebrity spokesperson for Florida citrus products, headed a successful effort to overturn by referendum the ordinance banning discrimination based on sexual orientation passed by the Dade County Commission. Similar setbacks occurred in Eugene, Oregon, and elsewhere. Although Eugene's lesbian community attempted to organize resistance, most LGBT people were not out at their jobs or with their families. Their invisibility helped hide the discrimination that they suffered and they could not effectively answer opponents' claims that they did not actually need legal protection.

John Briggs was a California State Senator. In 1978, he gained infamy by sponsoring Proposition 6, also known as the Briggs Initiative, which attempted to remove all gay or lesbian school employees or their supporters from their jobs. The initiative failed.

Harvey Milk cleverly repurposed Bryant's claim that Miami homosexuals "are trying to recruit our children into homosexuality."

What Needs to Change

*adapted from Kohènet Ilana Joy Streit
March 2014*

What needs to change
so the world as it is
can wake up?

What needs to change
so the world as it is
can love us?

What needs to change
right now
so we can breathe?

What needs to change
so our sisters and brothers
can be as free as we are?

And what needs to change
so that we
can be free too?

What needs to change
in our voices, our postures,
our pacing?

What needs to change
in how
we try to change our bodies?

What needs to change
in our newspapers
and in our budgets?

What needs to change
in our language
and in our bedrooms?

What needs to change
in how
we look in the mirror?

What needs to change
in our lovemaking
in every moment?

What needs to change – tonight! –
so we may wake up
freer in the morning? ...

What needs to change
so that I have a voice
and you have ears?

I know what needs to change
and you know what needs to change
and we will be the change.

Amen

Alèinu. It Is On Us.

*Sara Stock Mayo, Hollis Schachner and Rachel Stock Spilker
May 29, 2020*

Alèinu. It is on us.

To bow in praise before God
as a sign of reverence
and perhaps submission
It is on us to bend our knees
only in reverence for life
and only for submission to that which is good

Alèinu. It is on us.

Our sages teach that the angels have no knees
Their legs do not bend
They do not need knees
because their entire purpose
is to stand tall before God in service
But we are not these kinds of angels
We bend under the weight on our shoulders,
We let this twisted world twist us,
into knowing that our service to God comes,
not only in the form of thoughts and prayers,
but in the form of action

Alèinu. It is on us.

וַאֲנַחְנוּ כּוֹרְעִים *Va-anàchnu kor'im.*

We bend at the knee

וּמִשְׁתַּחֲוִים *U-mishtachavim*

We bow at the waist

לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים *Lifnei Mèlech malchei ha-m'lachim*

We stand straight before God

הַקָּדוֹשׁ בָּרוּךְ הוּא *Ha-Kadosh baruch hu*

We who are made in God's image must be holy because God is holy

So we rise
To repair this very broken world
We stand straight because we can
We stand up because we must

Alèinu. It is on us.

We bend our knees before the God of love
In devotion and in disruption
In protest and in praise
From shame to *sh'leimut* — wholeness

We rise before the God of truth
to march and to move
to bend this broken arc towards justice

Alèinu. It is on us.

Bent knees are for showing reverence
to prostrate in peaceful protest
to prepare us for moving
to prepare us for marching
Bent knees are not for killing
God did not make knees, or any other part of us, for that

Alèinu. It is on us.

Alèinu

*Alèinu l'shabèi-ach la-adon ha-kol,
la-teit g'dula l'yotzeir b'reishit,
she-lo asànu k'goyei ha-aratzot,
v'lo samànu k'mishp'chot ha-adama,
she-lo sam chelkèinu ka-hem,
v'goralèinu k'chol hamonam.*

*Va-anàchnu ♦kor'im
u-mishtachavim u-modim
lifnei Mèlech malchei ha-m'lachim,
ha-Kadosh baruch hu.*

*V'ne-emar: "V'haya Adonai
l'Mèlech al kol ha-àretz;
ba-yom ha-hu
yih'yeh Adonai echad
u-sh'mo echad."*

Hashivèinu

*Hashivèinu Adonai eilècha v'nashuva.
Chadeish yamèinu k'kèdem.*

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכּוֹל,
לִתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,
וְגֵרָלְנוּ כְּכֹל הַמּוֹנִם.

וְאַנְחֵנוּ ♦כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

וְנֹאמֵר, וְהָיָה יְהוָה
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא
יְהָיָה יְהוָה אֶחָד,
וּשְׁמוֹ אֶחָד.

השיבנו

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.

It Is Up to Us

It is up to us to praise the Source,
to offer abundance to the creative Force,
in our own way, different from the nations of the world
and from the other families of the earth,
expressing our special heritage
to fulfill a unique destiny.

Therefore, we bend our knees
and bow and give thanks
to the One who guides us,
the Holy One of Blessing.

And the word of Your prophet Zechariah shall be fulfilled:
“God shall rule over all the earth.
On that day,
God shall be one
and God’s name one.”

Zechariah 14:9

Turn Us

Turn us to You, O God, and we shall return.
Renew our days ahead.

Eicha (Lamentations) 5:21

N'ila

נעילה

Gates

In the entire Jewish year, there is no time more intense than this one. All through the day, the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the long shadows of evening draw near, we realize this day is ending.

We know that for the gates of this past year and for this High Holy Day period, it is the time of *n'ila* — of closing.

Have our prayers been heard and accepted:

by us, by our family and friends, by God?

Have we looked deep enough inside?

Do we know what we have to do? Will we turn?

This service is so brief and yet, during it,

we close the gate to the past year

and immediately open a new gate to the year just begun.

The shofar blasts at the end of the service are not a sign of an end,

but are a call, as all shofar blasts are a call,

to be alert,

to be open,

to be ready.

This *N'ila* service is the end of our High Holy Day worship, but it is the beginning of the new year ahead of us.

This is our last chance to begin the year facing in the right direction.

Rabbi Israel Salanter taught:

When you have a moral decision to make, always ask yourself this question:

“How would I have acted at *N'ila* of Yom Kippur?”

Ya-aleh

*Ya-aleh tachanunèinu mei-èrev,
v'yavo shav-atèinu mi-bòker,
v'yeira-eh rinunèinu ad àrev.*

*Ya-aleh kolèinu mei-èrev,
v'yavo tzidkatèinu mi-bòker,
v'yeira-eh pidyonèinu ad àrev.*

*Ya-aleh atiratèinu mei-èrev,
v'yavo slichatèinu mi-bòker,
v'yeira-eh na-akatèinu ad àrev.*

*Ya-aleh m'nusèinu mei-èrev,
v'yavo l'ma-ano mi-bòker,
v'yeira-eh kipurèinu ad àrev.*

*Ya-aleh yish-èinu mei-èrev,
v'yavo tohorèinu mi-bòker,
v'yeira-eh chinunèinu ad àrev.*

*Ya-aleh zichronèinu mei-èrev,
v'yavo vi-udèinu mi-bòker,
v'yeira-eh hadratèinu ad àrev.*

*Ya-aleh dofkèinu mei-èrev,
v'yavo gilèinu mi-bòker,
v'yeira-eh bakashatèinu ad àrev.*

*Ya-aleh enkatèinu mei-èrev,
v'yavo eilècha mi-bòker
v'yeira-eh eilèinu ad àrev.*

יעלה

יַעֲלֶה תַּחֲנוּנֵינוּ מֵעֶרֶב,
וַיָּבֹא שׁוֹעֲתֵנוּ מִבֶּקֶר,
וַיִּרְאֶה רִנּוּנֵנוּ עַד עֶרֶב.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב,
וַיָּבֹא צְדָקֹתֵנוּ מִבֶּקֶר,
וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב.

יַעֲלֶה עֲתִירָתֵנוּ מֵעֶרֶב,
וַיָּבֹא סְלִיחָתֵנוּ מִבֶּקֶר,
וַיִּרְאֶה נֶאֱקָתֵנוּ עַד עֶרֶב.

יַעֲלֶה מְנוּסָנוּ מֵעֶרֶב,
וַיָּבֹא לְמַעַנּוּ מִבֶּקֶר,
וַיִּרְאֶה כְּפוּרָנוּ עַד עֶרֶב.

יַעֲלֶה יִשְׁעֵנוּ מֵעֶרֶב,
וַיָּבֹא טְהוּרָנוּ מִבֶּקֶר,
וַיִּרְאֶה חֲנוּנֵנוּ עַד עֶרֶב.

יַעֲלֶה זְכוּרֹנֵנוּ מֵעֶרֶב,
וַיָּבֹא וְעוּדָנוּ מִבֶּקֶר,
וַיִּרְאֶה הַדְרָתֵנוּ עַד עֶרֶב.

יַעֲלֶה דְּפִקְנוּ מֵעֶרֶב,
וַיָּבֹא גִילָנוּ מִבֶּקֶר,
וַיִּרְאֶה בְּקִשְׁתָּנוּ עַד עֶרֶב.

יַעֲלֶה אֲנָקָתֵנוּ מֵעֶרֶב,
וַיָּבֹא אֱלִיךָ מִבֶּקֶר,
וַיִּרְאֶה אֱלִינוּ עַד עֶרֶב.

Rise Up

As our prayers rose up last evening,
And our yearning was heard at morning,
May our forgiveness be apparent this evening.

As our excuses failed us last evening,
And our guilt departed at morning,
May our change begin this evening.

As our worship rose up last evening,
And our prayers sought You at morning,
May a good answer reach us this evening.

As our spirits grew strong last evening,
And our sins were atoned at morning,
May our souls shine out this evening.

We Are Turning

We have seen the complexity of God's creation
and we acknowledge the work we must do to continue it.

We are turning.

We have read the words of Torah
and we are determined to live by them.

We are turning.

We have listened to the stories of our ancestors' lives
and we commit to following their example.

We are turning.

We have admitted our failings to ourselves
and we have asked pardon from our friends.

We are turning.

We have seen our personal strengths
and we are dedicated to using them for good.

We are turning.

We have prayed together, as a community,
and we renew our commitment to each other.

We are turning.

We have moved closer to God
and we pledge to reflect God's holiness in our actions.

We are turning.

From uncertainty to anxiety to confidence,
from apathy to action,
we are turning.

From regret to hope to strength,
From weakness to joy,
we are turning.

We are turning, and we are ready.
We are facing in the right direction.

Sara Sarasohn

Pit-chu Li

*Pit-chu li sha-arei tzèdek,
avo vam, odeh Yah.
Zeh ha-shà-ar l-Adonai,
tzadikim yavò-u vo.*

Open for me the gates of righteousness,
that I may enter and thank God.
This is the gate to the Eternal Being,
which all the just shall enter.

פּתַחוּ לִי
פּתַחוּ לִי שַׁעֲרֵי צְדָקָה,
אָבֵא בָם, אוֹדֶה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה,
צְדִיקִים יָבֹאוּ בוֹ.

T'hilim (Psalms) 118:19

A Door

Either you will
go through this door
or you will not go through.
If you go through
there is always the risk
of remembering who you are.
If you do not go through
it is possible
to live worthily
to maintain your attitudes
to hold your position
to die bravely
but much will blind you
much will evade you,
at what cost who knows?
The door itself
makes no promises.
It is only a door.

Adrienne Rich

Eil Nora Alila

*Eil nora alila,
hamtzei lànú m'chila bi-sh'at ha-n'ila.
M'tei mispar k'ru-im, l'cha àyin nos'-im
u-m'saldim b'chila, bi-sh'at ha-n'ila.
Shof'chim l'cha nafsham,
m'chei pish-am v'cha-chach-sham,
ha-m'tzi-eim m'chila, bi-sh'at ha-n'ila.
Heyei lahem l'sitrah,
v'chaltzeim mi-m'eira,
v'chotmeim l'hod u-l'gila,
bi-sh'at ha-n'ila.
Chon otam v'racheim,
v'chol locheitz v'locheim,
asei vahem p'lila, bi-sh'at ha-n'ila.
Z'chor tzidkat avihem,
v'chadeish et y'meihem,
k'kèdem u-t'chila, bi-sh'at ha-n'ila.
K'ra na sh'nat ratzon,
v'hasheiv sh'eirit ha-tzon,
l'oholiva v'ohola, bi-sh'at ha-n'ila.
Tizku l'shanim rabot,
ha-banim v'ha-banot,
b'ditza u-v'tzohola, bi'sh'at ha-n'ila.
Michaeil sar Yisrael,
Eliyàhu v'Gavrieil
basru na ha-g'ula, bi-sh'at ha-n'ila.*

אל נורא עלילה

אל נורא עלילה,
המצא לנו מחילה בשעת הנעילה.
מתי מספר קרואים, לך עין נושאים,
ומסלדים בחילה, בשעת הנעילה.
שופכים לך נפשם,
מחה פשעם וכחשם,
המציאם מחילה, בשעת הנעילה.
היה להם לסתרה,
וחלצים ממארה,
וחתמים להוד ולגילה,
בשעת הנעילה.
חון אותם ורחם,
וכל לוחץ ולוחם,
עשה בהם פליה, בשעת הנעילה.
זכר צדקת אביהם,
וחידש את ימיהם,
כקדם ותחילה, בשעת הנעילה.
קרא נא שנת רצון,
והשב שארית הצאן,
לאהליבה ואהלה, בשעת הנעילה.
תזכו לשנים רבות,
הבנים והבנות,
בדיצה ובצקהלה, בשעת הנעילה.
מיכאל שר ישראל,
אליהו וגבריאל,
בשרו נא הגאולה, בשעת הנעילה.

God of Awesome Deeds

God of awesome deeds,
grant us pardon, as the gates begin to close.

We who are few in number look up to You.
Trembling we seek You, as the gates begin to close.

To You we pour out our souls.
Blot out our sins, our dishonest ways.
Grant us pardon, as the gates begin to close.

Be our refuge and shield us from hatred.
Seal us for joy and honor, as the gates begin to close.

Oppose the oppressors, quell the violent,
teach them grace and compassion, as the gates begin to close.

Remember the merits of our ancestors.
May their faith inspire us, as the gates begin to close.

Proclaim a year of justice and restore our unity.
Make our tent wide and open, as the gates begin to close.

May we be worthy of a good year, all Your children as one,
in joy and celebration, as the gates begin to close.

Michael, Elijah, and Gabriel call:
the time to bring redemption to us all, as the gates begin to close.

Rabbi Moshe ibn Ezra (Spain, 11th-12th c.)

The prophet Elijah will herald the coming of the Messianic Age. In rabbinic tradition, Michael and Gabriel are angels surrounding God's throne, together with Uriel and R'fael. We invoke them for protection when we recite *Sh'ma* each night at bedtime. They represent godliness, strength, light and healing. *Shavat va-Yinafash* pp. 440-443.

AMIDA

עמידה

Adonai, s'fatai tiftach, u-fi yagid t'hilatècha

אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Avot v'Imahot

אבות ואמהות

◆*Baruch ata, Adonai, Eloheinu*

◆בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ

v-Eilohei avotèinu v-Eilohei imotèinu,

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אִמּוֹתֵנוּ,

Elohei Avraham, Elohei Yitzchak,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

v-Eilohei Ya-akov,

וְאֱלֹהֵי יַעֲקֹב,

Elohei Sara, Elohei Rivka,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

Elohei Racheil, Elohei Lei-ah,

אֱלֹהֵי רָחֵל, אֱלֹהֵי לֵאָה,

Elohei Bilha v-Elohei Zilpa,

אֱלֹהֵי בִלְהָה, וְאֱלֹהֵי זִלְפָּה,

ha-Eil ha-gadol ha-gibor v'ha-nora,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

Eil elyon, gomeil chasadim tovim,

אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,

v'konei ha-kol, v'zocheir chasdei dorot,

וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי דוֹרוֹת,

u-meivi g'ula li-v'nei v'neihem

וּמְבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם

v'li-v'not b'noteihen,

וְלִבְנוֹת בְּנוֹתֵיהֶן,

l'mà-an sh'mo b'ahava.

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Zochrèinu l'chayim

זְכַרְנוּ לְחַיִּים,

Mèlech chafeitz ba-chayim,

מֶלֶךְ חָפֵץ בַּחַיִּים,

v'chotmèinu b'sèifer ha-chayim,

וְחֹתְמֵנוּ בְּסֵפֶר הַחַיִּים,

l'ma-ancha Elohim chayim.

לְמַעַן אֱלֹהִים חַיִּים.

Mèlech ozeir u-moshi-a u-magein.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין.

◆*Baruch ata, Adonai, magein dorot.*

◆בָּרוּךְ אַתָּה, יְהוָה, מְגִן דוֹרוֹת.

AMIDA

O God, open my lips, that I may declare Your praise.

T'hilim (Psalms) 51:17

Ancestors

◆We are grateful to life's Eternal Spirit, our Origin,
and the God of our ancestors:

the vision and promise of Abraham, the steadfastness of Isaac,
the spiritual wrestling of Jacob, the strength of Sarah,
the wisdom of Rebecca, the patience of Rachel, the loyalty of Leah,
the kindness of Bilha and the soulfulness of Zilpa.

Expansive, powerful, awesome, supreme God, You love kindnesses,
You are the ultimate owner of every thing,
and You remember our ancestors' caring
with Your concern for their descendants' future fulfillment
with love for the sake of Creation.

May the Power that desires life, remember us unto life
and **seal us** in the book of life, affirming the living God.

You are our Ruler, our Saving Power, and our Helper.

◆We bless You, Holy One, Guardian of our ancestors.

As LGBTQ+ people and their families and friends, we know that our relationships and families have often been ignored, or condemned, because they were not deemed "traditional." Ironically, there are Biblical relationships and families that have also been excluded from recognition and, indeed, erased from our consciousness.

Ya-akov Avinu, our ancestor Jacob, who is called Israel/God-wrestler, and from whom we all descend – in body or in spirit – had children with his two wives, the sisters Leah and Rachel, and with their respective handmaids, Zilpa and Bilha. Some say Bilha and Zilpa were Rachel's and Leah's half sisters, born to their father Laban and a servant.

Pirkei de Rabbi Eliezer 36. After Rachel died, Bilha adopted her sons, 8-year-old Joseph and newborn Benjamin, as her own. *B'reishit Rabba 84:11*.

The Children of Israel had four co-mothers who raised them together. Our ancestors descended from all of them, whether their relationships were celebrated or not, whether they were regarded as equal or not. The children of all four mothers were treated equally in inheriting a share of the Land. So we remember and celebrate them all. They are equal in our eyes. They are equal in our prayers.

based on Siddur B'chol L'vav'cha, Congregation Beth Simchat Torah

G'vurot

גבורות

*Ata gibor l'olam, Adonai,
 m'chayei meitim ata rav l'hoshi-a.
 M'chalkeil chayim b'chèsed,
 m'chayei meitim b'rachamim rabim,
 someich noflim, v'rofei cholim,
 u-matir asurim,
 u-m'kayeim emunato liysheinei afar.
 Mi chamòcha bà-al g'vurot,
 u-mi dòmeh lach,
 Mèlech meimit u-m'chayeh
 u-matzmì-ach y'shu-a?
 Mi chamòcha Av ha-rachamim,
 zocheir y'tzurav l'chayim b'rachamim?
 V'ne-eman ata l'hachayot meitim.
 B'rucha at, Havaya,
 m'chayat ha-meitim.**

אַתָּה גִבּוֹר לְעוֹלָם אֲדוֹנָי,
 מַחְיֵה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.
 מְכַלְכֵּל חַיִּים בְּחֶסֶד,
 מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים,
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
 וּמַתִּיר אֲסוּרִים,
 וּמְקַיֵּם אֱמוּנָתוֹ לְיֹשְׁנֵי עֶפְרַיִם.
 מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
 וּמִי דוֹמֶה לָּךְ,
 מֶלֶךְ מֵמִית וּמַחְיֵה
 וּמַצְמִיחַ יְשׁוּעָה?
 מִי כְמוֹךָ אֲב הַרַחֲמִים,
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?
 וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
 בְּרוּכָה אַתָּה הָיְוָה,
 מַחְיֵת הַמֵּתִים.*

* As noted on page *viii*, some blessings are modified to reflect various gender possibilities of the Divine. Here the Hebrew feminine gender is used for God. "Havaya" is a rearrangement of the four letters of the Divine Name that means "Be-ing,"

Renewal of Life

Omnipotent God, You are the Eternity of time,
giving life, hopefulness, and deliverance to all.

You sustain the living with lovingkindness;

You awaken the dormant with compassion.

To the fallen You give support,
and to the sick You give healing.

To the imprisoned You give release,
and with the homeless who sleep in the dust, You keep faith.

Who is like You in power
and who can match Your gift of life and death,
Your cultivation of renewal?

Who is like You, a compassionate Parent
who remembers Your children for life?
We trust that the renewal of life will continue.

Blessed is God, who renews life.

K'dusha**קדושה**

*Na-aritz'cha v'nakdisha,
k'sod si-ach sarfei kòdesh
ha-makdishim shimcha ba-kòdesh,
ka-katuv al yad n'vi-ècha —
"V'kara zeh el zeh v'amar:*

נְעַרִיצְךָ וְנִקְדִישְׁךָ,
כְּסוּד שִׂיחַ שְׂרָפֵי קֹדֶשׁ
הַמְקַדְּשִׁים שְׂמֶךָ בְּקֹדֶשׁ,
כְּכַתוּב עַל יַד נְבִיאֶךָ —
"וְקָרָא זֶה אֶל זֶה וְאָמַר:

**'Kadosh, kadosh, kadosh,
Adonai tz'va-ot,
m'lo chol ha-àretz k'vodo."**

**'קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יְהוָה צְבָאוֹת,
מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ."**

*K'vodo malei olam.
M'shartav sho-alim zeh la-zeh:
"Ayei m'kom k'vodo?"
L'umatam baruch yomèiru:*

כְּבוֹדוֹ מְלֵא עוֹלָם,
מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לָזֶה:
"אֵיזָה מְקוֹם כְּבוֹדוֹ?"
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

"Baruch k'vod Adonai mi-m' komo."

"בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ."

*Mi-m'komo hu yifen b'rachamim
v'yachon am ha-m'yachadim sh'mo
èrev va-vòker b'chol yom tamid
pa-amàyim b'ahava Sh'ma omrim:*

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
וְיַחֲוֶן עִם הַמְיַחָדִים שְׁמוֹ
עָרַב וּבָקֵר בְּכָל יוֹם תָּמִיד
פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

**"Sh'ma, Yisrael: Adonai Elohèinu,
Adonai Echad!"**

**"שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד!"**

It is traditional for those able to rise to their toes each time the word "Kadosh / Holy" is said, as a symbol of our desire to emulate God's holiness in our lives. Some also bow left and right at the words "zeh el zeh" and some rise on their toes again at the beginning of the two subsequent biblical verses in bold.

Holiness of God's Name

Our voices acclaim You, in human imitation
of the secret chorus of the angels blazing above,
as Your prophet envisioned —

“They sing Your holy name to one another:

**‘Holy, holy, holy
is God above and below,
filling the whole world with splendor.’”**

Yishayahu (Isaiah) 6:3

God's radiance fills the universe.

On one side the angelic chorus asks:

“Where is the place of God's glory?”

On the other, their answer flows:

“God's glory is the fountain of blessings from God's place.”

Yechezkel (Ezekiel) 3:12

From this place compassion flows upon us
as we bring unity to the divine,
lovingly declaring, evening and morning,
twice each day, eternally:

Hear, O Israel, יהוה is our God, יהוה is One!

The core of the *K'dusha* is the prophets' mystical visions of the angels' songs of glory to God, affirmed by the psalmist's declaration of God's eternal reign. All versions contain three biblical verses with variations in the middle section depending on the day of the week, the service, and the part of the service. Because the *K'dusha* is a call and response prayer, it is only recited when there is a *minyan*.

*Hu Elohèinu, hu Avinu,
hu Malkèinu, hu Moshi-èinu,
v'hu yashmi-èinu b'rachamav sheinit
l'einai kol chai
lihyot lachem l-Eilohim,*

"Ani Adonai Eloheichem."

*Adir adirèinu, Adonai adonèinu,
ma adir shimcha b'chol ha-àretz!
V'haya Adonai l'mèlech al kol ha-àretz.
Ba-yom ha-hu yihyeh Adonai echad
u-sh'mo echad.*

U-v'divrei kodsh'cha katuv leimor:

**"Yimloch Adonai l'olam,
Elohàyich Tziyon, l'dor va-dor.
Hal'luyah!"**

L'dor va-dor *nagid godlècha,
u-l'nèitzach n'tzachim
k'dushat-cha nakdish,
v'shivchacha, Elohèinu,
mi-pìnu lo yamush l'olam va-ed,
ki Eil Mèlech gadol v'kadosh àta.
Baruch ata, Adonai,
ha-Mèlech ha-kadosh.*

הוא אֱלֹהֵינוּ, הוא אָבִינוּ,
הוא מַלְכֵנוּ, הוא מוֹשִׁיעֵנוּ,
וְהוא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית
לְעֵינַי כֹּל חַי,
לְהִיּוֹת לָכֶם לֵאלֹהִים,

"אָנִי יְהוָה אֱלֹהֵיכֶם."

אֲדִיר אֲדִירָנוּ, יְהוָה אֲדוֹנֵינוּ,
מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ!
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד
וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קֹדֶשְׁךָ כְּתוּב לֵאמֹר:

**"יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן, לְדוֹר וָדוֹר,
הַלְלוּיָהּ."**

לְדוֹר וָדוֹר נֶגִיד גְּדֹלָךְ,
וּלְנִצְחַח נְצַחִים
קֹדֶשְׁתְּךָ נְקַדִּישׁ,
וּשְׁבַחְךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גְּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה, יְהוָה,
הַמֶּלֶךְ הַקָּדוֹשׁ.

Our God, our Parent, our Guide, our Helper,
You tell us lovingly, again and again,
in the presence all that lives,
in order that all life will be:

“I am Being, I am God to you.”

Power of all power, Majesty of all majesties,
Your essential force fills all the earth.
When the day comes that all the earth sees Your glory,
then all Being will be united,
just as Your name is one.

Singing the words of Your sacred psalms:

**“May the Eternal reign forever,
your God, O Zion, from generation to generation.
Hal’luyah!”**

T’hilim (Psalms) 146:10

From generation to generation we declare Your greatness.

For eternity of all eternities,
we affirm Your holiness.
May Your praise, our God,
never be absent from our mouths,
now and forever,
for You are great and holy.

Blessed are You, eternal and holy Majesty.

U-v'chein tein pachd'cha,
 Adonai Elohèinu, al kol ma-asècha,
 v'eimat-cha al kol ma she-baràta,
 v'yiyyra-ùcha kol ha-ma-asim
 v'yishtachavu l'fanècha kol ha-b'ru-im,
 v'yei-asu chulam aguda achat
 la-asot r'tzoncha b'leivav shaleim,
 k'mo she-yadànu Adonai Elohèinu,
 she-ha-shilton l'fanècha, oz b'yad'cha
 u-g'vura biyminècha, v'shimcha nora
 al kol ma she-baràta.

U-v'chein tein kavod, Adonai, l'amècha,
 t'hila liyreì-ècha,
 tikva tova l'dorshècha,
 u-fit-chon peh la-m'yachalim lach,
 simcha t'artzècha v'sason l'irècha,
 u-tz'michat kèren l'David avdècha,
 va-arichat neir l'ven-Yishai
 m'shichècha, bi-m'heira v'yamèinu.

U-v'chein tzadikim yir'u v'yismàchu,
 viysharim ya-alòzu,
 va-chasidim b'rina yagilu,
 v'olàta tikpatzh piha,
 v'chol ha-rish-a kulah k'ashan tichleh,
 ki ta-avir memshèlet zadon
 min ha-àretz.

וּבְכֵן תֵּן פְּחָדֶיךָ,
 יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ,
 וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרַאתָ,
 וְיִירָאוּךָ כָּל הַמַּעֲשִׂים
 וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים,
 וְיַעֲשׂוּ כָּלֵם אַגְדָּה אַחַת
 לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,
 כְּמוֹ שֶׁיַּדְּעֵנוּ יְהוָה אֱלֹהֵינוּ,
 שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיַדְךָ
 וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא
 עַל כָּל מַה שֶּׁבָרַאתָ.

וּבְכֵן תֵּן כְּבוֹד, יְהוָה, לְעַמְּךָ,
 תְּהִלָּה לִירְאֵיךָ
 וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ,
 וּפְתִחוֹן פֶּה לַמְיַחֲלִים לָךְ,
 שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ,
 וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדְּךָ,
 וְעַרִיכַת נֵר לְבֶן-יִשָׁי
 מִשִּׁיחָךָ, בְּמַהֲרָה בְּיַמֵּינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמְחוּ,
 וְיִשָּׁרִים יַעֲלֹזוּ,
 וְחַסִּידִים בְּרִנָּה יִגִּילוּ,
 וְעוֹלָתְךָ תִּקְפֹץ-פִּיָּךְ,
 וְכָל הַרְשָׁעָה כִּלְיָה כַּעֲשֵׂן תִּכְלֶה,
 כִּי תַעֲבִיר מִמְשָׁלַת זָדוֹן
 מִן הָאָרֶץ.

And so, may God instill in all living things
fear and concern for Creation, our life source,
dreadful concern for all that God created.
All Creation ought to be in awe,
all of life humbled before the Giver of life.
May all Creation form a single bond
to do Your will and become fulfilled.
For we know that the Source of our life governs alone,
that true strength is found only in God's hand
and true power only in God's control.
The awesome spirit of Your name
is upon all that You created.

And so, may You grant honor to Your people,
praise to those in awe of Your deeds,
hope to those who seek You,
and inspiration to those who yearn for You.
Let there be happiness throughout the land
and celebration in the city,
for they are Your land and Your city.
Let the cup of David, Your servant,
overflow with flourishing pride,
and prepare the light of the Messianic Age to be kindled.
And may all this be soon, in our own time.

And then, when such a day arrives,
those who struggled for justice
will be the first to rejoice in awe.
Honest people will be glad,
and God's faithful supporters will sing their celebration.
Injustice will have closed its mouth
and all evil will have vanished like smoke,
the reign of falsehood passing from the earth.

*V'timloch ata Adonai l'vadècha,
al kol ma-asècha,
b'har Tziyon mishkan k'vodècha,
u-viYrushalàyim ir kodshècha,
ka-katuv b'divrei kodshècha:
"Yimloch Adonai l'olam,
Elohàyich Tziyon l'dor va-dor.
Hal'luyah!"*

*Kadosh ata v'nora sh'mècha,
v'ein Elò-ah mi-bal-adècha, ka-katuv:
"Vyigbah Adonai tz'va-ot ba-mishpat
v'ha-Eil ha-kadosh nikdash bi-tz'daka."
Baruch ata, Adonai,
ha-mèlech ha-kadosh.*

K'dushat ha-Yom

Ata v'chartànu im kol ha-amim
ahàvta otànu v'ratzita bànu,
v'romamtànu im kol ha-l'shonot*
v'kidashtànu b'mitzvotècha
v'keiravtànù Malkièinu la-avodatècha
v'shimcha ha-gadol v'ha-kadosh
alèinu karàta.*

וְתִמְלֹךְ אֶתְּךָ יְהוָה לְבָרְךָ,
עַל כָּל מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
כְּכַתּוּב בְּדִבְרֵי קִדְשֶׁךָ:
"יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
הַלְלוּיָהּ!"

קְדוֹשׁ אַתָּה וְנֹרָא שְׁמֶךָ,
וְאֵין אֱלוֹהִים מִבְּלַעְדֶיךָ, כְּכַתּוּב:
"וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט,
וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה."
בְּרוּךְ אַתָּה, יְהוָה,
הַמְּלֹךְ הַקְּדוֹשׁ.

קְדוּשַׁת הַיּוֹם

אַתָּה בְּחַרְתָּנוּ עִם כָּל הָעַמִּים,*
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ עִם כָּל הַלְשׁוֹנוֹת,*
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדוֹתֶיךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ.

* Many progressive communities have revised prayers that say we were chosen "from all peoples." We have made a subtle change, taught by Rabbi Yoel Kahn at an early conference of the World Congress of Gay and Lesbian Jews in the 1980s. By taking the preposition *mi-* and turning around the sound to *im*, we can say that we are chosen "with all peoples," rather than "from all peoples."

Then You alone will govern all Your works,
with Mount Zion as Your honored dwelling place,
and with Jerusalem, the city of peace, as Your sacred city.
As it is written in these holy, ancient words:
“The Source of life, the Dream of Zion,
will rule for all generations.
Hal’luyah!”

T’hlimi (Psalms) 146:10

You are holy, Your presence is awesome,
and there is no God beside You, as it is written:
“The Eternal, the One who holds many,
is elevated through justice.
God’s holiness is sanctified by righteous deeds.”

Yeshayàhu (Isaiah) 5:16

Praise the name of God, the sacred Power.

Holiness of the Day

You have delighted in us as a people,
loving us, desiring us, strengthening us,
and sanctifying us with mitzvot,
drawing us near to serve You,
that Your great and holy Presence be known to us.

Va-titen lànù Adonai Elohèinu b'ahava

et (Yom ha-Shabbat ha-zeh

li-k'dusha v'li-m'nucha v'et)

Yom ha-Kippurim ha-zeh

li-m'chila v'li-s'lichà u-l'chapara,

v'limchol bo et kol avonotèinu

(b'ahava) mikra kòdesh,

zèicher liytziat Mitzràyim.

Elohèinu v-eilohei dorotèinu,

ya-aleh v'yavo, v'yagi-a v'yeira-eh,

v'yeiratzeh v'yishama, v'yipakeid

v'yizacheir zichronèinu u-fikdonèinu,

v'zichron dorotèinu,

v'zichron mashiach ben David avdècha,

v'zichron Y'rushalàyim ir kodshècha,

v'zichron kol amcha beit Yisrael

l'fanècha, li-fleita l'tova,

l'chein u-l'chèsed u-l'rachamim,

l'chèyim u-l'shalom

b'Yom ha-Kippurim ha-zeh

zochrèinu, Adonai Elohèinu, bo l'tova,

u-fokdèinu vo li-v'racha

v'hoshièinu vo l'chayim,

u-vi-d'var y'shu-a v'rachamim,

chus v'chonèinu v'racheim alèinu

v'hoshi-èinu ki eilècha einèinu,

ki Eil Mèlech chanun v'rachum àta.

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ,

בְּאַהֲבָה אֶת (יוֹם הַשַּׁבָּת הַזֶּה

לְקַדְוֶשָׁה וְלִמְנוּחָה וְאֶת)

יוֹם הַכִּפּוּרִים הַזֶּה

לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה,

וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,

זָכַר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,

יַעֲלֶה וַיָּבֵא, וַיַּגִּיעַ וַיִּרְאֶה,

וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד

וַיִּזְכֹּר זְכוֹרֹנוּ וּפְקוּדֹנוּ,

וְזָכוֹן דוֹרוֹתֵינוּ,

וְזָכוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדְךָ,

וְזָכוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,

וְזָכוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל

לְפָנֶיךָ לְפִלִיטָה וּלְטוֹבָה,

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,

לְחַיִּים וּלְשָׁלוֹם,

בְּיוֹם הַכִּפּוּרִים הַזֶּה.

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,

וּפְקוּדָנוּ בּוֹ לְבִרְכָה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;

וּבְדָבַר יְשׁוּעָה וְרַחֲמִים,

חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ

וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵי עֵינֵינוּ,

כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

With great love You have given us
(this Shabbat for renewal and) this Day of Atonement
for renouncing our wrongs, for asking forgiveness,
for cleansing, and for reconciliation,
a day of holy gathering, reminding us (with love)
of our liberation from the narrowness of Egypt.

Our God and God of those who came before us:
May the memory of those who now come before You here,
the memory of our ancestors,
the memory of the dream of a Messianic time,
the memory of the vision of Jerusalem
as a city of peace, a holy city,
and the memory of all Your people, the House of Israel,
whether in the Land or in the Diaspora,
ascend to You, come before You, be near to You,
be noticed by You, be pleasing to You, be heeded by You,
be kept in mind by You, and be remembered by You.
On this Yom Kippur, may these memories, these dreams
inspire in us graciousness, lovingkindness, and compassion,
encouraging us to work for life and peace.
God, remember us today for good,
keep us in mind today for blessing, save us today for life
with a promise of victory over our weakness
and compassion as our strength.

Elohèinu v-Eilohei dorotèinu,
 m'chal la-avonotèinu b'Yom
 (ha-Shabbat ha-zeh u-v'yom)
 ha-Kippurim ha-zeh.
 M'chei v'ha-aveir f'sha-èinu
 v'chatotèinu mi-nèged einècha,
 ka-amur: "Anochi Anochi hu mocheh
 f'sha-ècha l'ma-ani
 v'chatotècha lo ezkor."
 V'ne-emar: "Machiti ka-av p'sha-ècha
 v'che-anan chatotècha; shuva eilai
 ki g'altìcha v'ne-emar:
 "Ki va-yom ha-zeh y'chapeir aleichem
 l'taheir etchem, mi-kol chatoteichem
 lifnei Adonai tit-haru."

Elohèinu v-Eilohei dorotèinu,
 (r'tzei vi-m'nuchatèinu,
 kad'shèinu b'mitzvotècha
 v'tein chelkèinu b'Toratècha,
 sab'èinu mi-tuvècha
 v'sam'chèinu biyshu-atècha.
 (V'hanchilinu, Shechina Elohèinu,
 b'ahava u-v'ratzon Shabbat kodsheich,
 v'yanùchu va Yisrael,
 m'kad'shei sh'meich.)

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם
 (הַשַּׁבָּת הַזֶּה וּבְיוֹם)
 הַכִּפּוּרִים הַזֶּה.
 מִחַי וְהַעֵבֵר פְּשָׁעֵינוּ
 וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,
 כְּאָמַר: "אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה
 פְּשָׁעֶיךָ לְמַעְנֵי,
 וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר."
 וְנֹאמַר: "מַחִיתִי כְּעַב פְּשָׁעֶיךָ
 וְכַעֲנֵן חַטֹּאתֶיךָ; שׁוּבָה אֵלַי
 כִּי גִאלְתִּיךָ וְנֹאמַר:
 "כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
 לְטַהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם
 לִפְנֵי יְהוָה תִּטְהָרוּ."

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 (רְצֵה בְּמִנוּחַתֵנוּ)
 קַדְשֵׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ,
 שְׂבַעֲנוּ מִטוֹבֶךָ
 וְשַׂמְחֵנוּ בִישׁוּעַתֶךָ
 (וְהַנְחִילֵנוּ, שְׂכִינָה אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ,
 וְיִנְחוּחוּ בְּהַיְשָׁרָאֵל
 מִקַּדְשֵׁי שְׁמֶיךָ.)

We ask, God of all generations, to be forgiven of our misdeeds on this day of (Shabbat and) Atonement.

May our wrongs and failings be erased, so that You no longer see them.

As Isaiah said in Your name:

“It is I — I choose to erase your wrongdoing for My own sake so that I will not remember your sins.”

Yishayahu (Isaiah) 43:25

And: “I have dispersed your misdeeds like mist and your failings like a cloud.

I have rescued You; Return to Me.”

Yishayahu (Isaiah) 44:22

As You said to Moses:

“For on this day, atonement shall be made for you to purify you from all your wrongs,

so that you shall be pure in the presence of God. *Va-yikra (Leviticus) 16:30*

God of all generations,

(may our Shabbat rest and renewal follow Your example and)

May Your *mitzvot* lead us toward holiness

as we seek our share in Your Torah.

May we be satisfied with the good things You have given us and find joy in Your protecting power.

(May we continue to live out the heritage of Your holy Shabbat, given lovingly and freely.)

*V'taheir libèinu l'ovd'cha be-emet
 ki ata salchan l'Yisrael
 u-machalan l'shivtei Y'shurun
 b'chol dor va-dor,
 u-mi-bal'adècha ein lànù Mèlech
 mocheil v'solèi-ach ela àta.
 Baruch ata, Adonai, Mèlech mocheil
 v'solèi-ach la-avonotèinu v'la-avonot
 amo beit Yisrael,
 u-ma-avir ashmotèinu
 b'chol shana v'shana
 Mèlech al kol ha-àretz,
 m'kadeish (ha-Shabbat v')
 Yisrael v'Yom ha-Kippurim.*

וְטַהַר לְבַבְנוּ לְעַבְדְּךָ בְּאֵמֶת,
 כִּי אַתָּה סִלַּחַן לְיִשְׂרָאֵל
 וּמַחֲלָן לְשִׁבְטֵי יִשְׂרָאֵל
 בְּכָל דּוֹר וָדוֹר,
 וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ
 מוֹחֵל וְסוֹלַח אֶלָּא אַתָּה.
 בְּרוּךְ אַתָּה, יְהוָה, מֶלֶךְ מוֹחֵל
 וְסוֹלַח לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת
 עַמּוֹ בֵּית יִשְׂרָאֵל,
 וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ
 בְּכָל שָׁנָה וְשָׁנָה,
 מֶלֶךְ עַל כָּל הָאָרֶץ,
 מְקַדֵּשׁ (הַשַּׁבָּת וְ)
 יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Avodah

*R'tzei, Adonai Elohèinu,
 b'amcha Yisrael,
 u-t'filatam b'ahava t'kabeil b'ratzon.
 U-t'hi l'ratzon tamid
 avodat Yisrael amècha.
 V'techezèna einèinu
 b'shuvcha l'Tziyon b'rachamim.
 Baruch ata, Adonai,
 ha-machazir Shechinato l'Tziyon.*

עבודה

רְצֵה, יְהוָה אֱלֹהֵינוּ,
 בְּעַמְּךָ יִשְׂרָאֵל,
 וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 וְתִחְזְוֶנָה עֵינֵינוּ
 בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה, יְהוָה,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Cleanse our hearts
so that we may follow Your ways wholeheartedly,
for You forgive and pardon Your people in every generation.
We depend on You alone to guide us to atonement and renewal.
We are grateful that You allow our guilt to pass away.
May it be so this year and every year.

Blessed are You, Holy One,
Source of the holiness (of Shabbat,) of Israel
and of the Day of Atonement.

Prayer

Be open to Your people Israel,
and receive our prayers lovingly and freely.
Respond favorably, O God, as we call upon You.
And may our eyes behold Your return to Zion.
Blessed are You, who restores Your Presence to Zion.

Hoda-a

◆ *Modim anàchnu lach, sha-ata hu
m'kor kol chai*

v-Eilohei dorotèinu l'olam va-ed.

*Tzur chayèinu, magein yish-èinu,
ata hu l'dor va-dor.*

*Nodeh l'cha u-n'sapeir t'hilatècha,
al chayèinu ha-m'surim b'yadècha,
v'al nishmotèinu ha-p'kudot lach,
v'al nisècha she-b'chol yom imànu,
v'al nifl'otècha v'tovotècha
she-b'chol eit,*

èrev va-vòker v'tzohoràyim.

*Ha-tov, ki lo chalù rachamècha,
v'ha-m'racheim, ki lo tàmu chasadècha,
mei-olam kivinu lach.*

*V'al kulam yitbarach
v'yitromam shimcha,*

malkèinu, tamid l'olam va-ed.

U-ch'tov l'chayim

kol b'nei u-v'not b'ritècha.

V'chol ha-chayim yodùcha sèla,

viyhal'lu et shimcha be-emet,

ha-Eil y'shu-atèinu v'ezratèinu sèla.

◆ *B'rucha at, Yah,*

ha-tov sh'meich v'lach na-eh l'hodot.

הודאה

◆ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
מְקוֹר כָּל חַי

וְאֵלֵהי דוֹרוֹתֵינוּ לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,

אֵתָה הוּא לְדוֹר וָדוֹר.

נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ,

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,

וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,

וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ

שְׂבָכָל יֵת,

עָרֵב וּבָקֵר וְצָהָרִים.

הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,

וְהַמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,

מֵעוֹלָם קָוֵינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ

וְיִתְרוֹמַם שְׁמֶךָ,

מִלְכָנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּכְתוֹב לְחַיִּים

כָּל בְּנֵי וּבָנוֹת בְּרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה.

וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,

הָאֵל יִשְׁוָעַתָנוּ וְעִזְרָתָנוּ סֵלָה.

◆ בְּרוּכָה אַתָּה, יְהוָה,

הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

Gratitude

◆We are thankful that we understand that we are not alone,
that the Source of life is always with us.

This awareness has been passed down
from one generation to the next,
forming the foundation of our lives
and helping us find fulfillment.

We are grateful and we recount with songs and psalms
our lives, which rest in Your hands,
our souls entrusted to the Holy One of being.

And we are thankful for those wonders,
those miracles, those welcome surprises
provided to us at all times,
evening, morning, and afternoon.

Source of all goodness, Your mercies never end.

Source of compassion, Your kindnesses never cease.

You will always be our hope.

So, for everything, may Your name be blessed and honored at all times.

Seal all the children of Your covenant for a good life.

Let all the living sincerely be thankful to God
for liberating us and for helping us. Sèla!

◆Blessed is Your ineffable name;

“the Good” is also Your name,

and so we delight in praising and thanking You.

Birkat ha-Shalom

Elohèinu v-Eilohei dorotèinu,
 barchèinu ba-b'racha ha-m'shulèshet
 ba-Torah ha-k'tuva
 al y'dei Mosheh avdècha,
 ha-amura mi-pi Aharon
 u-vanav kohanim am k'doshècha,
 ka-amur:

ברכת השלום

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
 בְּרַכְנוּ בְּבְרַכָּה הַמְּשֻׁלֶּשֶׁת
 בַּתּוֹרָה הַכְּתוּבָה
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
 הָאֲמוּרָה מִפִּי אַהֲרֹן
 וּבָנָיו כֹּהֲנִים, עִם קְדוֹשְׁךָ,
 כְּאָמַר:

Y'varech'cha Adonai**v'yishm'rècha.**

[Kein y'hi ratzon.]

יְבָרְכֶךָ יְהוָה

וַיִּשְׁמְרֶךָ.

[כֵּן יְהִי רָצוֹן.]

Ya-eir Adonai panav eilècha**viychunèka.**

[Kein y'hi ratzon.]

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ

וַיַּחֲנוּךָ.

[כֵּן יְהִי רָצוֹן.]

Yisa Adonai panav eilècha**v'yaseim l'cha shalom.**

[Kein y'hi ratzon.]

יֵשֵׂא יְהוָה פָּנָיו אֵלֶיךָ

וַיֵּשֶׂם לְךָ שָׁלוֹם.

[כֵּן יְהִי רָצוֹן.]

Peace

Our God and God of all generations,
bless us with the threefold blessing of the Torah,
which You gave to Your servant Moses
and which Aaron and his descendants,
the priests of Your holy people,
repeated for centuries in the Temple,
and which we, two thousand years later,
repeat for one another today:

May the Holy One bless us and protect us.

[May it be God's will.]

May the Holy One enlighten us and be gracious unto us.

[May it be God's will.]

May the Holy One inspire us and grant us peace.

[May it be God's will.]

B'midbar (Numbers) 6:24–26

Sim shalom, tova u-v'racha,
 chein va-chèsed v'rachamim,
 alèinu v'al kol beit Yisrael amècha.
 Barchèinu, Avinu,
 kulànu k'echad b'or panècha.
 Ki v'or panècha natàta lànu,
 Adonai Elohèinu,
 Torat chayim v'ahavat chèsed,
 u-tz'daka u-v'racha v'rachamim
 v'chayim v'shalom.
 V'tov b'èinècha l'vareich
 et amcha Yisrael
 b'chol eit u-v'chol sha-a bi-sh'lomècha.

B'sèifer chayim b'racha v'shalom
 u-farnasa tova
 nizacheir **v'neichateim** l'fanècha,
 anàchnu v'chol amcha beit Yisrael,
 l'chayim tovim u-l'shalom.
 Baruch ata, Adonai, osei ha-shalom.

שים שלום, טובה וברכה,
 חן וחסד ורחמים,
 עלינו ועל כל ישראל עמך.
 ברכנו, אבינו,
 כלנו כאחד באור פניך.
 כי באור פניך נתת לנו,
 יהוה אלהינו,
 תורת חיים ואהבת חסד,
 וצדקה וברכה ורחמים
 וחיים ושלום.
 וטוב בעיניך לברך
 את עמך ישראל
 בכל עת ובכל שעה בשלומך.

בספר חיים ברכה ושלום
 ופרנסה טובה,
 נזכר ונחתם לפניך,
 אנחנו וכל עמך בית ישראל,
 לחיים טובים ולשלום.
 ברוך אתה, יהוה, עושה השלום.

Grant peace, goodness and blessing in the world,
grace, love, and mercy over us and over all Your people Israel.
Bless us, Source of being, all of us as one amid Your light.
For by Your light, Source of wisdom, You give to us Your Torah of life,
and love of kindness, justice, blessing, mercy, life, and peace.
So may it be a good thing in Your eyes to bless Your people Israel,
and all peoples, with abundant strength and peace.

In the book of life, blessing, peace, and proper sustenance,
may we, together with all Your people, the House of Israel,
be remembered and **sealed** before You for a good life
and for peace. Praised is the Eternal maker of peace.

*Yihyu l'ratzon imrei fi v'hegyon libi
l'fanècha, Adonai, tzuri v'go-ali.*

♦ *Oseh shalom bi-m'romav,
hu ya-aseh shalom alèinu,
v'al kol Yisrael,
v'al kol yoshvei teiveil,
v'imru: Amein.*

יְהִי־וּ לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבָבִי,
לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

עוֹשֵׂה שָׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן.

♦ *Osah shalom ba-m'romim,
hi ta-aseh shalom alèinu,
v'al kol Yisrael,
v'al kol yoshvei teiveil,
v'imru: Amein.*

♦ עוֹשֵׂה שָׁלוֹם בְּמִרוֹמִים,
הִיא תַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ אָמֵן.

May the words of my mouth and the meditations of my heart
be acceptable to You, O God, my Rock and my Redeemer.

T'hilim (Psalms) 19:15

May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel,
and for all who dwell on earth,
and let us say: Amen.

♦ It is traditional to take bow and remain slightly bowed as one takes three steps back at the beginning this paragraph, turns left at *oseh*, right at *hu*, and forward at *v'al kol*, as if exiting the presence of a sovereign.
The second formulation uses the feminine grammatical gender to refer to God.

Confession**Vidui****וידוי****We Are Ready**

As the evening approaches,
the gates of the new year are open before us.

We are ready.

Every broken heart and every burdened soul has turned to You.

We are ready.

The year ahead is full of unknown challenges.

Your teaching, Your Torah, will guide us.

We are ready.

The year ahead is full of unknown sorrow.

Our community will support us.

We are ready.

The year ahead is full of unknown dangers.

Your Presence will sustain us.

We are ready.

Source of forgiveness,
receive our intentions
as you hear our confessions.

Accept our resolve
as you have our remorse.

We are ready.

Source of life, enter our lives.
Enter our homes and our places of work.
Guide our ambitions; illuminate our choices.

We are ready.

We are turning, and we are ready.

We are facing in the right direction.

Sara Sarasohn

*Elohèinu v-Eilohei dorotèinu,
tavo l'fanècha t'filatèinu,
v'al tit-alam mi-t'chinatèinu,
she-eyn ànu azei fanim u-k'shei òref,
lomar l'fanècha:
Adonai, Elohèinu v-Eilohei dorotèinu,
tzadikot anàchnu v'lo chatànu,
aval anàchnu chatànu.*

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
תָּבֹא לְפָנֶיךָ תִּפְלָתֵנוּ,
וְאֵל תִּתְעַלֵּם מִתְחַנְּתֵנוּ,
שֶׁאֵין אָנוּ עֵזִי פְנִים וּקְשֵׁי עֶרְף,
לוֹמַר לְפָנֶיךָ:
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,
צְדִיקוֹת אַנְחָנוּ וְלֹא חָטָאנוּ,
אָבֵל אַנְחָנוּ חָטָאנוּ.

Ashàmnu, bagàdnu,
gazàlnu, dibàrnu dòfi.
He-evìnu, v'hirshànu, zàdnu,
chamàsnu, tafàlnu shèker.
Ya-àtznu ra, kizàvnu,
làtznu, maràdnu, ni-àtznu.
Saràrnu, avìnu, pashànu,
tzaràrnu, kishìnu òref.
Rashànu, shichàtnu,
ti-àvnu, ta-ìnu, ti-tà-nu.

אֲשַׁמְנוּ, בָּגַדְנוּ,
גָּזַלְנוּ, דִּבַּרְנוּ דֹפִי.
הֶעֱוִינוּ, וְהִרְשַׁעְנוּ, וַדְּנוּ,
חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.
יַעֲצֵנוּ רָע, כִּזְבְּנוּ,
לָצֵנוּ, מִרְדְּנוּ, נֹאצְנוּ.
סָרַרְנוּ, עֲוִינוּ, פָּשַׁעְנוּ,
צָרַרְנוּ, קִשְׁיֵנוּ עֶרְף.
רָשַׁעְנוּ, שַׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ.

Our God and God of all generations,
as our prayers come before You,
do not ignore our plea.

We are not so shameless and stiff-necked
that we would say to you:
Eternal One, God of all ages,
we are righteous and have not sinned.

Rather, we confess:
We have gone astray, we have done wrong.

We are guilty. We betrayed.

We stole. We slandered.

We distorted. We did wrong. We were cruel.

We were violent. We lied.

We gave bad advice. We deceived.

We mocked. We rebelled. We provoked.

We turned away. We disobeyed. We broke rules.

We were hostile. We were stubborn.

We acted wickedly. We cheated.

We erred. We strayed. We led others astray.

<i>Ashànnu</i>	We sinned against others and against God.	אַשְׁמַנּוּ
<i>Bagàdnu</i>	We betrayed people who trusted us.	בְּגַדְנוּ
<i>Gazàlnu</i>	We robbed others of their time, money or friendship.	גָּזַלְנוּ
<i>Dibàrnu dōfi</i>	We found it easy to discuss other peoples' faults.	דִּבְרַנּוּ דְּפִי
<i>He-evìnu</i>	We led others to sin by our example.	הִעֲוִינוּ
<i>V'hirshànu</i>	We deliberately encouraged others to do wrong.	וְהִרְשַׁעְנוּ
<i>Zàdnu</i>	We were malicious.	זָדְנוּ
<i>Chamàsnu</i>	We manipulated others for our own gain.	חָמְסְנוּ
<i>Tafàlnu shèker</i>	We chose to believe lies, and not accept the truth.	טַפְּלָנוּ שְׁקֵר
<i>Ya-àtznu ra</i>	We gave advice of no value.	יַעֲצָנוּ רָע
<i>Kizàvnu</i>	We lied to others and to ourselves.	כִּזְבְּנוּ
<i>Làtznu</i>	We mocked others, making light of their concerns.	לָצַנוּ
<i>Maràdnu</i>	We caused unnecessary strife.	מָרַדְנוּ
<i>Ni-àtznu</i>	We dishonored God and ourselves.	נִאֲצָנוּ
<i>Saràrnu</i>	We lived as if we had no spiritual needs.	סָרַרְנוּ
<i>Avìnu</i>	We did what we knew to be wrong to get what we want.	עָוִינוּ
<i>Pashànu</i>	We stood still while others needed our help.	פָּשַׁעְנוּ
<i>Tzaràrnu</i>	We oppressed others, thinking we could do no such thing because we ourselves have been oppressed.	צָרַרְנוּ
<i>Kishìnu òref</i>	We saw our deeds hurt others, but did them again.	קִשְׁיֵנוּ עָרַף
<i>Rashànu</i>	We did evil things.	רָשַׁעְנוּ
<i>Shichàtnu</i>	We let our desires and our lusts rule our lives.	שָׁחַתְנוּ
<i>Ti-àvnu</i>	We degraded ourselves.	תַּעֲבָנוּ
<i>Ta-ìnu</i>	We moved farther away from God.	תַּעֲיִנוּ
<i>Ti-tà-nu</i>	We led others farther away from God.	תַּעֲתָעְנוּ

*Adonai, Adonai, Eil rachum v'chanun,
 èrech apàyim v'rav chèsed ve-emet,
 notzeir chèsed la-alafim,
 nosei avon va-fèsha v'chata-a v'nakei.*

יהוה, יהוה, אל רַחוּם וְחַנוּן,
 אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת,
 נֹצֵר חֶסֶד לְאַלְפִים,
 נוֹשֵׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.

יהוה, יהוה is a merciful and gracious God,
 slow to anger, full of lovingkindness and truth,
 keeping mercy for a thousand generations,
 forgiving iniquity, wrongdoing, and sin,
 and granting renewal.

*V'nislach l'chol adat b'nei Yisrael
v'la-geir ha-gar b'tocham,
ki l'chol ha-am bi-sh'gaga.*

וְנִסְלַח לְכָל עֵדֶת בְּנֵי יִשְׂרָאֵל
וְלִגֵּר הַגֵּר בְּתוֹכְכֶם,
כִּי לְכָל הָעָם בִּשְׂגָגָה.

B'midbar (Numbers) 15:26

*S'lach na la-avon ha-am ha-zeh
k'gòdel chasdècha,
v'cha-asher nasàta la-am ha-zeh
mi-Mitzràyim v'ad hèina.*

סַלַח נָא לְעוֹן הָעָם הַזֶּה
כְּגֹדֶל חַסְדֶּךָ,
וּכְאֲשֶׁר נָשָׂאתָ לָעָם הַזֶּה
מִמִּצְרַיִם וְעַד הַנְּהָה.

B'midbar (Numbers) 14:19

*Va-yòmer Adonai:
"Salàchti ki-d'varècha."*

וַיֹּאמֶר יְהוָה:
"סַלַחְתִּי כִּדְבָרְךָ."

B'midbar (Numbers) 14:20

*Eil Mèlech yosheiv al kisei rachamim
u-mitnaheig ba-chasidut,
mocheil avonot amo,
ma-avir rishon rishon,
marbeh m'chila la-chata-im
u-s'lichà la-posh-im,
osei tz'dakot im kol basar
v'rùach lo ch'ra-atam lahem gomeil.*

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּי רַחֲמִים
וּמִתְנַהֵג בַּחֲסִידוּת,
מוֹחֵל עֲוֹנוֹת עַמּוֹ,
מַעֲבִיר רִאשׁוֹן רִאשׁוֹן,
מַרְבֵּה מְחִילָה לַחַטָּאִים
וּסְלִיחָה לַפּוֹשְׁעִים,
עוֹשֵׂה צְדָקוֹת עִם כָּל בָּשָׂר
וְרוּחַ לֹא כִרְעַתָּם לָהֶם גּוֹמֵל.

Knowingly or not, the whole community of Israel
and all who live among them have sinned;
let them be forgiven.

As, in Your love, You have been patient with this people
from the time You led us out of Egypt to the present day,
so, in Your great love, may You forgive Your people now.

And God said,
“I have pardoned, as you have asked..”

Sovereign God, whose throne is mercy,
You guide the world with Your steadfast love,
forgiving the wrongdoing of Your people;
You pardon all who sin, are generous with all who live,
treating them with compassion.

T'hilim 122

Shir ha-ma-alot l'David:

Samàchti b'omrim li

beit Adonai neileich.

Omdot hayu raglèinu

bi-sh'aràyich Y'rushalàyim

Y'rushalàyim ha-b'nuya

k'ir she-chubra lah yachdav.

She-sham alu sh'vatim

shivtei Yah eidut l'Yisrael

l'hodot l'sheim Adonai.

Ki shàma yashvu kis-ot l'mishpat

kis-ot l'veit David.

Sha-alu sh'lom Y'rushalàyim,

yishlàyu ohavàyich.

Y'hi shalom b'cheyleich,

shalva b'arm'notàyich.

L'mà-an achai v'rei-ai

adabra na shalom bach.

L'mà-an beit Adonai Elohèinu,

avaksha tov lach.

תהילים קכ"ב

שִׁיר הַמַּעֲלוֹת לְדָוִד

שָׂמַחְתִּי בְּאִמְרִים לִי

בֵּית יְהוָה נִלְךָ:

עֲמֻדֹת הָיוּ רַגְלֵינוּ

בְּשַׁעֲרֶיךָ יְרוּשָׁלָּיִם:

יְרוּשָׁלָּיִם הַבְּנוּיָה

כְּעִיר שֶׁחִבְּרָה לָהּ יַחְדָּו:

נִשְׁשַׁם עָלוּ שְׁבָטִים

שְׁבָטֵי יְהוָה עֵדוֹת לְיִשְׂרָאֵל

לְהַדוֹת לְשֵׁם יְהוָה:

כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט

כִּסְאוֹת לְבֵית דָּוִד:

שִׁאֲלוּ שְׁלוֹם יְרוּשָׁלָּיִם

יִשְׁלְיוּ אֹהֲבֵיךָ:

יְהִי שְׁלוֹם בְּחֵילֶךָ

שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ:

לְמַעַן אַחֵי וְרָעִי

אֲדַבְּרָה נָא שְׁלוֹם בְּךָ:

לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ

אֲבַקְשָׁה טוֹב לָךְ:

Psalm 122

David's song for pilgrims' climb:

I rejoiced when they said to me,
"We are going up to God's house."

Our feet were standing
at the gates of Jerusalem!

Jerusalem built up
like a city united for all.

For there the tribes ascended,
the tribes of Yah, witnesses for Israel,
to give thanks to God's name.

For there the thrones of justice sat,
thrones of the house of David.

Pray for the peace of Jerusalem:
May those who love you be secure.

May there be peace within your walls
and may serenity reign in your capitol.

For the sake of my family and friends,
I speak in peace that you may be at peace.

For the sake of the house of our God,
I ask all goodness for you.

translation by Scott L. Reiter

We Will Love**Ahàvnu****אהבנו**

As the gates of the old year are closing behind us, we bring the good deeds and joys of the past with us. We enter the new year with a clear vision of all the good we can bring to the world around us and the satisfaction we can feel with our own lives.

*Ahàvnu, beiràchnu,
gidàlnu, da-àgnu la-zulat.*

*He-ezìnu, vidìnu, zachàrnu,
chibàknu, ta-àmnù chavayot.*

*Yatzànu mei-ha-aron, kibàdnu,
limàdnu, matzànu, nadàvnu.*

*Salàchnu, odàdnu, patàrnu,
tzadàknu, kibàlnu acharayut.*

*Ra-ìnu, samàchnu,
tamàchnu, tahìnu, tikànu.*

אָהֶבְנוּ, בִּרְכָנוּ,
גִּדְלָנוּ, דְּאָגְנוּ לְזוּלַת.

הֶעֵזִינוּ, וּדְיִנוּ, זְכָרְנוּ,
חִבְּקָנוּ, טַעַמְנוּ חַיּוֹת.

יִצְאָנוּ מִהָאָרוֹן, כִּבְדָנוּ,
לִמְדָנוּ, מִצְאָנוּ, נִדְבָנוּ.

סָלַחְנוּ, עוֹדְדָנוּ, פְּטַרְנוּ,
צַדִּיקָנוּ, קִבְלָנוּ אַחֲרֵינוּ.

רְאִינוּ, שָׂמְחָנוּ,
תַּמְכָנוּ, תְּהִינוּ, תִּקְנוּ.

We will love. We will bless.

We will grow. We will take care of others.

We will listen. We will confess. We will remember.

We will embrace. We will taste new experiences.

We will come out. We will honor.

We will teach. We will find. We will volunteer.

We will forgive. We will encourage. We will solve.

We will be just. We will accept responsibility.

We will see. We will rejoice.

We will support. We will be amazed. We will repair.

<i>Ahàvnu</i>	We will be open to love for God, ourselves, and others.	אָהַבְנוּ
<i>Beiràchnu</i>	We will acknowledge God's blessings in our lives.	בִּרְכָנוּ
<i>Gidàlnu</i>	We will cultivate the earth, carefully protecting its resources.	גִּדְלָנוּ
<i>Da-àgnu la-zulat</i>	We will take care of friends, family, and partners.	דָּאָגְנוּ לַזּוּלָת
<i>He-ezìnu</i>	We will lend a sympathetic ear.	הֶעֱזִינוּ
<i>Vidìnu</i>	We will confess our sins to learn from our mistakes.	וּדְיִנוּ
<i>Zachàrnu</i>	We will keep alive the spirits of those who leave this world.	זָכְרָנוּ
<i>Chibàknu</i>	We will embrace the love and teachings of others.	חִבְקָנוּ
<i>Ta-àmnu chavayot</i>	We will taste new experiences, living fuller lives.	טָעַמְנוּ חַוִּיּוֹת
<i>Yatzànu mei-ha-aron</i>	We will leave our fears aside and come out.	יֵצְאוּ מִדְּאִירוֹן
<i>Kibàdnu</i>	We will show respect to those with whom we disagree.	כִּבְדָנוּ
<i>Limàdnu</i>	We will teach the next generation about love.	לְמַדְנוּ
<i>Matzànu</i>	We will find a place in our community.	מָצְאָנוּ
<i>Nadàvnu</i>	We will give our time and money to worthy causes.	נָדַבְנוּ
<i>Salàchnu</i>	We will forgive those who wrong us.	סָלַחְנוּ
<i>Odàdnu</i>	We will encourage others who need help on their way.	עוֹדְדָנוּ
<i>Patàrnu</i>	We will find solutions to troubling problems.	פָּטַרְנוּ
<i>Tzadàknu</i>	We will work to make the world more just.	צַדִּיקָנוּ
<i>Kibàlnu acharayot</i>	We will take responsibility without being asked.	קִבְלָנוּ אַחֲרָיוֹת
<i>Ra-ìnu</i>	We will see those who suffer and work to ease their pain.	רָאִינוּ
<i>Samàchnu</i>	We will share joyous celebrations with our loved ones.	שָׂמְחָנוּ
<i>Tamàchnu</i>	We will support leaders who defend our rights.	תַּמְכְּנוּ
<i>Tahìnu</i>	We will marvel at the wonders of Creation.	תִּהְיִינוּ
<i>Tikànu</i>	We will mend what was torn.	תִּקְנוּ

S'u Sh'arim

*S'u sh'arim rasheichem,
 V'hinas-u pit-chei olam,
 V'yavo Mèlech ha-kavod!
 Mi hu zeh Mèlech ha-kavod?
 Adonai tz'va-ot,
 Hu Mèlech ha-kavod! Sèlah!*

You, city gates, open your bolts,
 Eternal gates, be lifted up,
 and let the Sovereign of glory come in!
 Who is this One, the Sovereign of glory?
 The Creator of the multitudes of heaven
 is the Sovereign of glory! Sela!

שאו שערים

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם,
 וְהִנְשְׂאוּ פִתְחֵי עוֹלָם,
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד!
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?
 יְהוָה צְבָאוֹת,
 הוּא מֶלֶךְ הַכְּבוֹד! סֵלָה!

T'hilim (Psalms) 24:9–10

Cry No More

Cry no more for the sins of the past.
Rejoice in your repentance and your return.
For this is the day that God made
To lift you up from sorrow and shame,
To deliver you to the gates of righteousness.

Remember this:

Love is the crown of your life
And wisdom the rock on which you stand.
Charity is your staff
And justice your shield.
Your deeds declare your kindness
And your works declare your devotion.

Cry no more for your fears and your dread.
Rejoice in your blessings and your healing.
For this is the day that God has made
To raise your countenance and hope,
To deliver you to the gates of holiness.

Alden Solovy

Avìnu Malkèinu
Imèinu Shechinatèinu

אבינו מלכנו
אמנו שכינתנו

אָבִינוּ מַלְכֵנוּ, אֱמָנוּ שְׁכִינָתֵנוּ,

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֻנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avìnu Malkèinu, Imèinu Shechinatèinu,

Avìnu Malkèinu, chonèinu va-anèinu,

ki eyn bànu ma-asim.

Asei imànu tz'daka va-chèsed v'hoshi-èinu.

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ

Avìnu Malkèinu, sh'ma kolèinu.

אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

Avìnu Malkèinu, chatànu l'fanècha.

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

Avìnu Malkèinu, s'lach u-m'chal l'chol avonotèinu.

אָבִינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

Avìnu Malkèinu, hachazirèinu bi-t'shuva shleima l'fanècha.

אָבִינוּ מַלְכֵנוּ, כִּלְהַ כָּל צָר וּמִשְׁטִין מֵעַלֵינוּ.

Avìnu Malkèinu, kalei kol tzar u-mastin mei-alèinu.

אָבִינוּ מַלְכֵנוּ, הַתִּירֵנוּ לְקַיִם חֻרוֹתֵנוּ.

Avìnu Malkèinu, hatirèinu l'kayeim cheirutèinu.

אָבִינוּ מַלְכֵנוּ, חַתְּמָנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

Avìnu Malkèinu, chotmèinu b'sèifer s'licha u-m'chila.

Avinu Malkèinu, Imèinu Shechinatèinu,

be gracious unto us and answer us,

for our good deeds are too few.

Treat us generously and with kindness, and be our help.

Avinu Malkèinu, hear our voice.

Avinu Malkèinu, we have sinned against You.

Avinu Malkèinu, forgive and pardon all our misdeeds.

Avinu Malkèinu, return us to You in perfect repentance.

Avinu Malkèinu, help us end all oppression.

Avinu Malkèinu, enable us to attain our liberation.

Avinu Malkèinu, **seal** us in the Book of Forgiveness.

אָבִינוּ מַלְכֵנוּ, אֲמֵנוּ שְׁכִינָתֵנוּ,

אָבִינוּ מַלְכֵנוּ, חָנּוּנוּ וְעֲנָנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkèinu, Imèinu Shechinatèinu,

Avinu Malkèinu, chonèinu va-anèinu,

ki eyn bànu ma-asim.

Asei imànu tz'daka va-chèsed v'hoshi-èinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, פְּתַחֵי שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

Imèinu Shechinatèinu, pit-chi sha-arei shamàyim li-t'filatèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, כְּלֵי דְבַר וְחַרְב וְרֶעֶב מֵעֲלֵינוּ.

Imèinu Shechinatèinu, kali dèver v'chèrev v'ra-àv mei-alèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, שְׁלַחֵי רְפוּאָה שְׁלֵמָה לְחוּלֵי וּלְחוּלוֹת עִמָּךְ.

Imèinu Shechinatèinu, shilchi r'fu-a shleima l'cholei u-l'cholot ameich.

אֲמֵנוּ שְׁכִינָתֵנוּ, עֲזְרֵנוּ לְשִׁמּוֹר עַל פְּלֵא בְּרִיאָתֶךָ.

Imèinu Shechinatèinu, ozrìnu lishmor al pèleh b'ri-ateich.

אֲמֵנוּ שְׁכִינָתֵנוּ, חֲזַקֵנוּ לְתַקֵּן אֶת עוֹלָמֵנוּ.

Imèinu Shechinatèinu, chizkìnu l'takein et olamèinu.

אֲמֵנוּ שְׁכִינָתֵנוּ, חַדְשֵׁי עֲלֵינוּ שָׁנָה טוֹבָה.

Imèinu Shechinatèinu, chadshi alèinu shana tova.

אֲמֵנוּ שְׁכִינָתֵנוּ, חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים

Imèinu Shechinatèinu, chotmèinu b'sèifer chayim tovim.

Avinu Malkèinu, Imèinu Shechinatèinu,

be gracious unto us and answer us,

for our good deeds are too few.

Treat us generously and with kindness, and be our help.

Imèinu Shechinatèinu, let the gates of heaven be open to our plea.

Imèinu Shechinatèinu, help us end sickness, war, and famine.

Imèinu Shechinatèinu, send a complete healing to all who are ill.

Imèinu Shechinatèinu, help us safeguard Your wondrous Creation.

Imèinu Shechinatèinu, give us strength to repair our world.

Imèinu Shechinatèinu, let the new year be a good year for us.

Imèinu Shechinatèinu, **seal** us in the Book of Life.

This Is The Year

As Your harmony descends on the world this evening,
may we join all of Your creation in reflecting Your light.

As the stars reveal their patterns in the sky,
may we direct our lives in the light of Your *mitzvot*.

May we see Your Power and Your Presence
in every change of seasons,
in every memory we cherish,
in every person we meet or teach or touch.

We will take up this new year
and live it fully, faithfully, joyfully.

This is the year.

The year unfolds before us.
We look ahead to unknown challenges
and we welcome the joys they may bring.

This is the year.

We will love our families
and we will love ourselves.

This is the year.

We will study Your Torah
and we will strive to live by it.

This is the year.

We will listen to the world's music
and we will bring our own music to life.

This is the year.

We will cherish the past
and we will live in the present.

This is the year.

We will strive for profit less
and seek a fair share more.

This is the year.

We will enjoy Your creation
and strive to sustain it.

This is the year.

We will listen to our partners,
and honor our parents.
We will teach our children
our most dearly held values.

This is the year.

You are with us and within us,
every minute, every day.
We are Your reflections
in all that we do.
We are rededicated to Your work.

We are turning.
We are ready.
This is the year.

Sara Sarasohn

Kaddish Shaleim

Yitgadal v'yitkadash sh'mei raba,
(Cong. – amein) *b'alma di-v'ra chi-r'utei,*
v'yamlich malchutei
b'chayeichon u-v'yomeichon,
u-v'chayei d'chol beit Yisrael,
ba-agala u-vi-z'man kariv,
v'imru: All – Amein.

All – Y'hei sh'mei raba m'varach
l'alam u-l'almei almay.

Leader – Yitbarach v'yishtabach,
v'yitpa-ar v'yitromam v'yitnasei,
v'yit-hadar v'yit-aleh v'yit-halal
sh'mei d'kudsha, All – b'rich hu,
Leader – l'èila u-l'èila
mi-kol birchata v'shirata,
tushb'chata v'nechemata da-amiran
b'alma, v'imru: All – Amein.

Titkabal tz'lot-hon u-va-ut-hon
d'chol beit Yisrael kodam avuhon
di vi-sh'maya, v'imru: All – Amein.

Y'hei shlama raba min shmaya,
v'chayim alèinu v'al kol Yisrael,
v'imru: All – Amein.

Osah shalom ba-m'romim,
hi ta-aseh shalom alèinu
v'al kol Yisrael, v'al kol yoshvei teivel,
v'imru: All – Amein.

קדיש שלם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,
 וְיַמְלִיךָ מַלְכוּתָהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן,
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְא וּלְעֵלְא
 מְכָל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאִמְרִין
 בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן
 דְכָל בֵּית יִשְׂרָאֵל קָדָם אַבּוּדוֹן
 דִּי בְשִׁמְיָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא,
 וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמֵימ,
 הִיא תַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵיבֵל,
 וְאָמְרוּ: אָמֵן.

Full Kaddish

Expansive and holy be Your great name, O God,
throughout the world, which You have created according to Your will.
May Your sovereignty be accepted
in our own days, in our own lives,
and in the life of all the House of Israel,
speedily and soon,
and let us say: Amen.

May Your name be greatly blessed
as far as time and space extend.

May Your name be blessed and praised,
exalted and honored,
adored and acclaimed,
O Holy One, blessed are You,
whose glory transcends beyond measure
all praises, songs,
blessings and hymns
voiced in the world,
and let us say: Amen.

May the prayers and supplications
of the entire House of Israel
be accepted before our Heavenly Parent,
and let us say: Amen.

Grant abundant peace and life
to us and to all Israel,
and let us say: Amen.

May the One making harmony in the heavens,
help us to make peace here, for us,
for all Israel, and for all who dwell on earth,
and let us say: Amen.

One time:

שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Sh'ma, Yisrael: Adonai Elohèinu, Adonai Echad.

Hear, O Israel, יהוה is our God, יהוה is One!

Three times:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim k'vod malchuto l'olam va-ed.

Praised is the name of God's radiant presence
throughout all time and space.

Seven times:

יְהוָה הוּא הָאֱלֹהִים!

Adonai hu ha-Elohim!

The Eternal is God!

Shofar

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה

T'ki-a Sh'varim-T'ru-a T'ki-a

תְּקִיעָה שְׁבָרִים תְּקִיעָה

T'ki-a Sh'varim T'ki-a

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

T'ki-a T'ru-a T'ki-a G'dola

The Ark is closed.

HAVDALA

*Hinei Eil y'shu-ati,
 evtach v'lo efchad,
 ki ozi v'zimrat Yah Adonai,
 va-y'hi li liyshu-a.
 U-sh'avtem mayim b'sason,
 mi-ma-aynei ha-y'shu-a.
 L-Adonai ha-y'shu-a,
 al amcha virchatècha sèla.
 Adonai tz'va-ot imànu,
 misgav lànù Elohei Ya-akov sèla.
 Adonai tz'va-ot,
 ashrei adam botèi-ach bach.
 Adonai hoshì-a,
 ha-Mèlech ya-anèinu v'yom kor-èinu.
 La-Y'hudim hayta
 ora v'simcha
 v'sason viykar.
 Kein tihyeh lànù.
 Kos y'shu-ot esa,
 u-v'sheim Adonai ekra.*

הבדלה

הִנֵּה אֵל יִשׁוּעַתִּי,
 אֶבְטַח וְלֹא אֶפְחַד,
 כִּי עֲזִי וְזִמְרַת יְהוָה יְהוּדָה,
 וַיְהִי לִי לִישׁוּעָה.
 וּשְׂאֵבָתָם מַיִם בְּשִׁשׁוֹן,
 מִמַּעַיְנֵי הַיִּשׁוּעָה.
 לַיהוָה הַיִּשׁוּעָה,
 עַל עַמּוֹךְ בְּרַכְתָּךְ סֵלָה.
 יְהוָה צְבָאוֹת עִמָּנוּ,
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
 יְהוָה צְבָאוֹת,
 אֲשֶׁרִי אָדָם בֹּטַח בְּךָ.
 יְהוָה הוֹשִׁיעָה,
 הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קָרְאֵנוּ.
 לַיהוּדִים הָיִיתָה
 אוֹרָה וְשִׂמְחָה
 וְשִׁשׁוֹן וִיקָר.
 כֵּן תִּהְיֶה לָנוּ.
 כּוֹס יִשׁוּעוֹת אֲשָׂא,
 וּבְשֵׁם יְהוָה אֶקְרָא.

Havdala means separation, the same word used in the Creation story when God separates light from darkness, waters from the heavens, and day from night. The ceremony marks the end of Shabbat and holy days, traditionally 42 minutes after sunset or when three stars appear in the sky. With candle lighting the evening before at 18 minutes before sunset, the result is a 25-hour observance.

HAVDALA

Behold, God is our unfailing help;

I will trust in God and will not be afraid.

God is our strength, our song, and our deliverer.

With joy shall we draw water out of the wells of salvation.

Yishayahu (Isaiah) 12:1-3

You alone are our help, O God;

May You bless Your people.

T'hilim (Psalms) 3:9

The Creator of the universe is with us;

The God of Israel is our protection.

T'hilim (Psalms) 46:8

Happy are those who trust in the God of all.

T'hilim (Psalms) 84:1

God is with us in our time of need,

the Power that answers us, if we would only call.

T'hilim (Psalms) 20:10

There was light and joy,

gladness and honor for the Jewish people.

Esther 8:16

So may we be blessed.

I will lift the cup of salvation,

And call upon the name of God.

T'hilim (Psalms) 116:13

Baruch ata, Adonai Eloheinu,
Mèlech ha-olam, borei p'ri ha-gàfen.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Praised are You, our Eternal God,
Ruler of time and space, who creates the fruit of the vine.

When Shabbat is also ending, include the blessing for spices:

Baruch ata, Adonai Eloheinu,
Mèlech ha-olam, borei minei v'samim.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיַּי בְּשָׂמִים:

Praised are You, our Eternal God,
Ruler of time and space, who creates fragrant spices.

Baruch ata, Adonai Eloheinu,
Mèlech ha-olam, borei m'orei ha-eish.

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא מֵאוּרֵי הָאֵשׁ:

Praised are You, our Eternal God,
Ruler of time and space, who creates the lights of the fire.

Havdala separates the holiness of the day now ending from the routine to which we return. The symbols of *Havdala* – wine, spices, candlelight, and words – stimulate the senses: taste, smell, sight, and hearing.

The wine (or other beverage except water) is our wish for abundant blessings.

The fire is the gift from God to Adam and Eve to allay their fears when the sun set on the first day and to enable their progress in the world.

The spices refresh the spirit and compensate for the departure of our נְשָׁמָה יְתֵרָה — *n'shama y'teira*, the enhanced soul that increases our receptivity to the joys of Shabbat.

The multi-wick candle (or two candles held together) sheds great light and accords with the plural in the blessing: “the lights of the fire.” While saying the blessing, it is customary to hold up one or both hands toward the flames and see the shadows playing on the palm of the hand or to curl the fingernails toward the palm to see the light reflected on the fingernails.

*B'rucha at, Yah Eloheinu,**
Rùach ha-chayim,
ha-mavdila bein kòdesh l'chol,
bein or l'chòshech,
bein Yisrael la-amim,
bein yom ha-sh'vi-i
l'shèishet y'mei ha-ma'aseh.
B'rucha at, Shechina,
ha-mavdila bein kòdesh l'chol.

בְּרוּכָה אַתָּה, יְהוָה אֱלֹהֵינוּ,*
 רוּחַ הַחַיִּים,
 הַמְבַדִּילָה בֵּין קֹדֶשׁ לְחֹל,
 בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׁבִיעִי,
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
 בְּרוּכָה אַתָּה, שְׁכִינָה,
 הַמְבַדִּילָה בֵּין קֹדֶשׁ לְחֹל.

Praised are You, our Eternal God, Ruler of time and space,
 who makes a distinction between the holy and the ordinary,
 between light and darkness, between Israel and the nations,
 between the seventh day and the six days of Creation.
 Praised are You, O God,
 who distinguishes between the holy and the ordinary.

Ha-mavdil bein kòdesh l'chol,
chatotèinu hu yimchol,
zar-èinu v'chaspèinu yarbeh kachol
v'cha-kochavim ba-làila.

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
 חַטֹּאתֵינוּ הוּא יִמְחֹל,
 זָרְעֵנוּ וְכַסְפֵּנוּ יִרְבֶּה כָּחֹל,
 וְכוכְבֵי בַלַּיְלָה.

May God, who distinguishes the holy from the ordinary,
 redirect our mis-steps,
 and increase our loved ones and our good fortune
 as the sands of the sea
 and as the stars in the night.

* As noted on page *viii*, some blessings are modified to reflect various gender possibilities of the Divine. Here the Hebrew feminine gender is used for God.

Eiliyàhu ha-Navi /Miryan ha-N'via-a*Eiliyàhu ha-navi,**Eiliyàhu ha Tishbi,**Eiliyàhu, Eiliyàhu,**Eiliyàhu ha-Gil-adi.**Bi-m'heira v'yàmeinu**Yavo ei-lèi-nu**Im mashìach ben David**Im mashìach ben David**Miryam ha-n'vi-a**Oz v'zimra b'yadah**Miryam tirkod itànu**l'hagdìl zimrat olam**Miryam tirkod itànu**l'takein et ha-olam**Bi-m'heirah v'yamèinu**hi t'vi-èinu**el mey ha-y'shu-a,**el mey ha-y'shu-a***אליהו הנביא/מרים הנביאה**

אֱלִיָּהוּ הַנְּבִיאַ

אֱלִיָּהוּ הַתִּשְׁבִּי

אֱלִיָּהוּ אֱלִיָּהוּ

אֱלִיָּהוּ הַגִּלְעָדִי

בְּמַהְרָה בְּיָמֵינוּ

יָבוֹא אֵלָנוּ

עִם מָשִׁיחַ בֶּן דָּוִד

עִם מָשִׁיחַ בֶּן דָּוִד

מְרִיָּם הַנְּבִיאָה

עַז וְזִמְרָה בְּיָדָהּ

מְרִיָּם תִּרְקֹד אֶתְנוּ

לְהַגְדִּיל זִמְרַת עוֹלָם.

מְרִיָּם תִּרְקֹד אֶתְנוּ

לְתַקֵּן אֶת הָעוֹלָם.

בְּמַהְרָה בְּיָמֵינוּ

הִיא תְּבִיאָנוּ

אֶל מֵי הַיְּשׁוּעָה

אֶל מֵי הַיְּשׁוּעָה

Miriam verses by Rabbi Leila Gal Berner

The added verse about the Prophet Miriam, written by Rabbi Leila Gal Berner, invokes Miriam's power of redemption and parallels Elijah's heralding of the messianic age in the original verse.

Elijah and Miriam the Prophets

Elijah the prophet,
of Tishbi from Gil'ad,
may he soon, and in our time,
herald the arrival of *Mashiach*,
descendant of David.

Miriam the prophet,
strength and song are in her hand.
Miriam will dance with us
to strengthen the world's song.
Soon, and in our time,
she will bring us
to the waters of redemption.

A Rebbi's Proverb

If you always assume
the person sitting next to you
is the Messiah
waiting for some simple human kindness —

You will soon come to weigh your words
and watch your hands.

And if the person chooses
not to be revealed
in your time —

It will not matter.

from the Yiddish by Danny Siegel

Our sages teach that the *Mashiach* (the Anointed One or Messiah) will come at *Havdala*, thus prolonging Shabbat forever. The Prophet Elijah will herald the coming of *Mashiach*, a descendant of King David, whose great-grandmother, Ruth the Moabite, chose to become part of the people Israel chose to become part of the people Israel.

Motzi**מוציא**

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata, Adonai Elohèinu, Mèlech ha-olam, ha-mòtzi lèchem min ha-àretz.

Praised are You, our Eternal God, Ruler of time and space,
who brings forth bread from the earth.

Benediction

Let the year upon which we have entered be for us,
for Israel, and for all the world,

A year of blessing and prosperity.

Amen.

A year of renewal and hope.

Amen.

A year of love and courage.

Amen.

A year of joy and satisfaction.

Amen.

A year of justice and peace.

Amen.

יְהוָה יִשְׁמֹר צֵאתְךָ וּבֹאֶיךָ מֵעַתָּה וְעַד עוֹלָם.

Adonai yishmor tzeit-cha u-vo-ècha mei-ata v'ad olam.

May God guard your going out and your coming in
from this time forth and for ever.

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