

בע"ה

קהילת נְוֵה קֹדֶשׁ

Congregation Neveí Kodesh:

Jewish Renewal Community of Boulder



High Holy Days

Makhzor

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TWENTY-FIVE

There was a nebulous presence
before heaven and earth were born--
silent ... empty ... alone ... unchanged.
Pervading everywhere without fail,
it is the mother of the universe.
I do not know its name--
I call it Tao, the Way.
Forced to say more,
I call it Great.
Being great, it extends ever outward,
reaching far, and then returning.

The Tao is great.
The universe is great.
Earth is great.
The leader is also great.

Recognize how we can be
one of the four greatnesses.

Such a person follows the
ways of the earth.
The earth follows the ways of the universe.
The universe follows the Tao.
The Tao follows its own nature.

from **The Power of the Way (Tao Te Ching)** trans. by John Sprague

Opening Intentions

As we gather once again at this season, we orient ourselves to *teshuva*, a return to our highest, deepest, truest selves, and to the Great Power that renews and sustains our lives.

1. **Now Let us Turn** Lam 5:21; R' Shefa Gold

Now let us Turn, Return and be Turned (x3) - to the One

Hashivenu Eylecha, v'Nashuva (x2) הַשִּׁיבֵנוּ אֵלֶיךָ וְנָשׁוּבָה:

2. **Shuvi Nafshi - Soul Return** Psalm 116:7-8; R' Shlomo Carlebach

שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי
כִּי יְיָ גָמַל עָלַיִכִּי:
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינַי מִן־דִּמְעָה
אֶת־רַגְלִי מִדְּחִי:

**Shuvi Nafshi liM'nukhaykhi
Ki HaShem ki HaShem Gamal Alaikhi.
Ki Khilatz'ta Nafshi miMavet, et Eini min Dim'a,
Et Ragli, Ragli miDekhi**

*Return, my soul, to your rest, for the God has dealt bountifully with you
You have rescued my soul from death, my eye from tears, my feet from stumbling.*

3. **Hashiveinu - Return Us** Lam 5:21; Mark Keller and Corry Bell

Hashiveinu, Hashiveinu, Adonai Elekha, הַשִּׁיבֵנוּ, הַשִּׁיבֵנוּ, יְיָ אֱלֹהֵינוּ
v'naShuva, v'naShuva וְנָשׁוּבָה, וְנָשׁוּבָה
Khadesh, Khadesh Yameinu ke-Kedem חֲדָשׁ, חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

*Turn us back to You, Turn us back to You, Turn us back to You, Holy Source
Re-turn, re-turn, re-turn our lives to Your care
Make us refreshed, Make us renewed, Awaken us as of old.*

4. **Return Again** R' Shlomo Carlebach

**Return Again, Return Again, Return to the Land of Your Soul
Return to Who You Are, Return to What You Are, Return to Where You Are
Born and Re-Born Again...**

5. Pure Heart

Psalms 51:12; Nava Tehila

**Create a Pure Heart in Me, Great Spirit - Create a Pure Heart in Me
And Renew a True Soul Within Me - Renew a True Soul Within**

6. Lev Tahor - Pure Heart

Psalms 51:12-14

לב טָהוֹר, בְּרָא־לִי אֱלֹהִים;
וְרוּחַ נָכוֹן, חֲדָשׁ בְּקִרְבִּי.
אֶל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ;
וְרוּחַ קֹדֶשְׁךָ, אֶל־תִּקַּח מִמֶּנִּי.
הַשִּׁיבָה לִּי שִׁשׁוֹן יִשְׁעֶיךָ
וְרוּחַ נְדִיבָה תִּסְמְכֵנִי:

**Lev Tahor B'ra Li Elohim
v'Ruach Nachon Chadash b'Kirbi.**
*A heart that is pure, create within me;
A spirit that's new, renew in my core.*

**Al Tashlicheyeni miLfanacha,
v'Ruach Kodshecha al Tikach Mimeni.**
*Do not exile me from Your Presence,
Do not take Your Holy Spirit from me.*

**HaShiva li Sasson Yishecha
v'Ruach Nediva Tismekheni.**
*Return me to the pure bliss of Your awareness
Install in me the spirit of true service.*

7. Mi halsh - Who Is the One

Psalms 34:12-15

מִי־הָאִישׁ, הַחֹפֵץ חַיִּים;
אֲהַב יָמַיִם, לְרָאוֹת טוֹב.
נִצֹר לְשׁוֹנְךָ מֵרָע;
וּשְׁפֹתֶיךָ, מִדַּבֵּר מְרָמָה.
סוּר מֵרָע, וַעֲשֵׂה־טוֹב;
בְּקִשׁ שְׁלוֹם וְרַדְּפֵהוּ

**Mi ha-Ish heChafeitz Chayim,
Oheiv Yamim, Oheiv Yamim, liR'ot Tov?**

**N'tzor L'shonkha mei-Ra
uS'fatecha miDabeir Mirma;
Sur mei-Ra va'Asei Tov
Bakeish Shalom v'RodfeiHu**

*Who is the one that desires life, and loves their days, that they may witness goodness?
Keep your tongue from evil, and your lips from speaking guile.
Depart from evil, and do good; seek peace, and pursue it.*

Bringing in the Holiday

Kindling the Memorial and Holiday Lights

At our most sacred seasons we remember those who have lit the way in this world and gone before us into the next. This also provides an opportunity to recognize and comfort the mourners in our midst. We then light and bless candles to formally begin the festival, thanking the Source of Life for sustaining us to this time, and greeting one another with wishes for a happy, healthy year.

1. Rosh HaShanah Candle Lighting

**Barukh ata Adonai, Eloheynu Melekh ha-Olam, asher Kidishanu b'Mitzvotav,
v'Tzivanu l'Hadlik Ner shel (on Shabbat add: Shabbat v'shel)
Yom haZikaron.**

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של (שבת ושל) יום הזכרון.

Holy One of Blessing, Your Presence fills Creation

You make our lives holy with the mitzvah of kindling the light of this Day of Remembrance.

2. Yom Kippur Candle Lighting

**Barukh ata Adonai, Eloheynu Melekh ha-Olam, asher Kidishanu b'Mitzvotav,
v'Tzivanu l'Hadlik Ner shel (on Shabbat add: Shabbat v'shel)
Yom haKippurim.**

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של (שבת ושל) יום הכפרים.

Holy One of Blessing, Your Presence fills creation.

You make our lives holy with the mitzvah of kindling the (Sabbath and the) Yom Kippur flames.

3. On Both Holidays: Shehechyanu

**Barukh Ata Adonai, Eloheynu Melekh ha-Olam
She-Hekhiyanu, v'Kiyamanu, v'Higiyanu laZman haZeh!**

ברוך אתה יי אלהינו מלך העולם, שְהַחַיְנו וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.

*Holy One of Blessing, Your Presence fills Creation. Bless You for enlivening us,
sustaining us and bringing us to this moment in time!*

L'Shanah Tovah Tikatevu v'Tichatemu!

L'Shanah Tovah Nikatev v'Nichatem!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ! לְשָׁנָה טוֹבָה נִכְתְּבוּ וְנִחַתְּמוּ!

May You Be Written and Sealed for a Good Year!

May We Be Written and Sealed for a Good Year!

Blessing Our Children

After lighting Shabbat or Holiday candles, the text of the Priestly Blessing from the book of Numbers is used to pray for protection, awareness, grace and illumination for our young people.

1. Blessing our Children (One)

Num 6:24-26; R' Micha'el Shapiro

YeVarechecha haShem, ve'yiShmerekha : בְּרַכֶּךָ יי וְיִשְׁמְרֶךָ
May Hashem bless you, forever watching over you

Ya'er haShem Panav Eleycha, veYikhuneka : יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנְּךָ:
May God's holy face illumine you, and shine with grace

Yissa haShem Panav Eleycha v'Yassem Lecha : יִשָּׂא יי פָּנָיו אֵלֶיךָ
*May Hashem's face / Be raised to you / That She may place : וַיָּשֶׂם לְךָ שְׁלוֹם:
On you Her peace / On you Her infinite peace - Shalom*

Shalom - Shalom, Shalom, Shalom, Shalom

2. Blessing our Children (Two)

Priestly Blessing Num 6:24-26; Jai Uttal

YeVarechecha Adonai v'Yishmerecha : בְּרַכֶּךָ יי וְיִשְׁמְרֶךָ:

Ya'er Adonai Panav Elecha v'Yechunekha : יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנְּךָ:

Yissa Adonai Panav Elecha : יִשָּׂא יי פָּנָיו אֵלֶיךָ

v'Yassem Lecha Shalom - v'Yassem Lecha Shalom : וַיָּשֶׂם לְךָ שְׁלוֹם - וַיָּשֶׂם לְךָ
שְׁלוֹם:

Shalom, Shalom, Shalom : שְׁלוֹם שְׁלוֹם שְׁלוֹם

v'Yassem Lecha Shalom - v'Yassem Lecha Shalom : וַיָּשֶׂם לְךָ שְׁלוֹם:

May the Holy Being Bless You and Protect You

May the Source of Goodness Always Shine Upon You

May Godliness Reveal to You Its Hundred Thousand Faces

And Grant You a Deep Abiding Peace, And Grant You a Deep Abiding Peace

3. Deep Peace

Traditional Gaelic blessing and Num 6:24-26; John Rutter

Deep peace of the running wave to you; Deep peace of the flowing air.

Deep peace of the quiet earth to you; Deep peace of the shining stars.

Let peace, Let peace, Let peace fill your soul.

May peace, May peace, May peace make you whole!

YeVarechecha Adonai v'Yishmerecha
Ya'er Adonai Panav Elecha v'Yechunekha
Yissa Adonai Panav Elecha
v'Yassem Lecha Shalom

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:
יָאֵר יי פְּנֵיו אֵלֶיךָ וַיְחַנְּךָ:
יִשָּׂא יי פְּנֵיו אֵלֶיךָ
וַיַּשֵּׁם לְךָ שְׁלוֹם:

4. Welcoming the Angels - Shalom Aleichem

Traditional; attribution unknown

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְאָכִים - הַקְּדוֹשׁ בְּרוּךְ הוּא:

Shalom Aleichem, Malakhey haSharet, Malakhey Elyon,
Mi'Melech Mal-khey haM'lachim, haKadosh Baruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם מַלְאָכֵי עֲלִיוֹן,

Bo'achem I'Shalom, Malakhey haShalom, Malakhey Elyon...

בְּרַכּוּנֵי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,

Barchuni I'Shalom, Malakhey haShalom, Malakhey Elyon...

צֵאתְכֶם לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,

Tzetchem I'Shalom, Malakhey haShalom, Malakhey Elyon...

*Peace unto you, Ministering Angels,
Messengers of the Most High, the Blessed Holy One.
Come in peace... Bless us in peace... Go in peace... Messengers of God*

5. B'Shem Hashem - In God's Name

Bedtime Sh'ma liturgy

B'shem Hashem, Elohei Yisrael
Mi'Ymini Michael u-mi'Smoli Gavriel
MilFanai Uriel, u-me'Acharai Raphael
V'al Roshi, Shechinat-EI

בְּשֵׁם ה' אֱלֹהֵי יִשְׂרָאֵל,
מִיְמִינֵי מִיכָאֵל, וּמִשְׂמֹאלֵי גַבְרִיאֵל,
וּמִלְפָּנֵי אֲוִרִיאֵל וּמֵאַחֲרָי רַפָּאֵל,
וְעַל רֹאשֵׁי, שְׁכִינַת אֵל.

*In the name of God, the God of Israel
On my right is Michael, on my left is Gavriel
In front of me is Uriel, behind me Raphael
And all above, surrounding me, Shechinat EI.*

The four arcangels here summoned reflect aspects of the Divine. Michael means literally "Who is like G'd?", Gavriel "G'd is my Power", Uriel "My Light is G'd", and Raphael: "G'd Heals." The Shechina is God's immanent, manifest presence.

6. Alternate Shalom Aleichem

Bedtime liturgy; Shimshai

Shalom Aleichem, Malachei HaShalom

שָׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁלוֹם,

Shalom Aleichem, Malachei Elyon

שָׁלוֹם עֲלֵיכֶם, מַלְאָכֵי עֲלִיוֹן

YaVo Michael! YaVo Gavriel!

יָבוֹא מִיכָאֵ"ל, יָבוֹא גַבְרִיאֵ"ל,

YaVo Uriel! YaVo Rafael!

יָבוֹא אוּרִיאֵ"ל, יָבוֹא רַפָּאֵ"ל!

*Peace be with you, Angels of Peace
Peace be with you, Angels of the Most High
Come Michael! Come Gavriel!
Come Uriel! Come Rafael!*

Call to Prayer

We move now into formal evening prayers, which begins with a call and response invocation declaiming God's unutterable blessedness. Please rise if you are able.

1. Chatzi Kaddish - The Preparation for Prayer

*Let us be here now as one
Singing to the Blessed Holy One
Let us be at perfect time and place
To receive this sustenance and grace
To receive this sustenance and grace
At this turning of the year.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן: בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל וּבְחַיֵּי דְכָל יוֹשְׁבֵי תַבְלָא,
בְּעֶגְלָא וּבְזִמְן קָרִיב- וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

Leader:

Yit-Gadal v' yit-Kadash Sh'mey Rabbah *Congregation: Amen!*

Leader:

b'Almah di V'rah khir'utey v' yamlikh Mal-khutey! *Congregation: Amen!*
May God's Great Name be blessed (amen) in this world of divine creation (amen)!

Leader:

**b'Chai-yeykhon, uv'Yom-ekhon, uv'Chayei d'chol Beit Yisrael
uv'Chayey d'chol Yoshvey Teyvel, ba'Agalah u'viZ'man Kariv,
v'imru:**

*In your lifetimes, in your days, in the days of all our people,
all the Earth's people - very soon, imminently, now - and let us say:*

Congregation:

Amen! Y'hey Sh'mey Rabbah m'Varakh l'Olam u'l'Almey Almah-yah!
Amen! May the Great Name be blessed forever and ever and ever!

2. Barchu - The Call to Prayer

Leader: Barchu (bowing) **et Yah HaMevorakh!**

Congregation: Barukh (bowing) **Havayah HaMevorakh
le'Olam va-Ed!**

בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ
בְּרוּךְ הוּיָהּ הַמְּבָרַךְ
לְעוֹלָם וָעֶד:

Leader: Bless the One Blessed Power! - Cong: Yes, Blessed is God Forever and Ever

Evener of the Evenings

As we prepare to say the Shema, declaration of God's ultimate unity, we first bless the onset of evening and the power that ordains the rhythm of time and season, and then meditate upon the depth of God's love for us. After the Shema and its attendant passages of social instruction, we sing of the miraculous parting of the Red Sea during the Israelites' exodus from Egypt. We thus attempt to awaken contemplation, love and awe in ourselves as we prepare for personal silent prayer.

1. A Prayer for Evening

Evening liturgy

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מְעַרֵיב עֶרְבִים, בְּחַכְמָה פּוֹתֵחַ
שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמַסְדֵּר אֶת הַפּוֹכְבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ
מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צְבָאוֹת שְׁמוֹ.
אֱלֹהֵי חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, הַמְעַרֵיב עֶרְבִים.

Blessed is the Ineffable, the Majesty of the Universe, bringing on the evenings; with wisdom opening the gates of the heavens, with insight changing time and varying the seasons, with will setting the stars in their watches in the expanse.

Creating day and night, rolling light away from before darkness, and darkness from before light, causing the day to pass, bringing night, and separating day and night.

The cosmos is revealed, a living and enduring God, forever guiding us.

Blessed is the Ineffable, bringing on the evenings.

2. Maariv Aravim

R' Peri Smilow

**Blessed are You Adonai Our God / Who makes the evening fall
You separate daytime from the darkness
You are forever and ever; Amen (2x)**

**Blessed are You Adonai our God / You make the seasons spin
You make time march in / And the heavens will open up
To Your Name/ Open to Your Name**

Tamid yiMloch Aleinu l'Olam va-Ed (2x) Baruch ata, Adonai, haMaariv Aravim.

*May You reign over us forever, providing order, protection and a higher authority.
Blessed are You who brings on evening.*

3. Evening the Evenings

R' Geela Rayzel Raphael

**Chorus: Evening, the evenings, evening the frayed edges of our lives;
Ma'ariv Aravim, Amen. (x2) מְעַרֵיב עֶרְבִים**

Sacred words even the evenings,
Wisdom opens gates locked around our hearts
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עַרְבִים בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים.

Asher Bid-varo Ma'ariv Aravim, b'Khokhmah Potay'akh She'arim. *Chorus:*

Understanding alters with the times, Changing seasons, cycles divine;
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים.

U- Vitvunah m'SHaneh I-tim, u-Makhlif et ha-Z'manim. *Chorus:*

Paint diamonds on the canvas called sky, Sooth our souls with a lilting lullabye;
וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ פְּרָצוֹנוֹ.

U-m'Sader et ha-Kochavim, B'miShm'rotayhem ba-Rakiah kiRtzono. *Chorus:*

Rollin', rollin' into the night, Rollin' rollin' away the light;

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.

Goleyl Or miPney Kho-shekh, v'Kho-shekh miPney Or. *Chorus:*

Spirit of the Night we bless Your Name, Eternal light, Eternal flame;

אֵ"ל חַי וְקַיִם, תְּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

Eyl Chai v'Kayam Tameed yiMlokh Aleynu l'Olam va-Ed. *Chorus:*

4. Roll Into Darkness

Noam Katz

Roll Into Darkness, Roll Into Light
Night Becomes Day, Day Turns To Night;

Golel Or Mipnai Choshech, v'Choshech MiPnai Or;
Baruch Atah Adonai, HaMaariv Aravim.

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר:

Creator of day and night
You roll light away in the face of darkness
And darkness in the face of light

5. Broken-Hearted

Psalm 148 and Num 12:13; R' Shir Yaakov Feit

HaRofeh liShvurei Lev
um'Khabesh le'Atzvotam
Moneh miSpar la-Kokhavim
LeKhulam Shemot yiKra

הֲרֹפֵא לְשִׁבּוּרֵי לֵב
וּמְחַבֵּשׁ לְעֵצְבוֹתָם
מוֹנֶה מִסָּפֵר לְכּוֹכָבִים
לְכָלֶם שְׁמוֹת יִקְרָא:

Universal Love

The classic preparation for the Shema here focuses on the gift of Torah, divine instruction, as evidence of the Supreme Being's love for our ancestors and for us.

1. Ahavat Olam - Traditional

Evening liturgy

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יי אֵל לְהֵינּוּ, בְּשִׁכְבְּנוּ וּבְקוּמֵנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׁמַח
בְּדַבְרֵי תּוֹרַתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְגָּה
יוֹמָם וְלַיְלָה, וְאַהֲבַתְךָ אֶל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavat Olam, beit Yisra'el Amkha Ahavta,
Torah u'Mitzvot, Chukim u'miShpatim Otanu Limad'ta.
Al ken Adonai Eloheinu, b'Shokhveinu uv'Kumeinu naSi'akh b'Chukekha,
veniS'makh b'Divrei Torat'kha uv'Mitzvotekha le'Olam va'Ed.
Ki hem Chayeinu ve'Orekh Yameinu u'va'hem ne'H'geh Yomam va-Laila.
Ve'Ahavatkha al taSeer miMenu le'Olamim,
Barukh Ata, Adonai: Ohev Amo Yisrael.

With eternal love, the people Israel has been loved. Stories and teachings, codes, laws and judgments have been taught us. When we lie down and when we arise we are called upon to discuss these instructions, to rejoice in life's teachings and to do right actions always. Ki hem chayyenu, v'orech yameynu: For these lessons are the life and length of our days, and we may reflect on them day and night. May the divine love of life and of learning never be removed from us.

Blessed is the Ancient Teacher, loving the people Israel.

2. Ahavah Rabbah - Traditional

Morning liturgy

אַהֲבָה רַבָּה אֶהְבֵּתָנוּ, יי אֵל לְהֵינּוּ, חֻמְלָה גְדוֹלָה וַיִּתְּרָה חֻמְלַת עֲלֵינוּ. אָבִינוּ מִלְכָּנוּ,
בְּעָבוֹר אָבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבְטָחוּ בְךָ, וַתִּלְמַדְם חֻקֵי חַיִּים, כֵּן וַתַּחַנְנוּ וַתִּלְמַדְנוּ. אָבִינוּ,
הָאֵב הָרַחֲמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלַבְנוּ לְהַבִּין וּלְהַשְׁכִּיל, לִשְׁמֹעַ, לִלְמַד וּלְלַמֵּד,
לְשׁוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לִבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְטָחוּנוּ, נִגְלִיחַ וְנִשְׁמַח
בִּישׁוּעַתְךָ. וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצָנוּ, כִּי אֵל
פוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן. וְקִרְבַּתָּנוּ לְשְׁמֶךָ הַגְּדוֹל סְלָה בְּאַמְתָּ,
לְהוֹדוֹת לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יי, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

How deeply You have loved us, Be-ing that Gods us, gracing us with surpassing compassion!

On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well.

O Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform, and fulfill all that is in Your Torah. Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our hearts in love and reverence for Your Name. Then we will never feel shame, never deserve rebuke, and never stumble. Having trusted in Your great and awesome holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land. For You, O God, work wonders. You chose us. Truly, You drew us near to Your Great Name, that we might acknowledge You, declaring You One in love.

Praised be You, Great Love, who chooses Your people Israel in love.

3. Ahavah Rabbah - Abounding Love

Daily liturgy; Snatam Kaur

Ahavah, Ahavah Rabbah אַהַבָּה רַבָּה Love, Great Love

4. Eternal Love: Ahavah (Ahavah)

Daily liturgy; Lila Flood

Ahavah (Ahavah) (x2)

אַהַבָּה (אַהַבָּה) - אַהַבָּה (אַהַבָּה)

Ahavat Olam (Ahavat Olam)

אַהַבַּת עוֹלָם (אַהַבַּת עוֹלָם)

Beit Yisrael (Beit Yisrael)

בֵּית יִשְׂרָאֵל ל (בֵּית יִשְׂרָאֵל ל)

V'Amecha (v'Amecha) Ahavta (x2)

וְעִמִּיד, עִמִּיד, אַהַבְתָּ:

With such Love (with such Love) (x2)

You are Loving us (You are Loving us)

Along with all Creation (x2)

5. Ahavah v'Rachamim: Love and Mercy

Music and liturgy Bon Singer

Ahavah v'Rachamim, Chessed v'Shalom

אַהַבָּה וְרַחֲמִים, חֶסֶד וְשָׁלוֹם:

Love and Mercy - Generosity and Peace

6. We Are Loved -- Ahavah Rabbah

Music: Shir Yaakov Feit, Lyrics: R' Rami Shapiro

We are loved, loved, loved by unending love, an undending love. (x2)

We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.

We are counseled by voices that guide us
even when we are too embittered to hear.

We are loved, loved, loved by unending love, an undending love. (x2)

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.

We are loved, loved, loved by unending love, an undending love. (x2)

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.

7. With a Great Love - Ahava Rabbah Ahavtanu

Liturgy; Amy Robinson

Ahava Rabbah Ahavtanu (x3)

With a Great Love, Great Love, with a Great Love You are Loving Us. (x2)

8. Ah, Ani, Anochi

Exodus 34; Guru Ganesh Singh

אָה אַני אַנוּכִי Ah, Ani, Anochi I - And - I

Bountiful Am I

Peaceful Am I

Merciful Am I

חַנוּן וְרַחוּם, אֶרְךָ אַפַּיִם, רַב חֶסֶד:

Cha-nun ve-Rachum, Er-ekh Apaiyim, Rav Khessed

Compassionate and Gracious -- Endlessly Patient -- Abundantly Kind

Section 6 - Universal Love

Listening for Oneness: The Shema

The Shema and the paragraphs that accompany it form a center of both the liturgy and of the contract between God and the Jewish people.

Following the primal declaration of God's unity (Shema Yisrael!) the first and third paragraphs, or gates, (from Deuteronomy 6 and Numbers 15 respectively) advise practices for maintaining awareness, while the central paragraph (from Deuteronomy 7) lays out the consequences of right and wrong focus and behavior.

We Proclaim the Unity of All Creation

שְׁמַע יִשְׂרָאֵל יְיָ יְיָ לֵהֲיִנוּ יְיָ אֶחָד!

Sh'ma Yisrael Adonai Eloheynu Adonai Echad!

Hear, Israel, you are of God and God is One!

[whispered]

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹהָ לְעוֹלָם וָעֶד:

Baruch Shem, Kevod Malchuto l'Olam va-Ed

Blessed is the Name of S/he, the glory of whose reign is forever and ever!

First Paragraph: Deuteronomy 6

וְאָהַבְתָּ אֶת יְיָ לְהֵיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:
וְשָׁנַנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׂרָתָם
לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Vahavta et Adonai Elohekha b'khol Levav'kha u'v'khol Naf'sh'kha u'v'chol M'ohdekha.
V'hayu haD'varim ha'eyleh asher Anokhi m'tzav'kha haYom al Levavekha. V'Shinantam
l'Vanekha v'Dibarta bam b'Shiv't'kha b'Veytekha
uv'Lekh't'kha vaDerekh uv'Shokh'b'kha uv'Kumekha.
Uk'shartam l'Ot al Yadekha v'hayu l'Totafot beyn Eynekha.
Ukh'tavtam al Mezuzot Beytekha uviSha'arekha.

And you shall love the Lord your God with all your heart, with all your soul and with all of your might. And all these words which I command you on this day shall be upon your heart, and you shall teach them diligently unto your children. You shall speak of them when you are sitting in your house and when you're walking by the way; and when you're rising up, and when you're lying down. 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 That you may remember and do all of My commandments, and be holy unto your God.

Second Paragraph: Deuteronomy 7

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמָעוּ אֶל מִצְוֹתַי, אֲשֶׁר־אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יי' אֱלֹהֵיכֶם וּלְעַבְדּוֹ, בְּכָל לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מָטָר אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאֶסְפַּתְּ דְגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לַבְּהֵמָתָהּ, וְאָכַלְתָּ וְשָׂבַעְתָּ. הַשְׁמֵרוּ לָכֶם פֶּן יִפְתָּה לִבְבְּכֶם, וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יי' בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִיאַדְמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאִבַּדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי' נָתַן לָכֶם. וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל לִבְבְּכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדְכֶם, וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם. וּלְמִדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְכִתַּבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הִיאַדְמָה אֲשֶׁר נִשְׁבַּע יי' לְאַבְתֵּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

And it shall come to pass if you surely listen to the commandments that I command you today to love the Lord your God and to serve the One with all your heart and all your soul, that I will give rain to your land, the early and the late rains, that you may gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle and you will eat and you will be satisfied.

Beware, lest your heart be deceived and you turn and serve other forces and worship them. Then the anger of the True One will blaze against you, and will close the heavens and there will not be rain, and the earth will not give you its fullness and you will perish quickly from the good land that the Lord gives you.

So you shall put these, my words, on your heart and on your soul; and you shall bind them for signs on your hands, and they shall be for frontlets between your eyes. And you shall teach them to your children, and you shall speak of them when you sit at home, and when you walk along the way, and when you lie down and when you rise up. And you shall write them on the doorposts of your house and on your gates. In order to prolong your days and the days of your children on the land that the Lord promised your ancestors would be given, as long as the days that the heavens are over the earth.

Third Paragraph: Numbers 15

וַיֹּאמֶר יי' אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל צִיצִית הַכָּנָף פִּתְּלֵי תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וַיִּזְכְּרֶתֶם אֶת כָּל מִצְוֹת יי', וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתְּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם זֵנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים לַאֲלֹהֵיכֶם. אֲנִי יי' אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם לַאֲלֹהִים, אֲנִי יי' אֱלֹהֵיכֶם... אָמֵן.

And the Lord spoke to Moses, saying, "Speak to the children of Israel and say to them they should make themselves tzitzit (fringes) on the corners of their clothing throughout their generations, and give the tzitzit of each corner a thread of blue. And they shall be tzitzit for you, and when you look at them you will remember all of the Lord's commandments and do

them and not follow after your heart and after your eyes which lead you astray. In order to remember and do all My commandments, and be holy for your God. I am the Lord, Your God, who led you from the land of Egypt to be a God to you. I am the Lord, your God...in Truth.

2. V'Ahavta - Marge Piercy

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

Let the words that have come down
shine in our words and our actions.

We must teach our children to know and understand them.

We must speak about what is good
and holy within our homes

when we are working, when we are at play,
when we lie down and when we get up.

Let the work of our hands speak of goodness.

Let it run in our blood

and glow from our doors and windows.

We should love ourselves, for we are of God.

We should love our neighbors as ourselves.

We should love the stranger, for we

were once strangers in the land of Egypt

and have been strangers in all the lands of the world since.

Let love fill our hearts with its clear precious water.

Heaven and earth observe how we cherish or spoil our world.

Heaven and earth watch whether we choose life or choose death.

We must chose life so our children's children may live.

Be quiet and listen to the still small voice within that speaks in love.

Open to that voice, hear it, heed it and work for life.

Let us remember and strive to be good.

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

- Marge Piercy

3. The First Gate of the Shema Translated and adapted from liturgy by Reb Zalman z"l

Love Yah, who is your God,

in what your heart is

In what you aspire to,

in what you have made your own.

May these values which I connect with your life be implanted in your feelings

May they become the norm for your children, addressing them in the privacy of your home, on the errands you run.

May they help you relax

and activate you to be productive.

Display them visibly on your arm, let them focus your attention

See them at all transitions at home and in your environment.

4. The Second Gate of the Shema Translated and adapted from liturgy by Reb Zalman z"l

How good it will be, when you really listen, and hear my directions,
Which I give to you today,
For loving Yah, who is your God,
And for acting godly
With feeling and inspiration.
Your earthly needs will be met
At the right time, appropriate to the season.
You will reap what you planted, for your delight and health.
Also, your animals will have ample feed.
All of you will eat and be content.

Be careful -- 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 to them,
Because the God-sense within you
Will become distorted.

Heaven will be shut to you,
Grace will not descend,
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 values of Mine,
Reside in your feelings and aspirations:
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 homes sacred;
And how to deal with the traffic of life outside.

May these values of mine reside in your heart-feelings and soul-aspirations
When you are 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.

5. The Third Gate of the Shema Translated and adapted from liturgy by Reb Zalman z”l

Yah who Is, said to Moses,
"Speak, telling the Israel folks
To make tzitzit on the corners of their garments,
So they will have generations to follow them.
On each tzitzit tassel,
Let them set a blue thread.
These tzitzit are for your benefit!
Glance at them.
And in your seeing,
Remember all the other directives
Of Yah, who Is,
And act on them!
This way,
You will not be led astray,
Craving to see and want,
And then prostitute yourself
For your cravings.
This way
You will be mindful
To actualize my directions
For becoming dedicated
to your God;
To be aware
That I Am Yah, Who is your God,
Who is the one who freed you
From oppression,
in order to God you.
I am Yah, who is your God.

That is the truth!"

Preparing for Silent Prayer

1. Blessing Non-Knowing - What is Like You? - Mi Chamocha

Exod 15:11 (Song of the Sea); R' Zach Fredman

מִי־כְמוֹכָה בְּאֵלִים יְיָ? מִי כְמוֹכָה, נֶאֱדָר בְּקִדְשׁ?
נֹרָא תְהִלַּת עֲשֵׂה פִלְא:
מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם:
זֶה אֵלִי עָנּוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

**Mi Chamocha ba'Elim Adonai? Mi Kamocha n'Edar baKodesh?
Nora Tehillot, Oseh Felleh,
Malkhut-ekha Ra-u Vanekha, Boke'a Yam liFney Moshe uMiryam.
"Zeh Eli!" Anu, v'Ameru:
"Adonai yiM'lokh l'Olam va'Ed!"**

*Who is like you among the gods, Adonai? Who is like you, arrayed in holiness?
Awesome in praises, maker of wonders
Who split the sea before Moses and Miriam.
"This is my G!d!" they declaimed, saying,
"Adonai is sovereign forever, for all time."*

בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.
Barukh Ata Adonai Ga-al Yisrael
Blessed are You, God, who rescued Israel.

1a. Lord I Want to Do for You

R' Zalman Schachter-Shalomi/R' Shlomo Carlebach

**Lord I want to do for You,
Lord I want to feel for You,
Lord I want to know for You
Lord I want to be with You.**

**You are action, You are feeling, You are knowing, You are being,
You are action, You are feeling, You are knowing, You just are.**

2. Strength and Song - Ozi v'Zimrat Yah

Liturgy, from Exodus 16 (Song of the Sea); R' Shefa Gold

**Ozi v'Zimrat Yah, vaYehi Li liY'shuah! עֲזִי וְזִמְרַת יְיָ, וְיִהְיֶה לִּי לְיִשׁוּעָה:
Yah is my strength and my song, and will be my salvation!**

3. Adonai S'fatai - Open My Lips

Psalm 51:15; R' Shawn Zevitt and R' Juliet Spitzer

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:
Adonai! S'fatai Tiftach, uFi Yagid T'hilatecha.

*Adonai (Adonai)
Be my guide (be my guide)
And open up (open up) these lips to speak to you
Open up (open up), open up (open up) these lips to sing your Name
These lips, to speak your holy Name
These lips / your perfect endlessness proclaim.*

4. Eylekha Ekra - I Cry Out to You

Psalm 30; R' Shlomo Carlebach

Eylekha (Eylekha), אֵלֶיךָ (אֵלֶיךָ)
Havaya Ekra (Havaya Ekra) הו"ה אֶקְרָא (הו"ה אֶקְרָא)
v'el Adonai et-Khanan: וְאֶל-אֲדֹנָי, אֶתְחַנֵּן:
Shma Adonai, v'Kho-neyni! שְׁמַע- יי וְחַנְּנֵי
Havaya heyeh Ozer Li! הו"ה, הִיְהִי-עֹזֵר לִי!

*To You, blessed One, I cry
I entreat my Higher Power:*

*Hear me, G!d, respond to me!
Be-ing, be my aid!*

5. Va'Ani Tefilati - May My Prayers Ascend

Seasonal liturgy

וְאֲנִי תִפְלַתִּי לְךָ, יי, עֵת רָצוֹן; אֲלֵהִים בְּרֶב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

V'Ani Tefilati Lecha, Havaya, Eyt Ratzon
Elohim, b'Rov Khasdekha: Aneyni! Aneyni! b'Emet Yishekha

*And as for me / my prayer to Thee / May it be / in perfect time and place
Such that You / Endless, compassionate and true
Might show me, might show me
Your wisdom and Your grace.*

6. Pitkhu Li - Open to Me

Psalm 118; R' Shlomo Carlebach

פִּתְחוּ לִי שְׁעָרֵי-צְדָק אֲבֵא-בָם אוֹדֶה ל'ה:
Pit-khu Li Sha'arei Tzedek, Avo Vam Odeh Yah.

זה-הַשַּׁעַר לַהּ" צְדִיקִים יבֹאוּ בוֹ:
Zeh haSha-ar la'Adonai Tzadeek-im yaVo-u Vo.

**Open to me
Gates straight to Thee;
Open to me and
to Thee, I will flee.**

**This is the doorway to that which is
More - that all those
who do come in integrity pass.**

**This is the doorway to that which is
More - that which is, that which was
and forever shall
Be.**

7. B'Sefer Chayyim - The Book of Life

Seasonal liturgy

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרֻחַת טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

*In the Book of Life, Blessing, Peace and Right Livelihood may we be remembered and
inscribed for good life and for peace - We and all Your people, the House of Israel.*

8. Higher and Higher - Ana b'Khoach

Hebrew R' Nehuniah ben Hakanah; Music and English R' Shlomo Carlebach

**Lord, take me high, take me high, take me higher
Lord, take me higher and higher!**

אָנָּה, בְּכַח גְּדוּלַת יְמִינֶךָ, תַּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְּךָ, שֶׁגִּבְנוּ, טַהֲרֵנוּ, נוֹרָא.
נָא גִבּוֹר, דּוֹרְשֵׁי יְחֻדְךָ, כְּבַבַּת שְׁמֵרָם.
בְּרַכֶּם, טַהֲרֵם, רַחֲמֵם, צִדְקַתְךָ תַּמִּיד גְּמִלֵם.
חֲסִין קְדוּשׁ, בְּרוּב טוֹבְךָ, נַהַל עֲדוּתְךָ.
יְחִיד גְּאֵה, לְעַמְּךָ פְּנֵה, זֹכְרֵי קְדוּשַׁתְךָ.
שׁוֹעֲתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדַע תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

**Ana, beKo'ach Gedulat Y'min'kha, Tatir Tz'rura.
Kabel Rinat Am'kha; Sag'veinu, Taharenu, Nora!
Na, Gibor, Dorshei Yikhud'kha - k'Vavat Shom'reim.
Bar'khem, Tahareim, Rakhameim; Tzid'kat'kha Tamid Gom'leim.**

**Khasin Kadosh! b'Rov tuv'kha, Nahel Adatekha.
Yakhid! Ge'eh! I'Am'kha P'neh, Zokh'rey K'dushatekha.
Shav'ateinu Kabel, u'Shema Tza'aka-teinu, Yode'a Ta'alumot!**

Baruch Shem K'vod Malkhuto I'Olam va'Ed.

*Source of Mercy! With loving strength untie our tangles.
Your chanting folk raise high, make pure, accept our song.
Like your own eye, Lord, keep us safe, Who union seek with you.
Cleanse and bless us, infuse us ever with loving care.
Gracious Source, Oh Holy Power! Do guide Your folk.
Sublime and Holy One, do turn to us, of holy chant.
Receive our prayer, do hear our cry, who secrets knows.*

Through time and space, Your glory shines, Majestic One.

For text of Amidah (liturgy for silent prayer) go to Section 36

Section 8 – Preparing for Silent Prayer

Prayers for Peace

1. Od Yavo Shalom - May There Be More Peace

Od Yavo Shalom Aleinu (x3)
v'al Kulam

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ
וְעַל כָּל־בָּלָם

*May there be ever-increasing peace upon us
And upon everybody*

Salaam!
Aleinu v'al kol haOlam
Salaam! Salaam!

שְׁלוֹם!
עָלֵינוּ וְעַל כָּל הָעוֹלָם
שְׁלוֹם! שְׁלוֹם!

Peace! Upon us and the entire world! Salaam! Shalom!

2. Sim Shalom - Prayer for Peace

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, שִׁים שְׁלוֹם:

Sim Shalom, Tovah u'Vracha, Sim Shalom

Grant peace, blessing and goodness; grant peace.

3. Sim Shalom - Prayer for Peace

Music: Nava Tehila

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַיִּים, חֵן, וְחֶסֶד, וְרַחֲמִים:

Sim Shalom, Tovah u'Vracha, Chayim, Chen, vaChesed, v'Rachamim

Grant peace, blessing and goodness; life, grace, kindness and compassion.

4. Oseh Shalom BiMromav

Music: Nava Tehila

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל,
וְאָמְרוּ אָמֵן.

**Oseh Shalom BiM'romav, Hu Ya'aseh Shalom Aleynu,
v'al Kol Yisrael, V'al kol Yoshvei Tevel, v'Imru Amen.**

May there be universal peace, life for us, for all Israel, and all who dwell on earth. Amen.

5. Olam Chessed YiBaneh - Build This World of Love

Psalm 89:3; R' Menachem Creditor

Olam Chessed YiBaneh עוֹלָם חֶסֶד יִבְנֶה:
We Will Build this World of Love

6. Ufros Aleynu - Spread Over Us

Daily liturgy; R' Micha'el Shapiro

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ
Ufros Aleinu, Sukkat Sh'lomekha
כִּי עִמָּךְ מְקוֹר חַיִּים - בְּאוֹרְךָ נִרְאֶה אוֹר:
Ki Im'kha Mekor Chayyim - b'Or'kha niReh Or.

Spread over us the wings of your peace
For with you is the Source of Life - In your light we see light.

7. Adonai Oz l'Amo yiTeyn

Psalm 29; Nava Tehilla

יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:
Adonai Oz l'Amo yiTeyn. Adonai y'Vareykh et Amo (x2)
va-Shalom.

May God give strength to God's people; may God bless Her people with peace.

8. Prayer for Peace - Lo Yisa Goy / Ufros Aleinu

Hebrew from Isaiah 2:4, Micah 4:3 and evening liturgy

Ay - Oh - Oh - Ay

לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב; לֹא-יִלְמְדוּ עוֹד מִלְחָמָה:
Lo Yisa Goy El Goy Kherev, Lo YiLmedu Od Milkhamah

*Nation Shall Not Lift Up Sword Against Nation
Neither Shall They Study War Any More*

Don't Walk In Front Of Me - I May Not Follow
Don't Walk Behind Me - I May Not Lead
Just Walk Beside Me and Be My Friend
Together We Will Walk in the Path of HaShem

וּפְרוֹשׁ עָלֵינוּ סִכַּת, סִכַּת שְׁלוֹמְךָ:
Ufros Aleynu Sukkat, Sukkat Sh'lomekha

Spread Over Us the Shelter of Your Peace

THIRTY-SEVEN

The Tao never does anything,
yet it leaves nothing undone.

If leaders can center themselves in it,
the world will transform on its own.

If restless desires still arise, you can
subdue them with nameless simplicity.

In nameless simplicity people
are free from desire.

This leads to tranquility.

The world will come to peace on its own.

from The Power of the Way (Tao Te Ching) trans. by John Sprague

Prayers for Rosh HaShanah

1. Avinu Malkeinu - Compassionate Source

Avinu Malkeynu, Avinu Malkeynu,

אָבִינוּ מַלְכֵנוּ! אָבִינוּ מַלְכֵנוּ!

Avinu Malkeynu, Chonaynu va'Anaynu

אָבִינוּ מַלְכֵנוּ! חֲנֵנוּ וְעָנֵנוּ

ki Eyn Banu Ma'asim.

כִּי אֵין בָּנוּ מַעֲשִׂים.

Asay Imanu Tzedakah v'Chesed v'Hoshiaynu! עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

*Our Parent, Our Sovereign, Our Source
We come bearing guilt and remorse
Help heal the consequence
Of our incompetence
And where we have gotten off course*

*Please deal with us with grace
Do not conceal your face
Be gracious, forbearing
Compassionate, caring*

Reunify all with the Source.

Imeinu Mkoreynu, Imeinu Mkoreynu,

אִמֵּינוּ מְקוֹרֵינוּ!

Imeinu Mkoreynu, Choniynu va'Aneenu

אִמֵּינוּ מְקוֹרֵינוּ! חֲנֵינוּ וְעָנֵנוּ,

ki Eyn Banu Ma'asim.

כִּי אֵין בָּנוּ מַעֲשִׂים

Assee Imanu Tzedakah v'Chessed v'Toshi-aynu! עֲשֵׂי עִמָּנוּ צְדָקָה וְחֶסֶד, וְתוֹשִׁיעֵנוּ:

2. Avinu Malkeinu - Translation by Reb Zalman

*Source of Time and Space,
Avinu Malkeinu!
Draw down to us
The great renewal,
A stream from the Infinite,
Attuning us to
Your timely intent.*

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

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

*What we have injured.
Bless the Earth, our home;
Guide us in how
To care for her
So we might live*

*According to
Your promise:
Days of Heaven
Here on Earth.*

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

May our star soon rise
On the day
When Your House
Will indeed be
A House of Prayer for All Peoples,

Named and celebrated
In every tongue;
On that day
You will be known
As One with all Cosmic Life.

3. Zochreynu l'Chayyim - Remember Us For Life!

Seasonal liturgy; p.10

Zochreynu l'Chayyim,
Melech Khafetz ba'Chayyim (x2)

זְכַרְנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בְּחַיִּים!

v-Khotveynu b'Sefer haChayyim
l'Ma'ankha Elohim Chayyim (x2)

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֲ"לֹהִים חַיִּים!

*Remember us for life, You who delight in all life,
Remember us for sweetness and life, You who delight in all life,*

*And remember us in the book of wellness and light,
Of healing, awakening, good fortune,
For Your sake, write us, in the Book of Life.*

4. B'Sefer Chayim - In The Book of Life

Seasonal liturgy; Ari Priven

B'sefer ha'Chayim, Bracha v'Shalom,
u-Pharnassah Tovah, niZakher v'ni-Katev Lefanekha
Anakhnu v'khol Amkha Beit Yisrael, l'Chayim Tovim u-l'Shalom

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִיָּוְיָהּ טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

*In the Book of Life, Blessing, Peace and Right Livelihood
may we be remembered and inscribed
For good life and for peace - We and all Your people, the House of Israel.*

5. Teshuva, Tefila, Tzedaka - תְּשׁוּבָה, תְּפִלָּה, צְדָקָה - Returning to Wholeness -- Prayer and Supplication -- Generous Giving

These Have the Power to Change Our Fate

Kiddush for Rosh HaShanah

On Sabbaths and Holidays we sanctify the day using the sacrament of grape juice or wine.

1. Kiddush for Rosh HaShanah Evening

On Friday night begin here:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת:

Va'yihee Erev va'y'hee Voker Yom ha'Sheeshee.

Va'yeKhulu ha-Shamayim v'ha'Aretz v'khol Tzva'am.

Va'yeKhal Elohim ba'Yom haSh'vee-ee M'lakhto asher asah.

Va'yiShbot ba'Yom haSh'vee-ee miKhol M'lakhto asher asah.

Va'yiVarekh Elohim et Yom haSh'vee-ee va-y'Kadesh oto.

Kee vo Shavat miKol Melakhto, asher Bara Elohim la'asot.

And it was evening and it was morning on the sixth day. The heavens and the earth and all their hosts were completed. And God finished by the seventh day the work that God had done, and rested on the seventh day from all that work. And God blessed the seventh day and made it holy, for on it God rested from all the tasks which God had created to do.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Adonai Eloheinu Melech ha-Olam, Borei P'ri haGafen.

Blessed are You, Source of all Creation, creator of the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת (לשבת יום השַׁבָּת הַזֶּה וְאֶת) יוֹם
הַזְּכָרוֹן הַזֶּה, יוֹם (לשבת זְכָרוֹן) תְּרוּעָה (לשבת בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת
מִצְרָיִם:

כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד.

בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל-הָאָרֶץ מִקְדֹּשׁ (לשבת השַׁבָּת ו) יִשְׂרָאֵל וְיוֹם הַזְּכָרוֹן.

Barukh atah Adonai, Eloheinu, melekh ha'olam,

asher Bachar Banu miKol Am v'Rom'manu miKol Lashon,

v'Kid'shanu b'Mitz'votav vaTiten lanu Adonai Eloheinu,

b'Ahavah et [on Shabbat yom haShabbat ha'zeh v'et] Yom haZikaron ha'zeh

Yom [zikh'ron] T'ru'ah [b'ahavah] miK'ra Kodesh, Zekher l'Yitzi'at Mitz'rayim:

ki Vanu Vachar'ta v'otanu Kidash'ta miKol ha'Amim uD'var'kha Emet v'Kayam la'Ad

Barukh atah Adonai,

Melekh al Kol ha'Aretz m'Kadesh [haShabat v'] Yisrael v'yom haZikaron.

Blessed are You, Eternal One, Guiding Power of the Universe, who has taken delight in us and who has exalted us by sanctifying our lives with right actions, mitzvot.

With love you have given us this Day of Remembrance, a day for the shofar sounds, a day for holy gathering and for recalling our ancient liberation from bondage. You have taken delight in us and have hallowed us. Your word is true and endures forever.

Blessed are You, Eternal One, guiding all the earth, sanctifying the people Israel and this Day of Remembrance.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.

**Barukh Ata Adonai, Eloheynu Melekh ha-Olam
She-Hekhiyanu, v'Kiyamanu, v'Higiyanu laZman haZeh!**

Blessed are You, Life's Source, the Guide of the Universe, for giving us life, for giving us existence, and for enabling us to reach this season.

2. Blessing for Eating Apples Dipped in Honey

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Baruch atah Adonai Eloheinu Melech ha-Olam, Borei P'ri ha-Eytz.

Blessed are You, Source of all Creation, creator of the fruit of the tree.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
שֶׁתַּחֲדֹשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

**Y'hi Ratzon milFanekha, Adonai Eloheynu v'Elohey Avoteynu v'Imoteynu,
she't'Khadesh Aleynu Shana Tova v'Metukah!**

May it be Your will, Adonai, God of our Ancestors, that you renew us for a sweet New Year!

3. Kiddush for Rosh HaShanah Morning

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר; בְּכֶסֶה, לְיוֹם חַגְנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא; מִשְׁפָּט, לֵאמֹר לַיהוָה יַעֲקֹב:
Tik'u vaKhodesh Shofar; vaKhiseh l'Yom Khagenu
Ki Khok l'Yisrael hu, Mishpat l'Elohey Ya'akov

*Blow the horn at the new moon, at the full moon for our feast-day
For it is a statute for Israel, an ordinance of the God of Jacob.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.
Baruch atah Adonai Eloheinu Melech ha-Olam, Borei P'ri haGafen.
Blessed are You, Source of all Creation, creator of the fruit of the vine.

Closing Intentions

1. Melech Rachaman - Sovereign of Mercy Seasonal liturgy; R' Shlomo Carlebach

Melech Rachaman, Rachelem Aleynu מֶלֶךְ רַחֲמִים, רַחֵם עָלֵינוּ:

Source of Mercy, we open our hearts to You

Shuva Aleynu, b'Hamon Rakhamekha שׁוּבָה עָלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ:

Return to us, in the greatness of Your mercy.

2. Takken Olam - Heal the World Liturgy; Firestone, Antosofsky and Sands

Takken Olam, b'Malchut Shaddai תִּקַּן עוֹלָם בְּמַלְכוּת שֵׁדִי
To heal the world, we must feel the world, Heal the world with the
power of Shaddai.
Amen, Amen, Amen!

3. Or Zarua - Light Is Sown Psalm 97:11

Or Zarua la'Tzaddik u'l-Yishray Leyv Simcha. אוֹר זָרַע לְצַדִּיק וּלְיִשְׂרָאֵל לֵב שִׂמְחָה:

A light is sown in each and every heart
In each and every heart a light is sown.

A light that knows no limits or bounds
Is flowing through our hearts at this time.

4. Or Zarua - More Light Is Sown Psalm 97:11 and 36:9; R' Shir Yaakov Feit

Or Zarua, la'Tzaddik אוֹר זָרַע לְצַדִּיק
u'l-Yishrei, u'l'Y-Yishrei Lev Simcha. וּלְיִשְׂרָאֵל וּלְיִשְׂרָאֵל לֵב שִׂמְחָה:
Ki Imcha Mekor Chayyim (x3) כִּי-עֵמֶד, מְקוֹר חַיִּים;
B'Orkha niR'ey Or. בְּאוֹרְךָ, נִרְאָה-אוֹר.

For With You The Source of Life (x3)
In Your Light We See Light.

*Light is sown for the righteous / And joy for the pure of heart.
For with You is the source of life / By Your light we see light.*

5. Prayer of the Mothers

Yael Deckelbaum

רחישת רוח ים מנשבת מאי שם וכביסה מתנפנפת לצילי החומה

(Hebrew)

Rekhishat Ruach Yam menaShevet me-ey sham

uKh'visa mit-Nafnefet l'TZiley haKhoma

*A whisper of ocean wind is blowing from far away
and the laundry is flapping to the shadow of the wall*

بين الأرض والسما ناس كثير بيعيشوا سوى
ما تخافوا تحلموا بالسلام والأمان

(Arabic)

Bainil ard wisamam nashiktir baishu sawa

matchafu tahlemu bisalam wilaman

*Between the sky and the land there are people who want to live in peace
Don't give up, keep dreaming of peace and prosperity*

מתי ימסו חומות הפחד ושבתי מגלותי

יפתחו שעריי אל הטוב האמיתי

(Hebrew)

Matai yiMsu Chomot haPachad veShavti miGaluti

yiPatkhu She-arai el haTov haAmiti

*When will the walls of fear melt, when will I return from exile
And my gates will open to what is truly good.*

(Arabic - Hebrew)

עוד זריחה / ילא תתאם yalla tnam - od zricha

בוקר בא / ילא תתאם yalla tnam - boker ba

אם שולחת / תנדבחק tanetbhela (em sholachat)

בתפילה / תאיר החמאם tairil hamam (bit'fila)

ילדה את / רוח יא חמאם ruhia hamam (et yalda)

לבית הספר / לא תצדק la tzadik (lebeit hasefer)

לצלילי מלחמה / נחאק ע הפל ת ינאם bihak aa tifil taimam (letzliley milchama)

*Come on Sleep - another sunrise,
Come on Sleep - And morning is here
We will slaughter - a mother sends
a pigeon for you - along with a prayer.
Fly pigeon, don't believe - Her child*

*We will laugh with the child - to the sound
so that he may sleep - of war*

עוד ימסו חומות הפחד ושבתי מגלותי
יפתחו שעריי אל הטוב האמיתי אל הטוב האמיתי

(Hebrew)

**Od yiMsu Chomot haPachad veShavti miGaluti
yiPatkhu She-arai el haTov haAmiti**

*The walls of fear will some day melt, And I will return from exile
My gates shall open, To what is truly good.*

**From the north to the south from the west to the east
Hear the prayer of the mothers
Bring them peace, bring them peace.**

(English - Arabic)

From the north - mnishamaa **من الشمال**
to the south - lal janub **للجنوب**
From the west - min el raarb **من الغرب**
to the east- saub ishar **صوب الشرق**

**Hear the prayer of the mothers - ismaussulat el ummahat
Bring them peace, bring them peace - asalaam asalaam**

אור עולה מן המזרח מול תפילת האמהות לשלום

(Hebrew)

Or Oleh min haMizrakh, mul T'filat ha'Imahot leShalom
Light is rising from the east to the prayer of the mothers - for peace.

6. A Very Narrow Bridge

Reb Nachman of Breslov

כָּל הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד וְהֶעֱקָר לֹא לִפְחַד כָּלָל:

**Kol ha'Olam kulo,
Geshher Tsar me'od (x3)
Veha'Ikar, vaha'Ikar, Lo leFached,
Lo leFached Klal.
Veha'Ikar, vaha'Ikar, Lo leFached Klal.**

*The whole wide world together
Is a very narrow bridge, a very narrow bridge, a very narrow bridge
And the main thing to recall
Is to have no fear, no fear all*

Kaddish and Closing Prayers

1. Mourners' Kaddish

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וַיִּמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא.
וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא - בְּרִיךְ הוּא,
לְעֵלְא וּלְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא וְנַחֲמָתָא, דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ
אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאָמְרוּ אָמֵן.

Yit-Gadal v' yit-Kadash Sh'mey Rabbah, b'Almah di V'rah khiR'utey v'
yaMlikh Mal-khutey, b'Chai-yeykhon, uv'Yo-mekhon,
uv'Chayei d'chol Beit Yisrael, ba'Agalah u'viZ'man Kariv, v'imru: Ameyn.

Y'hey sh'mey rabbah m'varakh l'olam u'l'almei almah-yah

Yit'Barakh, v'Yish'tabakh, v' yit-Pa'ar, v' yit-Ro-mam,
v'yit'Nasey, v'yit'Hadar, v'yit'Aleh, v'yit'Halal
Sh'mey d'Kudsha - B'rikh Hu!

I'Eylah u'l'Eylah min kol Birkhata v'Shirata,
Tush'b'khatah v'Nekhemata, da'Amiran b'Al'mah, v'imru: Ameyn

Y'hey Shlama Rabba min Sh'maya, v'Chayim Aleynu v'al kol Yisrael,
v'imru: Ameyn
Oseh Shalom biM'ro'mav, hu ya'Aaseh Shalom
Aleynu v'al kol Yisrael, v'al kol Yosh-vey Teyveyl, v'imru: Ameyn

May God's essence be revealed as great and holy, throughout the universes that were created by Divine desire (Amen). May the realm of the sacred be completed in our lifetime (Amen). May the Holy Name be blessed as long as worlds endure, hailed, praised and exalted, though beyond any song or praise or description we could utter.

May there be universal peace, life for us, for all Israel, and all who dwell on earth. Amen.

2. Aleinu - We Must Acknowledge

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלוֹ עֲשָׂנוּ כְּגוּיֵי הָאָרְצוֹת,
וְלוֹ שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חִלְקֵנוּ עִמָּהֶם, וְגַרְלָנוּ כְּכֹל הַמוֹנִם

**Aleynu l'Shabeyakh la-Adon haKol, la-Teyt Gedulah l'Yotzer B'reysheet
She'lo asanu k'Goy-ei ha-Aratzot,
v'lo samanu k'Mish-p'chot ha-Adamah.
Shelo sam Khel'keynu ima-hem, v'Goraleynu k'khol hamon-nam.**

*We rise to praise You Source of All, Your generous work as Creator of All,
You made us one with all of Life, You helped us to share with all human kind.
You linked our fate with all that lives and made our portion with all the world.*

וְאִנְחָנוּ כְּזָרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא

**Va-anakh'nu Korim, (and we bend) u-miSh'takh-avim u-Modim, (and bow down)
liFney Melech, Malchei haM'lakhim, ha-Kadosh, Barukh Hu.**

So we bend our knee and bow to the Holy Power.

*For God stretches out the heavens and roots and grounds the earth, and the seat of
God's splendor is in the multiverse, and God's dwelling-place of might is in the highest
of the high.*

God is our God: there is none other.

Our sovereign is true: there is nothing besides.

As it is written in God's Torah:

'And you shall know today, and seat it in your hearts

That the Un-nameable is God:

In heaven above and earth below,

There is none other.'

Al-ken: Therefore

***And for this reason we hope in you, Un-nameable Divine, to see very soon
the radiance of your power: to sweep away desecrations from the earth,
and all false consciousness to be utterly removed: to mend the world
through the sovereignty of nurture, and all mortal beings to call upon your
name: when you turn towards you all the wicked of the earth.***

They shall perceive and understand, all the dwellers on earth:

***Feeling an innate fealty, expressing an innate trust. Before you, O God,
shall they kneel and fall, and to the honor of your name shall they add
splendor, and all shall receive the yoke of your sovereignty, and you shall
be their Guiding Power; as it is written in your Torah: 'God shall reign***

forever and ever.'

Our God and the God of our ancestors: reign over the whole world in your glory, and be exalted over all the earth in your splendor, and illuminate in the radiance of the greatness of your power all the dwellers on earth, your world.

And each deed shall know that you are its doer, and each creation shall know that you are its creator, and everything that has breath in its nostrils shall say:

***'The Un-nameable One-ness is in control,
Its sovereignty extends to every single thing.'***

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד.

**Adonai yiM'lokh l'Olam va-Ed
V'ne-emar: v'hayah Adonai v'Melekh al kol ha-Aretz,
Ba-Yom ha hu, y'hiyeh Adonai Echad, u'Shmo Echad.**

*The Eternal will reign forever and ever!
It is said: The Source of All will reign over the Earth
and on that day God will be One and God's name will be One.*

3. And Then (Aleinu)

Judy Chicago

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 men and women 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 the many
and then all will share equally in the world'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.

4. Ein k'Eloheinu: God is Incomparable

אֵין כְּאֱלֹהֵינוּ אֵין כְּאֲדוֹנֵנוּ אֵין כְּמַלְכֵנוּ אֵין כְּמוֹשִׁיעֵנוּ:

Ein k'E-lo-hei-nu, Ein k'A-do-nei-nu
Ein k'Mal-kei-nu Ein k'Mo-shi-ei-nu

מִי כְּאֱלֹהֵינוּ מִי כְּאֲדוֹנֵנוּ מִי כְּמַלְכֵנוּ מִי כְּמוֹשִׁיעֵנוּ

Mi k'E-lo-hei-nu? Mi k'A-do-nei-nu?
Mi k'Mal-kei-nu? Mi k'Mo-shi-ei-nu?

נִוְדָה לְאֱלֹהֵינוּ נִוְדָה לְאֲדוֹנֵנוּ נִוְדָה לְמַלְכֵנוּ נִוְדָה לְמוֹשִׁיעֵנוּ

Nodeh l'E-lo-hei-nu, Nodeh l'A-do-nei-nu
Nodeh l'Mal-kei-nu, Nodeh l'Mo-shi-ei-nu

בְּרוּךְ אֱלֹהֵינוּ בְּרוּךְ אֲדוֹנֵנוּ בְּרוּךְ מַלְכֵנוּ בְּרוּךְ מוֹשִׁיעֵנוּ

Baruch E-lo-hei-nu, Baruch A-do-nei-nu
Baruch Mal-kei-nu, Baruch Mo-shi-ei-nu

אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵנוּ אַתָּה הוּא מַלְכֵנוּ אַתָּה הוּא מוֹשִׁיעֵנוּ

Attah hu E-lo-hei-nu, Attah hu A-do-nei-nu
Attah hu Mal-kei-nu, Attah hu Mo-shi-ei-nu

אַתָּה הוּא שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים:

A-tah hu she-hiKti-ru Avo-tei-nu
l'Fa-nei-cha et Kto-ret v'Shirim Rabbim.

*There is no comparison to our Divine Source. Who is like our God...Ruler..Savior?
Let us thank our God...Ruler...Savior. Blessed is our God...Ruler...Savior. You are our
God..Ruler..Savior. You are the One before whom our ancestors offered spices and song.*

5. Adon Olam: Master of the Multiverse

אֲדוֹן עוֹלָם אֲשֶׁר מַלְאךְ, בְּטֶרֶם כָּל יְצִיר נִבְרָא.

לְעֵת נַעֲשָׂה בְּחֶפְצוֹ כָּל, אֲזִי מַלְאךְ שָׁמוּ נִקְרָא.

Adon Olam, asher Malakh, b'Terem Kol y'Tzir nivra.

L'et na'Asah v'Kheftzo Kol, Azai Melekh Sh'mo nikra.

*The Lord of the Universe who reigned before anything was created.
When all was made by God's will was acknowledged as Sovereign.*

וְאַחֲרֵי כָּכָל הַכֹּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹיָה, וְהוּא יִהְיֶה, בְּתַפְאָרָה.

**V'Akharey kiKhlot haKol, l'vado yiMlokh Mora.
V'hu Haya, v'hu Hoveh, v'hu yih'yeh b'Tifara.**
*And when all shall end God still all alone shall reign.
God was, God is, and God shall be in glory.*

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.

**V'hu Ekhad, v'eyn Sheni l'Hamshil lo, l'Hakhbira.
B'li Reishit, b'li Tachlit, v'lo ha'Oz v'haMisrah.**
*God is one, and there's no other, to compare or join God.
Without beginning, without end and to God belongs dominion and power.*

וְהוּא אֵלִי וְחִי גֹאֲלִי, וְצוּר חֲבָלִי בְּעֵת צָרָה.
וְהוּא נֹסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא.

**V'hu Eli, v'Chai Go'ali, v'Tzur Khevli b'Et Tzarah.
V'hu Nisi uManos li, m'nat kosi b'yom ekra.**
*And She is my God, my living God. to Her I flee in time of grief,
and She is my miracle and my refuge, who answers the day I shall call.*

בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעֲרָה.
וְעַם רוּחִי גִוַּיְתִי, יֵי לִי וְלֹא אִירָא.

**B'Yado Afkid Rukhi b'et ishan v'a'irah.
V'im Rukhi g'viyati, Adonai li v'lo ira.**
*To God I commit my spirit, in the time of sleep and awakening,
even if my spirit leaves, God is with me, I shall not fear.*

THIRTY-TWO

The way is forever nameless,
it is unbroken simplicity,
seemingly insignificant,
yet no one can rule it.
If leaders kept to the way, then all beings
would turn to them naturally.
Heaven and earth would unite
to rain sweet dew
falling equally on all people
who would cooperate freely without
coercive rules.

As soon as you carve it up,
you make rules and labels.
As soon as you have labels,
you know it is time to stop.
Knowing when to stop, you avoid danger.

The relationship of this world to the Tao
is like a stream flowing into
the river and the sea.

from **The Power of the Way (Tao Te Ching)** trans. by John Sprague

Morning Service Liturgy

Opening Intentions

These opening prayers give us the opportunity to arrive, physically and spiritually.
Giving thanks and atuning to the physical plane, we orient our intention - *kavana* - for this day.

1. Achat Sha'alti - One Thing I Ask

Psalm 27:4; Paul Schoenfield

Achat Sha'alti me'Et Adonai,
Otah aVakesh

אַחַת שְׁאַלְתִּי מֵאֵת הוֹי"ה,
אוֹתָהּ אֶבְקֶשׁ

(x2)

Shivti b'Veyt Havayah Kol Ymey Chayyai
LaChazot b'Noam, b'Noam Adonai
u'l'Vaker b'Heychalo

שִׁבְתִּי בְּבֵית הוֹי"ה, כָּל-יְמֵי חַיֵּי
לְחַזוֹת בְּנוֹעַם, בְּנוֹעַם הוֹי"ה
וּלְבַקֵּר בְּהֵיכָלוֹ:

*One thing I ask of You
One thing I want from You
This is my prayer to You*

(x2)

*Just let me be
With You so I see
Your beauty in all things*

*Just let me visit You
See You and be with You
Open my heart, let me sing*

*Just let me live in You
Be with and given to
You, HaVaYaH, King of Kings.*

2. Pitchu Li - Open the Gates

Psalm 118; R' Shlomo Carlebach

פְּתַחוּ לִי שַׁעַר-צְדָק - אבא-בם אוֹדָה לַיהוָה
Pit-khu Li Sha'arei Tzedek - Avo Vam Odeh Yah

זֶה-הַשַּׁעַר לַיהוָה" - צְדִיקִים יבֹאוּ בוֹ:
Zeh haSha-ar L'Adonai - Tzadeek-im Yavo-u Vo.

Open to me
Gates straight to Thee
Open to me and
to Thee, I will flee

This is the doorway to that which is
More - that all those

who do come in integrity pass
This is the doorway to that which is
More - that which is, that which was
and forever shall
Be

3. Pitchu Li - Open for Me!

Psalm 118:19-20; R' Shefa Gold

פְּתַחוּ לִי שַׁעַר צְדָקָה! אָבֹא-בָם אֲוֹדֶה יְהוָה!

Pitchu Li Sha'arei Tzedek! (x2) Avo vam Odeh Yah! (x4)

Open to me, gates of righteousness! I will enter them, giving thanks to Jah!

***Awaken us to our righteousness!
Awaken us to our holiness!***

***Full of fire, full of light
We are walking through the night***

***Some are early, some are late
We are gathering at the gate.***

זֶה-הַשַּׁעַר לַיהוָה! צְדִיקִים יָבֹאוּ בוֹ!

Zeh ha-Sha'ar I'Adonai (x2) Tzadikim yaVo-u Vo (x4)

This moment is the gateway to G!d. Enter it in balance.

4. For the Sake of Unification

Music and lyrics R' Shir Yaakov Feit

For the sake of unification
I dedicate my light to the nations
To consecrate your creation
To commemorate our liberation

Why did you take me from my Father's home?
Why did you forsake our Mother alone?
Keep me awake as the seeds are sown
And the great redemption's grown

As I wait I will sing
I will make shelter from your wing
Please do not be late
Don't delay the spring
We'll celebrate the Queen and King

Blessings Upon Waking

1. Modah Ani - I Am Grateful

Morning liturgy; Rav Kohenet Taya Shere

Modah (men say Modeh) Ani leFanecha מוֹדָה (מוֹדָה) אֲנִי לְפָנֶיךָ
Ruach Chai v'Kayam רוּחַ חַי וְקַיָּם
She'He'khezarta Bi Nishmati b'Khemlah, שֶׁהַחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
Raba Emunatekha רַבָּה אֱמוּנָתְךָ.

*I am grateful, O I am grateful, In the face of the One, in the face of the One
You graciously return my soul back to me each morning.
Your faithfulness is boundless.*

2. Elohai Neshama - My Soul Is Pure

Morning liturgy; R' Shefa Gold

אֲלֹהֵי, נִשְׁמָה שְׁנַתַּתְּ בִּי טְהוֹרָה הִיא.
Elohai Neshama she'Na-ta-ta Bee, T' hora Hee.

My God, the Soul you have given me, She is pure.

3. Mah Tovu - So Good to Be Here

Morning liturgy, from Numbers 24

מָה טֹבוֹ אֶהְלִיךָ יַעֲקֹב; מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל:
Mah Tovu Oha-lekha, Ya'akov - Mishk'notekha Yisra-el

מָה טֹבוֹ אֶהְלִיךָ שָׂרָה; מִשְׁכְּנֹתֶיךָ, מִרְיָם:
Mah Tovu Oha-leyikh, Sarah - Mishk'notayikh, Miriam

*How goodly are your tents, O Jacob, your dwelling places, Israel
How goodly are your tents, O Sarah, your dwelling places, Miriam*

4. Hiney Mah Tov - How Good

Psalm 133:1

הִנֵּה מַה־טוֹב וּמַה־נָּעִים שֹׁבֵת אַחִים גַּם־יַחַד
Hineh Mah Tov uMah Na-im, Shevet Achim Gam Yachad!
Oh how good and lovely it is for friends to sit together as one!

5. Hareini meKabel Alai - I Take Responsibility

Daily liturgy; Lev 19:18

הֲרִינִי מְקַבֵּל עָלַי אֶת מִצְוֹת הַבוֹרָא וְאֶהְבֵּת לְרַעֲךָ כְּמוֹךָ לְרַעֲךָ כְּמוֹךָ
Hareini meKabel alai et Mitzvat ha'Borey
v'Ahavta le'Reyecha Kamocha, reyecha Kamocha

I hereby accept upon myself the Creator's injunction: To love your fellow as yourself.

Section 15 - Blessings Upon Waking

6. L'Sheym Yichud - Unification

Kabbalistic maxim; Hazzan R. Kaplan

LeShem Yichud Kudsha Brich Hu u'Sh'chin-tei
bid-khilu ur-khimu l'yakhad shem Yud Hay b'Vav Hay
b'yikhuda sh'lim b'shem kol Yisrael

לְשֵׁם יִחּוּד קוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתָּהּ
בְּדַחִילוֹ וּרְחִימוֹ לְיַחַד שֵׁם יוּד הַי בּוֹאוּ הִי בְּיַחְוּדָה שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל

For the sake of unification between the Holy Blessed One and His Shechinah, with awe and love, in order to unify the Name Yood Hay and Vav Hay in perfect unity, and in the Name of all Israel

7. Ayekha - Where Are You

Michelle Wolf and Sheldon Sands

Call and Response

Ayekha? (x4) Ayekha - where are you?

Hineni (x3). Here I am.

אֵיכָּהָ? הֲנִנִּי!

We wrap ourselves in a tallit like a robe of light. Its four corners are the outer reaches of the known and its fringes are the subtle teasing of the unknown.

8. Blessing upon Wrapping Oneself in a Tallit - Prayer Shawl

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Barukh Ata Adonai, Eloheynu Ruakh ha-Olam,
asher Kid'shanu b'Mitzvotav, v'Tzivanu l'hi-Ta-teyf ba'Tzi-tzit.

*Holy One of Blessing, Your Presence fills Creation.
You make our lives holy with the mitzvah of wrapping ourselves in Tzitzit.*

Psalms of Praise - Psukei d'Zimra

This section of the service uses poetry, music, psalms and images to awaken us emotionally and atune us to the collective chorus of being.

We sing praises to our creator in concert with all creation.

1. Baruch Sh'Amar - Blessed Is the One

Morning liturgy; R' Shefa Gold

בְּרוּךְ הוּא! בְּרוּךְ שְׁמוֹ! בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם!

Baruch Hu, Baruch Sh'mo! Baruch sh'Amar v'Haya ha'Olam!

Blessed is the One who spoke the world into being

Blessed is G!d! Blessed is G!d's Name!

2. The Whole Earth Belongs to God

Psalms 24, R' Shefa Gold

לֵה"ָ, הָאָרֶץ וּמְלוֹאָהָ; תִּבְּל, וַיֹּשְׁבֵי בָהּ.

I'Adonai ha'Aretz, u'Melo'ah Tevel v'Yoshvei Vah

For the Earth is God's, and all its fullness, and all who dwell on it.

3. Ashrei - The Joy of Presence

Psalms 84 and 145

Ashrei (Ashrei),

אַשְׁרֵי (אַשְׁרֵי)

Yoshvey (Yoshvey)

יֹשְׁבֵי (יֹשְׁבֵי)

Veytecha

בֵּיתְךָ

עוֹד יְהַלְלֶךָ - עוֹד יְהַלְלֶךָ: Od Yehalelukha, Od Yehalelukha

Joyful are those who dwell in Your house

They are forever praising You

Ashrei Yoshvei Veytecha: od yeHallelucha - Selah!

Poteyach et Yadecha u'Massbia l'chol Chai Ratzon

You open your hand and satisfy the needs of every living thing.

4. Hallelu-Yah - Give Praises!

Psalm 148:1-6; Nava Tehila; Trans. Rav Bracha

Hallelu-Yah! הַלְלוּ יְיָ:

הַלְלוּ אֶת־יְיָ מִן־הַשָּׁמַיִם הַלְלוּהוּ בַמְרוֹמִים:
הַלְלוּהוּ כָּל־מַלְאָכָיו הַלְלוּהוּ כָּל־צָבָאָו:
הַלְלוּהוּ שְׁמֵשׁ וְיָרַח הַלְלוּהוּ כָּל־כּוֹכְבֵי אֹר:
הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:

Hallelu et Adonai min ha-Shamayim! Halleluhu baM'romim!
Halleluhu kol Malachav! Halleluhu kol Tz'va-av!
Halleluhu Shemesh v'Yarei-ach! Halleluhu kol Koch'vei Or!
Halleluhu Sh'mei ha-Shamayim, v'ha-Mayim asher mei-al ha-Shamayim!

Chorus:

יְהַלְלוּ, אֶת־שֵׁם יְיָ: כִּי הוּא צָוָה וְנִבְרָאוּ.
וַיַּעֲמִידֵם לְעַד לְעוֹלָם; חֶק־נָתַן, וְלֹא יַעֲבוֹר.

y'Hallelu et Shem Adonai, ki hu Tzivah v'Niv-ra-u
va'ya-Amidem la-Ad, l'Olam, Khok Natan v'lo ya-Avor.

Halleluyah! הַלְלוּ יְיָ:

*Give praise to the One from the heavens
Give praises from the highest heights
Give praises, messengers of source
Give praises, you agents of the force*

*Give praises to God, sun and moon
Give praise all you many stars of light
Give praise from the depths of outer space
And all that's flowing... from beyond time and place*

Chorus:

*Let them praise the Name of the One
For that One has allowed them to become
And established in this timeless form
The cosmic law that can never be undone*

Halleluyah! הַלְלוּ יְיָ:

Verse:

**Give praises to God from the earth-plane
Great whales, and creatures of the deep
Give praises to God, fire and snow
Rain and hail and the great winds that blow**

**Give praises, you mountains and hills
You fruit trees, cedar, pine and spruce
Wild beasts and cattle alike
Tiny insects... and birds of soaring flight**

**Governments and heads of state
All you presidents and keepers of the peace
Men and women together as one
Praise God... the old together with the young
Praise God... the old together with the young**

Chorus

5. Mah Gadlu - How Great is Your Work

Psalm 92:6; R' Shefa Gold

הַלְלוּ יְיָ

מַה-גָּדֹלוֹ מַעֲשֵׂיךָ יְיָ, מֵאֵד עֲמֻקּוֹ מִחֲשֻׁבֹתֶיךָ.

Halleluyah!

Mah Gadlu Ma'asekha Yah, Me'od Amku Makh'sh'votekha

How great is your work, oh God, how very deep are your thoughts!

6. The Entire Symphony Praises God - Psalm 150

הַלְלוּ יְיָ

הַלְלוּ-י' א"ל בְּקִדְשׁוֹ; הַלְלוּהוּ, בְּרִקיעַ עֲזוֹ.
הַלְלוּהוּ בְּגִבוֹרֹתָיו; הַלְלוּהוּ, כְּרֹב גְּדֻלוֹ.
הַלְלוּהוּ, בְּתַקְעַ שׁוֹפָר; הַלְלוּהוּ, בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ, בְּתוֹף וּמְחוֹל; הַלְלוּהוּ, בְּמִנִּים וְעֶגְב.
הַלְלוּהוּ בְּצִלְצָלִי-שָׁמַע; הַלְלוּהוּ, בְּצִלְצָלִי תְרוּעָה.
כֹּל הַנְּשָׁמָה, תְּהַלֵּל י' ה': הַלְלוּ-י' ה'.

Halleluyah!

Kol haN'shamah, t'haley! Yah, Halleluhu, Halleluyah!

Hal'lu El b'Kodsho; Hal'luhu, biRkee-a Oo-zo.
Hal'luhu, beeG-voo-rotav; hal'luhu, k'Rov Gudlo.
Hal'luhu, b'Teyka Shofar; hal'luhu, b'Nevel v'Khinor.
Hal'luhu, b'Tof uMakhol; hal'luhu, b'Mee-neem v'Ugav.
Hal'luhu, b'Tzil-tz'ley Shama; hal'luhu, b'Tzil-tz'ley T'ru-ah.
Kol haN'shamah, t'haley! Yah, Halleluhu, Halleluyah.
Kol haN'shamah, t'haley! Yah, Halleluhu, Halleluyah.

Halleluyah!

Let Everything that has breath praise God!

*Praise Yah in God's holiness; Praise Yah in God's firm strength.
Praise Yah for mighty acts; Praise Yah for greatness.*

*Praise Yah with tekiya of the shofar; Praise Yah with strings and guitars.
Praise Yah with drumming and dancing;
Praise Yah with reeds and pipes.
Praise Yah with resounding cymbals;
Praise Yah with percussion and bells.*

Let all that breathes praise the Eternal.

Let everything that has breath praise God! Halleluyah!

7. Nishmat Kol Chai - All Breath Praises You

Morning liturgy; Sheldon Sands

נְשַׁמַּת כָּל חַי, וְתִבְרָךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ.

Nishmat kol Chai t'Vareich et Shimcha, Yah Eloheinu (x2)

**The Soul of every living creature
breathes out its praise to You.**

**The Soul of every living creature breathes out its praise...
sings out its loving praise
breathes out its praise
to You - Oh God!**

8. Ilu Finu - As Full of Song as the Sea

Liturgy; R' Miriam Margles

אֱלוּ לוּ לוּ פִינוּ נוּ נוּ

Ilu lu lu finu nu nu (x4)

אֱלוּ פִינוּ מְלֵא שִׁירָה בָּיָם

Ilu finu male'le shira ka'yam (x2)

**If only our mouths were as full of song as the sea
(it still wouldn't be enough to express our praise!)**

9. HaMelech - The Majestic One

Shabbat and holiday morning liturgy

הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רַם וְנִשְׂא:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ; וְכָתוּב, רָנְנוּ צְדִיקִים בַּיְיָ, לַיְשָׁרִים נְאוּה תִהְיֶה.
בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ.
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדָּשׁ. וּבְקִרְבַּי קְדוּשָׁה תִתְהַלַּל:

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת יִשְׂרָאֵל, בְּרָנָה יִתְפָּאֵר שְׁמֶךָ מִלְּפָנֶיךָ; בְּכָל דּוֹר וְדוֹר, שְׁכֹן
חֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת לְהֵלֵל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעֲלֶה וּלְקַלֵּס,
עַל כָּל דַּבְרֵי שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בֶּן יוֹשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּפָנֶיךָ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ נְאֻה, יְיָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עֵז וּמְמִשְׁלָה, נִצְחָה, גְּדֻלָּה וּגְבוּרָה,
תִּהְיֶה וְתִתְפָּאֵר, קְדוּשָׁה וּמְלֻכּוּת. בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבַּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר
בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חַי הַעוֹלָמִים.

The Majestic One sits on the most high and exalted throne.

This majesty is ever present, lofty, and sacred.

So it has been written: "The righteous enjoy the Eternal Presence, upright persons offer praise."

God is exalted by the speech of the upright, blessed by the words of the just, sanctified by the tongue of the caring, and extolled by the nearness of saintly people. The Eternal's presence is celebrated with joyful song in the assemblies of the people, the house of Yisrael, for generations.

It is the duty of all those in Your Presence to thank, extol, honor, bless, elevate and acclaim You, to go beyond the lyrics and songs of David.

Praised be Your Presence forever. You are the majesty of the universe and the holiness in time and space.

It is pleasing to sing and praise, celebrate and proclaim Your strength, grandeur and steadfastness.

***Barukh Ata Adonai El Melekh Gadol baTishbakhot,
El haHoda-ot, Adon haNifla-ot, haBokher b'Shinei Zimrah,
Melekh El Chei haOlamim.***

Blessed is the Ancient Presence, the life of the universe, the majesty of nature, worthy of celebration, revealing wonders, and delighting in joyful song. Blessed is the Majesty, life of all worlds.

10. Mah Nora HaMakom HaZeh

Genesis 28:17; Kohenet Taya Ma, Jaquelyn Westhead

Mah Norah HaMakom HaZeh! מַה־נּוֹרָא הַמָּקוֹם הַזֶּה:

**How awesome is this body
How awesome is this place
How awesome is this journey
Through time and space.**

11. Elah Malkah - Hail Queen!

Kohenet Taya Ma

Elah Malkah Ne-emanah

**She, Mother Earth, we love and honor
She is the Tree, there is none beyond her
She is the Queen, there is none beyond her**

12. Hiney Mah Tov - How Good

Adapted from psalms; music by Vasen

**הִנֵּה מַה־טוֹב וּמַה־נְּעִים שְׁבֵת מִשְׁפָּחָה גַם־יַחַד
Hineh Mah Tov uMah Na-im, Shevet Mishpacha Gam Yachad**

**הִנֵּה מַה־טוֹב וּמַה־נְּעִים שְׁבֵת בַּשִּׁיר וּבַלֵּב
Hineh Mah Tov uMah Na-im, Shevet baShir u'va'Lev**

**שִׁירוּ לַיהוָה שִׁירוּ! שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ! (x2)
Shiru l'Adonai! Shiru! Shiru l'Adonai Shir Chadash! (x2)**

**שִׁירוּ לַיהוָה שִׁירוּ! שִׁירוּ לַיהוָה גַם־יַחַד!
Shiru l'Adonai! Shiru! Shiru l'Adonai Gam Yachad!**

**Here we are and here we sit, singing together as family
Here we are and here we sit, singing together as one**

**Sing to the Earth a new song, singing together with hearts of love
Sing to the Earth a new song, singing together as one**

The Call to Prayer

We feel our collective presence holding space for the Divine in our midst, and begin to move towards the heart of our liturgy: the recitation of the Shema, followed by our own personal devotions and petitions, followed by the sounding of the Shofar.

1. Chatzi Kaddish - The Preparation for Prayer

*Let us be here now as one
Singing to the Blessed Holy One
Let us be at perfect time and place
To receive this sustenance and grace
To receive this sustenance and grace
At this turning of the year*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן: בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל וּבְחַיֵּי דְכָל יוֹשְׁבֵי תְּבֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב- וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

Leader:

Yit-Gadal v' yit-Kadash Sh'mey Rabbah *Congregation: Amen!*

Leader:

b'Almah di V'rah khirR'utey v' yaMlikh Mal-khutey! *Congregation: Amen!*

May God's Great Name be blessed (amen) in this world of divine creation (amen)!

Leader:

**b'Chai-yeykhon, uv'Yom-ekhon,uv'Chayei d'chol Beit Yisrael
uv'Chayey d'chol Yoshvey Teyvel, ba'Agalah u'viZ'man Kariv,
v'imru:**

*In your lifetimes, in your days, in the days of all our people,
all the Earth's people - very soon, imminently, now - and let us say:*

Congregation:

Amen! Y'hey Sh'mey Rabbah m'Varakh l'Olam u'l'Almey Almah-yah!

Amen! May the Great Name be blessed forever and ever and ever!

2. Barchu - The Call to Prayer

Leader: **Barchu et Yah HaMevorakh!**

בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ

Congregation: **Barukh Havayah HaMevorakh le'Olam va-Ed!**

בְּרוּךְ הוּא יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד!

leader:

Congregation responds:

Bless the One Blessed Power! - Yes, Blessed is God Forever and Ever

3. Barchu, Dear One

Daily liturgy; Lev Friedman

(Call and Response)

**Barchu (barchu), Dear One (dear one),
Shekhinah (shekhinah), Holy Name (holy name)
When we call on the light of our souls, we come home (x2)**

4. As We Bless

Faith Rogow

**As we bless the source of Life, so we are blessed.
And our blessings give us strength,
And make our visions clear.
And our blessings give us peace,
And the courage to dare.
As we bless the source of Life, so we are blessed.**

5. The Deep is Calling / Barchu

Psalm 42; R' Kohenet Taya Shere

**Tehom el Tehom Koreh
תְּהוֹם אֶל-תְּהוֹם קוֹרֵא
From the Deep I Call to You**

**בְּרַכּוּ שְׁכִינָה, יָהּ, הוֹלֵה
Barchu Sh'chinah, Yah, Havayah (x2)
*Bless the Presence, Jah, the Un-Nameable Name!***

**בְּרוּכָה לְעוֹלָם וָעֶד:
Bruchah l'Olam va'Ed
*Blessed be She, Eternally and Always***

Praise, Light, and Angels

Invoking the celestial song of those who are constantly aware of the presence of the divine, we summon the invisible forces of goodness to join and assist our prayers.

1. Yotzer Or - Reaching to the Realm of Light

Morning liturgy

ברוך אתה יי, אלהינו מלך העולם,
יוצר אור ובורא חושך, עשה שלום ובורא את הכל.

**Barukh Ata Adonai, Eloheynu Melekh Ha-Olam
Yotzer or u-Vorey Khoshekh, Oseh Shalom u-Vorey et ha'Kol.**

*Holy One of Blessing, Your Presence fills Creation,
You form Light and You create Darkness, You make Peace and You create the Whole.*

*And still, after all this time,
The sun never says to the earth,
"You owe Me."
Look what happens with
A love like that;
It lights up the Whole Sky."*

Kabir (1398-1440, India)

In this world of *briyah*, the realm of concepts and ideas, we meditate not only on light and on love, but on the vast array of higher attributes ascribed to the Holy One of Blessing. These are often evoked using the form of alphabetic acrostics, representing the range and totality of God's nature.

2. El Adon

Shabbat and Holy Days morning liturgy; R' Shir Yaakov Feit
Translation by Reb Zalman Schachter-Shalomi z"l

א El Adon al Kol haMa'asim
ב Baruch um'Vorach beFi kol
Neshamah.
ג Gad'lo veTuvo Lifnei Olam.
ד Da'at uT'vunah Sovevim Hodo.
ה Ha'mitGa'eh al Chayot haKodesh
ו VeNehedar beChavod al
haMerkavah:
ז Z'chut uMishor Lifnei Kis'o.
ח Chesed veRachamim Malleh K'vodo
ט Tovim me'Orot sh'Bara Eloheinu.
י Yetzaram biDa'at b'Vinah uveHas'kel.
כ Ko'ach uG'vurah Natan ba'hem.
ל Lihyot Moshlim beKerev Tevel:
מ Mele'im Ziv uM'fikim Nogah,
נ Na'eh Zivam beChol ha'Olam.

ס S'mechim beTzetam veSassim
beVo'am.
ע Ossim be'Eimah Ratzon Konam:
פ Pe'er veChavod Not'nim liSh'mo.
צ Tzahalah veRinah leZecher
Malchuto.
ק Kara laShemesh vaYiz'rach Or.
ר Ra'ah ve'hiTkin Tzurat haL'vanah.
ש Shevach Not'nim Loh kol Tz'va
Marom.
ת Tif'eret uG'dulah, Serafim ve'Ofanim
veChayot haKodesh.

A gentle Lord of all that is
Blessed and loved by each soul alive.
Great and good You fill all space.
Delight there is in knowing You.
How You transcend all holy life
Which bears You high above any throne

Zekhut and equity radiate from You
 Hesed and compassion the worlds reflect.
 The stars and the planets You made to give light
 -
 You formed them all conscious, all worthy and
 wise
 Knowledge and power You gave them to shine
 Like powerful assistants they serve You in space.
 Much light and energy they radiate forth
 No place is untouched by their gentle rays
 So joyful their path is, so happy their course
 Enroute to fulfill their Creator's command.

Praising Your glory, they honor Your name
 Singing Your Majesty's anthem of joy.
 Quietly suns shine to answer Your call
 Reflections of moonlight change size at Your
 word.
 Seraphim, angels, and all heavenly hosts
 They praise You in concert with Sfirot on high
 All elements mingle their harmonious tune
 Nature and mankind the rhythm provide.

3. Shalom Aleichem

Bedtime liturgy; Shimshai

Shalom Aleichem, Malachei HaShalom

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם,

Shalom Aleichem, Malachei Elyon

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי עֲלִיוֹן

YaVo Michael! YaVo Gavriel!

יָבוֹא מִיכָאֵ"ל, יָבוֹא גַבְרִיאֵ"ל,

YaVo Uriel! YaVo Rafael!

יָבוֹא אוּרִיאֵ"ל, יָבוֹא רַפָּאֵ"ל!

*Peace be with you, Angels of Peace
 Peace be with you, Angels of the Most High
 Come Michael! Come Gavriel!
 Come Uriel! Come Rafael!*

4. L'Chai Olamim: To the Life of the Universe

Holiday liturgy; Chazzan Richard Kaplan

לְחַי עוֹלָמִים.	הַלְקָח וְהַלְבוֹב	לְחַי עוֹלָמִים.	הָאֲדָרַת וְהָאֲמוּנָה
לְחַי עוֹלָמִים.	הַמְּלוּכָה וְהַמְּשָׁלָה	לְחַי עוֹלָמִים.	הַבִּינָה וְהַבְּרָכָה
לְחַי עוֹלָמִים.	הַנוֹי וְהַנְּצַח	לְחַי עוֹלָמִים.	הַגְּאוּוּה וְהַגְּדָלָה
לְחַי עוֹלָמִים.	הַסְּגוּי וְהַשְּׁגָב	לְחַי עוֹלָמִים.	הַדְּעָה וְהַדְּבוּר
לְחַי עוֹלָמִים.	הָעֵז וְהָעֲנוּה	לְחַי עוֹלָמִים.	הַהוֹד וְהַהֲדָר
לְחַי עוֹלָמִים.	הַפְּדוּת וְהַפְּאָר	לְחַי עוֹלָמִים.	הַנְּעֻד וְהַתְּיָקוּת
לְחַי עוֹלָמִים.	הַצְּבִי וְהַצְּדָק	לְחַי עוֹלָמִים.	הַזֵּד וְהַזְהָר
לְחַי עוֹלָמִים.	הַקְּרִיאָה וְהַקְּדוּשָׁה	לְחַי עוֹלָמִים.	הַחִיל וְהַחֲסוֹן
לְחַי עוֹלָמִים.	הָרוֹן וְהַרוֹמְמוֹת	לְחַי עוֹלָמִים.	הַטְּכָס וְהַטְּהָר
לְחַי עוֹלָמִים.	הַשִּׁיר וְהַשְּׁבַח	לְחַי עוֹלָמִים.	הַיְחוּד וְהַיְרָאָה
לְחַי עוֹלָמִים.	הַתְּהִלָּה וְהַתְּפִאָרַת	לְחַי עוֹלָמִים.	הַכְּתָר וְהַכְּבוֹד

Ha'Aderet v'ha'Emunah		<i>The might and the faith ascribed to the Eternal One.</i>
	I'Chai Olamim.	
Ha'Binah v'ha'Bracha		<i>The understanding and the blessing ascribed to the Eternal One</i>
	I'Chai Olamim.	
Ha'Gavah v'ha'G'dulah		<i>The pride and the greatness ascribed to the Eternal One</i>
	I'Chai Olamim.	
Ha'De'ah v'ha'Dibur		<i>The knowledge and the speech, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Hod v'he'Hadar		<i>The glory and the majesty, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Viud v'ha'Vatikut		<i>The counsel and the faithfulness, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Zach v'ha'Zohar		<i>The clarity and the radiance, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Khayil v'ha'Khosen		<i>The valor and the strength, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Tekhes v'ha'Tohar		<i>The ceremony and the purity, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Yichud v'ha'Yir'ah		<i>The unity and the awe, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Keter v'ha'Kavod		<i>The crown and the glory, to the Eternal One</i>
	I'Chai Olamim.	
Ha'M'lukha v'ha'Memshalah		<i>The moral and the inclination, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Noi v'ha'Netzach		<i>The kingdom and sovereignty, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Sigui v'ha'Segev		<i>The beauty and the grandeur, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Oz v'ha'Anavah		<i>The loftiness and the greatness, to the Eternal One</i>
	I'Chai Olamim.	
Ha'P'dut v'ha'P'er		<i>The power and the humility, to the Eternal One</i>
	I'Chai Olamim.	
Ha'TZ'vi v'ha'TZedek		<i>The redemption and the brilliance, to the Eternal One</i>
	I'Chai Olamim.	
Ha'K'riah v'ha'K'dushah		<i>The splendor and the righteousness, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Ron v'ha'Rom'mut		<i>The call and the holiness, to the Eternal One</i>
	I'Chai Olamim.	
Ha'Shir v'ha'Shevakh		<i>The rejoicing and the exaltedness, to the Eternal One</i>
	I'Chai Olamim.	
Ha'T'hilah v'ha'Tif'eret		<i>The song and the praise, to the Eternal One</i>
	I'Chai Olamim.	
		<i>The acclaim and the magnificance, to the Eternal One</i>

5. Kadosh - Holy Is the One

Daily liturgy, from Isaiah 6:3; R' Shir Yaakov Feit

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

Kadosh, Kadosh, Kadosh, Adonai Tz'va-ot, M'lo Chol ha-Aretz K'vodo

Holy, holy, holy is the Lord of Hosts, the whole world is filled with your Glory.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Baruch K'vod Adonai mi'M'komo

Blessed is the glory of Adonai from God's Holy Place

6. Zikhr - Unifying the One

Liturgy, from Isaiah, Deut. and the Qur'an; Gayan Long

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ -- יְיָ צְבָאוֹת -- מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

Kadosh, Kadosh, Kadosh -- Adonai Tzeva-ot -- Melo' chol ha-Aretz Kevodo

Holy, Holy, Holy -- is Yah, Force of Multitudes -- the Whole World is Filled with Your Glory.

י"ה פִּתְחֵ! **Yah! Patakh! G!d! Open up!**

La il'laha il al-Lah *There is no god besides G!d*

Echad, Yachid, u'm'Yuchad אֶחָד, יָחִיד, וּמְיָחִיד **One, Singular and Unified**

7. Mah Nora HaMakom HaZeh

Genesis 28:17; R' Shefa Gold

Mah Norah HaMakom HaZeh! מַה-נּוֹרָא הַמָּקוֹם הַזֶּה:

How awesome is this place!

Universal Love (flip back to Section 6)

Shema (flip back to Section 7)

Preparing for Prayer (flip back to Section 8)

Amidah: Personal Silent Prayer (flip forward to Section 36)

Shofar Service

In a ceremony unique to these first two days of the new year, one hundred blasts are blown upon a ram's horn. The primal impact of the shofar cannot be put into words, but classical connotations of the its sounding include coronation, consecration, and calls to collective action.

1. Psalm 47

לְמַנִּיצַח לְבַנְיָ-קִרַח מִזְמוֹר:

כָּל-הָעַמִּים תִּקְעוּ-כָף הִרְיעוּ לֵא"ל הַיְהוָה בְּקוֹל רִנָּה:

כִּי-יִי עֲלִינוּ נוֹרָא מִלֶּדָּה גָדוֹל עַל-כָּל-הָאָרֶץ:

יְדַבֵּר עַמִּים תַּחֲתֵינוּ וְלֵאמֹים תַּחַת רַגְלֵינוּ: יִבְחַר-לָנוּ אֶת-נַחֲלָתָנוּ אֶת גְּאוֹן יַעֲקֹב

אֲשֶׁר-אֵהָב סֵלָה:

עֲלֶה אֱלֹהִים בְּתִרְוָעָה יִי בְּקוֹל שׁוֹפָר:

זַמְרוּ אֱלֹהִים זַמְרוּ זַמְרוּ לְמַלְכֵנוּ זַמְרוּ:

**Alah Elohim biTruah, Adonai b'Kol Shofar
Zamru Elohim, Zameyru; Zamru l'Malkeinu, Zameyru.**

*Raise God up with the truah, our Higher Power with the shofar's voice
Sing to the Holy One - sing! Sing to our cosmic majesty - sing!*

כִּי מִלֶּדָּה כָּל-הָאָרֶץ אֱלֹהִים זַמְרוּ מִשְׁכִּיל:

מִלֶּדָּה אֱלֹהִים עַל-גּוֹיִם אֱלֹהִים יֵשֵׁב | עַל-כִּסֵּא קִדְשׁוֹ: נְדִיבֵי עַמִּים | נִפְסְפוּ עִם

אֱלֹהֵי אַבְרָהָם כִּי לֵא"ל הַיְהוָה מִגְּנֵי-אָרֶץ מֵאֲדָנָה:

Translation by Reb Zalman Schachter-Shalomi

This is a composition of the Korachites recited before the sounding of the shofar:

**All the peoples applaud.
With joyful song
They serenade God.
Yah is the most high,
The most awesome King,
Reigning over all the Earth:
The nations He directs to be compliant.**

**People following our lead.
He guides us to our tradition,
To the dignity of Jacob,
Whom He loves.
Selah!**

**God ascends to our fanfare.
Yah rises to the Shofar's sound.
Offer hymns to God
Keep singing to our King
For God is sovereign
Over the whole Earth**

**Realize this!
God has ruled the Nations.
God enthroned in sacred splendor.
The best of the nations have gathered
With the people of Abraham's God.
For God protects the Earth
As His repute is raised high.**

Blessings Upon Sounding the Shofar

All Rise

**בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.
Barukh Ata Adonai, Eloheynu Melekh ha-Olam, asher Kid'shanu b'Mitzvotav,
v'Tzivanu LiShmoa Kol Shofar**

*Holy One of Blessing, Your Presence fills Creation.
You make us holy with the mitzvah of hearing the sound of the Shofar.*

**בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.
Barukh Ata Adonai, Eloheynu Melekh ha-Olam
She-Hekhiyanu, v'Kiyamanu, v'Higiyanu la'Zman haZeh!**

*Holy One of Blessing, Your Presence fills Creation. You have enlivened us,
sustained us and brought us to this moment in time.*

The Order of the Shofar Blasts

Tekiah - one note, unbroken - a call to attention, to search within ourselves.

Shevarim - three notes - a wail, a cry to God from deep within us; Sarah's wail.

Teruah - nine or more staccato notes - an alarm, a broken sound; waking us up to action.

Tekiah Gedolah - One long, sustained note - the forging of our new selves, signaling our intent of genuine repentance.

Tekiah Sheveraim-Teruah Tekiah

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Tekiah Sheveraim-Teruah Tekiah

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Tekiah Sheveraim-Teruah Tekiah

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Tekiah Sheveraim Tekiah

תְּקִיעָה שְׁבָרִים תְּקִיעָה

Tekiah Sheveraim Tekiah

תְּקִיעָה שְׁבָרִים תְּקִיעָה

Tekiah Sheveraim Tekiah

תְּקִיעָה שְׁבָרִים תְּקִיעָה

Tekiah Teruah Tekiah

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Tekiah Teruah Tekiah

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Tekiah Teruah Tekiah G'dolah

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוֹלָה

3. Psalm 27: In God I Trust

This extraordinary psalm is recited twice daily throughout the entire period that begins one month before Rosh haShanah at the new moon of Elul and culminates with Simchat Torah. Its themes of refuge in the divine, as well as its reference to “offerings of *teruah*,” make this core to the devotional liturgy of the season.

א לְדָוִד יְיָ אֱלֹהֵי וַיִּשְׁעֵי מִמֶּנִּי אִירָא יְיָ מִעוֹז חָלִי מִמֶּנִּי אֶפְחָד:
ב בְּקָרֵב עָלַי מִרְעִים לְאָכֹל אֶת־בְּשָׂרִי צָרִי וְאִיבִי לִי הִמָּה כְּשִׁלּוֹ וְנִפְלֹו: ג אִם־תִּתְחַנֶּה
עָלַי מִחֲנֶה לֹא־יִירָא לְבִי אִם־תִּתְקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ:
ד אַחַת שְׁאַלְתִּי מֵאֵת־ יְיָ אֹתָהּ אֲבַקֵּשׁ שְׁבִתִּי בְּבֵית־ יְיָ כָּל־יְמֵי חַיֵּי לַחַיֹּת בְּנֵעָם־ יְיָ
וּלְבַקֵּר בְּהִיכָלוֹ:
ה כִּי יִצְפְּנֵנִי בְּסִכָּה בַּיּוֹם רָעָה יִסְתַּרְנִי בְּסִתְרֵךָ אֶהְלוּ בְּצוֹר יְרוּמָמֵנִי:
ו וְעַתָּה יְרוּם רֹאשִׁי עַל־אֵיבֵי סְבִיבוֹתַי וְאֲזַבְחָה בְּאֵהְלוֹ זְבַחַי תְּרוּעָה אֲשִׁירָה
וְאֲזַמְרָה לַ יְיָ:
ז שְׁמַע־ יְיָ קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי:
ח לֵךְ אָמַר לְבִי בְקִשׁוּ פָנַי אֶת־פָּנֶיךָ יְיָ אֲבַקֵּשׁ:
ט אֶל־תִּסְתֵּר פָּנֶיךָ מִמּוֹנֵי אֶל־תִּטַּ בְּאֵף עֲבָדֶךָ עֲזַרְתִּי הֵייתָ אֶל־תִּטְשֵׁנִי וְאֶל־תִּעַזְבֵּנִי
אֲלֹהֵי יִשְׁרָאֵל:
י כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיְיָ יִאֲסֶפֶנִּי:
יא הוֹרְנִי יְיָ דִּרְכֶךָ וְנַחְנִי בְּאֲרַח מִישׁוֹר לְמַעַן שׁוֹרְרֵי:
יב אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קָמוּ־בִי עַד־יִשְׁקֶר וַיִּפַּח חֲמָס:
יג לֹא־הָאֵל הָאֲמַנְתִּי לְרֹאוֹת בְּטוֹב־ יְיָ בְּאֲרֶץ חַיִּים:
יד קוּה אֶל־ יְיָ חֲזַק וַיִּאֲמַץ לְבָבִי וְקוּה אֶל־ יְיָ:

You are my light and my help
Whom should I fear?

You are the fortress of my life
Whom should I dread?

When the narrow ones gather their strength to devour me
It is they who stumble and fall

Even if a royal army were camped outside my gate
My heart would not fear.
And when they struck out with terrible weapons against me
Even then I'd trust

One thing I ask for, one thing I hope - To live in your house
All the days of my life

To behold your loveliness
Every morning in the light of your temple dawn

Till on a doomful day
You secure me in your precincts
Conceal me within the folds of your covering tent
Place me high and safe upon a rock
My head lifted above the engulfing waves

With the joy of my heart
I will sacrifice
Within that billowing shelter
Singing and playing my abandonment to you.

Hear my voice when I raise it up
Be gracious - answer me -

Speaking with your voice my heart sang, *Seek my presence*

I will.

Do not hide your glowing face from me
Do not reject me in anger because of my shortcomings

You have always been for me
Don't cast me off now, don't walk away
My helper, my friend

My mother and father forsake me
But you take me up

Show me the way! Guide my steps on the clear path

Against the ever-present cliffs and thickets
Protect me from the noise of desire and hatefulness
From false words and shouted accusations

If I did not have faith in your rightness
That it would bloom in this living land -
It is unthinkable

I wait only for you
With strength and good courage -
I wait only for you.

Translation by Roshi Norman Fischer

4. Interpretive Translation of Psalm 27

Rabbi Sheila Pelz Weinberg

Awareness is sunlight in the mind. No one can take that from me. Awareness is my life's stronghold. It absorbs all fear.

The hindrances and defilements are as close as my flesh and mind, but they dissolve in the light of being known.

Even though I feel assaulted by hostile forces, my heart remains confident, balanced and patient.

I seek only one thing, one thing alone: to connect to this moment. Nowhere else. Only this. Nothing less. My palace in time.

When difficulties arise, I have a hiding place in my own heart – a secret tent where I can go and feel safe, a rock to rest my head upon.

Greed, hatred and delusion don't stop coming, but when they are met with a spacious heart, they don't stick around. Leaving me so grateful, I want to sing out loud:

Listen world! The power of love sets me free.

When I turn to face my heart – then everyone and everything is revealed.

Let this truth not be hidden from me. If only I could remember always what seems so clear right now. Wisdom would guide my every moment.

Awareness and compassion would be a father and a mother to me.

But I can follow the guidance of those who have walked this path before.

Trying to stay alert to the obstacles along the way because delusion and hatred aren't disappearing so fast.

Still, I affirm my faith in the power of goodness.

May we take courage; may we be strong; may our hearts be so filled with love there is no room for anything else!

May we see the arising and passing of all conditioned things. May we open to the Unconditioned: Y*H*V*H

5. Alternate Translation of Psalm 27

Rabbi Zalman Schachter-Shalomi

Yah, you are my Light, my Savior,
Whom need I dread?
Yah, With You as my strong Protector
Who can make me panic?
When hateful bullies gang up on me,
Wanting to harrass me,
To oppress and terrorize me,
They are the ones
Who stumble and fall.

Even if a gang surrounds me
My heart is not weakened.
If a battle is joined around me
My trust in You is firm.
Only one thing do I ask of You, Yah,
Just this alone do I seek:
I want to be at home with You, Yah,
All the days of my life.
I want to delight in seeing You
when I come to visit You
In Your Temple.

You hide me in Your Succah
On a foul day.
You conceal me unseen in Your tent
And also raise me beyond
Anyone's reach.
And now, as You have held
My head high,
Despite the presence
Of my powerful foes,
I prepare to celebrate and thrill,

Singing and making music
To You, Yah!

Listen, Yah, to the sound of my cry
And, being kind, answer me.
My heart has said:
I turn to seek you,
Your presence is what I beg for.
Don't hide Your Face from me.
Don't just put me down,
You, who have been my helper
Don't abandon me, don't forsake me,
God, my support.
Though father and mother have left me,
You, Yah, will hold me securely.

Please teach me Your way
And guide me on the straight path.
Discourage those who defame me.
False witnesses stoop up against me,
Belching out violence.
Don't let me become
The victim of my foes.

[I would not have survived]
If I had not hoped that I would yet see
Yah's goodness fully alive on Earth.

So friend, you too, hope to Yah.
Be sturdy!
And make strong your heart!
And most of all --- keep hoping to Yah.

Section 19 – Shofar Service

Torah Service

Liturgy for Opening the Ark and Bringing out the Torah

All Rise

1. Opening the Ark - Eyn Kamocha

אין כְּמוֹךָ בָּאֵלֹהִים, יי, וְאִין כְּמַעֲשֵׂיךָ!
מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל עֲלָמִים, וּמְמִשְׁלֹתֶיךָ בְּכָל דָּר וְדָר.
יי מְלֻךְ, יי מְלֻךְ, יי יְמֻלְךָ לְעֵלָם וָעַד. יי עֵז לְעַמּוֹ יִתֵּן יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

*There is none like You, Adonai, among all the powers, and nothing compares to Your works.
Your sovereignty is eternal; your dominion is known in each and every generation.
All: God rules, God ruled, God will reign for ever and ever.
May God give strength to His people; may God bless Her people with peace.*

**Eyn Kamocha Ba'Elim, Adonai, v'Eyn k'Ma'asecha!
Malkhutekha Malkhut Kol Olamim, uMemshaltekha b'Khol Dor va'Dor.
Adonai Melekh, Adonai Malakh, Adonai yiMlokh l'Olam va-Ed.
Adonai Oz l'Amo yiTeyn. Adonai y'Vareykh et Amo va-Shalom.**

אב הַרְחַמִּים!
הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן. תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בָדָד לָבַד בְּטַחְנוֹ, מְלֻךְ אֵל רַם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

**Av ha-Rakhamim, hay-Teevah vi-Rtzon'kha et Tzion! Tiv-neh Khomot
Y'rushalayim!
Ki V'kha L'vad Ba'takhnu, Melekh Eyl Rom v'Nisa, Adon Olamim.**

*Source of mercy, let Your goodness be a blessing to Zion; let Jerusalem be rebuilt.
In You alone do we trust, O Sovereign G'd, high and exalted, Conductor of all the worlds.*

The Ark is Opened

וַיְהִי בְּנִסְעֵ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה: קוּמָה יי, וַיִּפְּצוּ אֲבִיךָ, וַיִּנְסוּ
מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וַיְדַבֵּר יי מִירוּשָׁלַיִם:
בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

**Va-y'hee biNsoa ha-Aron va-yomer Moshe:
Kumah Adonai v'yaFutzu Oy'vekha v'ya-Nusu m'San'ekha mi'Panekha.
Kee miTzion Teytzey Torah u'Dvar Adonai miYrusha-layim
Barukh she-Natan Torah l'Amo Yisra-el bi'Kdushato.**

*And it came to pass when the ark would travel that Moses said:
Arise, Adonai and Your enemies will be dispersed and Your foes will flee before You.
For out of Zion shall go forth the teaching and the word of the Holy One from Jerusalem.
Blessed is the Holy One who gave the Torah to the people Israel.*

We Call On Divine Compassion

On the Yamim Nora'im - Days of Awe, we add these petitionary prayers of great power as we open the ark. Central among these are the 13 Attributes of Compassion, aspects of God revealed directly to Moses as recounted in Exodus 34.

2. The 13 Attributes of Grace

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת:
נִצֵּר חֶסֶד לְאַלְפִים נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה:

**Adonai, Adonai, El Rachum veChanun, Erech Apayim, veRav Chessed ve'Emet.
Notzeyr Chessed la'Alafim, Nosey Avon vaFesha veKhata'ah veNakei!**

**Yod Hay, Vav Hay, Compassion and Tenderness,
Patience, Forebearance, Kindness, Awareness.
Bearing love from age to age, lifting guilt and mistakes and making us free!**

Gl'd! Higher Power! Source of All!

Please fulfill our prayers for the good, and guide all our desires. Pardon and rectify our mistakes, and all the mistakes our families have made, in your depthless mercy and compassion.

Please cleanse us utterly of all wrongdoing.

Remember us with a good recollection before You, and designate us for awareness and compassion.

Remember us for good long lives, lives of peace, fulfillment and sustenance.

Please provide us with food to eat, clothing to wear, right livelihood and the respect of our peers; give us long lives in which to study true teachings, and to act justly for the common good, with awareness, intelligence, and intuition to understand the right way.

Please send healing to all our wounds, and bless all the works of our hands.

Decree upon us all good things, and may we be assisted and supported by mortal powers as well as divine.

Amen! Ken Yhi Ratzon! May It Be So!

3. V'Ani Tefilati - May My Prayer Be Timely

וְאֲנִי תְפִלַּתִּי לְךָ, יְיָ, עֵת רְצוֹן; אֵלֹהִים בָּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

**V'Ani Tefilati Lecha, Havaya, Eyt Ratzon
Elohim, b'Rov Khasdekha: Aneyni! Aneyni! b'Emet Yishekha...**

And as for me / my prayer to Thee / May it be / in perfect time and place
Such that You / Endless, compassionate and true
Might show me, might show me
Your wisdom and Your grace.

4. In This I Hope - Beh Ana Rachitz

בֵּה אֲנָא רַחִיץ,
וְלִשְׁמָה קְדִישָׁא יְקִירָא אֲנָא אִמַּר תְּשַׁבְּחֵן.
יְהֵא רַעְוָא קְדָמְךָ דְתַפְתַּח לְבָאֵי בְּאוּרֵיתָא,
וְתִשְׁלִים מִשְׁאַלֵּין דְלְבָאֵי,
וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל, לְטַב וְלְחַיִּין וְלְשָׁלָם. (אָמֵן.)

Beh, Beh Ana Rachitz, v'liShmay Kaddisha
Kaddisha Yakira, Ana Amar Tushbechan.
Yehey Ra'ava Kadamach, d'Tiftach Liba-i b'Orayta.
v'taShleem miShaleen d'Liba-i; v'Liba d'Chol Amach Yisrael.
I'Tav, ul'Chayim, v'liSh'Iam!
Amen.

May it be Your will that You open my heart to the Torah and that You fulfill the wishes of my heart and the heart of Your entire people, for Goodness, for Life, and for Peace. Amen!

The Torah Scrolls Are Removed from the Ark

5. The Leader Chants and The Congregation Repeats:

שְׁמַע יִשְׂרָאֵל! יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!
Shema Yisrael! Adonai Eloheynu Adonai Ekhad!

Hear O Israel, the Lord Our God is One

אֶחָד אֱלֹהֵינוּ! גָּדוֹל אֲדוֹנֵינוּ! קְדוֹשׁ וְנוֹרָא שְׁמוֹ!
Ekhad Eloheynu! Gadol Adoneynu! Kadosh v'Norah Shemo!

Our God is One, our Ruler is Great; Holy and Awesome is God's Name.

גְּדָלוֹ לַיְיָ אֲתֵי, וְנִרְוִמָהּ שְׁמוֹ יַחְדָּו.
Gadlu l'Adonai ltee u'n'Ro-m'mah Shemo Yakhdav.

Declare with me the Greatness of God; Together we will Raise God's name!

The Torah Scrolls Are Carried Around the Congregation

6. Romemu - Exalt!

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קְדֻשׁוֹ! כִּי (כִּי) כִּי (כִּי) קְדוֹשׁ יְיָ אֱלֹהֵינוּ רוֹמְמוּ!

Romemu Adonai Eloheinu, v'Hishtachavu l'Har Kodsho

Ki (ki) Ki (ki) Kadosh Adonai Eloheinu Romemu!

Exalt in Our God! Let us Bow at the Holy Mountain

For our Deity is Holiness - Exalt!

Aliyot: Being Called to the Torah

Ritual reading from the Torah scroll is central to collective Jewish prayer. We divide the portion to be chanted into a number of sections, each called an *aliyah* (ascension, as those called to sacralize the rite literally and figuratively come “up” to the Torah).

In the Jewish Renewal custom, multiple people can come up for each aliyah; if you feel called by the intention that has been set around the portion to be read, come on up - and bring this book so you will have the words of the Torah reading, and of the blessings before and after it visible.

1. Blessings Before Each Torah Reading

Those called to the Torah are shown where in the scroll the chanting of the text will begin, and then say:

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et Adonai haMevorach.

Bless the One Blessed Power!

The congregation responds:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai haMevorach l'Olam va-Ed.

Blessed is the Blessed One forever and ever!

Those called to the Torah repeat phrase, continuing:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai haMevorach l'Olam va-Ed.

Blessed is the Blessed One forever and ever!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ עַם כָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch Atah Adonai Elohaynu Melekh ha-Olam asher Bakhar Banu im kol ha-Amim v'Natan Lanu et Torato. Baruch Atah Adonai, Noteyn haTorah.

Blessed are You – the Lord our God, Ruler of the Universe, who has Chosen us amongst all peoples to give this Torah. Blessed are You – Eternal One, Giver of the Torah.

2. Blessing After Each Torah Reading

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

**Baruch Atah Adonai Elohaynu Melekh ha-Olam asher Natan lanu Torat Emet,
v'Khayey Olam nata b'Tokheyenu.
Baruch Atah Adonai, Noteyn haTorah.**

*Blessed are You – the Lord our God, Ruler of the universe, who has given us the Torah of truth, and has planted everlasting life in our midst.
Blessed are You – Ineffable, Transmitter of the Torah.*

3. MiSheberach - A Blessing on Those Who Came Up

May the One who blessed our ancestors, Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel and Leah, bless this entire holy congregation, along with all holy congregations throughout the world.

May G!d bless us, our spouses, our parents, our children, all that we have and all that we love.

May G!d bless all those who give generously to maintain synagogues and places of prayer.

May G!d bless those who enter there to pray.

May G!d bless those who provide for the needs of the sanctuary, those who provide food and drink for the oneg, and those who provide hospitality to visitors and assistance to the poor.

G!d in your great mercy deal generously with all who engage themselves with the needs of the community, and who are striving faithfully to build a better world.

May the Holy One of Blessing fulfill all their needs, rescue them from all illness and danger, bring healing and health to their bodies, and completely forgive and make right all their errors. May G!d send blessing and success on all the works of their hands, and let us all say: **Amen!**

Torah Readings - Rosh HaShanah 5779

In the orthodox tradition, on the first day of Rosh haShanah the Torah reading is always the story of Hagar, banished by Abraham into the wilderness with her infant son Ishmael, and reassured by an angel she encounters there. On the second day we read the story of the *akedah*, the binding of Isaac, a profound second half to this diptych of sacrifice, faith and divine intervention.

Our custom at Nevei Kodesh is to select different readings for focus each year. This year we will read the traditional story of Hagar.

1st aliyah - Genesis 16:1-3

א וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלֵאמֹר שְׂפָחָה מִצְרַיִת וְשָׂמָהּ הָגָר: ב וַתֹּאמֶר שְׂרַי אֶל-אַבְרָם הִנֵּה-לֹא עֲצָרָנִי יְיָ מִלְּדוֹת בְּאִנְאֵל שְׂפָחָתִי אוּלַי אֲבָנָה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שְׂרַי: ג וַתִּלָּחַץ שְׂרַי | אֵשֶׁת אַבְרָם אֶת-הָגָר הַמִּצְרַיִת שְׂפָחָתָהּ מִקֶּץ עֶשְׂרֵי שָׁנִים לְשֵׁבֶת אַבְרָם בְּאֶרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לְאַבְרָם אִישָׁהּ לֹו לְאִשָּׁה:

16:1 Abram's wife Sarai had not borne him any children. She had an Egyptian slave-girl whose name was Hagar. 16:2 Sarai said to Abram, 'God has kept me from having children. Come to my slave, and hopefully I will have children.' Abram heeded Sarai's voice. 16:3 After Abram had lived in Canaan for ten years, his wife Sarai took Hagar the Egyptian her slave, and gave her to her husband Abram as a wife.

2nd aliyah - Genesis 16:4-6

ד וַיָּבֵא אֶל-הָגָר וַתִּהַר וַתֵּרָא כִּי הָרְתָה וַתִּקַּל גְּבֻרָתָהּ בְּעֵינֶיהָ: ה וַתֹּאמֶר שְׂרַי אֶל-אַבְרָם חֲמָסִי עָלֶיךָ אָנֹכִי נָתַתִּי שְׂפָחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָה וְאַקַּל בְּעֵינֶיהָ וַיִּשְׁפֹּט יְיָ בֵּינִי וּבֵינֶיךָ: ו וַיֹּאמֶר אַבְרָם אֶל-שְׂרַי הִנֵּה שְׂפָחָתְךָ בְּיָדְךָ עֲשִׂי-לָהּ הַטּוֹב בְּעֵינֶיךָ וַתַּעַנֶּה שְׂרַי וַתִּבְרַח מִפְּנֵיהָ:

16:4 [Abram] came to her, and she conceived. When she realized that she was pregnant, she looked at her mistress with contempt. 16:5 Sarai said to Abram, 'It's all your fault! I myself placed my slave in your arms! Now that she sees herself pregnant, she looks at me with disrespect. Let God judge between me and you!' 16:6 Abram replied to Sarai, 'Your slave is in your hands. Do with her as you see fit.' Sarai abused her, and [Hagar] ran away from her.

3rd aliyah - Genesis 16:7-10

ז וַיִּמְצְאָהּ מַלְאָךְ יְיָ עַל-עֵין הַמַּיִם בְּמִדְבָּר עַל-הָעֵין בְּדֶרֶךְ שׁוּר: ח וַיֹּאמֶר הָגָר שְׂפָחַת שְׂרַי אִי-מֵזָה בָּאת וְאַנְהָ תִּלְכִּי וַתֹּאמֶר מִפְּנֵי שְׂרַי גְּבֻרָתִי אָנֹכִי בְּרַחַת: ט וַיֹּאמֶר לָהּ מַלְאָךְ יְיָ שׁוּבִי אֶל-גְּבֻרָתְךָ וְהִתְעַנִּי תַחַת יָדֶיהָ: י וַיֹּאמֶר לָהּ מַלְאָךְ יְיָ הֲרַבָּה אַרְבָּה אֶת-זַרְעֲךָ וְלֹא יִסְפַּר מִרְבּוֹ:

16:7 An angel of God encountered her by a spring in the desert, in the oasis on the road to Shur. 16:8 [The angel] said, 'Hagar, maid of Sarai! From where are you coming, and where are you going?' 'I am running away from my mistress, Sarai,' she replied. 16:9 The angel of God said to her, 'Return to your mistress, and submit yourself to her.' 16:10 The angel said in God's name, 'I will grant you many descendants. They will be so many that they will be uncountable.'

4th aliyah - Genesis 16:11-16

יֵא וַיֹּאמֶר לָהּ מִלֵּאָדָּי יְיָ הִנֵּנִי הָרָה וְיִלְדֶּתָ בֵּן וְקָרָאתָ שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְיָ אֶל־עֲנִיָּהּ׃
 יב וְהוּא יִהְיֶה פְּרָא אָדָם יָדוּ בְּכָל יוֹד כָּל בּוֹ וְעַל־פָּנָי כָּל־אֲחָיו יִשְׁכָּן׃ יג וַתִּקְרָא שֵׁם־ יְיָ
 הַדְּבָר אֵלֶיהָ אַתָּה אֵ"ל יֵרָאִי כִּי אָמְרָה הַגֵּם הַלֵּם רָאִיתִי אַחֲרַי רָאִי׃ יד עַל־כֵּן קָרָא
 לְבָאֵר בְּאֵר לַחַי רָאִי הִנֵּה בֵּין־קַדְשׁ וּבֵין בְּרֵד׃ טו וַתֵּלֶד הָגָר לְאַבְרָם בֶּן וַיִּקְרָא אַבְרָם
 שֵׁם־בְּנֹו אֲשֶׁר־יָלְדָהּ הָגָר יִשְׁמָעֵאל׃ טז וְאַבְרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלִדַת־הָגָר
 אֶת־יִשְׁמָעֵאל לְאַבְרָם׃ ט

16:11 [Still another] angel of God said to her, 'You are pregnant, and will give birth to a son. You must name him Ishmael, for God has heard your prayer. 16:12 He will be a rebel. His hand will be against everyone, and everyone's hand will be against him. Still, he will dwell undisturbed near all his brothers.' 16:13 [Hagar] gave a name to God who had spoken to her, [saying], 'You are a Vision God,' for she said, 'Didn't I [still] see here after my vision?' 16:14 She therefore named the oasis, 'Oasis to Life my Vision' (Be'er LaChai Ro'i). It is between Kadesh and Bered. 16:15 Hagar bore Abram's son. Abram gave the name Ishmael to his son, who had been born to Hagar. 16:16 He was 86 years old when Hagar bore his son Ishmael.

Torah Readings - Yom Kippur 5779

On Rosh haShanah we read from almost the very beginning of the Torah (Genesis 16) about Hagar, whose name can also mean “the stranger”. Now we read from several parts of the Torah about justice and welcoming the stranger. Here once again we are reminded that moral choices and their consequences are ultimately in our hands, but that relationship with divinity, and with Torah, are always profoundly accessible.

1st aliyah - Exodus 22:20-22

כּ וְגַר לֹא-תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם: כּא כָּל-אֲלֻמְנָה וַיִּתּוֹם לֹא תַעֲנֹן: כּב אִם-עֵינָה תַעֲנֶה אֹתוֹ כִּי אִם-צָעַק וַיִּצְעַק אֵלַי שָׁמַע אֲשָׁמַע צָעַקְתּוֹ:

22:20 Do not abuse a foreigner or oppress them, for you were foreigners in Egypt.

22:21 Do not mistreat a widow or an orphan.

22:22 If you mistreat them, and they cry out to Me, I will hear their cry.

2nd aliyah - Exodus 23:6-9

ו לֹא תִטֶּה מִשְׁפַּט אֲבִינֶךָ בְּרִיבוֹ: ז מִדְּבַר-שִׁקֵּר תִּרְחֹק וְנָקִי וַצְדִיק אֶל-תִּהְיֶה ג כִּי לֹא-אֲצַדִּיק רָשָׁע: ח וְשֹׁחַד לֹא תִקַּח כִּי הַשֹּׁחַד יַעֲוֶר פְּקוּחִים וַיִּסְלַף דְּבַר־צְדִיקִים: ט וְגַר לֹא תִלְחָץ וְאַתֶּם יָדַעְתֶּם אֶת-נַפְשׁ הַגֵּר כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:

23:6 Do not pervert justice for your degraded countryman in his lawsuit.

23:7 Keep away from anything false.

Do not kill a person who has not been proven guilty or one who has been acquitted.

[Ultimately] I will not let a guilty person escape punishment.

23:8 Do not accept bribery. Bribery blinds the clear-sighted and twists the words of the just.

23:9 Do not oppress a foreigner. You know how it feels to be a foreigner, for you were foreigners in Egypt.

3rd aliyah - Leviticus 19:14-18

יָד לֹא-תִקְלַל חֵרֶשׁ וְלִפְנֵי עֵוֶר לֹא תִתֵּן מִכְשָׁל וַיִּרְאֵתָ מִמַּלְהוּדָה אֲנִי יי: טו לֹא-תַעֲשׂוּ עֹל בְּמִשְׁפָּט לֹא-תִשָּׂא פְּנֵי-דָל וְלֹא תִהְדָּר פְּנֵי גָדוֹל בְּצַדֵּק תִּשְׁפֹּט עַמִּיתָהּ: טז לֹא-תִלְוֶה רֵכִיל בְּעַמִּיךָ לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ אֲנִי יי: יז לֹא-תִשָּׂנֵא אֶת-אֲחִיךָ בְּלִבְבְּךָ הוֹכַח תוֹכִיחַ אֶת-עַמִּיתָהּ וְלֹא-תִשָּׂא עָלָיו חֶטְא: יח לֹא-תִקֹּם וְלֹא-תִטּוֹר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ כַּמוֹד אֲנִי יי:

19:14 Do not curse [even] the deaf.

Do not place a stumbling block before the [morally] blind. You must fear your God. I am God.

19:15 Do not pervert justice. Do not give special consideration to the poor nor show respect to the great. Judge your people fairly. 19:16 Do not go around as a gossip among your people.

Do not stand still when your neighbor's life is in danger. I am God. 19:17 Do not hate your brother in your heart. You must admonish your neighbor, and not bear sin because of him.

19:18 Do not take revenge nor bear a grudge against the children of your people. You must love your neighbor as [you love] yourself. I am God.

4th aliyah - Leviticus 19:33-36

לֹג וְכִי־יָגוּר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: לֹד כְּאִזְרַח מִכֶּם יִהְיֶה לָכֶם הַגֵּר | הַגֵּר אֶתְכֶם וְאַהֲבֵתָ לּוֹ כְּמוֹד כִּי־גֵרִים הֵייתֶם בְּאַרְץ מִצְרַיִם אֲנִי יי אֲ"ל לְהִיכֶם: לֹה לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפָּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוּרָה: לֹ מֵאֲזַי צֶדֶק אֲבִי־צֶדֶק אֵיפֶת צֶדֶק וְהָיָן צֶדֶק יִהְיֶה לָכֶם אֲנִי יי אֲ"ל לְהִיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאַרְץ מִצְרַיִם:

19:33 When a foreigner comes to live in your land, do not abuse him.

19:34 The foreigner must be exactly like one who is native born among you. You shall love him as [you love] yourself, for you were foreigners in Egypt. I am God your Lord. 19:35 Do not falsify measurements, whether in length, weight or volume.

19:36 You must have an honest balance, honest weights, an honest dry measure, and an honest liquid measure. I am God your Lord who took you out of Egypt.

5th aliyah - Deuteronomy 10:12-19

יב וְעַתָּה יִשְׂרָאֵל מָה יי אֲ"ל לְהִיךְ שִׂאֵל מֵעַמְּךָ כִּי אִם־לִירְאָה אֶת־ יי אֲ"ל לְהִיךְ לְלַכֵּת בְּכָל־דְרָכָיו וּלְאַהֲבָה אֹתוֹ וּלְעַבְדֹת אֶת־ יי אֲ"ל לְהִיךְ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ: יג לְשִׁמֹר אֶת־מִצְוֹת יי וְאֶת־חֻקֹּתָיו אֲשֶׁר אֲנֹכִי מְצִוֶה הַיּוֹם לְטוֹב לָךְ: יד הֵן לִי אֲ"ל לְהִיךְ הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: טו רַק בְּאַבְתִּיךָ חֶשֶׁק יי לְאַהֲבָה אֹתָם וַיִּבְחָר בְּזֵרַעַם אַחֲרֵיהֶם בְּכֶם מִכָּל־הָעַמִּים כִּיֹּם הַזֶּה: טז וּמִלִּתֶם אֶת עֲרַלְתְּ לְבַבְכֶם וְעַרְפְּכֶם לֹא תִקְשׂוּ עוֹד: יז כִּי יי אֲ"ל לְהִיכֶם הוּא אֲ"ל לְהִי הָאֵל לְהִי וְאֲדֹנָי הָאֲדֹנָיִם הָאֵל לְהַגְדִּיל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנָיִם וְלֹא יִקַּח שֹׁחַד: יח עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲבֵ גֵר לְתֵת לוֹ לֶחֶם וְשִׂמְלָה: יט וְאַהֲבֵתֶם אֶת־הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאַרְץ מִצְרַיִם:

10:12 And now, Israel, what does God want of you? Only that you remain in awe of God your Lord, so that you will follow all His paths and love Him, serving God your Lord with all your heart and with all your soul. 10:13 You must keep God's commandments and decrees that I am prescribing for you today, so that good will be yours. 10:14 The heaven, the heaven of heaven, the earth and everything in it, all belong to God! 10:15 Still, it was only with your ancestors that God developed a closeness. He loved them and therefore chose you, their descendants, from among all nations, just as the situation is today. 10:16 Remove the barriers from your heart and do not remain so stubborn any more! 10:17 God your Lord is the ultimate Supreme Being and the highest possible Authority. He is the great, mighty and awesome God, who does not give special consideration or take bribes. 10:18 He brings justice to the orphan and widow, and loves the foreigner, granting him food and clothing. 10:19 You must also show love toward the foreigner, since you were foreigners in the land of Egypt.

Prayers for Wellness

While the Torah scroll is physically in our midst, we offer our most sincere prayers for personal and collective healing. We then ceremonially raise the Torah so all can see her, and then wrap and dress her once again.

Before the Torah is returned to the ark we stand once again to hear more shofar blasts. Prior to this we sometimes add a complementary text, a *haftara*, from the words of the prophets.

1. Ana El Na Refah Nah Lah - Healing Prayer

Liturgy, from Numbers 12:13

אָנָּה אֵל נָא רַפֵּא נָא לָהּ! Ana, El, Na Refa Na Lah

Please God, heal her / him / it / us / this!

2. MiSheberach - Healing Prayer

Debbie Friedman

Mi she-Bei-rach Avoteynu, M'kor ha-Brakha l'Imoteynu,
May the source of strength, Who blessed the ones before us,
Help us find the courage, To make our lives a blessing,
And let us say, Amen.

Mi she-Bei-rach Imoteynu, M'kor ha-Brakha l'Avoteynu,
Bless those in need of healing, With R'fua Sh'leyma,
The renewal of body, The renewal of spirit.
And let us say, Amen.

The Torah Scroll is Lifted and then Dressed.
As the Torah is Raised, We Sing:

3. This is the Torah - v'Zot haTorah

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל לְעַל פִּי יְיָ בְּיַד מֹשֶׁה:

V'Zot haTorah Asher Sam Moshe Lifnei B'nai Yisrael

Al Pi Adonai B'Yad Moshe

This is the Teaching that was transmitted by God, through Moses,
to the Children of Israel.

4. Yekum Purkan: God of all Spirit, all Directions, all Winds

Jonah Meadows Adels z"l

You have placed in our hands Power
Unlike any since before the world began
To overturn the orders of creation.

Please, God, give us wisdom and skillful hands
To heal the skies and earth from our sins

Yekum purkan min shemaya

May salvation arise for the heavens
That the blessings of the sun flow over us,
For life and not for death
For blessing and not for curse.

As it says:

*I will open for you the expanses of the heavens
And will empty out for you a blessing,
Beyond what is enough
And the earth's fruit will not be destroyed because of you.*

God, full of compassion,
Remember your covenant with all life, the covenant of the waters of Noah

And spread a sukkah of compassion and peace
Over us and over all life's species.

Surround all our relations
With Shechina's radiance.
Water them with your river of delight
In all of their habitats.

Then will the bow appear in the cloud
Joyful and beautified with its colors,
And the Tree of Life will return to its original strength

So that we and all our descendents
May merit to live many days on earth
Like days of the skies over the land
Kee'ymay ha'shamayim al ha'aretz

Blessed be the life of the worlds
Baruch Chay ha'Olamim.

Haftarah - Additional Prophetic Readings

1. Blessings Before the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בַּנְּבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.
בְּרוּךְ אַתָּה יי, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁפָּה עֲבָדוֹ,
וּבִישְׂרָאֵל עַמּוֹ, וּבַנְּבִיאֵי הָאֵמֶת וְצִדִּיק.

Blessed are You, God our God, Ruler of the universe, who has selected faithful prophets and takes delight in their words which were spoken in truth.

Blessed are You, Adonai, who delights in the Torah, Moses, the people Israel, and the prophets of truth and righteousness.

2. Haftarah - Blessings After the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צִדִּיק בְּכָל הַדּוֹרוֹת,
הָא"ל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכָל דְּבָרָיו אֵמֶת וְצִדִּיק.
נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדָבַר אֶחָד
מִדְּבָרֶיךָ אַחֲזוֹר לֹא יָשׁוּב רִיקָם, כִּי אֱלֹהֵינוּ מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה.

Blessed are You, Adonai our God, the Majesty of the universe, Rock of all ages, righteous in all generations. You are the faithful God who says and performs, who speaks and fulfills, whose words are true and righteous.

We have faith in You, God our God, and in Your words which will be fulfilled.

You are a faithful and compassionate God and Ruler.

בְּרוּךְ אַתָּה יי, הָא"ל הַנְּאֻמָּן בְּכָל דְּבָרָיו.
רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיַמֵּינוּ.
בְּרוּךְ אַתָּה יי, מְשַׁמְּחַ צִיּוֹן בְּבִנְיָהּ.

Blessed are You, Adonai, the God, who is faithful in fulfilling the Way of words.

Be merciful unto Zion, for it is the dwelling of our life, and may You soon in our own day save the city that grieves in spirit.

Blessed are You, Adonai, who causes Zion to rejoice with her children.

שְׂמַחְנוּ יי אֱלֹהֵינוּ בְּאֵלֵיהוּ הַנְּבִיאַ עֲבָדְךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ,
בְּמַהֲרָה יָבֵא וְיַגִּיל לָבָנוּ, עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ,
כִּי בְּשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ, שֶׁלֹּא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד.

Bring us joy through Your servant Elijah, and delight us with the establishment of the Messianic order of David, Your anointed.

May no stranger occupy his throne and may no usurper inherit his glory.

For You have promised that his light will never be extinguished.

ברוך אתה יי, מגן דוד.
 על התורה, ועל העבודה, ועל הנביאים,
 (ועל יום הזכרון הזה) (ועל יום השבת הזה), (ועל יום הכפורים הזה),
 שנתת לנו יי אלהינו, (לקדשה ולמנוחה), לכבוד ולתפארת.

*Blessed are You, the Shield of David.
 We thank and bless you, Adonai our God for the Torah and for our worship
 and for the prophets (for this Sabbath day) and for this
 Day of Remembrance/Day of Atonement, which You, Adonai our God give us
 (for holiness and rest), for glory and delight.*

על הכל יי אלהינו, אנחנו מודים לך, ומברכים אותך, יתברך
 שמך בפני כל חי תמיד לעולם ועד, וידברך אמת וקיים לעד.
 ברוך אתה יי, מקדש (השבת ו) ישראל ויום הזכרון (ויום הכפורים).

*May Your name be continuously praised by the mouth of every living being forevermore.
 Your word is truth and endures forever.
 Blessed are You, Adonai, Sovereign over all the Earth who
 hallows (the Sabbath and) Israel and this Day of Remembrance (Day of Yom Kippur).*

3. Haftarah Rosh Hashanah Day One

1 Samuel 1:1-2:10 (Story of Hannah)

פרק א

א ויהי איש אחד מן הרמתיים צופים מקר אפרים ושמו אלקנה בן ירחם בן אליהוא
 בן יתחו בן צוף אפרתי: ב ולו שתי נשים שם אחת חנה ושם השנית פננה ויהי לפננה
 ילדים ולחנה אין ילדים: ג ועלה האיש ההוא מעירו מימים | ימימה להשתחוות
 ולזבח ליי צבאות בשלה ושם שני בני עלי חפני ופנחס כהנים ליי: ד ויהי היום ויזבח
 אלקנה ונתן לפננה אשתו ולכל בנייה ובנותיה מנות: ה ולחנה יתן מנה אחת אפים פי
 את חנה אהב ויי סגר רחמה: ו וכעסתה צרתה גם כעס בעבור הרעמה כי סגר יי
 בעד רחמה: ז וכן יעשה שנה בשנה מדי עלתה בבית יי כן תכעסנה ותבכה ולא
 תאכל: ח ויאמר לה אלקנה אישה חנה למתה תבכי ולמה לא תאכלי ולמה ירע לבבך
 הלוא אנכי טוב לך מעשרה בנים: ט ותקם חנה אחרי אכלה בשלה ואחרי שתה ועלי
 הכהן ישב על הכסא על מזוזת היכל יי: י והיא מרת נפש ותתפלל על יי ובכה
 תבכה: יא ותדר נדר ותאמר יי צבאות אם ראה תראה | בעני אמתך וזכרתני
 ולא תשכח את אמתך ונתתה לאמתך זרע אנשים ונתתיו ליי כל ימי חליו ומורה
 לא יעלה על ראשו: יב והיה כי הרבתה להתפלל לפני יי ועלי שמר את פיה: יג וחנה
 היא מדברת על לבנה רק שפתייה נעות וקולה לא ישמע ויחשבה עלי לשפחה:

יד וַיֹּאמֶר אֵלֶיהָ עָלִי עַד־מָתִי תִשְׁתַּכְרֵן הַסִּירִי אֶת־זַיִנְךָ מֵעַלְיָךְ: טו וַתַּעַן חַנָּה וַתֹּאמֶר
 לֹא אֲדֹנָי אֲשֶׁה קִשְׁת־רוּחַ אֲנֹכִי וַיִּין וְשִׁכַר לֹא שְׁתִּיתִי וְאַשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְיָ:
 טז אֶל־תִּתֶנּוּ אֶת־אֲמַתְךָ לִפְנֵי בֵּת־בְּלִיעֵל כִּי מְרַב שִׁיחִי וְכַעֲסִי דִּבַּרְתִּי עַד־הֵנָּה: יז וַיַּעַן
 עָלִי וַיֹּאמֶר לְכִי לְשִׁלּוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתְּנוּ אֶת־שְׁלֹתְךָ אֲשֶׁר שָׂאֲלַת מֵעֵמוֹ: יח וַתֹּאמֶר
 תִּמְצֵא שְׁפָחַתְךָ חֵן בְּעֵינַיִךְ וְתִלְךְ הָאִשָּׁה לְדֹרְכָהּ וְתֹאכַל וּפְנִיָּהּ לֹא־הָיוּ לָהּ עוֹד:
 יט וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲווּ לִפְנֵי יְיָ וַיֵּשְׁבוּ וַיָּבֹאוּ אֶל־בֵּיתֶם הַרְמַתָּה וַיַּדַּע אֱלֹקָנָה
 אֶת־חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְיָ: כ וַיְהִי לִתְקִפוֹת הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֶּן וַתִּקְרָא
 אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיִּי שְׂאֲלַתִּיו: כא וַיַּעַל הָאִישׁ אֱלֹקָנָה וְכָל־בֵּיתוֹ לְזִבְחַ לַיהוָה אֶת־זִבְחַ
 הַיָּמִים וְאֶת־נִדְרוֹ: כב וְחַנָּה לֹא עָלְתָה כִּי־אֲמָרָה לְאִשָּׁה עַד יִגְמַל הַנְּעָר וְהִבֵּאתִיו
 וְנִרְאָה אֶת־פְּנֵי יְיָ וַיֵּשֶׁב שָׁם עַד־עוֹלָם: כג וַיֹּאמֶר לָהּ אֱלֹקָנָה אִשָּׁה עָשִׂי הַטּוֹב בְּעֵינַיִךְ:
 שְׁבִי עַד־גִּמְלֶךָ אִתּוֹ אֲךָ יִקָּם יְיָ אֶת־דְּבָרוֹ וְתִשָּׁב הָאִשָּׁה וְתִינַק אֶת־בְּנָהּ עַד־גְּמֻלָּהּ אִתּוֹ:
 כד וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גִּמְלָתוֹ בְּפָרִים שְׁלֹשָׁה וְאִיפָּה אַחַת קָמַח וְנֶבֶל לֵיָן וַתִּבְאֶהּ
 בֵּית־יְיָ שְׁלוֹ וְהַנְּעָר נָעַר: כה וַיִּשְׁחָטוּ אֶת־הַפָּר וַיָּבִיאוּ אֶת־הַנְּעָר אֶל־עָלִי: כו וַתֹּאמֶר בִּי
 אֲדֹנָי חַי נַפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצְבֶּת עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֵלַיִךְ: כז אֶל־הַנְּעָר הִזָּה
 הַתְּפַלְלָתִי וַיִּתֶּן יְיָ לִי אֶת־שְׂאֲלָתִי אֲשֶׁר שְׂאֲלַתִי מֵעֵמוֹ: כח וְגַם אֲנֹכִי הִשְׂאֲלַתְהוּ לַיהוָה
 כָּל־הַיָּמִים אֲשֶׁר הִזָּה הוּא שְׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה:

פרק ב

א וַתִּתְּפַלֵּל חַנָּה וַתֹּאמֶר עֲלֶץ לִבִּי בֵּין רָמָה קָרְנֵי בֵּין רָחֵב פִּי עַל־אֹיְבֵי כִּי שָׁמַחְתִּי
 בִּישׁוּעָתְךָ: ב אֵין־קְדוֹשׁ כֵּי־כִי־אֵין בְּלִתְךָ וְאֵין צוּר כְּאֱלֹהֵינוּ: ג אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָה
 גְבוּהָה יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דַּעוֹת יְיָ וְלֹא [וְלוֹ] נִתְּכֵנוּ עַלְלוֹת: ד קִשְׁת גְּבָרִים חַתָּים
 וְנִכְשָׁלִים אֲזָרוּ־חֵיִל: ה שְׁבַעִים בְּלָחֶם נִשְׁפְּרוּ וּרְעֵבִים חִדְּלוּ עַד־עַקְרָה יִלְדָה שְׁבַעָה
 וְרַבַּת בָּנִים אֲמַלְלָהּ: ו יְיָ מִמִּית וּמְחַיֶּה מוֹרִיד שְׂאוֹל וַיַּעַל: ז יְיָ מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפָּיל
 אֶף־מְרוֹמָם: ח מְקִים מֵעֶפְרָךְ דָּל מְאַשְׁפֹּת יָרִים אֲבִיוֹן לְהוֹשִׁיב עִם־נְדִיבִים וְכֶסֶף כְּבוֹד
 יִנְחֹלֶם כִּי לַיהוָה מִצְּקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם תִּבְּל: ט רַגְלֵי חֲסִידוֹ [חֲסִידוֹ] יִשְׁמֹר וְרַשְׁעִים
 בַּחֲשֹׁךְ יִדְּמוּ כִּי־לֹא בָכַח יִגְבֵּר־אִישׁ: י יְיָ יַחַתּוּ מְרִיבּוֹ [מְרִיבּוֹ] עָלוּ [עָלוּ] בְּשָׁמַיִם יִרְעֹם
 יְיָ יַדִּין אֶפְסֵי־אֶרֶץ וַיִּתֶּן־עֵז לְמַלְכוֹ וַיִּרֶם קֶרֶן מְשִׁיחוֹ:

1:1 There was a certain man of Ramathaim-Tzophim, of Mount Ephraim, whose name was Elkanah, son of Yerocham, son of Elihu, son of Tohu, son of Tzuph, a native of Ephrath.

1:2 He had two wives, one named Hannah, and the other Peninnah. Peninnah had children, but Hannah had no children. 1:3 Now this man went up from his city annually to worship and to sacrifice to the Lord of hosts in Shiloh where the two sons of Eli, Chophni and Pinchas were priests of God. 1:4 When Elkanah sacrificed, he would give portions to Peninnah his wife, and to all her sons and daughters. 1:5 But to Hannah he would give a double portion; because he loved Hannah although God had made her childless. 1:6 Her rival, however, taunted her mercilessly to irritate her, because God had made her childless. 1:7 This happened year after year -- when she went up to God's house she provoked her, so that she cried and did not eat.

1:8 Then Elkanah, her husband, said to her, 'Hannah, why are you weeping? Why are you not eating? Why is your heart sad? Am I not more to you than ten sons?' 1:9 After the eating and drinking at Shiloh, Hannah rose. Now Eli the priest was sitting on the seat by the doorpost of God's Temple. 1:10 With a sorrowful soul, she prayed to God and cried bitterly. 1:11 Then she made a vow, saying, 'O Lord of hosts, if You will indeed consider Your handmaid's suffering, and remember me, and not forget your handmaid, but will give to Your handmaid a son, then I will give him to God all the days of his life, and a razor will never touch his head.' 1:12 As she continued praying to God, Eli observed her mouth. 1:13 Now Hannah was speaking inwardly; only her lips moved, but her voice could not be heard; therefore Eli thought she was drunk. 1:14 So Eli said to her, 'How long will you be drunk? Remove your wine from yourself.' 1:15 But Hannah answered, 'No, my master, I am a deeply grieved woman. I have drunk no wine or strong drink, but have poured out my soul before God. 1:16 Do not regard your handmaid as a worthless woman; I have been speaking so far out of my great anxiety and distress. 1:17 Then Eli answered, 'Go in peace; may the God of Israel grant you your petition which you made to Him.' 1:18 She said, 'May your handmaid find favor in your sight.' Then the woman went her way, and ate, and her countenance was no longer sad. 1:19 They rose early in the morning, worshiped before God, and returned to their house in Ramah. Elkanah knew Hannah his wife; and God remembered her. 1:20 In due time, Hannah conceived and bore a son, whom she named Samuel, saying 'I asked God for him.' 1:21 The man Elkanah, and his whole household, went up to offer to God the yearly sacrifice and what he had vowed. 1:22 But Hannah did not go up; for she told her husband, 'I will not go up until the child is weaned, and then I will bring him, so that he may appear before God, and stay there forever.' 1:23 Elkanah her husband said to her, 'Do what seems best to you; wait until you have weaned him and may God establish His word.' So the woman remained, and nursed her son until she weaned him. 1:24 When she had weaned him, she took him up with her, along with three bullocks, one ephah of flour, and a bottle of wine; and brought him to the house of God in Shiloh, when he was but a child. 1:25 Then they slew a bullock, and brought the child to Eli. 1:26 She said, 'O my master, as you live; my master, I am the woman who was standing near you, praying to God. 1:27 I prayed for this child; and God has granted me my petition which I made to Him. 1:28 I have therefore lent him to God; as long as he lives he will be lent to God.' There he worshiped before God.

2:1 Then Hannah prayed and said: 2:2 My heart rejoices in God, my glory is raised by God; my mouth derides my enemies; because I rejoice in Your salvation. 2:3 Do not talk so very proudly; let not arrogance come from your mouth. For God is a Lord of knowledge, and by Him actions are weighed. 2:4 The bows of the mighty men are broken, while those who stumbled are girded with strength. 2:5 Those who had plenty have hired themselves out for bread; while those who were hungry are at ease. The barren has borne seven and she who had many children is desolate. 2:6 God causes death and brings to life. He brings down to the grave, and raises up. 2:7 God makes poor and makes rich; He brings low and lifts up. 2:8 He lifts the poor from the dust, and raises the beggar from the rubbish, to be seated among princes and inherit a seat of honor. For the pillars of the earth are God's, and He has set the world on them. 2:9 He will guard the feet of his saints, and the wicked will perish in darkness; for no man will prevail by strength. 2:9 He will guard the feet of his saints, and the wicked will perish in darkness; for no man will prevail by strength.

Haftarah Yom Kippur Morning

Isaiah 58:1-14

Cry out aloud, don't hold back!

Lift up your voice like the shofar!

Tell my people what they are doing wrong...

They cry to me: "Well, we fasted. Don't You see our suffering?

We humbled our egos — but You didn't pay attention!"

But look! (God says) On the very day of fasting, you have your eye on shopping and business, on exacting payments.

Look, your fasting leads to wrangling and strife!

On such a day, in such a way, can your fast carry your cry to heaven?

Is this really what I asked for? (God asks)

Is this how you choose to subdue your ego?

By bowing your head like a bulrush and

publicly displaying how miserable and lowly you are?

No, (says God) THIS is what I ask of you on the fast of Yom Kippur:

To loosen the fetters of injustice; to untie the knots and snap every yoke, setting free those who have been crushed! I ask that you share your food with the hungry, take the poor into your home. Clothe the naked wherever you see them. And don't turn away oblivious to other living creatures, who are all your family.

If you do this, your light will break forth like the dawn, and you will grow healthy, like a wound newly healed. Your righteousness will lead the way protecting your path, and God's Shechinah will gather you from behind.

When you call out, God will answer you, saying *HINENI! Here I am!*

Just please banish the yoke from your midst, the finger pointing and negative speech. Feed the hungry from your own plenty, and soothe those who have been trampled. Then your light will rise, like the dawn out of darkness, and your moments of gloom will turn bright as midday.

(Says God:) I will be your guide continually and satisfy your needs, strengthening your bones when they are weary. And you will be like a well-watered garden. Like a spring whose waters never fail...*Ki Pi Adonai Diber.*

These words come from the mouth that breathes all life, the mouth of God.

A Special Haftarah for Yom Kippur:

The Words of Isaiah, Amos, Thucydides, Pope Francis, Martin Luther King, Jr., Starhawk, Abraham Joshua Heschel and Bernie Sanders

10 Tishrei 5777

October 12, 2016

When will justice come?

When those who are not injured are as indignant as those who are.ⁱ

קָרָא בְּגֵרוֹן אֶל-תַּחֲשֹׁדֵי, כְּשׁוֹפֵר הָרֶם קוֹלְךָ
וְהִגַּד לְעַמִּי פִשְׁעֵם, וּלְבֵית יַעֲקֹב חַטָּאתָם.

Lift up your voice like the shofar!

Let the people of this country of yours know

That they're making a big mistake,ⁱⁱ

There is no justice when so few have so much and so many have so littleⁱⁱⁱ

לָמָּה צָמְנוּ וְלֹא רָאִיתָ, עֲנִינוּ נַפְשֵׁנוּ וְלֹא תִדְעַ

They say, "Don't you see we're fasting?"

Don't you see how holy we have become?

הֵן בְּיוֹם צִמּוּם תִּמְצְאוּ-חֶפֶץ, וְכָל-עֲצָבֵיכֶם תִּנְגָּשׁוּ.

הֵן לָרִיב וּמִצָּה תִצּוּמוּ, וּלְהַכּוֹת בְּאֲגָרְךָ רָשָׁע

לֹא-תִצּוּמוּ כִּיּוֹם, לְהִשְׁמִיעַ בְּמָרוֹם קוֹלְכֶם.

הֲכִזָּה יִהְיֶה צוּם אֲבַחְרֶהוּ--יּוֹם עֲנוּת אָדָם

נִפְשׁוּ הֶלְכֶךָ כְּאֲגָמוֹן רֹאשׁוֹ

וְשָׁק וְאִפֹּר יִצִיעַ--הִלָּזָה תִקְרָא-צוּם, וְיּוֹם רָצוֹן לִיהוָה

But on your fast day you wear clothes that were made in sweatshops,

And the books you hold in your hands are filthy with the tears of dying forests . . .^{iv}

The worship of the golden calf of old has found a new and heartless image in the cult of money . . .^v

You think this is the kind of fast I want?^{vi}

No!^{vii}

Prayer is no panacea,
no substitute for action.
Prayer is meaningless unless it is subversive,
unless it seeks to overthrow
and to ruin the pyramids of callousness,
hatred, opportunism, falsehoods.^{viii}

הָלוֹא זֶה, צוֹם אֲבַחְרֶהוּ--פִּתְחֵם חֲרָצְבוֹת רָשָׁע

This is the kind of fast that I desire:
Unlock the chains of your greed and habit,
Free yourself from the slavery of being blind consumers.^{ix}

The violence . . . reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. . .the earth herself, burdened and laid waste, is the most abandoned and maltreated of our poor. . .
We have forgotten that we ourselves are dust of the earth.^x

The storm is rising against the privileged minority of the earth from which there is no shelter in isolation or armament. The storm will not abate until a fair distribution of the fruits of the earth enables men and women everywhere to live in dignity and human decency.^{xi}

הִתַּר אֲגָדוֹת מוֹטָה וְשַׁלַּח רְצוּצִים חֲפָשִׁים

Let the oppressed worker go free by raising the minimum wage.^{xii}

There is immense silent-agony in the world, and our task is to be a voice for the plundered poor, to prevent the desecration of the soul and the violation of our dreams of honesty.^{xiii}

A sense of deep communion with the rest of nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow human beings. It is clearly

inconsistent to combat trafficking in endangered species while remaining completely indifferent to human trafficking. . .^{xiv}

Today . . . nearly 47 million Americans are living in poverty and over 20 percent of our children, including 36 percent of African American children . . .—the highest rate of childhood poverty of nearly any major country on earth.^{xv}

וְכַל-מוֹטָה תִּנְתְּקוּ: הַלּוֹא פָּרַס לָרֵעִב לַחֲמֶךָ

And break off every yoke!

Share your bread with the hungry.^{xvi}

I have the audacity to believe that people everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits.^{xvii}

וְעֲנִיִּים מְרוּדִים תָּבִיא בַּיִת כִּי-תִרְאֶה עָרִם וְכִסִּיתוּ וּמִבְּשָׂרְךָ לֹא תִתְעַלֵּם

Build affordable housing for the homeless,
And welcome back the people you have thrown out of your hearts,
Even the ones in your own family.^{xviii}

But true compassion is more than flinging a coin to a beggar. A true revolution of values will soon look uneasily at the glaring contrast of poverty and wealth.^{xix}

All people, all living things, are part of the earth life, and so are sacred. No one of us stands higher or lower than any other. Only justice can assure balance; only ecological balance can sustain freedom. . . To honor the sacred is to create conditions in which nourishment, sustenance, habitat, knowledge, freedom, and beauty can thrive.^{xx}

אָז יִבְקַע כְּשֶׁחַר אֹרֶךְ, וְאַרְכָּתֶךָ מִהֲרָה תִצְמַח
וְהַלֵּךְ לִפְנֵיךָ צְדָקָה, כְּבוֹד יְהוָה יֵאֱסָפֶךָ.
אָז תִּקְרָא וַיְהוָה יַעֲנֶה, תִּשְׁוַע וְיֵאמַר הֲנִי

Then your radiance will burst through like the dawn;
Then when you need healing it will spring up quickly;
And true righteousness will be revealed in your faces,
As God shines through you again.
Then when you call, God will answer gladly,
And when you cry, She will reach out with her presence,
In each moment whispering, “Here I am!”^{xxi}

וַיִּגַל כַּמַּיִם מִשְׁפָּט וַיְצַדֵּקָה כְּנַחַל אֵיתָן.

Then justice shall well up like water;
And righteousness flow like a mighty stream.^{xxii}

ⁱ Thucydides, (Ancient Greek historian and author, 460-404 BCE)

ⁱⁱ Isaiah 58:1. English translation/interpretation by R. Shefa Gold.

ⁱⁱⁱ Senator Bernie Sanders

^{iv} Isaiah 58:3-5. English translation/interpretation by R. Shefa Gold.

^v Pope Francis

^{vi} Isaiah 58:6. English translation/interpretation by R. Shefa Gold.

^{vii} English by R. Arthur Waskow,.

^{viii} Abraham Joshua Heschel, "On Prayer," *Moral Grandeur and Spiritual Audacity*, ed. by Susannah Heschel

^{ix} Isaiah 58:6. English translation/interpretation by R. Shefa Gold.

^x Encyclical Letter *Laudato Si'* of the Holy Father Francis On Care For Our Common Home, ¶1, May 24, 2015, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

^{xi} Martin Luther King, Jr., published posthumously in King's *The Trumpet of Conscience*, 1968

^{xii} Isaiah 58: English translation/interpretation by R. Shefa Gold.

^{xiii} Abraham Joshua Heschel, "The Reason for My Involvement in the Peace Movement," *Moral Grandeur and Spiritual Audacity*, pp. 224-6, "the task of man" replaced with "our task."

^{xiv} Encyclical Letter *Laudato Si'* of the Holy Father Francis On Care For Our Common Home, ¶91.

^{xv} Senator Bernie Sanders

^{xvi} Isaiah 58:6 & 7. English translation by R. Arthur Waskow.

^{xvii} Martin Luther King, Jr., remarks upon acceptance of the Nobel Prize, December 10, 1964

^{xviii} Isaiah 58:7. English translation/interpretation by R. Shefa Gold.

^{xix} Martin Luther King, Jr., address at a meeting of Clergy and Laity Concerned held at the Riverside Church in New York City, April 4, 1967.

^{xx} Starhawk, *The Fifth Sacred Thing*, 1993.

^{xxi} Isaiah 58:8-9. English translation/interpretation by R. Shefa Gold with the exception of "Then when you need healing it will spring up quickly;" which is translated by R. Arthur Waskow.

^{xxii} Amos 5:24. This quote from Amos was incorporated into King's "I Have A Dream" speech delivered at the March on Washington for Jobs and Freedom, Washington, D.C., August 28, 1963: "*We cannot be satisfied as long as the Negro in Mississippi cannot vote and the Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied and we will not be satisfied until 'justice rolls down like waters and righteousness like a mighty stream.'*"

The original version of this haftarah created in January 2006 with the guidance and assistance of Rabbis Yael Levy and Marcia Prager, with special thanks going to R. Yael for her ongoing inspiration. Also many thanks to Rabbis Arthur Waskow and Shefa Gold for taking the risk to translate biblical text with a modern slant.

Compiled and cantillated by Kohenet Shoshana Bricklin, Oreget ba'chochim (knitter in the thorns), Or-ee ba'shofar (my voice is in the shofar blasts). *I like to think of myself as a knitter in the thorns not only representing the tactile experience of knitting with yarn, but as a metaphor for my political priestessing—meaning the bringing/weaving/knitting together of many voices to speak truth to power, even and especially, at the most uncomfortable (i.e. "thorny") moments. This is what I think my haftarah project represents.* For more information on creative haftarot, contact Shoshana at sbricklin@comcast.net. For more information about Kohenet, see www.kohenet.com or *The Hebrew Priestess: Ancient and New Visions of Jewish Women's Spiritual Leadership* by Jill Hammer and Taya Shere (Ben Yehuda Press, 2015)

Haftarah Yom Kippur Afternoon - Book of Jonah

1:1 God's word came to Jonah the son of Amittai, saying:1:2 Arise, go to the great city of Nineveh, and proclaim against it; for their wickedness has come up before Me. 1:3 But Jonah rose up to flee from God's presence to Tarshish. He went down to Jaffa and found a ship bound for Tarshish; so he paid the fare, and went aboard into it, to go with them to Tarshish away from God's presence.1:4 But God cast a furious wind upon the sea, and there was a heavy storm on the sea, so that the ship was about to break up.1:5 Then the sailors were frightened, and every man cried to his god; they threw the cargo that was in the ship into the sea in order to lighten it for them. But Jonah had gone down into the hold of the ship; and was lying fast asleep.1:6 So the captain came and said to him, 'What do you mean, you sleeper? Arise, call upon your God, perhaps that God will think about us, so that we may not perish.'1:7 Then they said to one another, 'Come, let us cast lots, so that we may know on whose account this evil has come upon us.' They cast lots, and the lot fell on Jonah.1:8 Then they said to him, 'Tell us, now, on whose account this evil has come upon us. What is your occupation? Where do you come from? What is your country? To what people do you belong?'1:9 He said to them, 'I am a Hebrew; and I fear God, the Lord of heaven, who made the sea and the dry land.'1:10 Then the men were terribly frightened, and said to him, 'What have you done?' For the men knew that he had fled from God's presence, because he had told them.1:11 Then they said to him, 'What shall we do to you, so that the sea may calm down for us,' for the sea grew more and more stormy.1:12 He replied, 'Pick me up, and throw me into the sea; so that the sea will calm down for you; for I know that this great storm is upon you because of me.'1:13 Nevertheless, the men rowed hard to bring the ship back to land; but they could not; for the sea grew more and more stormy against them.1:14 Therefore they cried to God, and said, 'We beg You, O God, we beg You, do not let us perish for this man's life, and do not let us be guilty of shedding innocent blood, for You, O God, have done as it pleased You.'1:15 So they picked up Jonah, and threw him into the sea; and the sea ceased its raging.1:16 Then the men feared God exceedingly; they offered a sacrifice to God, and made vows.

2:1 Now God had prepared a great fish to swallow up Jonah. Jonah was in the belly of the fish three days and three nights. 2:2 Then Jonah prayed to God his Lord from the fish's belly. 2:3 And said, 'I cried to God out of my distress, and He answered me; from inside the grave I cried, and You heard my voice. 2:4 For you cast me into the deep, into the midst of the seas; and the flood rolled around me; all Your billows and Your waves swept over me.' 2:5 Then I said, 'I am cast from Your presence; yet I will look again upon Your holy Temple. 2:6 The waters surrounded me, even to the soul; the depth rolled around me, the weeds were wrapped about my head. 2:7 I went down to the roots of the mountains; the earth with its bars was about me forever; yet You have brought up my life from the grave, O God my Lord. 2:8 When I fainted I remembered God; and my prayer reached You, in Your holy Temple. 2:9 Those who revere vain idols forsake their own mercy. 2:10 But I will sacrifice to You with the voice of thanksgiving; I will pay what I have vowed. Deliverance is from God.' 2:11 Then God spoke to the fish, and it spewed Jonah out upon the dry land.

3:1 Then God's word came to Jonah the second time, saying: 3:2 Arise, go to the great city of Nineveh, and proclaim to it the message that I tell you. 3:3 So Jonah arose, and went to Nineveh, according to God's word. Now Nineveh was an exceedingly great city of three days' journey. 3:4 Jonah began to enter the city one day's journey, proclaiming, 'Forty days more, and Nineveh shall be overthrown.' 3:5 So the people of Nineveh believed God; they proclaimed a fast, and put on sackcloth, great and small alike. 3:6 When word came to the king of Nineveh, he rose from his throne, removed his robe, dressed in sackcloth, and sat in ashes. 3:7 Then he issued a proclamation and published it throughout Nineveh by a decree of the king and his nobles, saying, 'Let neither man nor beast, herd nor flock, taste anything; let them not feed or drink water.

3:8 But let man and beast put on sackcloth, and cry mightily to God; yea, let everyone turn from his evil way, and from the violence that is in his hands. 3:9 Who knows, God may repent, and turn away from His fierce anger, and we will not perish.' 3:10 When God saw their deeds, how they turned from their evil ways, God repented of the evil that He had said He would do to them, and He did not do it.

4:1 But it displeased Jonah exceedingly, and he was very angry. 4:2 He prayed to God, 'Please, O God, was this not what I said, when I was yet in my country? This is why I fled to Tarshish; for I knew that You are a gracious and merciful God, slow to anger, of great kindness, and relenting of evil. 4:3 Therefore now, O God, I beg You, take my life from me for it is better for me to die than to live.' 4:4 Then God said, 'Do you have good reason to be angry?' 4:5 So Jonah went out of the city, and sat to its east side, and there made himself a booth. He sat under it in the shade waiting to see what would become of the city. 4:6 Then God the Lord prepared a gourd, and made grow up over Jonah, so that it might be a shade over his head, to deliver him from his discomfort. So Jonah was exceedingly pleased with the gourd. 4:7 But when dawn came the next day, God prepared a worm, and it struck the gourd so that it withered. 4:8 Then at sunrise, God prepared a sultry east wind; and the sun beat down on Jonah's head, so that he fainted, and wished to die, saying, 'It is better for me to die than to live.' 4:9 Then God said to Jonah, 'Do you have good reason to be angry over the gourd?' He said, 'I am very angry, even to death.' 4:10 Then God said: 'You had pity on the gourd, for which you did not labor, or make grow; which came up in a night, and perished in a night. 4:11 Then should I not have pity on the great city of Nineveh, in which are more than a hundred and twenty thousand persons who do not know their right hand from their left hand, and also much cattle?'

All Rise As the Shofar Is Sounded

Tekiah - one note, unbroken - a call to attention, to search within ourselves.

Shevarim - three notes - a wail, a cry to God from deep within us; Sarah's wail.

Teruah - nine or more staccato notes - an alarm, a broken sound; waking us up to action.

Tekiah Gedolah - One long, sustained note - the forging of our new selves, signaling our intent of genuine repentance.

Tekiah Sheveraim-Teruah Tekiah

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Tekiah Sheveraim-Teruah Tekiah

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Tekiah Sheveraim-Teruah Tekiah

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

Shofar (flip back to Section 19)

Returning the Torah to the Ark

The Torah Scrolls Are Carried Around the Congregation

1. Etz Chayyim - Tree of Life

Proverbs 3:18, trans Rav Bracha; Tanchum Portnoy

עץ חיים היא למחזיקים בה, ותומכיה מאשר:
דרךיה דרכי נועם, וכל נתיבותיה שלום:
השיבנו ה' אליך ונשובה חדש ימינו כקדם:

Etz Chayyim Hee I'Makhazikim Bah, v'Tom'khe'ha me'U-shar
Dar-khe-ha Dar-khey No-am, v'Khol Ne-ti-vo-te-ha Shalom
Kha'shi'veynu Havayah Ey-lay-ikh ve-Na-shu-va,
Kha-desh Ya-mey-nu ke-Kedem.

She is the Tree Whose life we cling to for eternity,
She is the Tree that branches infinitely (x2)

All of the ways that She shows, Are ways of knowing what She knows
That every breath is filled with pleasure, peace and positivity

All of the ways that She shows, Are ways of knowing what She knows
That every part is but a piece within a greater unity

2. Hashiveinu - Return Us

Lam 5:21; Mark Keller and Corry Bell

Hashiveinu, Hashiveinu, Adonai Elekha,
v'Nashuva, v'Nashuva
Khadesh, Khadesh Yameinu ke-Kedem

השיבנו, השיבנו, יי אליך
ונשובה, ונשובה
חדש, חדש ימינו כקדם:

Turn us back to You, Turn us back to You, Turn us back to You, Holy Source
Re-turn, re-turn, re-turn our lives to Your care
Make us refreshed, Make us renewed, Awaken us as of old

Mussaf - Additional Prayers for Days of Awe

On Shabbat and on holidays, an additional (*mussaf*) service is offered. On the Days of Awe, this additional service contains many of the key themes of the holiday: the vision of a Book of Life where each fate is recorded and sealed, the ultimate sovereignty of the divine, the wake-up calls of the Shofar - and the centrality of tefila, prayer; teshuva, returning to source; and tzedaka, contributing to charity and to justice, in being able to transform the future.

Amidah: Personal Silent Prayer (flip forward to Section 36)

The three central sections to the Rosh haShanah amidah, silent standing prayer, center around: divine sovereignty (*malkhuyot*), remembrance and record-keeping (*zikhronot*), and the shofar itself.

The following summaries of these themes are from the New Kehilah Makhzor, translated by Rabbi David Shneyer.

1. Malkhuyot - God Reigns

God is the oneness that spans the fathomless depths of space,
And the measureless eons of time,
Binding them together in acts,
As we do in thought.
God is the sameness in the elemental substance of stars and planets,
Of this our earthly abode and all that it holds.
God is the unity of all that is,
The uniformity of all that moves,
the rhythm of all things and the nature of their interaction.

2. Zichronot - Memories

And you remember the creation and are mindful of all that has been created
from the beginning.
How fortunate is the person who does not forget and the one who finds
strength in You,
for the one who seeks You shall not stumble nor ever be put to shame.

3. Shofarot - Revelation and Redemption

You were revealed to Your people at Mount Sinai amid clouds of glory.
On the third day, as the morning dawned there was thunder and a thick cloud
settled on the mountain, and the mighty sound of the shofar was heard,
and the whole people trembled. (Exodus 19:16)

4. U'Netaneh Tokef - This Awe-Filled Day

וַיִּתְּנָה תְּקוּף קְדוּשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם
וְבוֹ תִּנְשֵׂא מַלְכוּתְךָ וַיִּכּוֹן בְּחֶסֶד כְּסֵאֶךָ וְתֵשֵׁב עָלָיו בְּאַמֶּת.
אַמֶּת כִּי אַתָּה הוּא דָן וּמוֹכִיחַ וַיִּוֹדַע וְעַד
וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה.
וְתִזְכֹּר כָּל הַנְּשָׁכוֹת, וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹנוֹת. וּמֵאֱלֹו יִקְרָא.
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.
וּבְשׁוֹפֵר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דְקָה יִשְׁמַע. וּמִלְאָכִים יַחֲפֹזוּן. וְחֵיל וְרַעְדָּה לֹאֲחִזוּן.
וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין!
לְפָקֵד עַל צְבָא מְרוֹם בַּדִּין. כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בַּדִּין
וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן. כְּבִקְרַת רוּעָה עֹדְרוּ. מֵעֲבִיר צֹאנוּ תַּחַת שְׁבִטוֹ.
כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נַפְשׁ כָּל חַי.
וְתַחֲתֶיךָ קִצְבָה לְכָל בְּרִיּוֹתֶיךָ. וְתִכְתֹּב אֶת גִּזְרֵי דִינָם:

Let us pay attention the holiness of this day - truly a profound and awesome time. On it the angels themselves are trembling, arrayed before Your throne, the place of kindness where You are seated. For You are truly the principle of justice, of weighing and investigating, knowing and witnessing, writing and sealing. You record and account, recalling all that has been forgotten. You take out the book of remembrances, and read from it; for the signature of every being is in it.

*Then a giant shofar sounds... And then the still small voice is heard...
The angels are in a commotion, seized by terror and trembling, declaring:
"Judgement Day! Judgement Day! Judgement Day is today!!
Even the celestial beings will have to stand trial; nothing is exempt from G!d's justice!"*

For all the earth's inhabitants pass before the One like soldiers. Like a shepherd watching her flock, counting her herd as each pass beneath her staff - so too does the Divine One pass them through, enumerate and account for them, taking note of each individual life.

You pay attention to each of your creatures, and write down each and every fate.

5. Today Our Fates Are Written - b'Rosh HaShanah yiKatevun

בְּרֵאשׁ הַשָּׁנָה יִכְתָּבוּן וּבְיוֹם כְּפוּר יִחַתְמוּן:

B'Rosh HaShanah yiKatevun, u'v'Yom tzom Kippur yeKhatemun

**On Rosh HaShanah it is written down
And on Yom Kippur signed and sealed and bound.**

How many will pass away and how many will come to be
Who will live, and who will die
Who in old age, and who before their time
Who by fire, and who by water
Who by violence, and who by accident.

On Rosh HaShanah it is written down
And on Yom Kippur signed and sealed and bound.

Who by hunger, and who by thirst
Who by weather, and who by plague
Who will suffocate, and who will be torn apart.

Who will rest, and who will wander
Who will have peace, and who will suffer
Who will be tranquil, and who will be tried
Who will get poor and who will get rich
Who will fall, and who will be raised up.

כָּמָה יַעֲבְרוּן, וְכָמָה יִבְרָאוּן:
מִי יַחֲיֶה, וּמִי יָמוּת: מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ:
מִי בְאֵשׁ, וּמִי בַמַּיִם: מִי בַחֲרֹב, וּמִי בַחֲזֵה:
מִי בְרָעַב, וּמִי בַצָּמָא: מִי בְרָעַשׁ, וּמִי בַמַּגֵּפָה: מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה:
מִי יָנוּחַ, וּמִי יָנוּעַ: מִי יִשְׁקֵט, וּמִי יִטְרֹף:
מִי יִשְׁלוּ, וּמִי יִתְיַסֵּר: מִי יַעֲנִי, וּמִי יַעֲשֶׂר: מִי יִשְׁפֹּל, וּמִי יָרוּם:

Kamah ya'Avrun, v'khama yiBare'un.

Mi Yikhyeh, u'mi Yamut. Mi v'kitzo, u'mi lo v'kitzo. Mi va'Eysh, u'mi vaMayyim.

Mi va'Kherev, u'mi va'Khayah. Mi va'Ra'av, u'mi'vaTzama.

Mi va'Ra'ash, u'mi'vaMagefah. Mi v'khanikah, u'mi'v'Skilah.

Mi Yanuakh, u'mi'Yanua. Mi yeShaket, u'mi'yiTaref.

Mi yiShalev, u'mi'yitYasar. Mi ye'Ani, u'm'yeAsher.

Mi y'Shafel, u'mi'Yarum.

וּתְשׁוּבָה וּתְפִלָּה וְצְדָקָה

מֵעֲבִירִין אֶת רַע הַגִּזְרָה:

U'Teshuvah, u'Tefilah, u'Tzedakah

Ma-avirin et Ro'a haGzeirah.

But turning, and yearning, and caring have the power to transform fate!

6. Interpretive UneTaneh Tokef

Stanley Rabinowitz, based on seasonal liturgy

When we really begin a new year it is decided,
And when we actually do teshuva it is determined:

Who shall be truly alive and who shall merely exist;

Who shall be happy and who shall be miserable;

**Who shall attain fulfillment in their days,
And who shall not attain fulfillment in their days;**

Who shall be tormented by the fire of ambition,
And who shall be overcome by the waters of failure;

Who shall be pierced by the sharp sword of envy,
And who shall be torn by the wild beast of resentment;

Who shall hunger for companionship,
And who shall thirst for approval;

Who shall be shattered by the earthquake of change,
And who shall be plagued by the pressures of conformity;

Who shall be strangled by insecurity,
And who shall be stoned into submission;

Who shall be content with their lot,
And who shall wander in search of satisfaction;

Who shall be serene and who shall be distraught;
Who shall be at ease and who shall be afflicted with anxiety;

Who shall be poor in their own eyes,
And who shall be rich in tranquility;

Who shall be brought low with futility,
And who shall be exalted through achievement.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה

מֵעֲבִירִין אֶת רֵעַ הַגְּזֵירָה:

U'Teshuvah, u'Tefilah, u'Tzedakah Ma-avirin et Ro'a haGzeirah.

*But turning, and yearning, and caring
have the power to transform fate!*

7. Who By Fire

Leonard Cohen

And who by fire, who by water,
Who in the sunshine, who in the night time,
Who by high ordeal, who by common trial,
Who in your merry merry month of may,
Who by very slow decay
And who shall I say is calling?

And who in her lonely slip, who by barbiturate,
Who in these realms of love, who by something blunt,
And who by avalanche, who by powder,
Who for his greed, who for his hunger,
And who shall I say is calling?

And who by brave assent, who by accident,
Who in solitude, who in this mirror,
Who by his lady's command, who by his own hand,
Who in mortal chains, who in power,
And who shall I say is calling?

8. Interpretive Unetaneh Tokef

Jesse Gross

On Rosh Hashanah it is inscribed, and on Yom Kippur it is sealed -
how many shall flourish and how many shall wilt,
who shall live and who shall die,
who will reach ripe age and who taken all too soon,
who will drown in waters of refuge
as they desperately attempt to reach the shores of freedom,
who amongst fires and rubble in the aftermath of bombs,
who by senseless violence and who by malicious attack,
who because they do not have access to healthy food
and who because of contaminated water sources,
who because of environmental disaster and who because of cancer and illness,
who because of mental illness and who by gun violence,
who will be at peace and who will struggle to find their place,
who shall be comfortable and who driven by anxiety and fear,
who will be at ease, and who agitated and tortured,
who will turn their heads and who will stand up for justice,
who will be punished by broken systems and who benefit by their privilege,
who will be humbled and who lifted up?
But action, organizing power and work towards *tikkun* (healing)
could chart a different course for such decree.

8. Aleinu - We Must Acknowledge

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלוֹ עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלוֹ שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שְׁלוֹ שָׁם חִלְקֵנוּ עִמָּהֶם, וְגַרְלָנוּ כְּכֹל הַמוֹנִם

**Aleynu l'Shabeyakh la-Adon haKol, la-Teyt Gedulah l'Yotzer B'reysheet
She'lo asanu k'Goy-ei ha-Aratzot,
v'lo samanu k'Mish-p'chot ha-Adamah.
Shelo sam Khel'keynu ima-hem, v'Goraleynu k'khol hamon-nam.**

*We rise to praise You Source of All, Your generous work as Creator of All,
You made us one with all of Life, You helped us to share with all human kind.
You linked our fate with all that lives and made our portion with all the world.*

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא

**Va-anakh'nu korim, (and we bend) u-mish'takh-avim u-modim, (and bow
down or prostrate) lifney Melech, Malchei haM'lakhim, ha-Kadosh,
Barukh Hu.**

So we bend our knee and bow to the Holy Power.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עָזוֹ בְּגִבְהֵי
מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת מַלְכָּנוּ, אֶפְס זִוְלָתוֹ, כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַתָּ
הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין
עוֹד.

*For God stretches out the heavens and roots and grounds the earth, and the seat of
God's splendor is in the multiverse, and God's dwelling-place of might is in the highest of
the high. God is our God: there is none other. Our sovereign is true: there is nothing
besides. As it is written in God's Torah:*

*'And you shall know today, and seat it in your hearts, That the Un-nameable is God.
In heaven above and earth below There is none other.'*

9. Al-Ken: Therefore

**And for this reason we hope in you, Un-nameable Divine, to see very soon
the radiance of your power: to sweep away desecrations from the earth,
and all false consciousness to be utterly removed: to mend the world
through the sovereignty of nurture, and all mortal beings to call upon your
name: when you turn towards you all the wicked of the earth.**

They shall perceive and understand, all the dwellers on earth:

Feeling an innate fealty, expressing an innate trust. Before you, O God, shall they kneel and fall, and to the honor of your name shall they add splendor, and all shall receive the yoke of your sovereignty, and you shall be their Guiding Power; as it is written in your Torah: 'God shall reign forever and ever.'

Our God and the God of our ancestors: reign over the whole world in your glory, and be exalted over all the earth in your splendor, and illuminate in the radiance of the greatness of your power all the dwellers on earth, your world.

And each deed shall know that you are its doer, and each creation shall know that you are its creator, and everything that has breath in its nostrils shall say:

'The Un-nameable One-ness is in control,
Its sovereignty extends to every single thing.'

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
וְנֹאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וְשֵׁמוֹ אֶחָד.

Adonai yiM'lokh l'Olam va-Ed
V'ne-emar: v'hayah Adonai v'Melekh al kol ha-Aretz,
Ba-yom ha hu, y'hiyeh Adonai Echad, u'Shmo Echad.

*The Eternal will reign forever and ever!
It is said: The Source of All will reign over the Earth
and on that day God will be One and God's name will be One.*

10. Thirty Four

from The Power of the Way (Tao Te Ching) trans. by John Sprague

*The great Way flows in every direction,
left and right.
All things depend on it for life,
and it does not deny them.
It accomplishes every task without
taking credit for itself.
It clothes and nourishes all beings,
without acting as their master.*

*Forever without desire,
we can call it small.
Yet since all things return to it
and it does not act as their master,
we can call it great.
In the end, it does not insist
on its own greatness,
and thus is truly great.*

Closing Prayers for Rosh HaShanah

1. HaYom T'Amtzeynu - Strengthen Us Today

Rosh haShana liturgy

אָמֵן	הַיּוֹם תְּאַמְצֵנוּ
אָמֵן	הַיּוֹם תְּבָרְכֵנוּ
אָמֵן	הַיּוֹם תְּגַדְּלֵנוּ
אָמֵן	הַיּוֹם תְּדַרְשֵׁנוּ לְטוֹבָה
אָמֵן	הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים
אָמֵן	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ
אָמֵן	הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ אָמֵן
אָמֵן	הַיּוֹם תִּתְמַכְּנוּ בְּיָמִין צְדָקָה

HaYom t'Amtzeynu

Amen!

HaYom t'Varcheynu

Amen!

HaYom t'Gadleynu

Amen!

HaYom ti'dDr'sheyenu l'Tovah

Amen!

HaYom ti'Kht'veyenu l'Khayim Tovim

Amen!

HaYom ti'Shma Shavateynu

Amen!

HaYom t'Kabeyl b'Rakhamim u'v'Ratzon et T'filateynu

Amen!

HaYom tit'M'kheyenu biMin Tzid'kekha

Amen!

On this day, give us strength! Amen.

On this day bless us! Amen.

On this day, help us to grow! Amen.

On this day, wish us well! Amen.

On this day, inscribe us for a good life! Amen.

On this day, hear our plea! Amen.

On this day, mercifully accept our prayer! Amen.

On this day, support us with strength of justice! Amen.

2. HaYom Harat Olam - Today the World is Born

הַיּוֹם, הַיּוֹם, הַיּוֹם הַרַת עוֹלָם.

HaYom, haYom, HaYom Harat Olam

Today, today, today is the birth-day of the World!

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, א"ל רָם וְנֹשָׂא,
מִבֵּין וּמֵאַזֵּין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ - שְׁבַרְתֵּנוּ - טְרוּעֵתֵנוּ
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר מַלְכוּתֵנוּ - זְכוּרוֹתֵנוּ.

May our prayer be pleasing towards you, G!d, Most High, Pay attention to us, give heed to this Shofar, and accept in mercy our offering of words.

Kaddish and Closing (flip back to Section 13)

Yizkor Liturgy

On four of the holiest days of the year, communities add a special service in memory of the dead. It is traditional to give charity to help assist the souls of those who are being remembered and mentioned during Yizkor.

1. Psalm 23 - God is My Shepherd

מִזְמוֹר לְדָוִד יְיָ רֹעִי לֹא אֶחְסָר:
בְּנֵאֻת דְּשָׂא יְרֵבִיצֵנִי עַל־מֵי מְנַחֹת יִנְהַלְנִי נַפְשִׁי יִשׁוּבֵב
יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה יִנְחַמְנִי:
תַּעֲרֹךְ לְפָנַי שִׁלְחוֹן נֶגֶד צַרְרֵי דְשִׁנְתָּ בְשִׁמּוֹן רֹאשִׁי כּוֹסֵי רִוְיָה:
אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבַיִת־יְיָ לְאָרְךָ יָמִים:

Mizmor leDavid Adonei Ro'i lo ech'sar
BiN'ot Deshe yaR'bitzeni al Mei Menukhot yeNahaleni
Nafshi yeShovev,
yaN'cheni beMa'aglei Tzedek lema'an Sh'mo
Gam ki Elech b'Gei Tzalmavet
Lo Ira Ra, ki Atah Imadi
Shiv'tekha uMish'antekha hemah yeNakhamuni
Ta'Arokh leFanai Shulkhan Neged Tzorera
Dishanta vaShemen Roshi Kosi Revayah.
Akh Tov vaKhesed yiR'defuni kol Yemei Khayay
veShavti beVeit Adonai le'Orekh Yamim

*The Lord is my shepherd: I shall not want.
God makes me lie down in green pastures,
Leads me beside still waters, and restores my soul.
You lead me in right paths for the sake of Your name.
Even when I walk in the valley of the shadow of death
I shall fear no evil, for You are with me;
Your rod and Your staff – they comfort me.
You have set a table before me in the presence of my enemies;
You have anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life,
And shall dwell in the house of the Lord forever.*

2. We All Come From the Mother

We all come from the Mother
And to Her we shall return
Like a drop of water
Flowing to the ocean.

3. Yizkor Prayers (traditional)

May the heavenly power remember the soul of my beloved mother / father / loved one [name, child of name], who has come into their world. I commit to giving tzedaka on their behalf; and by merit of this, may their soul be bound up in the bond of life, alongside the souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel and Leah, and the souls of all the other righteous people, in the realm of Eden, and let us say: Amen.

In remembrance of a male

יִזְכֹּר אֱלֹהִים אֶת-נִשְׁמַת _____ שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוּר שְׂבָלִי נֶדֶר
אֶתְּנוּ צְדָקָה בְּעֵדוֹ. אֲנֵא תְהִי נַפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים וְתְהִי מְנוּחָתוֹ כְּבוֹד:
שֶׁבַע שְׂמֻחוֹת אֶת-פְּנִיךָ נְעִימוֹת בְּיַמִּינְךָ נְצַח, וְנֹאמֵר אָמֵן.

Yizkor E-lohim et Nishmat (Name of the Deceased) she-halach l'olamo, Ba-avur sheb'li neder etayn tz'dakah ba-ado. Ana t'hi naf'sho tzrurah bitzror ha-khayim ut-hi m'nukhato k'vod. Sova s'makhot et pinekha n'imot bimin'kha netzakh, v'nomar Ameyn.

Let God remember the soul of _____ who went to his place of eternal rest, because, without making a vow, I shall give to charity on his behalf. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable. Grant him abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

In remembrance of a female

יִזְכֹּר אֱלֹהִים אֶת-נִשְׁמַת _____ שֶׁהָלְכָה לְעוֹלָמָהּ, בְּעִבּוּר שְׂבָלִי נֶדֶר
אֶתְּנוּ צְדָקָה בְּעֵדָה. אֲנֵא תְהִי נַפְשָׁהּ צְרוּרָה בְּצִרּוֹר הַחַיִּים וְתְהִי מְנוּחָתֶיהָ
כְּבוֹד: שֶׁבַע שְׂמֻחוֹת אֶת-פְּנִיךָ נְעִימוֹת בְּיַמִּינְךָ נְצַח, וְנֹאמֵר אָמֵן

Yizkor E-lohim et Nishmat (Name of the Deceased) she-halkha l'olamah, Ba-avur sheb'li neder etayn tz'dakah ba-adah. Ana t'hi naf'shah tzrurah bitzror ha-khayim ut-hi m'nukhatah k'vod. Sova s'makhot et panekha n'imot bimin'kha netzakh, v'nomar Ameyn.

Let God remember the soul of _____ who went to her place of eternal rest, because, without making a vow, I shall give to charity on her behalf. Please let her soul be bound up with the living in the continuum of life, and may her rest be honorable. Grant her abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

4. El Maley Rachamim - A Prayer for the Deceased

א"ל מלא רחמים שוכן במרומים.
המצא מנוחה נכונה תחת כנפי השכינה. במעלות קדושים וטהורים כזהר
הרקיע מזהירים את נשמת [פלוני בן פלוני / פלונית בת פלונית]
שהלך/שהלכה לעולמו/ה בעבור שבלי נדר אתן צדקה בעד הזכרת
נשמתו/ה, בגן עדן תהא מנוחתו.
לכן בעל הרחמים יסתירהו בסתר כנפיו לעולמים.
ויצרו בצרור החיים את נשמתו/ה.
יי הוא נחלתו/ה: וינוח בשלום על משכבו/ה.
ונאמר אמן:

**El Maley Rachamim, Shochen baM'romim,
hamtzey Menuchah N'chonah tachat Kanfey ha-Sche-chinah;
b'Ma-alot Kedoshim u-Te'horim, ke'Zohar ha'Rakia maZhirim et Nishmot
_____ [insert names] Yakireynu she-Halchu le'Olamam,
ba'avur she'bli Neder eteyn Tzedakah be'ad haZkarat Nishmotayhem b'Gan Eden
t'hey Menuchatam.
Ana Ba'al ha-Rach-amim yastireyn beSeter k'Nafe'kha l'Olamim,
v'yiTzror biTzror haChayim et Nishmatam.
Adonai hu Nachalatam. V'yanuchu b'Shalom al Mish-k'votam;
v'nomar: Amen.**

O God, exalted and full of compassion.

*Grant perfect peace in your sheltering presence to the souls of our loved ones [insert names],
who have departed from this world.*

We pledge to give charity in memory of their souls, though not by means of a formal vow.

Source of Mercy, bring them into Your presence.

Let their souls be bound up in the bond of eternity.

Be You their possession. May they rest in peace.

And let us say: Amen.

5. Mourners' Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזָמַן קָרִיב - אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא - בְּרִיךְ הוּא,
לְעֵלְא וְלְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאֲמִירָן בְּעֵלְמָא, וְאֵ" אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאֲמָרוּ אָמֵן.

Yit-Gadal v' yit-Kadash Sh'mey Rabbah, b'Almah di V'rah khiR'utey v'
yaMlikh Mal-khutey, b'Chai-yeykhon, uv'Yo-mekhon,
uv'Chayei d'chol Beit Yisrael, ba'Agalah u'viZ'man Kariv, v'imru: Ameyn.

Y'hey sh'mey rabbah m'varakh l'olam u'l'almei almah-yah

Yit'Barakh, v'Yish'tabakh, v' yit-Pa'ar, v' yit-Ro-mam,
v'yit'Nasey, v'yit'Hadar, v'yit'Aleh, v'yit'Halal
Sh'mey d'Kudsha - B'rikh Hu!

I'Eylah u'l'Eylah min kol Birkhata v'Shirata,
Tush'b'khatah v'Nekhemata, da'Amiran b'Al'mah, v'imru: Ameyn

Y'hey Shlama Rabba min Sh'maya, v'Chayim Aleynu v'al kol Yisrael,
v'imru: Ameyn
Oseh Shalom biM'ro'mav, hu ya'Aaseh Shalom
Aleynu v'al kol Yisrael, v'al kol Yosh-vey Teyveyl, v'imru: Ameyn

May God's essence be revealed as great and holy, throughout the universes that were created by Divine desire (Amen). May the realm of the sacred be completed in our lifetime (Amen). May the Holy Name be blessed as long as worlds endure, hailed, praised and exalted, though beyond any song or praise or description we could utter.

May there be universal peace, life for us, for all Israel, and all who dwell on earth. Amen.

Yom Kippur: Opening Liturgy

Yom Kippur, the Day of At-one-ment, is considered a mikva, purifying bath, for the Jewish soul.
On this day we “dip” ourselves back into greater awareness
of the ultimate unity and integrity of all being.

1. MiMaleh Kol Olmin - Suffusing and Surpassing

R' Michael Shapiro

מְמַלֵּא כָּל עֲלָמִין וְסוֹבֵב כָּל עֲלָמִין - וּמְבַלְעֵדִיךָ אֵין שׁוּם מְצִיּוֹת כָּלֵל:
MiMale Kol Olmin v'Sovev Kol Olmin - u-mi-Biladecha Ein Shum Metzuiot Klal

*You fill all dimensions, Surround all dimensions
And without your essence, nothing would have presence.*

2. Ein Od Milvado - There Is Nothing but G!d

Deut 4:35

אֵין עוֹד מִלְבָּדוֹ, ה" הוּא הָא"ל לְהִים:
Ein Od Milvado (x2), HaShem, hu ha'Elohim

*There Is Nothing Besides It
The unNameable Name - that Is the Ruling Force*

3. Teach Us to Treasure Each Day

Psalm 90:12; R' Aryeh Hirschfield

לְמִנּוֹת יָמֵינוּ כִּן הוֹדַע וְנִבֵּא לְבַב חֲכָמָה:
Limnot Yameynu (x3) keyn hoDa, v-naVi l'vav Chochmah.
Teach us to treasure each day (x2)
that we may open our hearts to Your wisdom
O teach us to treasure each day. (x2)

4. Hashiveinu - Return Us

Lam 5:21; Mark Keller and Corry Bell

Hashiveinu, Hashiveinu, Adonai Elekha, הַשִּׁיבֵנוּ, הַשִּׁיבֵנוּ, יְיָ אֱלֹהֵינוּ
v'naShuva, v'naShuva וְנָשׁוּבָה, וְנָשׁוּבָה
Khadesh, Khadesh Yameinu ke-Kedem חֲדָשׁ, חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

*Turn us back to You, Turn us back to You, Turn us back to You, Holy Source
Re-turn, re-turn, re-turn our lives to Your care
Make us refreshed, Make us renewed, Awaken us as of old.*

Bringing in the Holiday

Kindling the Memorial and Holiday Lights

At our most sacred seasons we remember those who have lit the way in this world and gone before us into the next. This also provides an opportunity to recognize and comfort the mourners in our midst. We then light and bless candles to formally begin the festival, thanking the Source of Life for sustaining us to this time, and greeting one another with wishes for a happy, healthy year.

1. Rosh HaShanah Candle Lighting

Barukh ata Adonai, Eloheynu Melekh ha-Olam, asher Kidishanu b'Mitzvotav, v'Tzivanu l'Hadlik Ner shel (on Shabbat add: Shabbat v'shel) Yom haZikaron.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של (שבת ושל) יום הזכרון.

Holy One of Blessing, Your Presence fills Creation

You make our lives holy with the mitzvah of kindling the light of this Day of Remembrance.

2. Yom Kippur Candle Lighting

Barukh ata Adonai, Eloheynu Melekh ha-Olam, asher Kidishanu b'Mitzvotav, v'Tzivanu l'Hadlik Ner shel (on Shabbat add: Shabbat v'shel) Yom haKippurim.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של (שבת ושל) יום הכפרים.

Holy One of Blessing, Your Presence fills creation.

You make our lives holy with the mitzvah of kindling the (Sabbath and the) Yom Kippur flames.

3. On Both Holidays: Shehechyanu

**Barukh Ata Adonai, Eloheynu Melekh ha-Olam
She-Hekhiyanu, v'Kiyamanu, v'Higiyanu laZman haZeh!**

ברוך אתה יי אלהינו מלך העולם, שְהַחַיְנו וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.

Holy One of Blessing, Your Presence fills Creation. Bless You for enlivening us, sustaining us and bringing us to this moment in time!

L'Shanah Tovah Tikatevu v'Tichatemu!

L'Shanah Tovah Nikatev v'Nichatem!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְמוּ! לְשָׁנָה טוֹבָה נִכְתְּבוּ וְנִחַתְמוּ!

May You Be Written and Sealed for a Good Year!

May We Be Written and Sealed for a Good Year!

Blessing Our Children

After lighting Holiday candles, the Priestly Blessing from the book of Numbers is used to pray for protection, awareness, grace, illumination and peace for our young people.

1. Blessing our Children (One)

Num 6:24-26; R' Micha'el Shapiro

YeVarechecha haShem, ve'yiShmerekha : בְּרַכֶּךָ יי וְיִשְׁמְרֶךָ
May Hashem bless you, forever watching over you

Ya'er haShem Panav Eleycha, veYikhuneka : יָאֵר יי פָּנָיו אֵלֶיךָ וְיִחַנֶּךָ
May God's holy face illumine you, and shine with grace

Yissa haShem Panav Eleycha v'Yassem Lecha : יִשָּׂא יי פָּנָיו אֵלֶיךָ
*May Hashem's face / Be raised to you / That She may place : וְיָשֵׂם לְךָ שְׁלוֹם :
On you Her peace / On you Her infinite peace - Shalom*

Shalom - Shalom, Shalom, Shalom, Shalom

2. Blessing our Children (Two)

Priestly Blessing Num 6:24-26; Jai Uttal

YeVarechecha Adonai v'Yishmerecha : בְּרַכֶּךָ יי וְיִשְׁמְרֶךָ

Ya'er Adonai Panav Elecha v'Yechunekha : יָאֵר יי פָּנָיו אֵלֶיךָ וְיִחַנֶּךָ

Yissa Adonai Panav Elecha : יִשָּׂא יי פָּנָיו אֵלֶיךָ

v'Yassem Lecha Shalom - v'Yassem Lecha Shalom : וְיָשֵׂם לְךָ שְׁלוֹם - וְיָשֵׂם לְךָ שְׁלוֹם :
שְׁלוֹם :

Shalom, Shalom, Shalom : שְׁלוֹם שְׁלוֹם שְׁלוֹם

v'Yassem Lecha Shalom - v'Yassem Lecha Shalom : וְיָשֵׂם לְךָ שְׁלוֹם :

May the Holy Being Bless You and Protect You

May the Source of Goodness Always Shine Upon You

May Godliness Reveal to You Its Hundred Thousand Faces

And Grant You a Deep Abiding Peace, And Grant You a Deep Abiding Peace

3. Deep Peace

Traditional Gaelic blessing and Num 6:24-26; John Rutter

Deep peace of the running wave to you; Deep peace of the flowing air.

Deep peace of the quiet earth to you; Deep peace of the shining stars.

Let peace, Let peace, Let peace fill your soul.

May peace, May peace, May peace make you whole!

YeVarechecha Adonai v'Yishmerecha
Ya'er Adonai Panav Elecha v'Yechunekha
Yissa Adonai Panav Elecha
v'Yassem Lecha Shalom

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:
יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחְנֶךָ:
יִשָּׂא יי פָּנָיו אֵלֶיךָ
וַיַּשֵּׁם לְךָ שָׁלוֹם:

4. Welcoming the Angels - Shalom Aleichem

Traditional; attribution unknown

שָׁלוֹם עֲלֵיכֶם, מַלְאֲכֵי הַשָּׁרֵת, מַלְאֲכֵי עֲלִיוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְאָכִים - הַקָּדוֹשׁ בְּרוּךְ הוּא:

Shalom Aleichem, Malakhey haSharet, Malakhey Elyon,
Mi'Melech Mal-khey haM'lachim, haKadosh Baruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֲלִיוֹן,

Bo'achem I'Shalom, Malakhey haShalom, Malakhey Elyon...

בְּרַכּוּנֵי לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֲלִיוֹן,

Barchuni I'Shalom, Malakhey haShalom, Malakhey Elyon...

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֲלִיוֹן,

Tzetchem I'Shalom, Malakhey haShalom, Malakhey Elyon...

*Peace unto you, Ministering Angels,
Messengers of the Most High, the Blessed Holy One.
Come in peace... Bless us in peace... Go in peace... Messengers of God*

5. B'Shem Hashem - In God's Name

Bedtime Sh'ma liturgy

B'shem Hashem, Elohei Yisrael
Mi'Ymini Michael u-mi'Smoli Gavriel
MilFanai Uriel, u-me'Acharai Raphael
V'al Roshi, Shechinat-EI

בְּשֵׁם ה' אֱלֹהֵי יִשְׂרָאֵל,
מִיְמִינֵי מִיכָאֵ"ל, וּמִשְׁמָאלֵי גַבְרִיאֵ"ל,
וּמִלְפָּנֵי אֲוִרִיאֵ"ל וּמֵאַחֲרָי רַפָּאֵ"ל,
וְעַל רֹאשֵׁי, שְׁכִינַת אֱ"ל.

*In the name of God, the God of Israel
On my right is Michael, on my left is Gavriel
In front of me is Uriel, behind me Raphael
And all above, surrounding me, Shechinat El.*

The four arcangels here summoned reflect aspects of the Divine. Michael means literally "Who is like G!d?", Gavriel "G!d is my Power", Uriel "My Light is G!d", and Raphael: "G!d Heals." The Shechina is God's immanent, manifest presence.

6. Alternate Shalom Aleichem

Bedtime liturgy; Shimshai

Shalom Aleichem, Malachei HaShalom

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם,

Shalom Aleichem, Malachei Elyon

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי עֲלִיוֹן

YaVo Michael! YaVo Gavriel!

יָבוֹא מִיכָאֵ"ל, יָבוֹא גַבְרִיאֵ"ל,

YaVo Uriel! YaVo Rafael!

יָבוֹא אוּרִיאֵ"ל, יָבוֹא רַפָּאֵ"ל!

*Peace be with you, Angels of Peace
Peace be with you, Angels of the Most High
Come Michael! Come Gavriel!
Come Uriel! Come Rafael!*

Kol Nidre: Annuling All Vows

1. Kratica Yah - I Am Crying Out to You Yom Kippur liturgy; R' Shlomo Carlebach

קְרַאֲתִיךָ יְיָ! הִי הוֹשִׁיעֵנִי אַרְחַ חַיִּים; תוֹדִיעֵנִי מִדְּלָה, תִּבְצַעֵנִי מִיּוֹם עַד לַיְלָה.

**K'ratica Yah, Hoshi-eyni! Orech Chayim Todi-eyni
Mi-Dalah T'va-tzeyni, Mi-Yom ad Laila**

*I am crying out to You, Yah. Save me! Show me the Way of Life
Save me from my wretchedness from birth through death, from day until night.*

We Rise as the Ark is Opened

The Torah Scrolls Are Brought to Surround the Community

2. Be'Yeshiva shel Ma'alah - The Permission Yom Kippur liturgy; R' Micha'el Shapiro

בִּישִׁיבָה שֶׁל מַעְלָה וּבִישִׁיבָה שֶׁל מַטָּה,
עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקְּהָל,
אָנוּ מִתִּירִין לְהִתְפַּלֵּל עִם הָעֲבָרִיָּים.

**B'Yeshivah shel Ma'alah, u-v'Yeshivah shel Mattah,
Al Da'at ha-Makom, v'al Da'at ha-Kahal,
Anu Matirin l'Hit'palel im ha-Avar'yanim (x2).**

*By the authority of the heavenly court, and by the authority of the earthly court, with the
knowledge of the ever-present God, and with the knowledge of this congregation:*

*We welcome all to pray with this community,
and declare it proper to pray with others who have strayed.*

3. Kol Nidrei - Release From Vows

כָּל נִדְרֵי וְאַסְרֵי וְחֲרָמֵי, וְקוֹנָמֵי וְכוֹנְיָי, וְקוֹנוֹסֵי וְשְׁבוּעוֹת,
דְּנִדְרָנָא וְדִאֲשְׁתַּבְּעָנָא, וְדִאֲחֲרַמְנָא וְדִאֲסָרְנָא עַל נַפְשֵׁתְנָא,
מִיּוֹם כְּפָרִים זֶה עַד יוֹם כְּפָרִים הַבָּא עָלֵינוּ לְטוֹבָה,
בְּלִהוֹן אֲחֲרִטְנָא בְּהוֹן. בְּלִהוֹן יְהוֹן שָׁרוּ,
שְׁבִיקוּן שְׁבִיתוּן, בְּטַלִּין וּמְבַטְלִין, לָא שְׁרִירִין וְלָא קְיָמִין.
נִדְרָנָא לָא נִדְרֵי, וְאַסְרָנָא לָא אֲסָרֵי, וְשְׁבוּעַתְנָא לָא שְׁבוּעוֹת.

**Kol Nidrei v'Esarei va-Kharamai v'Konamei v'Kninuyei v'Kinusei u'Sh'vuot
diNdarna u'd'iSht'bana u'd'Akhareemna v'di'Asarna al Naf-shatana,
miYom Kippurim zeh ad Yom Kippurim ha'ba Aleynu l'Tova,
Kul'hon Ikharatna v'hon, Kul'hon y'hon Sharan,**

Sh'veekeen, Ssh'veeteen, B'teileen u-M'vutaleen, la Sh'reereen v'la Kayameen;

Nidrana la Nidrei, ve'Esarana la Esarei, v'Sh'vuatana la Sh'vuot.

All vows, bonds, devotions, promises, obligations, penalties and oaths, wherewith we have vowed, sworn, devoted and bound ourselves, from this Day of Atonement to the next Day of Atonement - may it come to us for good. (In the event that we forget them or were coerced to break them), they shall be absolved, released, annulled, made void and of no effect; they shall not be binding nor shall they have any power.

4. A Declaration of Divine Forgiveness - Salachti KiDvarekha

Reader:

Let there be forgiveness for the entire Jewish people,
and for all the nations that live around and amongst them.
For all of us make mistakes.

Congregation:

**And Yud-Hey-Vav-Hey Eternal said:
"I am forgiving them, just as you ask."**

Reader:

Great Power!

In the vastness of Your compassion forgive these people's sins.
You have been liberating and redeeming us since you took us out of Egypt,
and you still are to this very day.

Congregation:

**And Yud-Hey-Vav-Hey Eternal said:
"I am forgiving them, just as you ask."**

All:

וַיֹּאמֶר יי סְלַחְתִּי כְּדַבַּרְךָ.

Vayomer Adonai: "Salakhti kiDvarekha"

And Yud-Hey-Vav-Hey Eternal said: "I am forgiving them, just as you ask."

Barukh Ata Adonai, Eloheynu Melekh ha-Olam

She-Hekhiyanu, v'Kiyamanu, v'Higiyanu laZman haZeh!

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Holy One of Blessing, Your Presence fills creation. You have enlivened us,
sustained us and brought us to this moment in time!

5. Eleycha Ekra - I Cry Out to You

Psalm 30; R' Shlomo Carlebach

Eylekha (Eylekha), Havaya Ekra
(Havaya Ekra)

v'el Adonai et-Khanan:

אֱלֹהִים (אֱלֹהִים) הוֹדוּ אֶת־קִרְבְּנֵי
(הוֹדוּ אֶת־קִרְבְּנֵי)
וְאֶל־אֲדֹנָי, אֶת־חַנּוּן:

Shma Adonai, v'Kho-neyni!

Havaya heyeh Ozer Li!

שְׁמַע־יְיָ וְחַנּוּנִי
הוֹדוּ הָיְהִי־עֹזֵר לִי!

*To You, blessed One, I cry
I entreat my Higher Power:*

*Hear me, G!d, respond to me!
Be-ing, be my aid!*

The Torah Scrolls are Returned to the Ark

The Ark is Closed and All Are Seated

Vidui - Prayers of Contrition and Confession

1. Mokhel Avonot - Remover of Sins

Seasonal liturgy

א"ל מִלְךָ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵג בְּחַסִּידוּת!
El! Melekh Yoshev al Kiseh Rakhamim, mitNaheg b'Chassidut!

Sovereign Power, seated upon a throne of mercy, occupied with kindness!

Mokhel Avonot, Mokhel Avonot Amo מוֹחֵל עֲוֹנוֹת, מוֹחֵל עֲוֹנוֹת עִמוֹ
Ma'avir Rishon, Rishon מְעַבֵּיר רָאשׁוֹן רָאשׁוֹן
Marbeh Mekhilah l'Chata'im מְרַבֵּה מְחִילָה לְחַטָּאִים
U'S'likhah l'Foshim (x2) וּסְלִיחָה לְפוֹשְׁעִים:

*Forgiver of wrongdoing, removing sins one by one
Your forgiveness of sinners continues to increase
And your compassion to those who do wrong.*

Oseh Tzedakot, Oseh Tzedakot עוֹשֶׂה צְדָקוֹת, עוֹשֶׂה צְדָקוֹת
Im Kol Bassar, Bassar va'Ru'ach עִם כָּל בָּשָׂר, בָּשָׂר וְרוּחַ
Lo k'Ra'atam tiG'mol; lo k'Ra'atam tiG'mol: לֹא כְרָעְתֶם תִּגְמוֹל, לֹא כְרָעְתֶם תִּגְמוֹל:

*You forge righteousness for every living being, body and soul
You do not repay them with ill for ill
But with goodness for all instead.*

**O Source of Compassion, long ago You gave us the Song of 13 names.
Remember that Song now, just as you taught it to Moses,
When Your spirit descended and encompassed him.
Now it is we who call out Your name:**

2. 13 Attributes of Divine Compassion

Seasonal liturgy, from Exodus 34

יְיָ, יְיָ, א"ל רַחוּם וְחַנוּן, אֲרַךְ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת:
נִצֵּר חַסֵּד לְאַלְפִים נִשָּׂא עוֹן וּפְשַׁע וְחַטָּאָה וְנִקְיָה:

**Adonai, Adonai, El Rachum veChanun, Erech Apayim, veRav Chessed ve'Emet.
Notzeyr Chessed la'Alafim, Nosey Avon vaFesha veKhata'ah veNakei!**

**Yod Hay, Vav Hay, Compassion and Tenderness,
Patience, Forebearance, Kindness, Awareness.
Bearing love from age to age, lifting guilt and mistakes and making us free!**

3. Ashamnu - We Messed It Up

Seasonal liturgy

אָשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דָּפִי:
הֶעָוִינוּ. וְהִרְשָׁעְנוּ. זָדְנוּ. חָמְסְנוּ. טָפְלְנוּ שְׂקָר:
יַעֲצָנוּ רָע. כִּזְבְּנוּ. לָצְנוּ. מָרְדְנוּ. נֶאֱצָנוּ. סָרְרְנוּ. עָוִינוּ.
פָּשַׁעְנוּ. צָרְרְנוּ. קִשְׁיֵנוּ עָרְף:
רָשָׁעְנוּ. שַׁחַתְנוּ. תַּעֲבָנוּ. תָּעִינוּ. תַּעֲתָעְנוּ:

Ashamnu, Bagadnu, Gazalnu, Dibarnu Dofi, He-evinu,
v'Hirshanu, Zadnu, K Hamasnu, Tafalnu sheker, Ya-atznu ra,
Kizavnu, Latznu, Maradnu, Ni-atznu, Sararnu, Avinu,
Pashanu, TZararnu,
Kishinu oref, Rashanu, SHichanu, Ti-avnu, Ta-inu, Ti-avnu.

*We have blamed, we have deceived, we have spoiled, we have been hypocritical;
we have offended, we have been wicked, we have been presumptuous, we have done
violence. We have dissembled, we have ill advised, we have lied, we have mocked;
we have rebelled, we have been unjust, we have trespassed, we have oppressed.
We have been obstinate, we have acted immorally, we have been corrupted; we have
wasted, we have erred, we have led others astray.*

4. You Know the Mysteries

Seasonal liturgy

**You know the mysteries of the universe and the best kept secrets of every living
thing. You search out the innermost rooms of our life; with care You examine
all our feelings, all our thoughts. Not one thing is hidden from You;
nothing escapes Your gaze.
May it be Your will to forgive us all our sins, to pardon all our iniquities,
to grant us atonement for all our transgressions.**

5. S'lach Lanu - Forgive Us

Seasonal liturgy

וְעַל כָּלֵם, אֵ"ל לֹוֹהַ סְלִיחוֹת, סִלַּח לָנוּ, מִחַל לָנוּ, כַּפֶּר-לָנוּ.

V'al Kulam, Elo'ah Slichot: S'lach lanu! M'chal lanu! Kapper lanu!

For all these wrongs, Power of Forgiveness: Forgive us, Pardon us, grant us Atonement!

6. Al Chet - For the Sins - Rabbi Rachel Barenblat

Seasonal liturgy

**I need to speak these words aloud and to know that the universe hears them.
I get caught in old patterns and paradigms; I am stubborn and hard-headed.
In the last year I have missed the mark more than I want to admit.**

**Forgive me, Source of all being, for the sin I have sinned before you.
By allowing my body to be an afterthought too often and too easily;
By not walking, running, leaping, climbing or dancing although I am able;
By eating in my car and at my desk, mindlessly and without blessing;
By not embracing those who needed it, and not allowing myself to be embraced;
By not praising every body's beauty, with our quirks and imperfections.
By letting my emotions run roughshod over the needs of others;
By poking at sources of hurt like a child worrying a sore tooth;
By revealing my heart before those who neither wanted nor needed to see it;
By hiding love, out of fear of rejection, instead of giving love freely;
By dwelling on what's internal when the world is desperate for healing.
By indulging in intellectual argument without humility or consideration;
By reading words of vitriol, cultivating hot indignation;
By eschewing intellectual discomfort that might prod me into growing;
By living in anticipation, and letting anxiety rule me;
By accepting defeatist thinking and the comfortable ache of despair.
By not being awake and grateful, despite uncountable blessings;
By not being sufficiently gentle, with my actions or with my language;
By being not pliant and flexible, but obstinate, stark, and unbending;
By not being generous with my time, with my words or with my being;
By not being kind to everyone who crosses my wandering path.**

**For all of these, eternal Source of forgiveness
Help me know myself to be pardoned
Help me feel in my bones that I'm forgiven
Remind me I'm always already at/one with You.**

7. Al Chet - For the Sins - Rabbi Tirzah Firestone

Seasonal liturgy

**For the error of being picky and judgmental toward ourselves and others,
And for the sin of holding back when criticism and protest is truly called for.
For the error of tuning out the world because the news overwhelms us.
And for the mistake of getting immobilized by fear, futility, and "compassion
fatigue."
For the error of getting lost in our dramas to the point of self-obsession,
And for the mistake of forgetting those in dire need.
For the error of consuming foods and other products that we know are harmful
to ourselves and the environment.**

And for the sin of not delighting ourselves in pleasures that are ours to enjoy.

V'al kulam, Elo'ah Slichot: S'lach lanu! M'chal lanu! Kapper lanu!
For all these wrongs, Power of Forgiveness: Forgive us, Pardon us, grant us
Atonement!

For the sin of not offering comfort or help when we know someone around us is hurting.

And for the wrong of not asking for help, or allowing others to show their love and concern for us.

For the sin of "image management," and not letting others see our true face.

And for the wrong we do by holding on to our grievances because they give us a sense of identity and security;

For the sin of holding back our compassion for people whose views and politics are not our own.

For the wrong of relying on the Internet for words and ideas rather than our own creative abilities.

And for the wrong of not reading books, studying sacred texts, and seeking advice from wise elders.

V'al kulam, Elo'ah Slichot: S'lach lanu! M'chal lanu! Kapper lanu!
For all these wrongs, Power of Forgiveness: Forgive us, Pardon us, grant us
Atonement!

For the error of "shooting from the hip," jumping to conclusions before getting all sides of a story.

And for the sin of burying ourselves in information, thus keeping ourselves from hearing the "still small voice" within.

For the error of numbing ourselves with food, entertainment, and overwork.

And for the mistake of forgetting how it feels to go to bed hungry, and not sharing our abundance with others.

For the error of not saying "thank you" enough, for the precious gift of being alive.

And for the mistake of not doing everything we possibly can to protect life for young people, animals, and the natural world.

For the error of thinking that all these confessions absolve us of doing what is ours to do.

And for the mistake of forgetting who we really are: manifestations of God's loving power on earth.

V'al kulam, Elo'ah Slichot: S'lach lanu! M'chal lanu! Kapper lanu!
For all these wrongs, Power of Forgiveness: Forgive us, Pardon us, grant us
Atonement!

8. Al Chet - For the Sins - Kehila Machzor

Seasonal liturgy

Forgive us for...

The sin which we have sinned against You under coercion or of our own free will;

And for the wrong we did by hardening our hearts.

For the wrong we did before You unintentionally;

And for the wrong we did through misusing our words.

For the wrong we did before You by using sex immorally

And for the wrong we did openly and in private.

For the wrong we did before You knowingly and deceptively;

And for the wrong we did by offensive language.

For the wrong we did before You by deceiving another person;

And for the wrong we did by malicious thoughts.

For the wrong we did before You by promiscuity;

And for the wrong we did with insincere apologies.

For the wrong we did before You by disgracing parents and teachers;

And for the wrong we did intentionally or by mistake.

For the wrong we did before You by acts of coercion;

And for the wrong we did by desecrating creation.

For the wrong we did before You by foolish talk;

And for the wrong we did by inappropriate language.

For the wrong we did before You with impulse to do bad

And for the wrong we did consciously and unknowingly.

***V'al kulam, Elo'ah Slichot: S'lach lanu! M'chal lanu! Kapper lanu!
For all these wrongs, Power of Forgiveness: Forgive us, Pardon us, grant us
Atonement!***

For the sin we committed before You by denial and promises;

And for the wrong we did by accepting bribes.

For the wrong we did before You by mocking others;

And for the wrong we did by speaking ill of other people.

For the wrong we did before You in our business dealings;

And for the wrong we did when eating and drinking.

**For the wrong we did before You by lacking generosity;
And for the wrong we did by arrogant pride.**

**For the wrong we did before You by idle conversation;
And for the wrong we did immodest glances.**

**For the wrong we did before You by scornful eyes;
And for the wrong we did by defiance.**

***V'al kulam, Elo'ah Slichot: S'lach lanu! M'chal lanu! Kapper lanu!
For all these wrongs, Power of Forgiveness: Forgive us, Pardon us, grant us
Atonement!***

**For the wrong we did before You by dismissing responsibility;
And for the wrong we did in passing harsh judgments on others.**

**For the wrong we did before You by entrapment of others;
And for the wrong we did by tormenting others.**

**For the wrong we did before You by frovility;
And for the wrong we did by being stubborn.**

**For the wrong we did before You by running to do evil;
And for the wrong we did by tale-bearing.**

**For the wrong we did before You by swearing falsely;
And for the wrong we did by causeless hatred.**

**For the wrong we did before You by betraying a trust;
And for the wrong we did by a confused heart.**

***V'al kulam, Elo'ah Slichot: S'lach lanu! M'chal lanu! Kapper lanu!
For all these wrongs, Power of Forgiveness: Forgive us, Pardon us, grant us
Atonement!***

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה

מֵעֲבִירִין אֶת רֵעַ הַגְּזֵירָה:

**U'Teshuvah, u'Tefilah, u'Tzedakah Ma-avirin et Ro'a haGzeirah
*But turning, and yearning, and caring have the power to change our fates!***

9. S'lach Lanu - Forgive Us

Forgive us, Divine Parent, for we have missed the mark.
Make us whole, Holy Power, for we have made bad mistakes.

For You, Adonai, are goodness, forgiveness and immense compassion to all who call upon You!

Forgiveness resides with You, force of Awe.
For with You is the source of life; in Your light we see light.

Adonai! Listen to our voice crying; be gracious to us; answer us!

Your mercy is the abiding law of creation.
Do not approach us in judgment; for no living thing can be justified before You.
Treat us with the compassion with which a parent treats their children!

Salvation is God's; may it rest upon God's people - Selah.
Adonai Tzeva'ot is with us, our stronghold, the God of Jacob - Selah.

Happy are they who trust in God.
God will save. Our Higher Power will answer whenever we call.

Forgive the wrong-doing of this people, according to the great grace of Your nature,
just as you have borne our people from Egypt until now.

All:

**Va'Yomer Adonai: Salachti Ki-Dvarekha
And God said: I have forgiven, according to your words.**

10. Avinu Malkeinu - Compassionate Source

Avinu Malkeynu, Avinu Malkeynu,

אָבִינוּ מַלְכֵנוּ! אָבִינוּ מַלְכֵנוּ!

Avinu Malkeynu, Chonaynu va'Anaynu

אָבִינוּ מַלְכֵנוּ! חֲנֵנוּ וְעָנֵנוּ

ki Eyn Banu Ma'asim.

כִּי אֵין בָּנוּ מַעֲשִׂים.

Asay Imanu Tzedakah v'Chesed v'Hoshiaynu! עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

*Our Parent, Our Sovereign, Our Source
We come bearing guilt and remorse
Help heal the consequence
Of our incompetence
And where we have gotten off course*

*Please deal with us with grace
Do not conceal your face
Be gracious, forbearing
Compassionate, caring
Reunify all with the Source.*

Imeinu Mkoreynu, Imeinu Mkoreynu,
Imeinu Mkoreynu, Choniynu va'Aneenu
ki Eyn Banu Ma'asim.
Assee Imanu Tzedakah v'Chessed v'Toshi-aynu!

אָמֵינוּ מְקוֹרֵינוּ!
אָמֵינוּ מְקוֹרֵינוּ! חֲנִינוּ וְעֲנִינוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂי עֲמָנוּ צְדָקָה וְחֶסֶד, וְתוֹשִׁיעֵנוּ!

*I dreamt last night
oh marvelous error,
that there were
honeybees in my heart,
making honey out of my
old failures.*

Antonio Machado

Nineteen

The Power of the Way (Tao Te Ching) trans. by John Sprague

***Give up being wise and clever --
people will benefit a hundred-fold.
Give up being righteous and benevolent --
families will regain their love and devotion.
Give up craftiness and profit --
robbers and thieves will disappear.***

***But since these guidelines are not enough,
also become genuine,
embrace simplicity,
reduce your selfishness
and lessen your desires.***

Ne'ilah: the Closing

Yom Kippur is the only day of the Jewish year to have five separate services. The name given to the fifth and final service, Neilah, evokes the image of great gates which now stand open but will soon be locked. As the light begins to wane and we reach the final hours of this day of at-one-ment, our prayer gathers an extra intensity.

1. P'tach Lanu Shaar - Open the Gates for Us

Neilah liturgy, Pharaoh's Daughter

P'tach lanu Sha'ar	פְּתַח לָנוּ שַׁעַר
b'et Ne'ilat Sha'ar	בְּעֵת נְעִילַת שַׁעַר
Ki Fanah Yom	כִּי פָנָה יוֹם
haYom yiFneh	הַיּוֹם יִפְנֶה
Ha'Shemesh yaVo v'yiFneh	הַשֶּׁמֶשׁ יָבֹא וְיִפְנֶה
NaVo'ah She-areykha	נָבוֹאָה שְׁעָרֶיךָ
Ana, El na! Sah na, Slach na!	אָנָּה אֱלֹהֵי נָא, שְׂלַח נָא, סְלַח נָא
M'khal na, Kh'mal na!	מְחַל נָא, חֲמַל-נָא
Rakhem na, Kaper na!	רַחֵם-נָא, כַּפֵּר-נָא
Kvosh Chet ve'Avon	כְּבוֹשׁ חַטָּא וְעוֹן:

*Open the gates, the hour grows late
The day is turning dark*

*The day ebbs away
The sunlight is fading away*

Let us through your gates!

*Please, G!d, now!
Lift us; forgive us
Atone for us and console us
Have mercy on us
Suppress all wrongdoing and sin!*

2. Mokhel Avonot - Remover of Sins

Seasonal liturgy

א"ל מְלֶכְךָ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מְתַנְהֵג בְּחַסִּידוֹת!
El! Melekh Yoshev al Kiseh Rakhamim, mitNaheg b'Chassidut!

Sovereign Power, seated upon a throne of mercy, occupied with kindness!

**Mokhel Avonot, Mokhel Avonot Amo
Ma'avir Rishon, Rishon
Marbeh Mekhilah l'Chata'im
U'S'likhah l'Foshim (x2)**

מוֹחֵל עֲוֹנוֹת, מוֹחֵל עֲוֹנוֹת עִמוֹ
מִעֲבִיר רִישׁוֹן רִישׁוֹן
מִרְבֵּה מְחִילָה לְחַטָּאִים
וְסִלִּיחָה לְפוֹשְׁעִים:

*Forgiver of wrongdoing, removing sins one by one
Your forgiveness of sinners continues to increase
And your compassion to those who do wrong.*

Oseh Tzedakot, Oseh Tzedakot

עוֹשֶׂה צְדָקוֹת, עוֹשֶׂה צְדָקוֹת

Im Kol Bassar, Bassar va'Ru'ach

עִם כָּל בָּשָׂר, בָּשָׂר וְרוּחַ

Lo k'Ra'atam tiG'mol; lo k'Ra'atam tiG'mol: לא כְּרָעַתֶּם תִּגְמוּל; לא כְּרָעַתֶּם תִּגְמוּל:

*You forge righteousness for every living being, body and soul
You do not repay them with ill for ill
But with goodness for all instead.*

**O Source of Compassion, long ago You gave us the Song of 13 names.
Remember that Song now, just as you taught it to Moses,
When Your spirit descended and encompassed him.
Now it is we who call out Your name:**

3. 13 Attributes of Divine Compassion

Seasonal liturgy, from Exodus 34

יְיָ, יְיָ, אֱלֹהֵי רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת:
נִצֵּר חֶסֶד לְאַלְפִים נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה:

**Adonai, Adonai, El Rachum veChanun, Erech Apayim, veRav Chessed ve'Emet.
Notzeyr Chessed la'Alafim, Nosey Avon vaFesha veKhata'ah veNakei!**

**Yod Hay, Vav Hay, Compassion and Tenderness,
Patience, Forebearance, Kindness, Awareness.
Bearing love from age to age, lifting guilt and mistakes and making us free!**

For the Vidui - Confession, flip back to Section 31

4. MiMa'amakim - From the Very Depths

Psalm 130:1

מִמַּעְמָקִים קָרָאתִידָהּ יְיָ: אֵלֵי שְׁמִיעָה קוֹלִי, שְׁמִיעָה קוֹל תַּחֲנוּנַי

**Mi-ma'amakim, K'ratikha Yah
Eli! Sh'ma Koli, Sh'ma Kol Takhanunai
Eli! Sh'ma Koli, Sh'ma Kol Takhanunai, Eli.**

*From the deepest depths I call out to You, Yah
Higher Power, listen to my voice, hear the cry of my entreaty*

5. A Very Narrow Bridge

Reb Nachman of Breslov

כָּל הָעוֹלָם בְּלוֹ גֶּשֶׁר צָר מְאֹד וְהַעֲקָר לֹא לִפְחַד בְּלָל:

**Kol Ha'olam Kulo, Gesher Tsar Me'od, Gesher Tsar Me'od
Veha'Ikar - vaha'Ikar - Lo leFached
lo leFached Klal.**

*The whole wide world together
Is a very narrow bridge, a very narrow bridge, a very narrow bridge
And the main thing to recall
Is to have no fear, no fear at all.*

6. If It Be Your Will

Lyrics Patrick Leonard, music Leonard Cohen

If it be your will
That I speak no more
And my voice be still
As it was before

I will speak no more
I shall abide until
I am spoken for
If it be your will

If it be your will
That a voice be true
From this broken hill
I will sing to you

From this broken hill
All your praises they shall ring
If it be your will
To let me sing
If it be your will

If there is a choice
Let the rivers fill
Let the hills rejoice

Let your mercy spill
On all these burning hearts in hell
If it be your will
To make us well

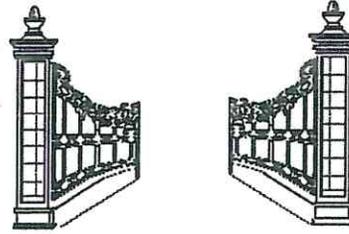
And draw us near
And bind us tight
All your children here
In their rags of light

In our rags of light
All dressed to kill
And end this night
If it be your will.

All the gates are opened and aligned.
We can see all the way back to the point of creation. Magic and wonder are present in the midst of the community, enveloping us with radiant spirit. The New Year's energy is sealed as the services conclude with a gentle parting between ourselves and the imminent presence of the *Shekhinah*.

NE'ILAH

נְעִילָה



May all the words we have expressed, the levels of soul we have attained, and the feelings we have experienced now unfold in one unified outpouring of heart and soul. May we use this time to reach and enter the ultimate gate of unity, instilling this moment into us as a deep memory, so that we can draw strength from it in the year to come.

EL NORA ALILA Force of Awesome Deeds

El nora alila, El nora alila.
Ham'tzay lanu m'khila b'sha'at ha-ne'ilah.

אל נורא עלילה אל נורא עלילה
בשעת הנעילה המציא לנו מחילה

לך עין נושאים מתי מספר קרואים
בשעת הנעילה ומסלדים בחילה

M'tay mispar k'ru-im l'kha ayim nos'im.
Um'saldim b'khila b'sha-at n'ilah.

God of mercy and of awe (2X)
Let forgiveness wondrously emerge
Brought forth from you at Ne'ilah's urge.

All present, concentrating on One,
Shiver and quake as Ne'ilah's done.
Tremble and shake with joy and fear
For as long as Ne'ilah's here.

Miracles of mystery rescue us from misery.
At Ne'ilah's symphony, ensure for us much harmony.

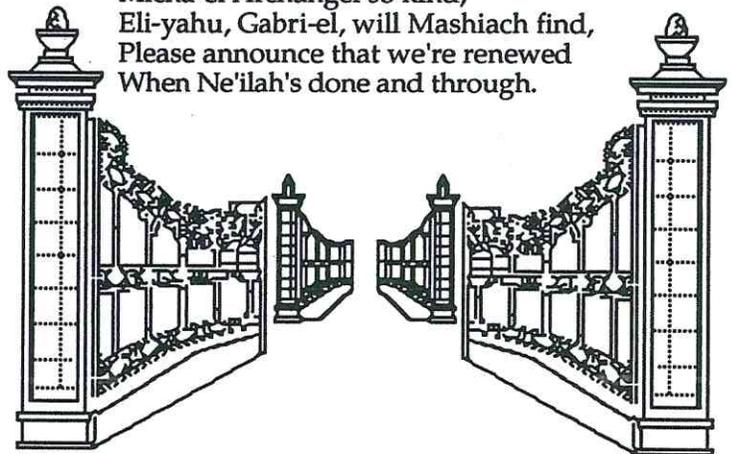
והלצם ממארה יהיה להם לסתרה
בשאת הנעילה וחתמם להוד ולגילה

Hey-ay lahem l'sitra vkhaltzaym m'mayra.
V'khatmam l'hod ul'gila b'sha-at n'ilah.

אליהו וגבריאל מיבאל שר ישראל
בשעת הנעילה בשרו נא הגאולה

Mikha-ayl sar yisrael. Ayli-yahu v'gavriayl.
Basru na hag'ula b'sha-at han'ilah.

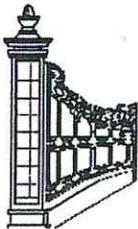
Micha-el Archangel so kind,
Eli-yahu, Gabri-el, will Mashiach find,
Please announce that we're renewed
When Ne'ilah's done and through.



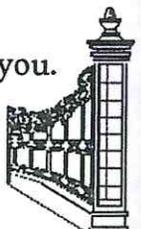
פתח לנו שער בשעת נעילת שער.
כי פנה יום. היום יפנה.
השמש יבא ויפנה. נבואה שערך.

P'takh lanu sha'ar.
B'ayt n'ilat sha-ar.
Ki fana yom. Hayom
yifneh. Hashemesh yavo
v'yifneh. Navo-a sh'arekha.

Stay open the gate. Though it's getting late!
The cycle of day is spiralling away.
The day will pass away. The sky will get gray.
Let's enter the realm beyond gates.



Gates of creation: Open wide, as we touch the essence of *Yekhidah*.
Hidden gates: Let in the stragglers entranced by the clear vision of you.
Beautiful gates: Show a vision of grace to the humbled hearts.
Heavenly passageways: Encompass the vulnerable with your brilliance.
Gates of faultless purity: Reflect to us the basic clarity of our souls.
Gates of the eternal crown: Allow us to be luminous, we who are not eternal.



We stand in the center of compassion. As our experience approaches completeness, we cry out with our whole beings:

אנא אל נא. שא נא. סלח נא. Ana Ayl na. Sa na. S'lakh na. "Radiant Oneness. Heal our unity!"
אנא אל נא. מחל נא. חמל נא. Ana Ayl na. M'khal na. Khamal na. Infinite One! Release us! Purify us!
אנא אל נא. רחם נא. כפר נא. Ana Ayl na. Rakhaym na. Kapayr na. Teacher of Forgiveness. Show us forgiveness!
אנא אל נא. כבוש חטא ופון. Ana Ayl na. K'vosh khayt v'avon. Pure One! Cleanse leftover negative residue."

L'Vokheyn l'avot b'yom dln... (to Hallelu et hashem kol goyim from Or Shalom)

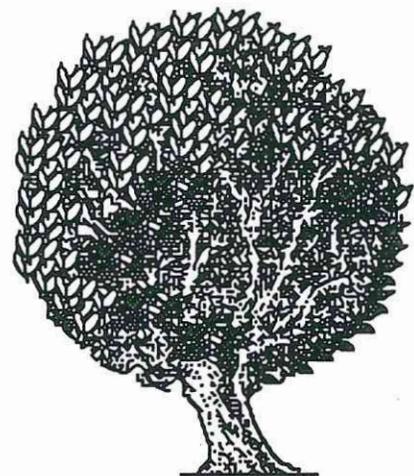
Speaking our truth on Probing our feelings on Deliberate, careful, rededicating our covenants on	The High Holy Days; The High Holy Days;	or deep in silence on discovering our agendas on	The High Holy Days The High Holy Days The High Holy Days
Cleansing our thoughts in Turning from anger in Amplifying our yearnings, forgiving wrongdoing in	The Teshuvah Days; The Teshuvah Days;	fine tuning our intentions in forgiving our own selves in	The Teshuvah Days The Teshuvah Days The Teshuvah Days.
Such awesome feelings on Forgiving friends on Aware of flawed judgements, and also tenderness on	The Days of Awe; The Days of Awe;	aware of the mysteries on forgiving even family on	The Days of Awe. The Days of Awe. The Days of Awe.

Yah melekh, Yah malakh, Yah yimlokh l'olam va'ed.

יְהוָה מֶלֶךְ יְהוָה מְלָךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

God becoming God is the past, present, and future force which guides the universe on its course through evolution.

The seasons proclaim, Our history tells, Heavenly guides declare, Yah melekh, Yah malakh, Yah yimlokh l'olam va'ed.	Yah melekh Yah malakh Yah yimlokh
Scientists investigate, Learned sages confirm, Angelic beings sing, Yah melekh, Yah malakh, Yah yimlokh l'olam va'ed.	Yah melekh Yah malakh Yah yimlokh
Worshippers praise, Congregations intone, Visionaries proclaim, Yah melekh, Yah malakh, Yah yimlokh l'olam va'ed.	Yah melekh Yah malakh Yah yimlokh
The wonder struck burst forth, The faithful repeat, Evolutionary thinkers prophesize, Yah melekh, Yah malakh, Yah yimlokh l'olam va'ed.	Yah melekh Yah malakh Yah yimlokh



V'Khol ma'aminim shehu.

(to An'im Z'mirot)

All rely on the ultimate Being We assume that God is merely hiding	A God who orders the universe with laws- Until we draw out our depths to You.
As soon as we draw out our depths to God We assume that God is merely hiding	God will go beyond the law for love- So that we become merciful and just.
As soon as we become merciful and just We assume that God is merely hiding	God will match us step for step- Waiting for us to manifest our faith.
As soon as we manifest our faith, We assume that God has been hiding	God will emerge from behind the veil- To give us room to develop our souls.
As soon as our souls sufficiently evolve, We assume that we have all been hiding	God will clearly guide us on our path- Until we claim partnership in creation.
All rely on the ultimate Being Assuming that God is merely hiding	A God who knows what's beyond our death- Until we draw out our depths to You.



7. Shuvi Nafshi - Soul-Return

Psalm 116, R' Shlomo Carlebach

Shuvi Nafshi li'M'nu-khay-khee (x2)
Ki HaShem Gamal Alaykhi:
Ki Chilatz-ta Nafshi mi-Mavet
Et Eyni min Dimah
Et Ragli mi-Deh-khee.

שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִי
כִּי ה' גָּמַל עָלַיִכִי:
כִּי חִלְצָתָ נַפְשִׁי מִמָּוֶת
אֶת-עֵינַי מִן-דִּמְעָה אֶת-רַגְלִי מִדְּחִי:

*Soul! Return to your restful state, as God is generous to you:
For You rescue my soul from death, my eye from tears, my feet from stumbling.*

8. Shema - Echad

Listen! All is One!

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Shema Yisrael Adonai Eloheynu Adonai Echad

Pay attention, G!dwrestlers! Our ruling power is Oneness.

Three Times:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch Shem Kevod Malchuto L'olam Va-ed

Blessed be the Name of the One whose Sovereignty is boundless!

Seven Times:

יְיָ הוּא הָאֱלֹהִים:

Yah hu haElohim

Yah is our Higher Power!

The Book of Life is Placed Inside the Ark

Havdallah: Ceremony of Separation

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch atah Adonai, Eloheinu, Melech ha-Olam: Borey Pri haGafen

You Abound in Blessings, Adonai our God, Source of All, Creator of the Fruit of the Vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיַּי בְּשָׁמִים:

Baruch atah Adonai, Eloheinu, Melech ha-Olam: Borey Minei Vsamim

You Abound in Blessings, Adonai our God, Source of All, Creator of Fragrant Plants.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Baruch atah Adonai, Eloheinu, Melech ha-Olam: Borey me'Orey ha'Esh

You Abound in Blessings, Adonai our God, Source of All, Creator of the Lights of Fire.

Baruch atah Adonai, Eloheynu, Melech ha-Olam, haMavdil ben Kodesh I'Chol,
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,

*You Abound in Blessings, Source of the Sacred, our God, Source of All.
You create distinctions between the sacred and the common, beteen light and darkness*

בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.

**ben Or I'Choshech, ben Yisra-el la-Amim,
ben Yom haShvi-i, I'Sheshet Y'mey haMa-aseh**

between Israel and other nations; between the seventh day of being and the six days of doing

בָּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.

Baruch atah Adonai, haMavdil ben Kodesh I'Chol.

You Abound in Blessings, Yah, who Create Distinctions between the Sacred and the Common.

Elijah and Miriam, Bringing Redemption

אֱלֹהֵינוּ הוֹרֵנוּ, אֱלֹהֵינוּ הוֹרֵנוּ, אֱלֹהֵינוּ הוֹרֵנוּ, אֱלֹהֵינוּ הוֹרֵנוּ, אֱלֹהֵינוּ הוֹרֵנוּ!
בְּמַהֲרָה יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ, עִם מְשִׁיחַ בֶּן דָּוִד:

**Eliyahu haNavi, Eliyahu haTishbi, Eliyahu, Eliyahu, Eliyahu haGiladi
Bim'hera yaVo Eleynu, im Mashiakh, im Mashiakh ben David (x2)**

May Elijah the Prophet Come to us Quickly and Redeem Us, Bringing the Messiah with him.

The Shofar Is Sounded: Tekiyah Gedolah

**L'Shana Tova - May We All Be Sealed for a Year of Life,
Health and Peace!**

Additional Prayers

1. Adon HaSlichot - Master of Forgiveness

High Holy Days Liturgy

Refrain:

Khatanu Lefaneicha! Rachem Aleinu! רַחֵם עָלֵינוּ!
We are erred before you! Have mercy upon us!

Adon haSelichot, Bokhen Levavot בּוֹחֵן לְבָבוֹת,
Gol'leh Amukot, Dovver Tzedakot גּוֹלֵה עֲמוּקוֹת, דּוֹבֵר צְדָקוֹת

Master of forgiveness - You seek into hearts
Reveal the deepest places, articulate justice

Refrain:

Khatanu Lefaneicha! Rachem Aleinu! רַחֵם עָלֵינוּ!
We are erred before you! Have mercy upon us!

Hadur beNifla'ot, Vatik beNechamot הַדּוֹר בְּנִפְלְאוֹת, וְתִיק בְּנַחֲמוֹת
Zocher B'rit Amo, Khoker Kelayot זוֹכֵר בְּרִית אָבוֹת, חוֹקֵר כְּלָיוֹת

Beautified by nature's wonders, ancient in Your comforting power
You recall this ethnic covenant, searching out our inner knowing

Refrain

Tov u'Meytiv laV'riot, Yodeya khol Nis'tarot טוֹב וּמְטִיב לְבָרִיּוֹת, יוֹדֵעַ כָּל נִסְתָּרוֹת
Kovesh Avonot, Lovesh Tz'dakot כּוֹבֵשׁ עֲוֹנוֹת, לוֹבֵשׁ צְדָקוֹת

You are Goodness, and You do good to all, You who know all secrets
Clothed in righteousness, You suppress all evil

Refrain

Malley Zakiyot, Nora Tehilot מְלֵא זַכִּיּוֹת, נוֹרָא תְהִילוֹת
Soley'ach Avonot, Oneh be'Eyt Tzarot סוֹלֵחַ עֲוֹנוֹת, עוֹנֶה בְּעֵת צָרוֹת

Full of merits, made present through prayer
You forgive wrongdoing, answering in trying times

Refrain

Po'el Y'shu-ot, Tzofeh Atidot פּוֹעֵל יְשׁוּעוֹת, צוֹפֶה עֲתִידוֹת
Kore haDorot, Rokhev Aravot קוֹרֵא הַדּוֹרוֹת, רוֹכֵב עֲרָבוֹת

Shomeya T'filot, Tamim Dey-ot שומע תפילות, תמים דעות

Fashioner of salvation, seer of futures
Namer of generations, rider across all transitions
Listener to prayers, perfect in Your understanding

Refrain:

Khatanu Lefaneicha! Rachem Aleinu! חטאנו לפניך! רחם עלינו!
We are erred before you! Have mercy upon us!

2. Hallelu / Lev Tahor - Pure Heart

Mamuse with a little help from Ps. 51

Every time I feel this way: this old familiar sinking feeling
I will lay my troubles down by the water
Where the river will never run dry.

Chorus A: HalleluYah (3x) By and by; I will lay my troubles down by the water
Where the river with never run dry.

Chorus B: I'm gonna let myself be lifted (3x) By and by; I will lay my troubles down by
the water
Where the river will never run dry.

It's been said and I do believe:
As you ask, so... shall you receive
So take from me these troubles, bring me sweet release

There is a river in this heart of hearts; A knowingness of my highest good
I am willing—I will do my part
Where the river will never run dry.

Lev Tahor, Bara li Elohim; v'Ruach Nachon, Chadesh b'Kirbi
Purify my heart, and my spirit
Where the river will never run dry.

Final Chorus:

Where the river will never run dry, Where the river will never run dry.
This river will never run dry.

3. One Voice

The Wailin' Jennys

This is the sound of one voice
One spirit, one voice
The sound of one who makes a choice
This is the sound of one voice.

This is the sound of voices two
The sound of me singing with you
Helping each other to make it through
This is the sound of voices two.

This is the sound of voices three
Singing together in harmony
Surrendering to the mystery
This is the sound of voices three.

Congregation:

This is the sound of all of us
Singing with love and the will to trust
Leave the rest behind it will turn to dust
This is the sound of all of us.

This is the sound of one voice
One people, one voice
A song for every one of us
This is the sound of one voice
This is the sound of one voice.

The Jewish Holydays in Time, Consciousness, and the Periodic Renewal of Reality.



The crown of consciousness represents itself in time as the essence of this moment when experienced as heightened time. Called *Ayin* or nothingness, it is also the *Ani*, the source of identity of the Self.

Yom Kippur is the crucible in which the love of the universe cooks the seeds of one's *Teshuvah* during the past 10 days. In this womb is interwoven the qualities of acceptance, forgiveness, love and wholeness for the entire next year, nurtured to be as strong as death, and stamped with the cry of the *Sh'ma* at the end of the *N'ilah* service.

Rosh Hashanah is the turning point from one year unto the next. Into the vacuum of the departed *Nesirah* (removal of the previous year's consciousness within God's mind), a lightning flash—seed containing the whole of the next year's energy field is conceived during the final Shofar blast on the first day.

The stream of instants of time, with each of its difficulties, horrors, joys, and triumphs, crystallizes into the present reality of now, now, now. The past seems to shape the future, much as our actions shape our body and the larger eco-system.

Passover is the strong arm, the clear event, overwhelming and changing our sense of time forever. It is a birth of freedom in the self as it returns to an elemental view of life.

Shavuot is the re-ordering of the operating system of creation (and our minds) to contain infinite revelation of Infinite Light.

Sukkot is the empty space, the unfilled-out, partially transparent structure, created to contain and seat the New Year's emergent wisdom, consciousness, and joyous vitality. Simkhat Torah is the source of harmony of the next year as it collects (*Atzeret*), & harmonizes in dance all the monthlong holyday energies.

Khanukah is the mustering of active energy, our seizing the initiative in the cosmic play. Through our burning faith & vigorous action we up the ante of awareness and vitality in the Divine-human relationship.

Purim is the deepening of the "acceptance of the heavenly yoke" through offering everything, even one's abstinence, to the Divine apex.

Rosh Khodesh is attuning to the pulsing wax and wane of the physical universe. This basic rhythm sets up the background beat for all the dances.

Shabbat is the mirror of everything that happens, in which we send to God the fruits of all our consciousness and labors of love.

End of Year Ingathering of Divine Sparks

Meditation & Chant

Erev Rosh Hashanah and Erev Yom Kippur we gather the sparks of the last year's activities and offer it up to the Ayn Sof. We may parallel this recycling of energy by meditation and by chanting the combination of the letters of the Yod Hay Vav Hay, the Divine name, in all its combinations of letters, each different one corresponding to one of the Jewish months of the year.

1	<i>Tishray</i> (previous September-October) •Vov Hay Yod Hay	והיה
2	<i>Kheshvan</i> (previous October-November) •Vov Hay Hay Yod	וההי
3	<i>Kislev</i> (previous November-December) •Vov Yod Hay Hay	ויהה
4	<i>Tevet</i> (previous December-January) •Hay Yod Hay Vov	היהו
5	<i>Shevat</i> (previous January-February) •Hay Yod Vov Hay	היוה
6	<i>Adar</i> (previous February-March) •Hay Hay Yod Vov	ההיו
7	<i>Nisan</i> (previous March-April) •Yod Hay Vav Hay	יהוה
8	<i>Iyyar</i> (previous April-May) •Yod Hay Hay Vov	יההו
9	<i>Sivan</i> (previous May-June) •Yod Vov Hay Hay	יוהה
10	<i>Tammuz</i> (previous June-July) •Hay Vov Hay Yod	הוהי
11	<i>Menakhem Av</i> (previous July-August) •Hay Vov Yod Hay	הויה
12	<i>Elul</i> (previous August-September) •Hay Hay Vov Yod	ההוי
13	<i>InGathering</i> (previous year) •Yod Hay Vav Hay •	יהוה

Kabbalat Shabbat - Welcoming the Sabbath

1. Yedid Nefesh - Soul Beloved

Rabbi Elazar ben Moshe Azikri (1533-1600), translation Rav Bracha

יְדִיד נֶפֶשׁ אָב הַרְחָמֶנּוּ. מִשָּׁךְ עֲבָדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל.
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.
כִּי יַעֲרֹב לוֹ יְדִידוֹתֶיךָ. מִנִּפְתַּת צוּף וְכָל טַעַם.

**Yedid Nefesh, Av haRachaman, m'Shoch Avdach el Retzonakh.
YaRutz Avdach kemo Ayal / Yishtakhaveh el mul Hadarakh.
Ki ye-Erav lo Yedid-utach miNofet Tzuf veChol Ta-am.**

*Beloved of the soul/ source of compassion
draw me near to you/ I would outrun myself,
to faint at the edge of your presence / your loving more exquisite than any touch*

הַדוּר נָאָה זֵיו הָעוֹלָם.
נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ. אָנָּה א"ל נָא רְפֵא נָא לָהּ.
בְּהִרְאוֹת לָהּ נֵעַם זֵיוֶךָ.
אִז תִּתְחַזַּק וְתִתְרַפֵּא וְהִיִּתָּה לָהּ שְׂמֹחַת עוֹלָם.

**Hadur, Na-eh, Ziv ha-Olam!
Nafshi Kholat Ahavatach. Ana, El na, Refa na lah
Be'hArot lah Noam Zivach.
Az titKhazek vetitRapeh, vehayta lach Shifkhat Olam.**

*Beauty, pleasure, light of the world I am soul-sick for your love
Please God, please now, heal me please by showing me that light;
then will my soul be strengthened, be healed and know a timeless bliss*

וְתִיק יְהֵמוּ רַחֲמֶיךָ.
וְחוּסָה נָא עַל בֶּן אֶהוּבְךָ.
כִּי זֶה כְּמָה נְכֻסֶף לְרְאוֹת בְּתַפְאֵרֶת עֵינֶיךָ.
אָנָּה אֵלֶּה מִחֲמַד לְבִי וְחוּסָה נָא וְאַל תִּתְעַלֵּם.

**Vatik! yeHemu Rakhamekha
veKhusa, na, al Ben Ahuvach.
Ki zeh khameh niKhsaf niKhsaf liRot beTiferet Uzach.
Ana, Eli, maKhmud Libi: Khusah na ve-al titAlam!**

*Eternal, let your mercies stir, take pity on this child of your love;
for I have longed for you such a very long time to see your radiance, your force
Please, my Power, deepest heart's desire: have pity - conceal yourself no more!*

הַגִּלְה נָא וּפְרוֹשׁ חֲבִיב עָלַי

אֶת סִכַּת שְׁלוֹמְךָ.

תְּאִיר אֶרֶץ מְכַבֹּדֶךָ, נְגִילָה וְנִשְׁמַחָה בְּךָ.
מֵהָר אֶהוֹב כִּי בָּא מוֹעֵד וְחַנּוּנוֹ כִּימֵי עוֹלָם

**HiGaleh na u-Fros, Haviv, alai
et Sukkat Shelomach.**

ta'Ir Eretz miKevodach; naGila veniSmecha Bakh.

Maher, Ahuv, ki va Moed, veKhonenu kiYmei Olam.

*Please, my highest one, dear heart delight. Come quick; do not be hidden...
Reveal yourself, please and spread, beloved, over me... Shelter me with your peace
Light up the world with your presence. Let us rejoice in you
Quickly, love - now is the time! And be gracious as in days gone by...*

2. Tov I'Hodot - It Is Good to Praise and Sing Psalm 92:2-3; composer unknown

טוֹב לְהַדוֹת לַיְהוָה וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ: לְהַגִּיד בַּבֹּקֶר חֲסִידֶךָ וְאַמוֹנְתֶךָ בַּלַּיְלוֹת:

**Tov I'Hodot la'Shem, Tov I'Hodot la'Shem,
u'le'Zamer I'Shim'kha, Elyon
I'Hagid baBoker, baBoker Khasdekha
va'Emunatkha baLeylot**

*It is great to give thanks to the UnNameable
And to sing to You, Most High
To tell of Your grace by day
And of Your faithfulness by night*

3. Mizmor I'David - Psalm 29 Psalm 29; R' Shlomo Carlebach

מִזְמוֹר לְדָוִד הָבוּ לַיְיָ בְּנֵי אֱלֹהִים הָבוּ לַיְיָ כְּבוֹד וְעֹז:
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיְיָ בְּהַדְרַת-קִדְשׁ:
קוֹל יְיָ עַל-הַמַּיִם אֲלֵי-הַכְּבוֹד הַרְעִים יְיָ עַל-מַיִם רַבִּים:
קוֹל-יְיָ בַּכַּחַם קוֹל יְיָ בַּהַדָּר:
קוֹל יְיָ שֹׁבֵר אֲרָזִים וְיֹשֵׁבֵר יְיָ אֶת-אֲרָזֵי הַלְּבָנוֹן:
וַיִּרְקִידֵם כְּמוֹ-עֵגֶל לְבָנוֹן וְשָׁרִין כְּמוֹ בּוֹרְאֵמִים:
קוֹל-יְיָ חֹצֵב לְהַבּוֹת אֵשׁ:

קוֹל יְיָ יַחֲלֵל אֲיִלוֹת וַיַּחֲשֹׁף יַעֲרֹת וּבִהִיכְלוֹ כָּלוּ אֱמֵר כְּבוֹד:
 קוֹל יְיָ יַחֲלֵל אֲיִלוֹת וַיַּחֲשֹׁף יַעֲרֹת וּבִהִיכְלוֹ כָּלוּ אֱמֵר כְּבוֹד:
 יְיָ לְמַבּוּל יָשָׁב וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:
 יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

**Mizmor l'David. Havu la'Adonai, b'nei elim, havu la'Adonai kavod va'oz.
 Havu la'Adonai kavod shemo, hishta-khavu la'Adonai be'hadrat kodesh.
 Kol Adonai al hamayim, el ha'kavod hirim, Adonai al mayim rabim.
 Kol Adonai ba'koakh, Kol Adonai be'hadar.
 Kol Adonai shover arazim, Va'yeshaber Adonai et-arzei ha'levanon.
 Va'yarkidem k'mo egel, Lebanon ve'sirion, k'mo ven-re-emin.
 Kol Adonai khotzev la'havot esh.
 Kol Adonai yakhil midbar, Yachil Adonai midbar kadesh
 Kol Adonai yecholel ayalot.
 Va'yekhesof ye-arot, U'veheikhalo kulo omer kavod.
 Adonai lamabul yashav, va'yeshev Adonai melekh l'olam.
 Adonai oz le'amo yiten, Adonai yevarekh et-amo va'shalom.**

*Praised is the Eternal One, God of all celestial beings, God of honor and strength. Praise the
 Eternal One, whose name is great; we worship our God in the beauty of holiness. The
 Eternal's voice is heard above all the waters! The glory of God thunders through all the earth!
 The voice of God is majestic and powerful. It blows the winds that move the trees of the Earth.
 It kindles the flames that light our fires And it shakes the sands of the earth's deserts. Your
 voice, O God, is mighty and awesome. We heed to the glorious sound that is the Almighty
 One. O Eternal One, You reign in the heavens; You give strength to Your people. And you
 bless your people with peace.*

4. Mizmor Shir - The Whole Wide World is Waiting Ps 92; R' Shlomo Carlebach

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
Mizmor, Mizmor Shir, Shir l'Yom haShabbat

**The whole wide world is waiting / To sing a song of Shabbes (x2)
 I am also waiting / To sing a song of Shabbes (x2)**

5. Mizmor Shir - Psalm for Shabbat

Psalm 92:1-2

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת טוֹב לְהַדוֹת לַיְיָ
 לְהַגִּיד בַּבֹּקֶר חַסְדֶּיךָ, וְאֶמּוֹנַתְךָ בַּלַּיְלוֹת:

**Mizmor Shir l'Yom haShabbat: Tov l'Hodot L'Adonai (x2)
 l'haGid ba'Boker Khasdekha, v'Emunat'kha baLeylot.**

*Sing a song of Shabbat, it is good to give thanks to the One, showing Your kindness in the
 morning and Your faithfulness every night.*

6. Come Let Us Greet the Bride - Lecha Dodi

R' Shlomo Alkabetz

לְכָה, דוֹדִי, לְקִרְאת כַּלָּה - פְּנֵי שַׁבַּת נִקְבְּלָה

Refrain: Lecha Dodi Likrat Kallah // Pnai Shabbat neKabellah

Lecha Dodi Likrat Kallah // Pnai Shabbat neKabellah

Come, Beloved, let us greet the Bride - Let us take in this Shabbat Presence

שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵ"ל הַמְיֻחָד.

יְיָ אֶחָד וְשֵׁמוֹ אֶחָד. לְשֵׁם וְלִתְפָאֶרֶת וְלִתְהִלָּה:

1. Shamor v'Zachor b'Dibbur Ekhad // Hishmi-anu El haMyukhad

Adonai Ekhad u-Shmo Ekhad // I'Sheym u-l'Tiferet v'liT-heela.

Refrain: Lecha...

"Observe" and "Remember" in a single word, Our unique God made us hear.

God is One, and God's name is One, Glorious and praiseworthy.

לְקִרְאת שַׁבַּת לְכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.

מֵרֵאשׁ מִקְדָּם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה

2. Likrat Shabbat l'chu v'Nel-chah // kee Hee M'kor ha-B'ra-chah,

may'Rosh mi'Kedem N'suchah // Sof Ma'a-se, b'Machashavah T'cheelah... *Refrain: Lecha...*

Let's go to meet the Shabbat rest, and deeply drink this fountain blessed

Primeval Source contains the rest, Omega, Alpha - all our days

מִקְדָּשׁ מְלֻדָּ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה.

רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא. וְהוּא יַחְמוּל עָלֶיךָ חֲמָלָה:

3. Mikdash Melekh, Ir M'lukhah // Kumee Tz'ee miTokh ha-Hafeykha

Rav Lakh Shevet b'Emek haBakha // V'hu yaKhamol Alayikh Khem'lah

Refrain: Lecha...

Majestic temple, City of God, Rise up, come out from the turbulence and pain.

Too long have you sat in the Valley of Tears. Allow God's compassion to rain upon you!

הִתְנַעֲרִי מֵעָפָר קוּמִי. לְבָשִׂי בְּגֵדֵי תִפְאֶרְתֶּךָ עִמִּי:

עַל יַד בֶּן יִשָּׁי בֵּית הַלְחָמִי. קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:

4. Hitna'ari! m'Afar Kumi! // Livshi Bigdey Tiphartekh, Ami!

Al Yad ben Yishay Beyt-halakh-mi // Korvah el Nafshi Ge'alah!

Refrain: Lecha..

Be stirred, rise up, throw off the dust, my people, don the raiment of your beauty.

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָּא אוֹרְךָ קוּמִי אוֹרִי. עוֹרִי עוֹרִי שִׁיר דַּבְּרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

5. Hitor'ri Hitor'ri! Ki va Oreich, Kumi! Ori!

Uri, Uri! Shir Dabeiri! // K'vod Adonai Alayich niGlah

Refrain: Lecha..

Arouse yourself, arouse yourself! Your light has come! Arise and shine! Awake, awake!

Pour forth your song; on you now shines the Glorious One.

לְכָה, דוֹדִי, לְקִרְאֵת כַּלָּה - פְּנֵי שַׁבַּת נִקְבְּלָה

Refrain: Lecha Dodi Likrat Kallah // Pnai Shabbat neKabellah

Lecha Dodi Likrat Kallah // Pnai Shabbat neKabellah

Come, Beloved, let us greet the Bride - Let us take in this Shabbat Presence

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי. מַה תִּשְׁתַּוְּחָחִי וּמַה תִּתְהַמִּי.

בְּדָךְ יִחַסּוּ עַנְיֵי עַמִּי, וְנִבְנְתָה עִיר עַל תִּלָּה:

6. Lo te-Voshi v'lo ti-Kalmi // Mah tish-Tokha-khi u-Mah te-He-mi?

Bakh ye-Khe-su Ani-yey Ami // v'Nivn'tah Ir al Tilah!

Refrain: Lecha..

Let go of pride, let go of shame, just steadfast be; there is no blame.

The poor find comfort in Your name, and build God's eternal place.

וְהָיוּ לְמִשְׁפָּחָה שְׂאֵסִיךְ. וְרַחֲקוּ כָּל מִבְלַעֲיִךְ. יִשֵּׁשׂ עֲלֶיךָ אֲלֵ"לְהֵיךְ. כְּמִשׁוֹשׁ חֲתָן עַל כַּלָּה

7. V'hayu liM-shisah Sho-sa-yikh // v'Ra-kha-ku kol m'Val-ah-yikh

Yassis ala-yikh Eloha-yikh // kim-Sos Khatan al Kallah...

Refrain: Lecha..

Your robbers shall be robbed themselves; all your suffering be removed,

Your God rejoices at your side, the joy of a bridegroom with his bride.

יָמִין וּשְׂמֹאל תִּפְרוֹצִי. וְאֶת-יְיָ תִּפְעֲרִיצִי. עַל יַד אִישׁ בֶּן פְּרָצִי. וְנִשְׁמַחָה וְנִגְיָלָה:

8. Yamin uSmol tifrotzi // v'et Adonai ta-aritzi // Al yad Ish Ben Partzi // v'niSm-khah v'naGilah

Refrain: Lecha..

Rightward and leftward, you shall spread out mightily, and you shall extol God's might,

by hand of one from Peretz's line, we shall rejoice and find delight.

We rise, and turn towards the door to greet the presence of Shabbat, the Bride:

בּוֹאֵי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ. גַּם בְּשִׂמְחָה וּבְצַהֲלָהּ.

תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ. בּוֹאֵי כַּלָּה, בּוֹאֵי כַּלָּה

9. Bo'ee v'Shalom Ateret Ba'alah // Gam b'Simkhah uv-Tzo-holah

Tokh Emuney Ahm Segulah // [bowing] Bo'ee Khalah! Bo'ee Khalah!

O, come in peace, O divine crown, With joy, rejoicing, and with mirth,

Amid the faithful, loved by God, Come in, O Bride! Come in O Bride!

לְכָה, דוֹדִי, לְקִרְאֵת כַּלָּה - פְּנֵי שַׁבַּת נִקְבְּלָה

Refrain: Lecha Dodi Likrat Kallah // Pnai Shabbat neKabellah

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Come, Beloved, let us greet the Bride - Let us take in this Shabbat Presence

Amidah - Personal Silent Devotion

1. Contemporary Translation

Rav Bracha

We call on Divinity in the name of our ancestors; our relationship with You is ancient

Remember us for life, Source which delights in life;

Write us in the book of life, for your own sake, Power of life.

Higher Power, assistance, illuminator, protector:

Blessed are you, Abraham's shield, Miriam's song.

We stand in awe of this immensity, the flow that transcends and includes life and death, balancing the flow between them, managing all transformations, endlessly recreating life:

What is like you? Source of all compassion,

Remembering Your creations for life

Original Womb.

For you are faithful, restoring death to life.

Blessed are you, who turns death into life.

You are Present, and Your name is Presence,
and Present ones are blessing You at all times. Selah!

u'v'chen

And so grant the fear of you, Un-nameable one, our God,
to all your works,

And the awe of you to all you have created.

And all your works shall sense you,

And all created things prostrate themselves before you:

And all shall be made into a single group

To do your will with a completed heart.

Just as we know, Un-nameable divine,

That authority is before you,

Might and power are yours to control,

And your awesome name is upon all that you have made

u'v'chen

And so grant honor, Un-nameable Divine, to this people,

Song to them that feel you,

Hope to those that seek you,

And self-expression to those that trust in you;

Joy to your land,

Exultation to your city,

A flourishing of the stock of the beloved

And a steady flame to those you have anointed,

the dawning of a truly messianic time,

Now, soon, in all our lifetimes.

u'v'chen

And so righteous folks will see and rejoice,
the upright will delight and those that love you will celebrate with song,

And iniquity will shut its mouth,
And all wickedness will dissipate and drift like smoke
For you are causing the reign of arrogance to pass away from the earth.

And you shall reign, Un-nameable God, you yourself,
Over all your works
As it is written in your holy writings:
 'The Un-nameable shall reign forever
 Your God, O Zion, forever and ever:
 Hallelujah.'

You are holy,
Your name is exalted,
And there is no God besides you.
As it is written:
 'The G!d of hosts is exalted by justice
 And the Holy One is made holy by righteousness.'

Blessed are you, the Holy One, the Sovereign.

**We give thanks for this lineage, and this practice of having a Day of Beginning / a
Day of At-One-Ment.**

**We pray for our own needs, for those of our communities, for the future, and for
the world.**

We pray for forgiveness, and the lifting of karma:

Gracious Spirit, God of our ancestors!
Make whole our warped places on this Day of Remembrance / Day of Atonement

Thoroughly clear and wipe away all our wrongdoing from before You

As it is written:

 On that day G!d will atone for you,
 Purifying you all of all your wrongdoing
 In the sight of Spirit you will be purified.

Gracious Spirit, G!d of our ancestors!
Make our lives holy with your sacred practices
And grant us a portion of true teaching.
Satisfy us with your goodness
And let redemption bring us joy;

Clean up our hearts to truly serve you!

For you are the forgiver of Israel, and you make Godwrestlers whole
In every generation

And besides You we have none who can forgive!

**Blessed are you, Un-nameable Divinity,
Sovereign Power of forgiveness**

Attuning and atoning all Godwrestlers
Transmuting our wrongdoings
Year after year after year;
Sovereign over all the earth

Divine force of Godwrestling, and of this Day of at-One-ment.

We pray that our prayers be heard and well-received.

We give thanks for the extraordinary blessings of our lives.

We pray for peace, inner and outer, cosmic and personal, peace in our lifetimes.

*In the book of life, blessing, peace and good livelihood may we, all Your people Israel,
and all beings be remembered and inscribed, for good life and for peace.*

Blessed are you, Un-nameable Source, the maker of peace.

2. Amidah - Hebrew and English

from The New Kehila Makhzor, R' David Shneyer

My God open my lips as I speak your praise.

*We are grateful for Life's eternal spirit,
our Origin and the God of our ancestors,
the vision and promise to Avraham,
and the aloneness of Yitzhak,
the spiritual wrestling of Yaakov,
the surprise of Sarah, the wisdom of Rivka,
the patience of Rakhel, the fruitfulness of Leah.
Expansive, Powerful, Awesome, Highest God,
loving kindness, owning everything,
remembering our ancestors' caring
and the promise of redemption
for their children's children, with love.*

**Zokhreynu I'Khayim Melekh Khafetz
baKhayim I'Khatveynu b'Sefer haKhayim
I'Ma'ankhah Elohim Khayim.**

*May the power that desires life remember us
unto life and inscribe us in the Book of Life
affirming the living God*

Some call the ineffable Y-H-V-H "Ruler,"

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ, וְאֱלֹהֵי אֲמוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,

אֱלֹהֵי רַחֵל וְיָאֵקֹב אֱלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמָהוֹת,

וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאֵהָבָה:

זְכַרְנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ בְּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַנְךָ אֱלֹהִים חַיִּים.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בְּרוּךְ אַתָּה יי, מְגֵן אַבְרָהָם וְיִצְחָק וְשָׂרָה:

or "Helper," or "Saving Power." Here we offer blessing to the Guardian of our ancestors.

*You are the Eternity of Time,
giving life to the dead,
renewed life to the living,
hopefulness, deliverance.*

*Let us know that Life is sustained through
loving kindness,
the dormant renewed with much compassion.
For the fallen there is support,
for the sick there is healing,
for the imprisoned there can be release,
and trust for those who sleep in the dust.*

*Who can be compared to this Renewing Power?
Who can be compared to the Compassionate
Parent
recalling compassion and life-giving creativity?*

*We trust that the renewal of life will continue.
Blessed is Creation, renewing life.*

*You are sacred and Creation is holy.
All who are blessed with awareness offer praise
every day. Selah! Yes!
Blessed is the realization of the Sacred.*

*And so,
May fear and concern
be instilled in all living things,
dreadful concern for all that has been created.
All creation ought to be in awe,
all of life humbled before the Life Giver.
And may all of creation form a single bond
to do Your will wholeheartedly.
For we know that you govern alone,
that Your true strength is in justice
and Your Awesome Spirit Being
is above all that has been created.*

*And so,
May honor be granted to Your people,
praise to those who are in awe of You,
and hope to those who seek You,
and voice sincere yearnings for You.
Let there be joy throughout the Land
and joyfulness for the inhabitants of Your City.
May the light of joy and justice shine forth
in our lifetime.*

אתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי,
מַחֲיֵה מֵתִים אֶתָּה, רַב לְהוֹשִׁיעַ:
מִכְּלַפֵּל חַיִּים בְּחֶסֶד,
מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,

וּמְקִיִּים אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר,
מִי כְמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֶה לָךְ,
מִלֵּךְ מִמִּית וּמַחֲיֵה וּמְצַמִּיחַ יְשׁוּעָה:
מִי כְמוֹךָ אֵב הַרְחָמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אֶתָּה לְהַחֲיוֹת מֵתִים.
בְּרוּךְ אַתָּה יי, מַחֲיֵה הַמֵּתִים:

אֶתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ, סְלָה.
בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ

וּבְכֹן
תָּנוּ פְּחָדֶךָ יי אֵל לְהִינוּ,
עַל כָּל מַעֲשֵׂיךָ,
וְאֵימָתְךָ עַל כָּל מַה שֶּׁבָּרָאתָ,
וְיִירָאוּךָ כָּל הַמַּעֲשִׂים
וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים,
וְיַעֲשׂוּ כֻלָּם אֲגָדָה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם,
כְּמוֹ שֶׁיִּדְעֵנוּ יי אֵל לְהִינוּ,
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עוֹז בְּיָדְךָ
וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא
עַל כָּל מַה שֶּׁבָּרָאתָ.

וּבְכֹן
תָּנוּ כְּבוֹד, יי לְעַמֶּךָ,
תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה
טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה
לְמַיְחֲלִים לָךְ, שְׂמִיחָה לְאַרְצֶךָ
וְשִׁשׁוֹן לְעִירְךָ, וְצַמִּיחַת קֶרֶן
לְדוֹד עֲבָדְךָ, וְעִרִיכַת נֵר
לְבֹן יִשְׂרָאֵל מְשִׁיחְךָ, בְּמַהֲרָה בְּיָמֵינוּ

And when such a day arrives,
 those who struggled for justice will be the first
 to rejoice, the upright will be glad,
 and the faithful supporters will sing with joy,
 injustice closing its mouth,
 all evil vanishing like smoke,
 the kingdom of falsehood passing
 from the earth.
 You, alone, the Sacred Oneness,
 will govern all Your works,
 with Mount Zion as Your honored dwelling place,
 and with Your sacred city,
 the City of Shalom, Jerusalem.

As it is written in those holy ancient words:
 "The Life Source, the Ancient of Ancients,
 the Dream of Zion, will preside for generations.
 Halleluyah."

You are sacred and Your Presence is awesome,
 and there is no God beside You, as it is written:
 "The Eternal, the Power of All Creation,
 is elevated through justice, God's holiness
 sanctified by acts of justice."

Barukh Atah. Blessed is the Ineffable One,
 the Sacred Power.

You have delighted in us as a people,
 loving us, desiring us,
 elevating us,
 and sanctifying us with Mitzvot,
 drawing us near to serve You,
 that Your Great Holy Presence
 be known to us.

With love we have been given
 (On Rosh HaShanah)
 this Day of Remembering,
 this Day of Shofar Sounds.

(On Yom Kippur)
 this Day of Atonement
 for renouncing our wrongs,
 for asking for forgiveness,
 for cleansing, for reconciliation.

A day of holy gathering
 reminding us of our liberation
 from the straits of enslavement

וּבְכוּ
 צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים
 יַעֲלִזוּ, וַחֲסִידִים בְּרָנָה יִגִּילוּ,
 וְעוֹלָתָהּ תִּקְפֹּץ־פִּיהָ, וְכָל
 הַרְשָׁעָה כִּלְהָ כַּעֲשׂוֹן תִּכְלֶה,
 כִּי תַעֲבִיר מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ.
 וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ,
 עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן
 כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,
 כְּפָתוּב בְּדַבְרֵי קִדְשֶׁךָ:
 יְמִלֶּךְ יְיָ לְעוֹלָם,
 אֵל לְהִיָּד צִיּוֹן לְדוֹר וָדוֹר: הַלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ,
 וְאֵין אֵל לִוְיָה מִבְּלַעֲדֶיךָ, כְּפָתוּב:
 וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט,
 וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
 בְּרוּךְ אַתָּה, יְיָ, הַמְּלִיךְ הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,
 אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
 וְקִרְבַּתָּנוּ מִלְּכָנוּ לַעֲבוֹדָתְךָ,
 וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
 עָלֵינוּ קָרָאתָ.

וְתַתֵּן לָנוּ, יְיָ אֵל לְהִיָּנוּ, בְּאַהֲבָה
 (On Rosh HaShanah)

אֵת יוֹם (הַשְּׁבֵת הַזֶּה וְאֵת יוֹם) הַזְכָּרוֹן
 הַזֶּה, יוֹם (זְכָרוֹן) תְּרוּעָה
 (On Yom Kippur)

אֵת יוֹם (הַשְּׁבֵת הַזֶּה לְקִדְוִשָׁה וְלִמְנוּחָה
 וְאֵת יוֹם) הַכְּפוּרִים הַזֶּה, לְמַחִילָה
 וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל-בוֹ אֵת כָּל
 עוֹנוֹתֵינוּ

(בְּאַהֲבָה) מִקְרָא קִדְשׁ,
 זְכוֹר לִיציאת מצרים.

Allow our memory to ascend,
to come, to reach us.
May our memory and our reckoning,
and our ancestors memory,
and the memory of the dream of a Messianic
Time, and the memory of the vision of
Jerusalem, as a City of Peace, a Holy City,
and those memories of all Your people
the House of Israel, whether in the Land
or in the Diaspora, be before You.
On this Day may those memories,
these dreams of redemption,
inspire graciousness, lovingkindness,
and compassion in us,
for life and for peace.

As we recall our Creator we ask
that the Holy One of Being
remember us well,
and delegate blessedness,
and save us for life,
and favor us with grace and compassion.
We seek guidance,
benevolence, and mercifulness.

May this vision of redemption
guide the entire world
with respectfulness,
uplifting the earth with love,
the splendor of the Presence
resting upon all the inhabitants of this planet.
So all will know their Maker,
and all will understand their Creator.

Then everyone who has breath
flowing through their nostrils will say
"the Ineffable, the Sacred Life Breath,
the God of Yisrael, a soul-wrestling people,
is the One we are accountable to
wherever we are."

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר
זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן
אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ
בְּיָדוֹ עֲבָדָה, וְזִכְרוֹן
יְרוּשָׁלַיִם עִיר קְדֻשָׁה,
וְזִכְרוֹן כָּל עַמֶּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ
לְפָלִיטָה וּלְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם,
(On Rosh HaShanah)
בְּיוֹם הַזְּכוֹרוֹן הַזֶּה.
(On Yom Kippur)
הַכְּפוּרִים הַזֶּה.
זְכֵרְנוּ, יְיָ אֱלֹהֵינוּ
בוֹ לְטוֹבָה, וּפְקֻדְנוּ בוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים;
וּבְדָבַר יְשׁוּעָה וְרַחֲמִים
חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ,
כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ
בְּכַבּוֹדָה, וְהִנָּשָׂא עַל כָּל הָאָרֶץ
בִּיקְרָה, וְהוֹפֵעַ בְּהֵדֵר גָּאוֹן עֲזָה,
עַל כָּל יוֹשְׁבֵי תֵבֵל אֲרָצָה,
וְיַדַּע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ,
וְיִבִּין כָּל יָצוּר כִּי אַתָּה יִצְרְתוֹ,
וְיֹאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ,
יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶכֶךְ,
וּמְלַכּוֹתוֹ בְּכֹל מְשָׁלָה.

May we be sanctified by our deeds,
and share in Life's sacred teachings.
May we be satisfied by the good,
and receive fulfillment.

V'Taher Libeynu I'Avdekha Beh-emet.

And may our hearts be cleansed
to serve Life truthfully
as we are called upon by the the God of Truth,
whose Word is enduring truth.

Blessed is the Ineffable,
governing the earth,
sanctifying the people Yisrael
(On Rosh HaShanah)
on this Day Remembrance.
(On Yom Kippur)
on this Day of Atonement.

We hope that the people Yisrael and their
meditations, and this sacred service,
be received with love and eternal desire.

**V'Tekhezehnah Eyneynu
b'Shuvkha I'Tzion b'Rakhamim.**

May our eyes behold
the return of Compassion to Zion.
Blessed is the Eternal, the Ineffable One,
Restoring the Divine Presence to Zion.

We are thankful for this awareness
of the Source of Life,
an awareness that has been passed down
from one generation to the next,
forming the foundation rock of our lives and
ensuring our fulfillment.
We are grateful and offer psalm-songs
for our lives that have been placed in Your
hands and for our souls
that have been entrusted to You.

אֵלֵינוּ וְאֵלֵי אֲבוֹתֵינוּ,
(רְצָה בְּמִנוּחֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ,
שְׂבַעֲנוּ מִטוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֱמֶת,
כִּי אַתָּה אֵלֵינוּ לְהִים אֱמֶת,
וְדַבְּרֵךָ אֱמֶת וְקִים לְעַד.

בְּרוּךְ אַתָּה, יְיָ,
מֶלֶךְ עַל כָּל הָאָרֶץ,
מְקַדֵּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל
(On Rosh HaShanah)

וְיוֹם הַזְּכוּרֹן.
(On Yom Kippur)
וְיוֹם הַכַּפּוּרִים

רְצָה, יְיָ אֵלֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל
וּבְתַפְלָתָם, וְהַשֵּׁב אֶת הָעֲבוּדָה
לְדַבֵּיר בֵּיתֶךָ, וְאֲשֵׁי יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתִהְיֶה
לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה, יְיָ,
הַמְּחַזֵּיר שְׂכִינְתוֹ לְצִיּוֹן.

And we are thankful for those miracles,
 those wonders, and those welcome surprises
 provided us at all times ,
 evening, morning, and noon.
 Goodness and compassion have
 never been denied us.
 Mercy and caring never cease
 when hope eternally exists.
 And for everything
 may the Holy One of Being be forever blessed
 and exalted.

May all the sons and daughters of the covenant
 be inscribed for a good life.

Let all the living sincerely be thankful to the
 Creator
 for liberating and helping us. Selah!

Blessed is the ineffable, Goodness is Your name
 and we are so grateful.

**Shalom Rav Al Yisrael Amkha
 Tasim l'Olam
 Ki Atah Hu Melekh Adon l'Khol haShalom.
 v'Tov b'Eynekha l'Varekh Et Amkha Yisrael
 b'Khol Et u'v'Khol Shah-ah Bishlomekha.**

May abundant peace be granted
 Yisrael, Your people, forever.
 It is good in Your soul eyes
 to bless Your people Yisrael
 at all times and at all hours
 with Your peace.

מוֹדִים אֲנַחֲנוּ לָךְ,
 שְׂאֵתָהּ הוּא, יי אֲלֵהֵינוּ
 וְאֵלֵהֵינוּ אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד,
 צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
 אֵתָהּ הוּא לְדוֹר וָדוֹר:

נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ.
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,
 וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׂבָכָל עֵת, עָרַב וּבִקֵּר וְצַהֲרִים,
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ
 מֵעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּלֵם
 יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ
 תִּמְיֵד לְעוֹלָם וָעֶד.
 וְכִתּוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
 וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,
 וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת,
 הַיָּל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.
 בְּרוּךְ אַתָּה יי,
 הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ
 תְּשִׁים לְעוֹלָם, כִּי אַתָּה
 הוּא מִלְּךָ אָדוֹן לְכֹל הַשָּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרַךְ
 אֶת עַמָּךְ יִשְׂרָאֵל,
 בְּכָל עֵת וּבְכָל שְׁעָה בְּשִׁלּוֹמְךָ:

(On Yom Kippur continue with Vidui)

**B'Sefer Khayim Brakhah v'Shalom
u'Farnasah Tovah.
Nizakher v'Nikatev l'Fanekha
Anakhnu v'Khol Amkhah
Anakhnu v'Khol Amkhah Beyt Yisrael
l'Khayim Tovim, l'Khayim Tovim
u'l'Shalom b'Sefer Khayim.**

*May we be remembered and inscribed in the
Book of Life, of Blessing, of Peace and
Sustenance.*

*May there be good life and harmony for all of the
House of Israel.*

Blessed is the Eternal creating Peace.

*May the words of my mouth
And the meditations of my heart be acceptable
before You.*

**Oseh Shalom Bimromav
Hu Yaaseh Shalom Aleynu
v'Al Kol Yisrael
v'Al Kol Yoshvey Tevel
v'Imru: Ameyn.**

*May the One making harmony in the
heavenly spheres realize peace here,
for all of Israel and for all humankind.
Amen.*

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם

וּפְרִיָּסָה טוֹבָה,
נִזְכָּר וְנִקְטָב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלְשָׁלוֹם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

יְהִי רָצוֹן אֲמִרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ

עֹשֵׂה שָׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֶל,
וְאָמְרוּ אָמֵן.

SIXTEEN

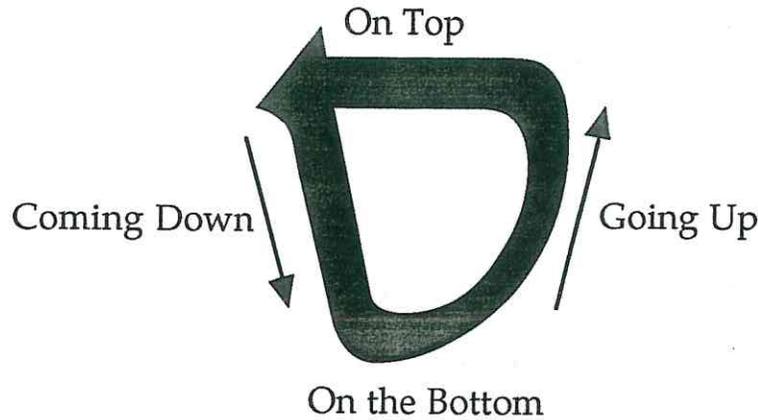
Empty yourself completely.
Be thoroughly still.
Observe all things arising
and notice their return.
Things flourish abundantly
and then return to their source
which is stillness and peace.
From stillness things return to life.
Such renewal is our constant destiny.
Knowing the constant, you see clearly.
Not knowing it, you are reckless
and bound for disaster.

When you know the constant,
you become broadminded.
Broadminded,
you become impartial and just.
Impartial and just, you are like a noble king.
With such nobility you rise to the divine
where you become one with the Tao
which is everlasting.
Throughout life and death you are safe.

The Power of the Way (Tao Te Ching) trans. by John Sprague

The Shape of Forgiveness

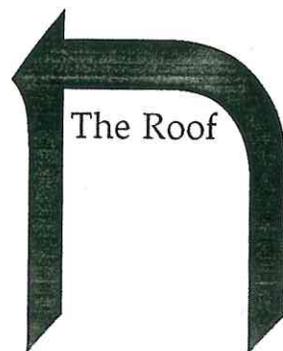
סְלַח



Because life is a cycle: wherever you are, you have been in the opposite place as well. So how can you not forgive someone presently in another place? It is actually you, just in a different time, a different body.



Because life has hidden dimensions: wherever you are, there is a higher, more inclusive perspective. So how can you attain to the spirit of forgiveness? Go above the line: take a tour of another dimension; do the things that expand your breathing beyond its habitual limits; Culture shock and good air can transform.



Because thinking is infinite: it needs a roof. When you slow the mind chatter down and bring thinking to a close, you leave the realm of the cycling polarities of hurting and healing. You are where you are, in the present moment. No fault, blame, shame or guilt: just experience. No pain: just burning, tearing and stretching. No mourning and grieving and anger: no thought.

1. **Ashamnu (2018)**

**We have been self-satisfied, and arrogant, judgmental and divisive
We have belittled others, and we have given up our voices and made ourselves small
We have claimed confusion when really we knew, and we have claimed certainty when
really we didn't**

**We have stuffed ourselves with food so we don't have to feel
And stuffed ourselves with the Internet so we can no longer think for ourselves.**

**We have sought camaraderie through finding shared enemies, and indulged an illusion
of our lack of power**

**We have sought to blame, rather than take responsibility
And we have allowed ourselves to sink into self-absorption, avoidance and addictive
behaviours.**

**We have believed our own thoughts, and defended our assumptions
We have been impatient, and irritable, and spoken harsh words to ourselves and to
others**

**We have failed to empower our children,
And we have isolated ourselves from community, from connection, and from the world
beyond.**

**We have been lost, and we have been scared.
We are turning to you for help.**

**For all of this, Great Power of Forgiveness - please make us forgiven, please make us
whole, and please reduce the effects of our shortcomings.**

2. **Vidui One 2018**

*A collective statement of responsibility, comprised of personal writings from members of
Congregation Nevei Kodesh, 2018 (5778-9)*

I have doubted, I have been higher than thou, I have ignored, I have been complacent

**I have missed the mark
By feeling justified in my political beliefs
By allowing my thoughts to supercede my heart
By giving advice that was not asked for
By eating more than makes me feel comfortable
By forgetting how capable my children are**

***For all these, abundant Power of Forgiveness - pardon us, forgive us,
grant us atonement!
V'Al Kulam, Eloah Selichot: Slach Lanu, Mchal Lanu, Kapper Lanu***

**I have missed the mark
By revisiting old stories that no longer serve me
By questioning myself over and over
By focusing on what's wrong in the world rather than what's right
By justifying giving money rather than time, care, and concern
By forgetting the importance of the earth and haphazardly dumping more trash in the
landfills**

***For all these, abundant Power of Forgiveness - pardon us, forgive us,
grant us atonement!
V'Al Kulam, Eloah Selichot: Slach Lanu, M'chal Lanu, Kapper Lanu***

**I have missed the mark
By not listening to others, By not allowing differences, By turning away**

**I have done wrong
By claiming confusion when I knew, By judging, By impulsive anger,
By neglecting what was in my care**

**I have made mistakes
By getting irritated too quickly and by believing my own thoughts
By thinking I was in control, rather than letting go**

By living in self-centeredness, ignoring the world beyond.

***For all these, abundant Power of Forgiveness - pardon us, forgive us,
grant us atonement!
V'Al Kulam, Eloah Selichot: Slach Lanu, M'chal Lanu, Kapper Lanu***

3. Vidui Two 2018

*A collective statement of responsibility, comprised of personal writings from members of
Congregation Nevei Kodesh, 2018 (5778-9)*

Please forgive me, Divine Spirit within.

**Please forgive us, and help us shed our attachment to these ways of being, and to know
that we are renewed and empowered to change - for we have much to atone for.**

For our sins of self-doubt and smallness

For the sin of not living up to my full potential, And for the wrong of doubting my gifts

For the sin of questioning myself over and over, And the wrong of silencing my voice

**For the sin of taking actions to gain approval rather than standing my ground,
And for not wrong of not speaking my truth when I do know it**

**For the mistake of feeling lesser than and making myself small,
And for turning from a welcoming smile because I'm afraid I won't know what to say**

**For the sin of staying small to stay comfortable,
And for the wrong of allowing confusion, fuzziness and acceptance to encompass the
inexcusable**

**For the mistake of not speaking up or speaking out when I have wisdom or ideas to
share, And for the error of fearing getting pulled into leadership.**

***For all these, abundant Power of Forgiveness:
Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, Mchal Lanu, Kapper Lanu***

For our sins of self-centeredness and negativity

**For the mistake of getting trapped in the details of my life and ignoring
the needs of others,
And for the error of normalizing escape**

**For the wrong of complaining without offering a solution,
And for the sin of living in self-centeredness, ignoring the world beyond**

**For the wrong of inattention when others needed help,
And for the sin of obsessing about self care, focusing on personal comforts over the
most basic needs of others.**

***For all these, abundant Power of Forgiveness:
Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, M'chal Lanu, Kapper Lanu***

For our sins of anger and impatience

**For the mistake of keeping ourselves angry when forgiveness is within reach,
And for being too proud -- even for a minute -- to apologize for hurt we know we caused**

**For being impatient and unkind about it,
And for rushing impulsively, being more concerned with finishing tasks than with
treating people gently**

**For getting irritated too quickly and for believing our own thoughts,
And for losing patience with others who don't function or think as we do.**

***For all these, abundant Power of Forgiveness:
Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, M'chal Lanu, Kapper Lanu***

For our sins of cultivating negativity

Section 37 - Additional Vidui: Confession

**For the sin of deliberately fueling resentment in others and ourselves,
For the wrong of ever using ill-speech about anyone to bond with anyone else**

**For the sin of revisiting old stories that no longer serve us,
And for the wrong of creating divisiveness and conflict around our beliefs**

**For the sin of obsessive rumination and thoughts of self-harm,
And for the wrong of focusing only on what is wrong in the world and never on what is right.**

***For all these, abundant Power of Forgiveness:
Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, M'chal Lanu, Kapper Lanu***

For our errors in not taking responsibility

**For the wrong of complaining rather than doing something about it,
And for the sin of handing out blame rather than owning my own part**

**For the wrong of procrastinating and then being overtaken by urgency,
And the sin of being so caught up in tasks that more pressing needs are ignored**

**For the wrong of not speaking out when witnessing wrongdoing,
And for the sin of complacency when change is essential**

**For the wrong of snapping at people who are trying to help me,
And the sin of not taking sufficient responsibility for my own predicaments**

**For the wrong of not completing the tasks I committed to,
And for the mistake of hoping change will come without our efforts to make it happen**

**For the wrong of believing that we don't have enough time or money or knowledge to
make a difference,
And for the wrong of not taking action NOW to make the world a safer, fairer, saner
place.**

***For all these, abundant Power of Forgiveness:
Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, M'chal Lanu, Kapper Lanu***

For our shortcomings regarding spiritual practice

**For the wrong of not connecting more regularly and deeply with the Holy,
And for the error of focusing only on changing the world, ignoring the life within**

**For the wrong of not maintaining time for meditation, art, nature or prayer,
And for the error of "spiritual bypassing" - where we bring our best selves and
intentions to our prayers and rituals, but not to others in our daily lives**

For the sin of stubbornness, For pride, For lack of courage

For impatience, For rushing, For laziness, For irritation

For isolating myself, For checking out, For avoiding the pressing

For the sin of turning to comfort when the world so desperately needs my anguish.

For all these, abundant Power of Forgiveness:

***Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, Mchal Lanu, Kapper Lanu***

For our sins of judgmentalism and separation

**For the error of persuading ourselves we have the full story,
And for the wrong of dismissing people when we dismiss their ideas**

**For the sin of creating separations between ourselves and others based on outward
looks, groups, or distinctions,
And for the wrong of not softening our hearts and our eyes at every turn**

**For the sin of feeling superior in criticism or division,
And for the wrong of being rigid in our own viewpoints, and not listening**

**For the sin of not welcoming the stranger,
And for the deep wrong of allowing immigrants and others in our communities to live
unsheltered and without homes**

**For the sin of not taking the time to reach out and get to know our literal neighbors, and
to create bonds of community with them,
And for the wrong of defining community as those who are "like me" -- rather than
opening our arms to include many**

**For the sin of not fostering cooperation and communication,
We have silenced the voices of those whose story is not our own.**

For all these, abundant Power of Forgiveness:

***Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, Mchal Lanu, Kapper Lanu***

For our sins in overlooking the good

**For ignoring joy, For overlooking beauty
For the wrong of not appreciating every day the incredible gift of life**

**For not pausing nearly often enough, For momentary blindness to life's magic,
And not taking the time to feel joyous we are still alive**

For the mistake of not sharing and expressing the joy we feel in our hearts.

***For all these, abundant Power of Forgiveness:
Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, Mchal Lanu, Kapper Lanu***

For our wrongs of self-deception

**For the sin of not recognizing my own errors,
And for the wrong of blinding ourselves to the shortcomings of those we admire**

**For the wrong of being so in my head I lost my heart,
And for the sin of being so in my heart I lost sight of the bigger picture**

**For the wrong of being attached to being “right” or “smart”, rather than seeking
connection and understanding,
And for the sin of gravitating towards righteousness instead of pain**

**I have doubted, I have been higher than thou, I have ignored, I have been complacent
I have diminished the legitimate grievances of others, and reinforced on my own ideas.**

***For all these, abundant Power of Forgiveness:
Make us forgiven, make us whole, and reduce the effects of our shortcomings
V'Al Kulam, Eloah Selichot: Slach Lanu, Mchal Lanu, Kapper Lanu***

And for our errors in yielding to hopelessness and overwhelm

**For the mistake of wanting someone else to save me,
And for the wrong of wallowing in helplessness rather than living at my full capacity**

**For the wrong of closing my heart so I cannot feel the overwhelming pain and suffering
around me,
And for the sin of feeling impotent or powerless to create change**

**For the wrong of giving up hope,
And for the mistake of hoping change will come without our efforts to make it happen**

**For my difficulty maintaining a vision of a better world in the midst of chaos and
corruption
And for our errors of being lacking in trust.**

***For all these, abundant Power of Forgiveness:
Make us forgiven, make us whole, and reduce the effects of our shortcomings!
V'Al Kulam, Eloah Selichot: Slach Lanu, Mchal Lanu, Kapper Lanu***

4. Vidui: Creating a Spiritual Action Plan

R' David Jaffe

The word vidui comes from the Hebrew word for “acknowledge.” To make a personal vidui is to acknowledge clearly the reality of your life.

The first step is to take a good look at your life in the past year, and acknowledge one or two things that went very well, and one or two things you need to change.

Then create a concrete, visual image in your mind of a goal for how things would look in each case if you could, indeed, change what needed to change.

For something that went well, imagine what your life would look like if you could employ that strength on a more regular basis.

For something that needs to change, imagine what it would look like if you made that change.

1. Do this **visualization** for each item.
2. **Write a few words** that capture the changed, new reality.
3. Then **identify one or two soul traits** that go along with each item.

For example, if you acknowledge that you speak disrespectfully to your adolescent children and your goal is to speak with them like you would speak with an adult, the soul trait might be patience (savlanut) or respect (kavod).

4. Then think of **one concrete action you could take on a regular basis to strengthen** your patience or respect.

Continue this with all the items you acknowledged.

You now have a personal vidui and a spiritual action plan for the year!

I **write all this down on an index card** and bring it with me to Yom Kippur prayers. After reciting the set vidui in the prayer book, I take out my index card and say my own, personal vidui. I pray to God for forgiveness where I missed the mark, and for help in growing the middot, soul qualities, I need in order to make my vision a reality in the next year.

After saying this vidui five times on Yom Kippur, I revisit it every Rosh Chodesh (new moon), noticing progress and renewing my commitment to keep growing.

*This passage comes from the companion to the High Holidays recently published by Hebrew College. If you are interested to learn more from Rabbi Jaffe, you could look at **“Changing the World from the Inside Out: A Jewish Approach to Personal and Social Change”** (2016), which won the National Jewish Book Award for Contemporary Jewish Life.

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