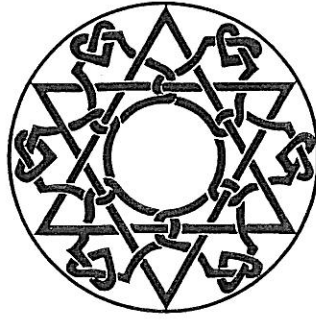


*a Machzor for Radical Amazement*



מִחְזֹר וּנְתִנָּה תְּקֵן  
קְהִילָה, בֵּית הַכְּנֶסֶת הַקְּהִילָתִי



## TRANSLITERATION

**a** as in "la de dah!"

**e** as in "set"

**i** as in "elite," like the long "e" sound.

**o** as in "holy", except that it is little more clipped

**u** as in "lune" or the "oo" of "moon"

**ai** is the diphthong of the **a** and **i** sounds above, sounding like the affirmation "Aye!" as in "Adonai."

**ey** is the diphthong of **e** and **i** above and pronounced like "ey" in "grey". We do not use "ei" to avoid pronouncing it as one would the German "ei".

**ah, eh**, are the same as "**a**" and "**e**" above. We use them sometimes to avoid a tendency to pronounce the "**a**" as it sounds in "advance" or "bate," or the "**e**" as it sound in "elate."

**"."** a simple dot in the middle of the word is inserted at times to help the English reader divide syllables when there might be an ambiguity without it. For example "ne·tzach" rather than "net·zach." Also the dot divides two vowels that are not pronounced as a diphthong, but which are to be clearly separated such as in "yo·ilu" or "ma·aseh."

**"-"** is silent. It used to divide two word parts. The Hebrew for words like "the" and "in" appear as prefixes to the words that follow them. We use the "-" to divide these prefixes from the word itself as in "*ha*-aretz" (rather than "haaretz"), "the earth" or "*u*-v-ra·tzon", "and with desire."

Essentially, the "-" is silent.

**"' "** a straight unrounded apostrophe, is used to act as the soft, often silent Hebrew vowel "*shva*" (equivalent to the English "shwa") often appearing between two consonants as in "n'shama" (in some texts rendered as "neshama," but where the "e" is practically silent).





*Kehilla Community Synagogue  
High Holyday Prayerbook*

*Machzor uNetaneh Tokef*  
*a Machzor for Radical Amazement*

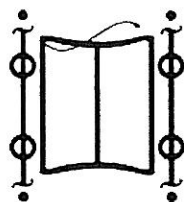
מַחְזֹר וְנִתְּנָה תִּקְוָה



קהילה, בית הכנסת הקהילתי

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## Introduction



Welcome to the Kehilla High Holyday Prayerbook or *machzor*.

In Kehilla Community Synagogue, there are two significant spectra which affect the contents of this machzor. There is a spectrum of beliefs about the central purposes that we—as progressive and spiritual people—are responsible for in this world. Then there is a spectrum of beliefs about God and the nomenclature we use in referring to the divine.

The first spectrum—which also involves what we envision for our synagogue—is fairly narrow: we want Kehilla to be a Jewish Renewal Synagogue, and a democratic and caring home-community for each other. We are largely politically progressive, feminist, concerned about justice for Israelis and also for Palestinians, insistent upon equal rights for lesbian, gay, bi and transgendered folk, demanding of access for people with disabilities, anti-chauvinist, anti-racist, supportive of multiculturalism—in and out of the Jewish community—and deeply concerned about the fate of the earth.

As to the second spectrum—our theologies and “atheologies”—that is much more diverse. This covers:

- people with fairly traditional beliefs about God,
- those with beliefs that are *not* traditional but who favor using traditional terminology to express their experience of the divine,
- those with non-traditional beliefs who require new terminology that does not carry the associations of traditional beliefs – as well as those with traditional beliefs but who also require new terminology,
- those with no belief in God, but who treat references to divinity as metaphors for their sense of purposefulness, or the values that they hold which extend beyond their personal or group self-interest, or their sense of wonder at the creative—perhaps redemptive—force they see operating in the universe,
- those who do not believe in God and for whom using “God” as a metaphor is of no value to them,
- and yet others.

For a quarter-century, Kehilla has been unique in its attempt to meet the liturgical requirements of this vast spiritual spectrum. We cannot possibly succeed in doing so within any one prayer or blessing. But it is our hope that a congregation that is aware of this spectrum can find a way to pray together, even if the spectrum of definitions about what we mean by “prayer” is as vast as the spectrum of our theologies.

So it is the hope of the rabbis and leaders of the community that we each give ourselves permission to benefit from as much of the machzor and our services as we are able, and to allow each other those parts of the liturgy that do not exactly correspond to one’s own spiritual or philosophical outlook. And hopefully, through our contact with and contemplation of alternative concepts and wordings, each of us will deepen and broaden our own spirituality.

The last edition of the Kehilla High Holyday Prayerbook was published in 1986. It served a much smaller congregation. It was based on an earlier work by Rabbi Burt Jacobson, *A New Spirit Within You*. As Kehilla grew and picked up new songs and liturgies, our earlier machzor has been supplemented over the years to its limit. It is way overdue that we take all the prayers we print yearly in our supplements and move them into our machzor proper. Even though our liturgy and our services have evolved, our progressive values and our spiritualities have continued in a similar vein although they have become deeper and more intertwined over time. And in these 25 High Holydays since we first gathered as a synagogue, our sense of what it means to function as a community has expanded and deepened.

Ultimately, our prayerbook must enable us to find ways to experience a sense of purposefulness and a sense of transcendence—enhanced by the spectrum of our spiritualities—commensurate with our experience of ourselves in community, and acting as an encouragement to us to deepen our communal interconnectedness, and stimulating our efforts to repair this broken world.



## ABOUT THE PRAYERBOOK

The prayerbook is not arranged by specific services, but rather by modules. Some of the modules are used in several services. Some are used with variations in every service. In the interest of using up fewer resources, we print the module once rather than repeatedly inserting the same prayers in each service in which they appear. For example, we have a *Concluding the Service* module that includes variations on Avinu Malkeynu, as well as variations on several other prayers that are often used at the conclusion of an evening, morning or Neila service. We also have modules for assorted songs/prayers, and for assorted readings and poetry which may be utilized in any service.

## ABOUT THE AMIDA

One significant module that has been entirely rewritten is for the private or silent Amida (a.k.a Tefillah). Both the English and Hebrew versions of this private prayer of communion are now geared for each prayer service in Kehilla's Rosh Hashanah-Yom Kippur cycle, with variations for each of these services.

For those who prefer to *daven* in Hebrew, the Hebrew text of the Private Amida is derived from the traditional machzor, but it has been adapted in several ways. While the *body* of each prayer segment contains *masculine* nouns, adjectives and verbs for God or God's actions, the *final blessing* in each segment is in the *feminine*. Also, where God is imaged as "our King" in the traditional Amida, in this prayerbook divinity is also imaged in several other forms such as "*Rucheynu*," 'our spirit,' or "*M'koreynu*," 'our source,' just to cite two examples. Another change in the text is that references to the Jews as God's exclusively chosen people have been altered to reflect a Kehilla consensus that if the Jewish people are a chosen people, then they are not *exclusively* chosen. There are several other changes as well which derive from the sensitivities and values of the Kehilla community.

The English private Amida is *not* a direct translation of the Hebrew but does follow the order of the Hebrew, although each segment is "pulled through the paradigm" (to use an old Jewish Renewal term). That is, the basic theme of each segment is preserved, but its wording is reconstructed so that the various spiritualities and sensitivities within our community (and among many others who participate in Jewish community) are reflected in the wording such that one is not required to constantly pierce biblical and medieval metaphors in order to reach the core experience expressed in the prayer. While the images used in the traditional version of the Amida were vehicles for spiritual intensity, when they are taken out of their original context and out of their Hebrew connotation, they can often be obstacles in the prayer experience for many people today.

One special addition has been made to the English Amida. There are *two* versions of the final blessing for each prayer segment: one for those who feel comfortable in using "God language," and one—using alternative words—for those who want to avoid references to God as such. For reasons that would take too much space to describe here "God" blessings are labeled "*For spiritual theists*," and the "Non-God" blessings are labeled "*For spiritual humanists*." If the label doesn't precisely fit what you call yourself, forgive us.

## ABOUT THE NAMES FOR GOD

The Kehilla custom as it has evolved over two decades is that when we encounter in a prayer or song a name for God, each person is invited to substitute a name or word that they most relate to in that moment just so long as we all stay on the same melody. The text in this prayerbook uses various ways of naming God such as *YHVH*, *Yah*, *Adonai*, *Shechina*, *Havayah*. In Hebrew we have יהוה, שכינה, אדוני, יהוה. There are many others as well. When you see these in the text, treat them as indicators for where you should insert the name or word that *you* need to in that moment. Sometimes we do insert alternatives within the text. But we do so as a reminder that *everywhere* a God name appears—even if we have not inserted alternatives—you are encouraged to engage your own spirituality to insert the name/word of your own choosing.



## SOME MEANINGS OF GOD-NAMES:

**YHVH:** no one knows how to pronounce this. It is the four-letter “proper” name for God in the Torah, the holy name which was only to be pronounced by designated people at designated times. It derives from the Hebrew verb meaning “to be” and it appears to be the verb of “to be” simultaneously conjugated in several tenses. (Contemplate that!) Nowhere in our Hebrew text does the actual Hebrew spelling of this name appear as such. We do so in deference to the custom that texts containing that name should never be trashed or defaced. Should this prayerbook be accidentally thrown away or defaced, this rule will not have been broken.

**Yah:** In Hebrew, a two-letter “nickname” derived from “YHVH,” and often used in Biblical expressions such as “Hallelu-Yah,” ‘praise Yah.’ This name for God often appears as part of people’s names such as “Isaiah – YishaYah” or “Jeremiah – YirmiYah.”

**Adonai:** Means “my lord” or “my lords.” For the last 18 centuries it has been the most common name pronounced in substitution of the four-letter “YHVH.” Some in Kehilla consistently use this appellation, others avoid it, and yet others use it selectively.

**Shechina:** an abstract noun derived from the Hebrew verb “to dwell,” often translated as “In-Dwelling Presence.” As is true of pretty much all abstract nouns in Hebrew, it is gendered as feminine. It is a name for God that has been used for over 1900 years. Kabbalists emphasized the feminine status of the name and developed ideas about Shechina as the feminine aspect of the godhead. Mostly—as we use it in Kehilla—it is an equal substitute for the entire divine totality and not just the feminine aspect.

**Havayah:** an anagram of the YHVH name. It also is rooted in the Hebrew verb “to be.” It means “Existence.”

**Elohim, Eloheynu, Elo-ah, El or Eyl:** These names come from the Hebrew word which means “power” or “force.” The Renewal Movement may well have used the term “the Force” as its way of saying Elohim, but the use of The Force in *Star Wars* may have excluded that possibility. “El” often appears in Hebrew names such as “Israel – YisraEl,” or “Ishmael – YishmaEl.”

**The Lord:** Early in Kehilla’s history, we stopped using this term as a substitute for “YHVH,” as we searched for less hierarchical ways to describe our relationship with the divine or the mystery.

**King/Melech or Sovereign:** “King” in English, has never been really popular in Kehilla for similar reasons to “the Lord.” However, the Hebrew for “King,” “Melech” appears in almost every traditional Hebrew blessing. Also in traditional High Holyday liturgy, God as King is emphasized more than it is the rest of the year. Despite this, we have diminished the frequency of the use of “**melech ha-olam**,” (“king of the world”) in the blessings and prayers, but we have not eliminated it since there are many for whom the traditional blessing formula has power regardless of the particular meaning of the words. Sometimes we render “Melech ha-olam” as “Sovereign Spirit of the Universe.” “Sovereignty” as we use it refers to the idea that ultimately or spiritually no earthly mortal or authority can actually “own” any part of the world. The idea of God being the exclusive sovereign affirms that we are *of* the world, and that it is not *of us*. In Hebrew we sometimes substitute “Ruach Ha-olam” – Spirit of the Universe, or “Chey ha-olamim,” see below.

**Other names:** **Chey Olamim** – the animating force of all worlds, **Ruach/Rucheynu** – (our) Spirit, Breath, Wind, **Ha-Makom** – the Location (or Ground of Being), **Ha-Rachaman/Rachmana** – the Merciful, **Ha-Borey** – the Creator, **El Shaddai** – God Almighty or Mound/Mountain-God, **Ha-Makor/M’koreynu** – the Source, or our Source. Many many other names as well.



## THE USE OF “GOD” VS. “G-D” OR “G!D.”

Many individuals opt out of writing the full three-letter name in English, extending the custom of not inscribing the Hebrew four-letter name. This is a bit cumbersome in assembling a prayerbook, moreover we could not see how to distinguish which of the many ways to render divinity in English were subject to the same rule. Hence, only the Hebrew spelling of YHVH was precluded. Traditional prayerbooks also spell out “God” without letter substitutions.

## “ISRAEL” & “ZION”

“Israel” is an ancient name that refers to the Israelite people who came eventually to also be called “Jews.” It comes from the tale of Jacob in the book of Genesis when he struggled with an angel and prevailed. The name “Israel” was then conferred upon him. The name means “God-prevailer” but in Kehilla, as others often do, we sometimes translate it as “Godwrestler.”

“Israel” did not become the name of a national state until the 20<sup>th</sup> century, and this causes some confusion when people read Jewish liturgy that repeatedly refers “Israel.” As used in this prayerbook, “Israel” means the Jewish people. Otherwise we refer to the “State of Israel.” “Zion” does not refer to the political movement of Zionism, but to the sense of ending one’s sense of banishment, exile or alienation—a return to home.

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## IN GRATITUDE

It is unlikely that all the people who have contributed toward this prayerbook can be acknowledged. The thoughts, comments and contributions from people all through Kehilla’s history are reflected in some degree in these pages, even submissions that were not accepted had an effect on the outcome. Thanks to the Kehilla spiritual leaders past and present, Rabbi Rachel Bat Or, Rabbi Chaya Gusfield, Howard Hamburger, Avi Rose, Ilana Schatz, Rabbi Zari Weiss whose patterns in developing and leading our High Holydays services over the years have helped determine the contents of the machzor. Also to Howard, Avi, and Ilana for reading, analyzing, commenting, suggesting, and proofing. To Kehilla’s Music Director, Shulamit Wise Fairman who endeavored to include everything we do musically now and as much as she could foresee that we might sing in the future. Our other Musical Prayer Leaders, Debbie Fier, Pam Gordon, Edie Murphy, Julie Nesnansky who contributed ideas beyond just the music aspect and who also did text-proofing. Sharon Grodin, ex-chair of the Kehilla Board and the synagogue’s unequalled volunteer who worked with me to design and lay out the machzor. The Kehilla Office Staff, every one of whom had responsibilities, often heavy ones, to enable this text to come to light: Executive Director Sandy Brecht, Communications Coordinator Sasha Gottfried, Program Coordinator Barbara Oldershaw, School Principal/Rosh Elizheva Hurvich, Bar/Bat Mitzvah Program Director Sandra Razieli, Program Assistant Eva Pettersson, and our accountant, Jan Caine. I want to thank our previous music leaders, Linda Hirschhorn, Rabbi Rosalind Glaser and Felicia Sloin, under whose leadership many of the songs in this machzor became Kehilla standards. Linda was Kehilla’s longest serving soloist and her compositions are included in this prayerbook. For helping to proof the Hebrew text, I am indebted to Avishai Pearlson and Ofer Shorr both who have taught in Kehilla School. Thanks to Carla Schick for helping to assemble the index and Max Weinryb for help with the Hebrew text. I am also grateful to my life-partner, Marilyn Golden, and my son, Lev Hirschhorn, both had to bear with me as I ensconced myself in this process; also my daughter, Talia Cooper—now on the Kehilla staff—and her partner, Jaimie Harrow, whom I so neglected during the move into their new Berkeley digs while I was working on this project.

The greatest thank you is reserved for Rabbi Burt Jacobson. He provided a large part of the liturgy in this machzor and he also proofed much of the text. But our deepest gratitude to him is because he founded Kehilla Community Synagogue, gave us his vision, and created a standard for Kehilla liturgy which has quietly permeated the entire world of Jewish Renewal and beyond.

Rabbi David J. Cooper, August 2007, Av 5767



## Opening for Evening Services



### ADON HA-SLICHOT

אֲדוֹן הַסְּלִיחוֹת	Adon ha-slichot	Source of forgiveness,
בּוֹחֵן לְבָבוֹת	Bo·cheyn l'vavot	Searching the heart,
גּוֹלֶה עֲמוּקוֹת	Go·leh amukot	Revealing deep things,
דּוֹבֵר צְדָקוֹת	Do·vehr tz'dakot	Speaking righteousness.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ	Chatanu l'fanecha racheym ah·leynu	We've missed the mark, have mercy
הַדּוֹר בְּנִפְלְאוֹת	Hadur b-nif'la·ot	Beautiful in wonders,
וְתִיק בְּנֶחֱמוֹת	Vatik b-neh·cha·mot	Ancient in comfort,
זוֹכֵר בְּרִית אָבוֹת	Zo·chehr brit avot	Remembering the covenant,
חוֹקֵר בְּלִיּוֹת.	Cho·kehr k'la·yot	Searching deep within.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ	Chatanu l'fanecha racheym ah·leynu	We've missed the mark, have mercy
טוֹב וַיִּמְטִיב לַבְּרִיּוֹת	Tov u-mey·tiv la-bri·ot	Good to all creation,
יָדַע כָּל נִסְתָּרוֹת	Yo·dey·ah kol nis'tarot	Knowing all secrets,
כּוֹבֵשׁ עֲוֹנוֹת	Ko·veysh avonot	Overturning errors,
לּוֹבֵשׁ צְדָקוֹת	Lo·veysh tz'dakot	Dressed in righteousness.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ	Chatanu l'fanecha racheym ah·leynu	We've missed the mark, have mercy
מָלֵא זְכוִּיּוֹת	Ma·ley z'chu·yot	Full of merit,
נִרְאָה תְהִלּוֹת	Norah t'hilot	Awesome in praise,
סוֹלֵחַ עֲוֹנוֹת	So·ley·ach avonot	Forgiving errors,
עֹנֶה בְּעֵת צָרוֹת	O·neh b-eyt tzarot	Answering distress.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ	Chatanu l'fanecha racheym ah·leynu	We've missed the mark, have mercy
פּוֹעֵל יְשׁוּעוֹת	Po·eyl y'shu·ot	Yielding deliverance,
צוֹפֵה עֲתִידוֹת	Tzo·feh ati·dot	Envisioning the future,
קוֹרֵא הַדּוֹרוֹת	Ko·rey ha-dorot	Summoning the generations,
רוֹכֵב עַרְבּוֹת	Ro·cheyv aravot	Riding the wasteland.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ	Chatanu l'fanecha racheym ah·leynu	We've missed the mark, have mercy
שׁוֹמֵעַ תְּפִלּוֹת	Sho·mey·ah t'filot	Hearing prayers,
תָּמִים דְּעוֹת	T'mim dey·ot	Complete in understanding,
חָטְאָנוּ לְפָנֶיךָ	Chatanu l'fanecha	We have missed the mark,
רַחֵם עָלֵינוּ	Ra·cheym ah·leynu	Have mercy.

## CANDLELIGHTING BLESSINGS FOR ROSH HASHANAH

We bless the Source of All, drawing us to holy service,  
summoning to kindle the lights of (Shabbat and) this Holyday.

*Masculine form:*

Baruch ata Yah/Adonai, Eloheynu melech ha-olam asher kid'shanu b-mitz'vo-tav  
v-tzivanu l-had'lik nehr shel (Shabbat v-) Yom Tov.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת ו) יוֹם טוֹב.

*Feminine form:*

Aht brucha Sh'china, Elo-hey-nu chey ha-olamim asher kidash'tanu b-mitz'vo-tey-ha  
v-tziv'tanu l-had'lik nehr shel (Shabbat v-) Yom Tov.

אַתָּ בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ,  
וְצִוָּתָנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת ו) יוֹם טוֹב.

## SHEHECHEYANU

*Together:*

We bless the Source of our life and strength, majesty of the universe,  
that we are alive, and that we thrive, and that we have arrived at this very moment.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Baruch ata Adonai/Yah eloheynu ru·ach ha-olam  
sheh-heh·cheh·yanu v-ki-y'manu v-higi·anu la-z'man ha-zeh.

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On SHABBAT during ROSH HASHANA continue Shabbat Songs page 11 then return here.

On ROSH HASHANA that is NOT on Shabbat, continue next page

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## HIN'NI – Here I Am

[The Cantor, on behalf of the community and its leaders, prays that our prayers be acceptable and effective despite any shortcomings we may have.]

הִנְנִי הֶעֱנִי מִמַּעַשׁ,	Hinn'ni heh-ani mi-ma'as	Here I am, the poor one in deeds
נִרְעָשׁ וְנִפְחָד מִפָּחַד	nir'ash v-nif'chad mi-pa'chad	stirred up and trembling from fearful awe of
יֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל,	yo-sheyv t'hilot Yis'ra-el	the One Who is enthroned on the praises of Israel
בָּאתִי לְעֹמֵד	bah-ti la-amod	I have come to stand
וּלְהַתְחַנֵּן לְפָנֶיךָ	u-l'hit'cha-nen l-fa-necha	and obtain grace before you
עַל עַמְּךָ יִשְׂרָאֵל	al am'cha Yis'ra-el	on behalf of your people, Israel,
אֲשֶׁר שְׁלַחְנוּנִי,	asher sh'la-chuni	who have sent me.
אֲף עַל פִּי שְׁאִינִי כְּדָאִי	af ahl pi sheh-ey'ni ch'dai	despite that I am not sufficient
וְהִגִּינוּ לְכָךְ.	v-hagun l-chach.	to accomplish this.
עַל כֵּן אֲבִיבְךָ שְׂדָה	Ahl keyn ava-key-sh'cha	Nevertheless I will plead before you
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	Elo-hey Avraham, Elo-hey Yitz'chak	the Power of Abraham, of Isaac
וְאֱלֹהֵי יַעֲקֹב,	v-Ey-lohey Ya'acov	and of Jacob
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	Elo-hey Sarah, Elo-hey Rivkah	the Power of Sarah, of Rebecca
אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל,	Elo-hey Ley'a v-Ey-lohey Rachel	of Leah and of Rachel
יְיָ, אֵל רַחוּם וְחַנּוּן,	Adonai, Adonai, el rachum v-chanun	YHVH YHVH, power of mercy and grace.
אֱלֹהֵי יִשְׂרָאֵל,	Elo-hey Yis'ra-el,	God/Power of Israel
שְׂדֵי אִיּוֹם וְנוֹרָא.	Shadai a-yom v-norah	All-mighty, grand and awesome.
הִנֵּה נָא מַצְלִיחַ דַּרְכִּי	Heh'yeh nah matzli'ach darki	Let me succeed
אֲשֶׁר אֲנֹכִי הוֹלֵךְ,	asher anochi ho-lech	on this path I tread
לְעֹמֵד לְבִקֵּשׁ רַחֲמִים	La-amod l'va-kesh rachamim	To stand and beseech mercy
עָלַי וְעַל שׂוֹלְחָי.	a-lai v-al shol'chai	for me and for those have sent me here
וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ,	Vi-y-hi ra-tzon mi-l'fa-necha. Adonai,	May it be your desire—YHVH
אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב,	Elo-hey Avraham, Yitz'chak V-Ya'acov	the Power of Abraham, Isaac and Jacob
אֱלֹהֵי שָׂרָה, רִבְקָה,	Elo-hey Sarah, Rivkah	the Power of Sarah, Rebecca
לֵאָה וְרָחֵל,	Ley'a v-Ra-chel	Leah and Rachel
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,	Ha-eyl ha-gadol, ha-gibor, v-ha-nora,	the Power: great, grand and awesome,
אֵל עֲלִיוֹן,	eyl el'yon,	the Power transcendent,
אֱהִיָּה אֲשֶׁר אֱהִיָּה,	Eh'yeh asher Eh'yeh,	the “I-am-what-being-becomes”
שָׂפָל הַמְּלָאכִים	sheh-kol ha-mal'achim	—that all the angels
שֶׁהֵם מַעְלֵי תְּפִלּוֹת	sheh-heym ma-aley t'filot	who elevate prayer
יָבִיאוּ תְּפִלָּתִי	ya-vi-u t'filati	will bring my prayer
לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ,	lifney chi-sey ch'vodecha,	before your throne of glory
וַיַּצִּיגוּ אוֹתָהּ לְפָנֶיךָ, בְּעֶבֶר	v-ya'tzi-gu otah l'fa-necha, ba-avur	and offer them before you on behalf
כָּל הַצַּדִּיקִים וְהַחֲסִידִים,	kol ha-tzadikim v-ha-chasidim,	of all the just and the devoted,
הַתְּמִימִים וְהַיֹּשְׁרִים, וּבְעֶבֶר	ha-t'mimim v-ha-y'sharim, u-va-avur	and those who seek
כְּבוֹד שִׁמְךָ הַגָּדוֹל וְהַנּוֹרָא,	k'vod shim'cha ha-gadol v-ha-nora,	the pure and upright, on behalf
כִּי אַתָּה שׁוֹמֵעַ תְּפִלָּת	ki ata sho-mey-a t'filat	of Your glorious essence, great and awesome,
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.	am'cha Yis'ra-el b-rachamim.	for you attend the prayers
בְּרַחֲמֶיךָ אַתָּה שׁוֹמֵעַ תְּפִלָּה.	Baruch ata sho-mey-a t'filah.	of Your people, Yisrael.
		Blessed are You Who attends prayer

## Opening Kol Nidre Service

### BLESSING FOR PUTTING ON A PRAYER SHAWL

[KOL NIDRE is the one evening service of the year where it is traditional to wear a talit]

We bless the Ever-present living spirit of the world  
that summons us to holy service and bids us to wrap in tzi'tzit.

*Masculine form:*

(m) בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Baruch ata Yah/Adonai, Eloheynu melech ha-olam  
asher kid'shanu b-mitz'votav v-tzivanu l-hit'a-tef ba-tzi'tzit

*Feminine form:*

(f) אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוָּתָנוּ לְהִתְעַטֵּף בְּצִיצִית.

Aht brucha Sh'china, Elo-hey-nu chey ha-olamim  
asher kidash'tanu b-mitz'vo-tey-ha v-tziv'tanu l-hit'a-tef ba-tzi'tzit

---

And this is the sacred hour, we enter it together.

From sundown to sundown we will consider whom we have been and what we aspire to become. This is the time we set aside to take an account of our souls. To what purposes have each of us devoted our lives? Are we on the road to accomplishing these purposes? Have we allowed ourselves to be distracted from the goals that each of us has set? Or has the time arrived to set new goals, to reevaluate one's purpose?

All the vows and commitments that I have made, all the responsibilities and purposes that I have set for myself, may it be that they have been for the good. But during this day, I will examine them and consider their value. If they are indeed still worthy, I pledge to pursue them whole-heartedly. If any of them need to be set aside, I pledge to do so responsibly and with compassion for all whom my actions affect.

From last year to this, we have witnessed many changes. New circumstances confront us. New people have entered our lives. And some of us have passed away. We have confronted hardships and seen our lives pulled in unexpected directions. May we learn from the ever-changing nature of reality to be mindful of each other and to be grateful for our opportunity to be alive.

[by Rabbi David J. Cooper]

### OR ZARUA [we rise]

אֹר זָרַע לְצַדִּיק וּלְיִשְׁרֵי לֵב שִׂמְחָה:  
שִׂמְחוּ צַדִּיקִים בְּיַי וְהוֹדוּ לְזִכָּר קִדְּשׁוּ

Ohr zaru-ah la-tzadik, u-l-yish'rey leyv simcha.

Sim'chu tzadikim b-Adonai, v-hodu l-zey-cher kod'sho

[Light is sown for the righteous and those of upright heart. Let the righteous rejoice and give thanks as they are mindful of the sacred.]

[Those who will open the ark take their position on the bima and the ark is opened while the Torah is brought forward from the back by service leaders.]

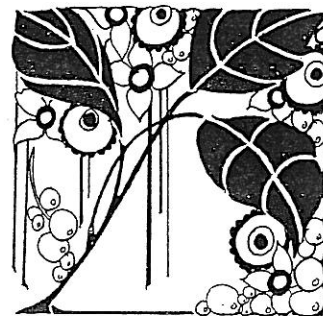


**Leader:**

By the authority of the yeshiva on high,  
And by the authority of we who sit together here below,  
In the presence of that which upholds the universe,  
And with the full knowledge of this community,  
Each of us hereby grants permission for prayer among those who are flawed.

**Cantor:**

בישיבה של מעלה B-y'shiva shel ma'lah  
ובישיבה של מטה u-vi-y'shiva shel matah,  
על דעת המקום ahl da'at ha-Makom,  
ועל דעת הקהל v-ahl da'at ha-ka-hal,  
אנו מתירין anu mati-rin  
להתפלל עם העבריינים. I-hit'pa-lel im ha-avar-yanim.



**KOL NIDRE – All Our Vows**

כל נדרי ואסרי וחרמי, וקנמי וכונוי, וקנוסי ושבועות,  
הנדרגא ודאשתבעא, ודאחרמנא ודאסרנא על נפשתינא,  
מיום כפרים זה עד יום כפרים הבא עלינו לטובה,  
בלהון אחרמנא בהון. בלהון יהון שרון,  
שביקין שביתין, בטלין ומבטלין, לא שרירין ולא קימין.  
נדרגא לא נדרי, ואסרנא לא אסרי, ושבועתנא לא שבועות.

Kol nid'rey, veh-eh-sa-rey, va-chara-mey, v-kona-mey, v-chinu-yey, v-kinu-sey, u-sh'vu'ot  
di-n'dar'nah, u-d-ish'taba-nah, u-d-acha-rim'nah, v-di-asar-nah ahl naf'shata-nah.

Mi-Yom Kippurim zeh, ahd Yom Kippurim ha-bah a-ley-nu l-tovah,

kul'hon icharat'na v-hon, kul'hon y'hon sha-ran,

sh'vikin, sh'vitin, b'tey-lin u-m'vuta-lin; lah sh'ri-rin v-lah ka-ya-min.

Nid'ra-nah lah nid'rey; v-eh-sara-nah lah eh-sa-rey; u-sh'vu-ota-nah lah sh'vu-ot.

*(All vows, and bonds, and devotions, and promises, and obligations, and penalties, and oaths (between ourselves and God)  
that we have vowed, sworn, devoted, and bound ourselves,  
from this Yom Kippur to the next Yom Kippur - may it come to us for good  
- all these we repent of them. Let them be absolved, released, annulled, voided, and made of no effect;  
they shall be not binding, they shall be without power. Our vows – not vows; our bonds – not bonds; our oaths – not oaths.)*

[We pause momentarily to allow the spirit of the Kol Nidre to be absorbed before we continue]



**Together:**

And we will forgive the people of this community, Jew and non-Jew alike,  
because all people have stumbled in error.

*Cantor [repeats in Hebrew what we have read]*

וְנִסְלַח לְכָל עֲדַת קְהִלָּתֵנוּ וְלִגְר הַגֵּר בְּתוֹכָם, כִּי לְכָל הָעָם בִּשְׁגָגָה.  
סִלְחֵי נָא לַעֲוֹן הָעָם הַזֶּה בְּגִדְל חֲסִדְךָ, וְכַאֲשֶׁר נִשְׁאַתָּ לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה.  
V-nis'lach l-chol a-dat kehilla-teynu, v-la-gehr ha-gar b-to-cham, ki l-chol ha-am bi-sh'ga-gah.  
Sil'chi nah la-avon ha-am ha-zeh k-go-del chas'dech,  
v-cha-a-sheer na-sat la-am ha-zeh mi-Mitz'ra-yim v-ad hey-nah.

*Together [We repeat in translation the previous Hebrew verse chanted by the Cantor]*

Forgive the missteps taken by this people, forgive us commensurate with the greatness of divine  
compassion, and in the manner that we have been able to be uplifted from the days of our bondage  
until now. "And the Eternal has said: 'As you speak it, I forgive it.'"

*Cantor [repeats in Hebrew the last verse]:*

וַיֹּאמֶר יי: "סִלַּחְתִּי בְדַבְּרְךָ:" Va-yo-mer Adonai: "Salach'ti ki-d'va-recha"

**Together:**

We bless the Source of our life and strength, majesty of the universe,  
that we are alive, and that we thrive, and that we have arrived at this very moment.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה

Baruch ata Adonai/Yah eloheynu ru-ach ha-olam  
sheh-heh-cheh-yanu v-ki-y'manu v-higi-anu la-z'man ha-zeh.

**CANDLELIGHTING BLESSINGS FOR YOM KIPPUR**

We bless the Source of All, drawing us to holy service,  
summoning to kindle the lights of (Shabbat and) Yom Kippur.

*Feminine form:*

Aht brucha Sh'china, Elo-hey-nu chey ha-olamim asher kidash'tanu b-mitz'vo-tey-ha  
v-tziv'tanu l-had'lik nehr shel (Shabbat v-) Yom ha-Kippurim.

אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ,  
וְצִוָּתָנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת ו) יוֹם הַכִּפּוּרִים.

*Masculine form:*

Baruch ata Yah/Adonai, Elo-hey-nu melech ha-olam asher kid'shanu b-mitz'vo-tav  
v-tzivanu l-had'lik nehr shel (Shabbat v-) Yom ha-Kippurim.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת ו) יוֹם הַכִּפּוּרִים.







## WHEN SABBATH AND A HIGH HOLYDAY SERVICE COINCIDE

### SHALOM ALEYCHEM – Peace Upon You – שלום עליכם

Shalom aley-chem, mal'a-chemy ha-sha-reyt mal'a-chemy el'yon.

Mi-meh-lech mal'chemy ha-m'la-chim ha-kadosh baruch hu.

שלום עליכם, מלאכי השרת, מלאכי עליון, ממלאך מלכי המלכים, הקדוש ברוך הוא.

Bo-achem l-shalom, mal'a-chemy ha-shalom mal'a-chemy el'yon.

Mi-meh-lech mal'chemy ha-m'la-chim ha-kadosh baruch hu.

בואכם לשלום, מלאכי השלום, מלאכי עליון, ממלאך מלכי המלכים, הקדוש ברוך הוא.

Bar'chuni l-shalom, mal'a-chemy ha-shalom mal'a-chemy el'yon.

Mi-meh-lech mal'chemy ha-m'la-chim ha-kadosh baruch hu.

ברכוני לשלום, מלאכי השלום, מלאכי עליון, ממלאך מלכי המלכים, הקדוש ברוך הוא.

Tzeyt'chem l-shalom, mal'a-chemy ha-shalom mal'a-chemy el'yon.

Mi-meh-lech mal'chemy ha-m'la-chim ha-kadosh baruch hu.

צאתכם לשלום, מלאכי השלום, מלאכי עליון, ממלאך מלכי המלכים, הקדוש ברוך הוא.

*[Peace to you, ministering angels, angels of the most high, of the ruler of all rulers, the Blessed Holy One.*

*Come in peace, angels of peace..., Bless me with peace, angels of peace..., Go in peace, angels of peace...]*

### Y'DID NEH-FESH *Dearest One* ידיד נפש

Y'did neh-fesh, ahv ha-rachaman m'shoch av'd'cha el r'tzo-necha

ידיד נפש אב הרחמן משיך עבדך אל רצונך.

Ya-rutz av'd'cha k'mo ah-yal, yish'ta-chaveh el mul hada-recha

ירויץ עבדך כמו איל. ישתחווה אל מול הדרך.

Yeh-erav lo y'di-do-techa, mi-no-fet tzuf v-chol ta'am

יערב לו ידידותיך. מנפת צוף וכל טעם:

*[Dearest one of my soul, compassionate one, draw me to your desire. Then will I rush like a gazelle to worship in the presence of your splendor. Your endearing ways are sweeter than any taste, even honey's nectar.]*

Hadur na-eh ziv ha-olam, naf'shi cholat a-hava-techa

הדור נאה זיו העולם. נפשי חולת אהבתך.

Ana el nah r'fah nah lah, b-har'ot lah no'am zi-vecha

אנא אל נא רפא נא לה. בהראות לה נעם זיוך.

Ahz tit'cha-zek, v-tit'ra-pey, v-hai-tah lah sim-chat olam

אז תתחזק ותתרפא. והיתה לה שמחת עולם:

*[Splendid and comely is the world's radiance. My soul pines for your loving. Please God, heal her please and reveal the beauty of your radiance, then will she become strong and healthy and hers will be the joy of the world.] [tr. DJC]*

### PSALM 92: 1-3

Mizmor shir l-yom ha-shabbat. מזמור שיר ליום השבת.

Tov l'hodot l-Adonai, u-l'za-mer l-shim'cha el'yon. טוב להודות ליי, ולזמר לשמך עליון.

L-hagid ba-bo-ker chas'decha, veh-emunat'cha ba-ley-lot. להגיד בבקר חסדך, ואמונתך בלילות.

*[A psalm song for Sabbath day:*

*So good to thank the Eternal, and to sing to the supernal presence,*

## Opening Prayers - Morning Services

### BLESSING FOR PUTTING ON TALIT

We bless the Ever-present living spirit of the world  
that summons us to holy service and bids us to wrap in tzi'tzit.

*Masculine form:*

(m) בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Baruch ata Yah/Adonai, Eloheynu melech ha-olam  
asher kid'shanu b-mitz'votav v-tzivanu l-hit'a-tef ba-tzi'tzit

*Feminine form:*

(f) אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Aht brucha Sh'china, Elo-hey-nu chey ha-olamim  
asher kidash'tanu b-mitz'vo-tey-ha v-tziv'tanu l-hit'a-tef ba-tzi'tzit

### AWAKEN ARISE

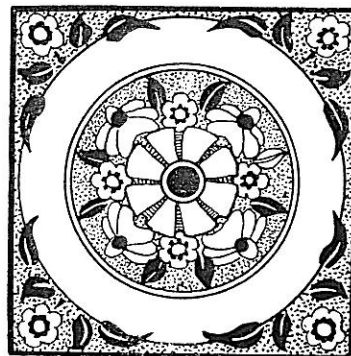
English lyrics: Hanna Tiferet, Hebrew traditional liturgy

Awaken arise to the wholeness of your being

Awaken arise to the beauty of your soul

הִתְעוֹרְרִי הִתְעוֹרְרִי Hit'o-r'ri hit'o-r'ri,

כִּי בָּא אוֹרֶךְ קוּמִי אוֹרִי ki va o-rech, kumi o-ri



### MODEH ANI

I give thanks to you living spirit, for restoring my soul to me

(For women) מוֹדָה אֲנִי לְפָנֶיךָ, רוּחַ חַי וְקַיִם, Modah ani l-fa-necha ru-ach chai, v-ka'yam

(For men) מוֹדֵה אֲנִי לְפָנֶיךָ, רוּחַ חַי וְקַיִם, Modeh ani l-fa-necha ru-ach chai, v-ka'yam

(For both) שְׁהַחֲזִירָה בִּי נִשְׁמָתִי בְּחֶמְלָה sheh-heh-cheh-zarta bi nish'mati b-chem'la

רַבָּה עֲמוּנָתְךָ rabah emuna-techa

*Living spirit of the universe, I give thanks that you have restored my soul to me with great mercy.*

### MAH TOVU – How goodly

מַה־טֹּבוֹ אֶהְיֶה יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל מַה־טֹּבוֹ אֶהְיֶה שָׂרָה מִשְׁכְּנֶיךָ רִבְקָה

Mah tovu oha-lecha Ya-akov, mish'k'no-techa Yis'ra-el

Mah tovu oha-la-yich Sarah, mish'k'no-ta-yich Rivkah

[How goodly are your tents O Jacob/Sarah: Your dwelling places O Israel/Rebecca]

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ, אֲשֶׁתַּחֲוֶה אֶל הַיֵּכָל קֹדֶשְׁךָ בִּירְאָתְךָ. יי אֶהְבֶּתִּי מְעוֹן בֵּיתְךָ,  
וּמְקוֹם מִשְׁכָּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה, אֶבְרַכָּה לְפָנֶי יי עֹשִׂי.

And I, with Your great love, come to this house, and I—out of my wonder and awe—worship at a place where holiness dwells. O Eternity, I have loved the grandeur of Your house, Your cosmos, castle of Your glory. I could worship and kneel and make blessing before the Guide within me who still makes me.

Va-ani t'filati l-cha Yah, eyt ratzon, Elohim b-rov chas'decha, aneyni b-emet yish'echa

וְאֲנִי, תְּפִלָּתִי לָךְ יי, עֵת רְצוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

And so my prayer is to You, Great Presence, in this moment of my desire.

Yah, answer me with great loving and saving truth.

[tr David J. Cooper]

שַׁחַר אַבְקֶשְׁךָ צוּרִי וּמִשְׁגָּבִי Shachar ava-kesh'cha tzuri u-mis'gabi  
 אֶעֱרֹךְ לְפָנֶיךָ שַׁחֲרִי וְגַם עֶרְבִי. eh-eh-roch l-fa-necha shach'ri v-gam ar'bi.  
 לִפְנֵי גְדֻלַּתְךָ אֶעֱמֹד וְאֶבְהֵל lif'ney g'du-latach eh'mod v-eh-ba-hel  
 כִּי עֵינֶךָ תִּרְאֶה כָּל־מַחֲשָׁבוֹת לִבִּי. ki eyn'cha tir'eh kol mach'sh'vot libi.

מַה־זֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַלְשׁוֹן לַעֲשׂוֹת Mah zeh asher yu-chal ha-leyv v-ha-lashon la-asot  
 וּמַה־כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי. u-mah ko-ach ru-chi b-toch kir'bi  
 הִנֵּה לְךָ תִּיטֵב זְמֶרֶת אֲנוֹשׁ, עַל־כֵּן Hi-ney l'cha ti-tav zim'rat enosh, al keyn  
 אִוְדַךְ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלֹהִים בִּי. odach b-od ti-h'yeh nish'mat Elo-ah bi



*At dawn I seek You, my foundation, ground of my being,  
 I declare my appreciation by dawn and by dusk.  
 Before Your grandeur I stand in astonishment  
 for Your eye discerns every thought within my depths.  
 What can my mind or tongue possibly do,  
 and what spiritual power can I muster from within?  
 And yet to You, this song of a mere mortal is good, and thus  
 so long as I have God's breath within me, I give you thanks.*

[tr. David J. Cooper]

**HASHIVEYNU – Return Us**

הַשִּׁיבֵנוּ יְיָ, אֱלֹהֶיךָ וְנִשׁוּבָה, Hashi-veynu Adonai ey-lecha v-na-shuva  
 חֲדָשׁ יָמֵינוּ בְּקֶדֶם. Cha-deysh ya-meynu k-keh-dem.

[Return us to you, and we shall return. Make all our days a new beginning.]

**ELOHAI N'SHAMA – My God, this Soul...**

אֱלֹהִי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא. Elohai n'shamah sheh-natata bi, t'horah hi  
 [My God, the soul you placed within me is pure.]

**V-AHAVTA L-REYACHA – Love Your Neighbor**

melody by Gabi Meir

(For women) הֲרִינִי מִקְבֵּלָת עָלֶי אֶת מִצְוַת הַבּוֹרֵא: "וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ" Ha-rey-ni m'kabeh-let alai et mitzv'vat ha-Borey: "V-ahavta l-rey-acha ka-mocha"  
 (For men) הֲרִינִי מִקְבֵּל עָלֶי אֶת מִצְוַת הַבּוֹרֵא: "וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ" Ha-rey-ni m'ka-beyl alai et mitzv'vat ha-Borey: "V-ahavta l-rey-acha ka-mocha"  
 [Here now, I take upon myself the mitzvah of "You shall love your neighbor same as yourself." ]

**MORNING READINGS****i thank You God**

by E.E. Cummings

i thank You God for most this amazing  
 day:for the leaping greenly spirits of trees  
 and a blue true dream of sky;and for everything  
 which is natural which is infinite which is yes

(i who have died am alive again today,  
 and this is the sun's birthday;this is the birth  
 day of life and love and wings:and of the gay  
 great happening illimitably earth)

how should tasting touching hearing seeing  
 breathing any—lifted from the no  
 of all nothing—human merely being  
 doubt unimaginable You?

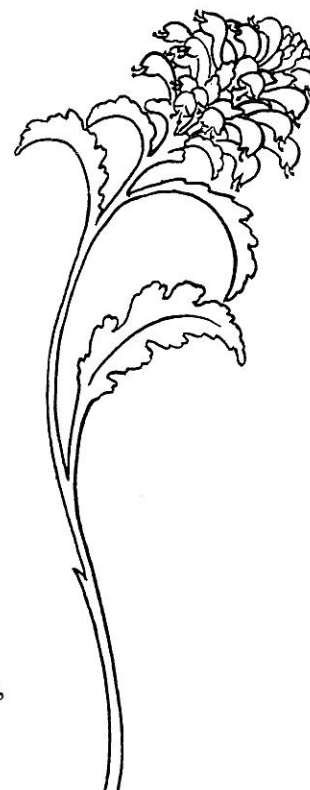
(now the ears of my ears awake and  
 now the eyes of my eyes are opened)



## **MORNING POEM** by Mary Oliver

Every morning  
the world  
is created.  
Under the orange  
sticks of the sun  
the heaped  
ashes of the night  
turn into leaves again  
and fasten themselves to the high branches—  
and the ponds appear  
like black cloth  
on which are painted islands  
of summer lilies.  
If it is your nature  
to be happy  
you will swim away along the soft trails  
for hours, your imagination  
alighting everywhere.  
And if your spirit  
carries within it

the thorn  
that is heavier than lead—  
if it's all you can do  
to keep on trudging—  
there is still  
somewhere deep within you  
a beast shouting that the earth  
is exactly what it wanted—  
each pond with its blazing lilies  
is a prayer heard and answered  
lavishly,  
every morning,  
whether or not  
you have ever dared to be happy,  
whether or not  
you have ever dared to pray.



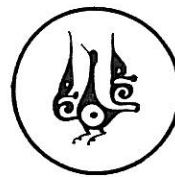
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## **MORNING HAS BROKEN** words by Eleanor Farjeon: Melody: traditional Gaelic tune

Morning has broken like the first morning;  
blackbird has spoken like the first bird.  
Praise for the singing! Praise for the morning!  
Praise for them springing fresh from the  
Word.

Mine is the sunlight! Mine is the morning  
born of the one light Eden saw play!  
Praise with elation, praise every morning,  
God's recreation of the new day!

Sweet the rain's new fall sunlit from heaven,  
like the first dew fall on the first grass.  
Praise for the sweetness of the wet garden,  
sprung in completeness where his feet pass.



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## **MORNING BLESSINGS**

ברוך אתה יי אלהינו מלך/רוח העולם, אשר נתן לשכוי בינה להבחין בין יום ובין לילה:

Baruch ata Yah/Adonai Eloheynu ru'ach ha-olam enabling the rooster to distinguish day from night.

את ברוכה שכינה אלהינו חי העולמים, שעשתיני בן/בת עמי:

Aht brucha Sh'china, Eloheynu chey ha-olamim making me a daughter/son of my people.

ברוך אתה יי אלהינו מלך/רוח העולם, שעשתיני בן/בת חורין:

Baruch ata Yah/Adonai Eloheynu ru'ach ha-olam making me a free person.

את ברוכה שכינה אלהינו חי העולמים, שעשתיני בצלם אלהים:

Aht brucha Sh'china, Eloheynu chey ha-olamim making me in the divine image.

ברוך אתה יי אלהינו מלך/רוח העולם, פוקח עורים:

Baruch ata Yah/Adonai Eloheynu ru'ach ha-olam imbuing us with vision.

את בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, מְלִבִּישָׁה עֲרֻמִּים:  
 Aht brucha Sh'china, Eloheynu chey ha-olamim clothing the naked.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ/רוּחַ הָעוֹלָם, מַתִּיר אֲסוּרִים:  
 Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam freeing the imprisoned.

את בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, זוֹקֶפֶת בְּפוֹפִים:  
 Aht brucha Sh'china, Eloheynu chey ha-olamim lifting up those who have been low.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ/רוּחַ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:  
 Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam preparing firm land above the waters.

את בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, שֹׁעֲשֶׁתָהּ לִי כָּל צָרָתִי:  
 Aht brucha Sh'china, Eloheynu chey ha-olamim preparing that which would satisfy all my needs.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ/רוּחַ הָעוֹלָם, הַמְכִּין מַצְעָדִי נֶגֶד:  
 Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam preparing our daily journeys.

את בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, אוֹזֶרֶת יִשְׂרָאֵל בְּגִבּוּרָה:  
 Aht brucha Sh'china, Eloheynu chey ha-olamim giving us power.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ/רוּחַ הָעוֹלָם, עוֹמֵר יִשְׂרָאֵל בְּתִפְאָרָה:  
 Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam crowning us with glory.

את בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים, הַנוֹתֶנֶת לַיָּעֵף כֹּחַ:  
 Aht brucha Sh'china, Eloheynu chey ha-olamim giving strength to the tired.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ/רוּחַ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפַי:  
 Baruch ata Yah/Adonai Eloheynu ru-ach ha-olam wiping sleep from my eyes and slumber from my eyelids.

## BARUCH SHEH-AMAR



בְּרוּךְ הוּא בְּרוּךְ שְׁמוֹ ,  
 Baruch hu, baruch sh'mo  
 בְּרוּכָה הִיא בְּרוּךְ שְׁמָה ,  
 Brucha hi, baruch sh'ma

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, Baruch sheh-amar v-ha-ya ha-olam  
 Blessed be the One-Who-Spoke and the world then was.

בְּרוּךְ הוּא, בְּרוּךְ עֹשֶׂה בְּרָאשִׁית, Baruch hu, baruch oseh v'rey-shit  
 Blessed be the One, blessed be the creator

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמַקְיֵם, Baruch o-mer v-o-seh, baruch go-zer u-m'ka-yeym  
 Blessed be the one who speaks and does, blessed who decrees and causes existence

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, Baruch m'rachem ahl ha-aretz  
 Blessed who feels compassion for the earth

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, Baruch m'rachem ahl ha-bri-ot  
 Blessed who feels compassion for the creatures

בְּרוּךְ מְשַׁלֵּם שָׂכָר מִיָּד לַיהוָה, Baruch m'sha-lem sachar tov liy-rey-av  
 Blessed who recompenses well those who are in awe of the divine

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח, Baruch chai la-ahd v-ka-yam la-netzach  
 Blessed the one who lives forever and exists eternally

בְּרוּךְ פוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ. Baruch po-deh u-matzil, baruch sh'mo.  
 Blessed who redeems and saves, blessed be the name.

[translation Rabbi David J. Cooper]



## ACHAT SHAALTI (from Psalm 27:4)

אחת שאלתי מאת יי, אותה אבקש Achat sha-alti mey-eyt Adonai, otah ava-kesh

שבתי בבית יי, כל ימי חיי Shiv'ti b-veyt Adonai kol y'mey cha-yai

לחזות בנעם יי ולבקר בהיכלו: Lacha-zot b-no-am Adonai u-l-va-ker b-hey-cha-lo.

*One thing I ask of the Eternal, this is my request: to sit in the house of the Eternal One all the days of my life and to envision divine delight and to stay within its temple.*

[DJC]

## KAVEY EL YAH (From psalm 27:14, Music Hannah Tiferet)

כזה אל-יה חזק ויִאמץ לבך Ka-vey el Yah, chazak v-ya-ameytz li-becha

חזק ויִאמץ לבך chazak v-ya-ameytz li-becha

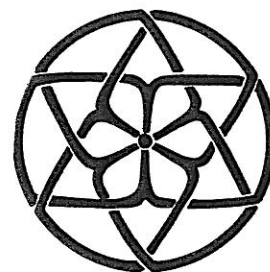
*[Immerse yourself in the Oneness of Yah. Be strong and courageous of heart.]*

## YIS'M'CHU HA-SHAMAYIM – The Skies will Rejoice (from Psalm 96:11)

ישמחו השמים ותגל הארץ Yis'm'chu ha-shama-yim v-ta-gel ha-aretz,

ירעם הים ומלאו: Yir'am ha-yam u-m'lo-o

*The skies will rejoice and the earth will dance; the seas with all its fullness will roar.*



## PSALM 148

הללויה, הללו את יי מן השמים הללוהו במרומים: הללוהו כל מלאכיו, הללוהו כל צבאיו:  
הללוהו שמש וירח, הללוהו כל בוכבי אור: הללוהו שמי השמים, והמים אשר מעל השמים:  
יהללו את שם יי, כי הוא צוה ונבראו: ויעמידם לעד לעולם, חק נתן ולא יעבור: הללו את יי מן  
הארץ, תנינים וכל תהמות: אש ובקרד שלג וקיטור, רוח סערה עשה דברו: ההרים וכל גבעות,  
עץ פרי וכל ארזים: החיה וכל בהמה, רמש וצפור כנף: מלכי ארץ וכל לאמים שרים וכל שפמי  
ארץ: בחורים וגם בתולות, זקנים עם נערים: יהללו את שם יי, כי נשגב שמו לבדו הודו על  
ארץ ושמים: וירם קרן לעמו תהלה לכל חסידיו לבני ישראל עם קרבו הללויה:

## PSALM 148 interpretive translation by Norman Fischer

Praise to you from the sky's boundary  
Praise to you from the mountain's crown  
Praise to you from winged angels  
From all the hosts of heaven and earth  
The stars and their  
unimaginable brightness  
The heavens in their silent dome  
And the waters beyond those heavens  
All wordlessly praise  
your unnameable name  
For by your timeless speech  
All is created—why should it be?  
And all is established endlessly  
Your unsayable saying  
that nothing can unsay  
All life of earth is your praise

And the life of the sea  
and all unthinkable depths  
Fire and hail, snow and cloud  
Tornado and hurricane  
—all is your speaking  
Mountains and hills, fruit trees and cedars  
Wildcats, cattle, buzzards, birds  
Kings and their subjects, princes, judges  
Young men, young women,  
old men, boys—  
All are your name's praising  
For your unspeakableness alone is what is  
Your brightness lights the earth and sky  
Raises us up, blares out the note  
From your people's trumpet  
An exultant blast for all who struggle with you  
And are close at hand



## PSALM 19

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים וּמַעֲשֵׂה יְדָיו מִגִּיד הַרְקִיעַ: יוֹם לְיוֹם יִבְיַע אֱמֶר וְלַיְלָה לְלַיְלָה יִתְהַוָּה  
דַּעַת: אֵין אֱמֶר וְאֵין דְּבָרִים בְּלִי גִשְׁמַע קוֹלָם: בְּכָל הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיָּהֶם, לִשְׁמֹשׁ  
שֵׁם אֱהֵל בָּהֶם: וְהוּא בִּחְתָּן יֵצֵא מִחֻפָּתוֹ יִשְׁיֵשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ: מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ  
עַל קְצוֹתָם וְאֵין גִּסְתָּר מִחֻפָּתוֹ: תּוֹרֶת יִי תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יִי נֶאֱמָנָה מַחְבִּימַת פֶּתִי:  
פִּקְדוֹי יִי יִשְׂרָאֵל מְשֻׁמְחֵי לֵב מִצּוֹת יִי בָּרָה מְאִירַת עֵינָיִם: יִרְאֵת יִי מְהוֹרָה עוֹמֶדֶת לְעַד מְשַׁפְּטִי יִי  
אַמֶּת, צִדְקוֹ יִתְהַוָּה: הַנֶּחֱמָדִים מְזֻהָב וּמִפָּז רַב וּמִתּוֹקִים מְדַבֵּשׁ וְנִפְתַּת צוּפִים: גַּם עֲבָדָךְ נִזְהָר בָּהֶם  
בְּשִׁמְרָם עֲקֹב רַב: שְׂגִיאוֹת מִי יָבִין מִגִּסְתָּרוֹת נִקְנִי: גַּם מְזִידִים חֹשֶׁךְ עֲבָדָךְ אֵל יִמְשְׁלוּ בִּי, אֲזִי  
אֵיתָם, וְנִקְיִתִּי מִפֶּשַׁע רַב: יִהְיוּ לְרִצּוֹן אֱמֶרִי פִי, וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יִי צוּרִי וְגוֹאֲלִי:

## PSALM 19

interpretation by Stephen Mitchell

The heavens declare God's grandeur  
and the radiance from which they arise.  
Each dawn tells of his beauty;  
each night shines with his grace.  
Their testimony speaks to the whole world  
and reaches to the ends of the earth.  
In them is a path for the sun,  
who steps forth handsome as a  
bridegroom  
and rejoices like an athlete as he runs.  
He starts at one end of the heavens  
and circles to the other end,  
and nothing can hide from his heat.  
God's universe is perfect,  
awing the mind.  
God's truth is subtle,  
baffling the intellect.  
God's law is complete,  
quickenning the breath.

God's compassion is fathomless,  
refreshing the soul.  
God's justice is absolute,  
lighting up the eyes.  
God's love is radiant,  
rejoicing the heart,  
more precious than the finest gold,  
sweeter than honey from the comb.  
Help me to be aware of my selfishness,  
but without undue shame or self-  
judgement.  
Let me always feel you present,  
in every atom of my life.  
Let me keep surrendering my self  
until I am utterly transparent.  
Let my words be rooted in honesty  
and my thoughts be lost in your light,  
Unnamable God, my essence,  
my origin, my life-blood, my home.

## PSALM 150 - VARIATIONS

### HALLELU HALLELU

הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ Hallelu hallelu hallelu hallelu halleluyah hallelu  
הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ Hallelu hallelu hallelu hallelu halleluyah hallelu  
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּ הַלְלוּ Kol ha-n'shama t'hallel Yah, hallelu halleluyah  
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּ הַלְלוּ Kol ha-n'shama t'hallel Yah, hallelu halleluyah

*Praise praise praise praise Yah; let every breathing soul praise Yah, praise Yah.*



## HALLELU EYL B-KODSHO

הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ,	Halleluyah hallelu eyl b-kod'sho
הַלְלוּהוּ בְּרִקְיעַ עֶזוֹ:	Halleluhu bi-r'ki-ah uzo
הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גִּדְלוֹ:	Halleluhu b-g'vurotav, halleluhu k-rov gud'lo
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,	Halleluhu b-tey-ka shofar,
הַלְלוּהוּ בְּנֵבֶל וּכְנֹר:	Halleluhu b-ney-vel v-chinor
הַלְלוּהוּ בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעָגָב:	Halleluhu b-tof u-ma-chol, halleluhu b-minim v-ugav
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,	Halleluhu b-tzil'tz'ley shama
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:	Halleluhu b-tzil'tz'ley t'ru'ah
כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּיָהּ:	Kol ha-n'shama t'hallel Yah, Halleluyah
כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ הַלְלוּיָהּ:	Kol ha-n'shama t'hallel Yah, Halleluyah

*Psalm 150: Praise Yah, the power of holiness, praise Yah in heaven's might, praise Yah by the measure of God's grandeur. Praise Yah with the blast of the shofar, praise Yah with lyre and harp. Praise Yah with drum and dance, praise Yah with strings and flute. Praise Yah with cymbals of volume, praise Yah with cymbals of alarm. Let all that breathes praise Yah, Halleluyah. Let all that breathes praise Yah, Halleluyah.*

[tr. Rabbi David J. Cooper]

## NISHMAT KOL CHAI

[Cantor chants the opening and congregation davens *Nishmat* and *Ille Finu* in Hebrew or English]

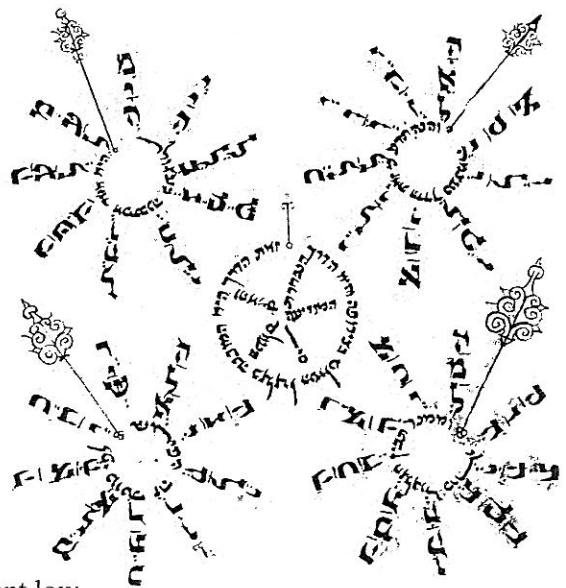
Nish'mat kol chai t'varech et shim'cha Yah Eloheynu

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר, תִּפְאֵר וּתְרוּמָם וְכָרֶךְ מְקוֹרֵנוּ תָמִיד, מִן  
הָעוֹלָם וְעַד הָעוֹלָם אֲתָה אֵל. וּמִבְּלַעַדֶּיךָ אֵין לָנוּ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדָה וּמַצִּיל וּמַפְרִיֵּם וּמַרְחֵם,  
בְּכָל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרֹנִים, אֱלֹהֵי כָל בְּרִיּוֹת,  
אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וְיֵי לֹא יָנוּם  
וְלֹא יִישָׁן, הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נֹפְלִים,  
וְהַזּוֹכֵר בְּפּוֹפִים, לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

## A REFLECTION ON NISHMAT

All life inhales,  
and all that breathes exhales in blessing,  
and every breath takes in life-giving powers,  
and every breath exhales praise.  
And all breathing is sharing:  
we breathe in what the trees exhale,  
and we breathe out what the grass breathes in.  
A web of life, a web of praise, a web of blessing.  
So we gather to pray and breathe together,  
to become aware of how much we need each other,  
and to give thanks to the ultimate source of our powers,  
which sustains each breath, nourishing the web.  
The force of life:  
it does not rest and does not sleep,  
it awakens those who sleep, arousing those who slumber,  
it empowers our voice, it frees the imprisoned;  
lifting up those who have fallen, giving support to those who are bent low.  
The voice which rides on our breath sings in praise and speaks our gratitude.  
May the breath we share carry our thanks.

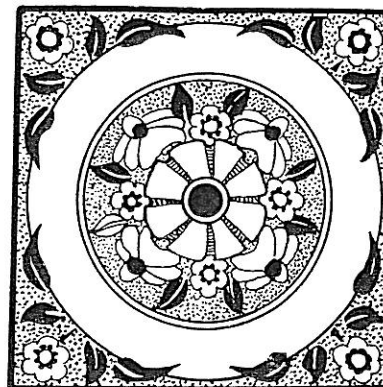
[David J. Cooper]



## ILU FINU

interpretive English translation Rabbi David J. Cooper

Were our mouths with song as full as the sea,  
and our tongues with joy as the roar of its waves,  
and our lips yet a slice of the stretches of the sky,  
and our eyes as bright as the sun and the moon,  
and our arms out spread as the eagles in the air,  
and our legs as fleet as the hinds,  
it would not be enough to enable us to express  
the gratitude we feel for even one single part  
in a thousand of a thousand thousands  
for the goodness enjoyed by us  
and by those who came before us.



אלו פיננו מלא שירה בים, ולשוננו רנה כהמון גליו, ושפתותינו שבה כמרחבי רקיע,  
ועינינו מאירות בשמש וכירת, וידינו פרושות כנשרי שמים, ורגלינו קלות כאילות,  
אין אנחנו מספיקים, להודות לך יי אלהינו ואלהי אבותינו, ולברך את שמך  
על אחת מאלף אלף אלפי אלפים ורבי רבבות פעמים,  
הטובות שעשית עם אבותינו ואמותינו ועמנו.

## ILU FINU SONG

Words: traditional liturgy, music for the "Let us have songs" version: Linda Hirschhorn

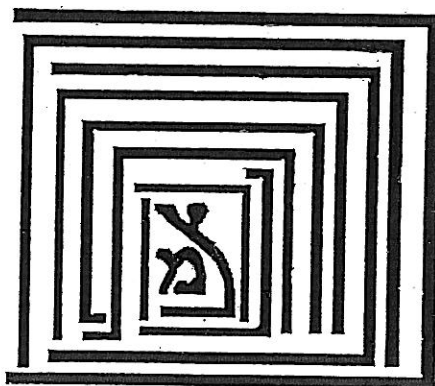
אלו פיננו מלא שירה בים Ilu finu ma-ley shira ka-yam  
אלו בים Ilu ka-yam.

Let us have songs to fill our mouths as full as the sea }x2  
Full as the sea.

## HA-EYL B-TAATZUMOT

האל בתעצמות עזה, Ha-Eyl b-ta-atzu-mot uzecha,  
הגדול בכבוד שמך, ha-gadol bi-ch'vod sh'mecha,  
הגבור לנצח והנורא בנוראותיה, ha-gibor la-ne-tzach v-ha-norah b-nor'o-techa,  
המלך היושב על כסא רם ונשא: ha-melech ha-yo-sheyv al ki-sey rahm v-ni-sah

*You are called 'The Power' in the fortitude of Your forces; 'The Grand' in the glory of Your essence; 'The Everlasting Awesome Most-Powerful' in Your awesomeness; the sovereign sitting on high and exalted.*



## HA-MALCHUT – The Sovereignty

The prophets and teachers of the Bible and Talmud increasingly referred to the Divine as Ha-Melech, the Sovereign, or King, in a thinly veiled critique of the various earthly rulers to whom they felt little or no allegiance in times and places where Jews were not free. YHVH was especially seen as the Sovereign of sovereigns on the holiest days when the earth was to be judged by the only authority which held their ultimate loyalty - the authority of the Eternal. This is what they said:

[introduction and tr. DJC]

הַמַּלְכוּת הַמַּעֲקִיפָה כָּל הָעוֹלָם כּוּלֹ  
Ha-malchut ha-ma-akifa kol ha-olam kulo  
שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ, וְכָתוּב  
sho-cheyn ahd marom v-kadosh sh'mo v-chatuv:  
רָנְנוּ צַדִּיקִים בְּיְהוָה לַיְשָׁרִים נֶאֱוָה תְהִלָּה.  
Ran'nu tzadikim b-YHVH, la-y'sharim na-ava t'hila  
בְּפִי יְשָׁרִים תִּתְּרוֹמָם  
B'fi Y'sharim tit'Romam  
וּבְדַבְרֵי צַדִּיקִים תִּתְּבָרָךְ.  
u-v-div'rey TZadikim tit'Barach  
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדָּשׁ.  
u-vi-l'shon CHasidim tit'Kadash  
וּבְקֶרֶב קְרוֹשִׁים תִּתְהַלָּל:  
u-v-kerev K'doshim tit'Halal

*[Sovereignty embracing all existence, Eternity abiding of essence holy,  
Of you, it is said: The righteous rejoice and the upright delight in praise.  
By the mouth of the upright: exulted. By the words of the righteous: blessed,  
By the tongues of those who love: hallowed, and by the inner-depths of the holy: praised]*

## U-V-MAK'HALOT – The Great Choir

**U-v-mak'halot riv'vot am'cha beyt Yis'ra-el:** A great choir is this house of Israel which sings in joy for the glory of the essence, holy. In each generation we join together to give thanks, praise and adoration, to cherish, bless, and hold up high even beyond all songs of praise.

[Int. tr. DJC]

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שִׁמְךָ מִנְהִיגֵנוּ, בְּכָל דּוֹר וָדוֹר,  
שָׁכֵן חֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יְיָ אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֲלֹה וּלְקַלֵּם,  
עַל כָּל דְּבָרֵי שִׁירֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן יִשַׁי עַבְדְּךָ מִשִּׁיחָךְ:

**U-v-mak'halot riv'vot am'cha beyt Yis'ra-el.** B-rina yit'pa-ar shim'cha man'hi-geynu b-chol dor va-dor, sheh-keyn cho-vat kol ha-y'tzurim l-fa-necha, YHVH Eloheynu v-Eylohey avoteynu v-imo-teynu, l-hodot, l-hallel, l-sha-bey-ach l-fa'er l-ro-mem l-ha-der l-va-reych l-a-ley u-l-ka-leys, al kol div'rey shirot v-tish'bachot, Dahvid ben Yishai av'd'cha m'shi-checha.



## YISHTABACH... Praises, praises

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְקוֹרֵנוּ, הָאֵל הַרּוּחַ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאָה,  
יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמִשְׁלָה, נִצָּחַת, גְּדֻלָּה וּגְבוּרָה,  
תְּהִלָּה וְתַפְאֶרֶת, קִדְשָׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ, אֵל רוּחַ גָּדוֹל  
בְּתַשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, רוּחַ, אֵל, חֵי הָעוֹלָמִים.

## AN INTERPRETIVE YISHTABACH

Rabbi David J. Cooper

Praises, praises, forever and ever;

A river of praises, it cannot be stopped.

Song and celebration open up my mouth,

As I witness the infinite energy

flowing before me

every moment of every day.

All I can say is that blessings are not enough

and all praises lack the scale

to encompass our awe

of just this one humble drop of universe

which has been ours to examine.



*Brachot v-hoda-ot*

Blessings and many thanks now and forever  
more.

Blessed is the majestic and mighty,  
the delicate and fragile,  
the melody and song,  
the power, the beauty, the life of all worlds!

בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. **Brachot v-hoda-ot mey-ata v-ad olam.**

בָּרוּךְ אַתָּה יְיָ, אֵל רוּחַ גָּדוֹל בְּתַשְׁבָּחוֹת, **Baruch ata YHVH, eyl ru-ach gadol ba-tish'bachot,**

אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, **eyl ha-hoda-ot, adon ha-nif'la-ot,**

הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, **ha-bo-cher b-shi-rey zim'rah,**

רוּחַ, אֵל, חֵי הָעוֹלָמִים. **ru-ach eyl chey ha-olamim.**

## CHATZI or HALF KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא (אָמֵן). בְּעֹלְמָא דִּי בְּרָא כְרֵעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאַמְרוּ אָמֵן:

יְהִיא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֶךָ דְקָדְשָׁא בְּרִיךְ דְּוַיָּא

לְעָלְמָא וְלְעָלְמֵי מָבֵל בְּרָכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְּאַמִּירֵן בְּעֹלְמָא, וְאַמְרוּ אָמֵן:

**Yit-gadal v-yit'kadash shmey rabah – Ameyn — b-alma di-v'ra chirutey v-yamlich malchutey  
b-cha-yey-chon u-v-yo-mey-chon u-v-cha-yey d-chol beyt Yis'ra-el ba-agala u-vi-z'mahn kariv  
v-im'ru: Ameyn! Y'hey shmey rabah m'vorach l-alam u-l-al'mey al'ma-ya.**

**Yit'barach v-yish'tabach v-yit'pa-ar v-yit'romam v-yit'na-sey v-yit'hadar v-yit'ah-leh  
v-yit'halal shmey d-kud'shah, brich hu.**

**L-eyla u-l-eyla min kol bir'chata v-shirata**

**tush'b'chata v-neh-cheh-mata da-amiran b-alma.**

**V-imru: Ameyn**

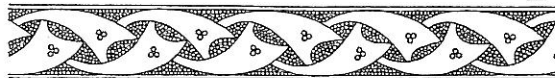
*Magnify and sanctify the Holy Name (Amen!) and throughout the world created, may justice soon rule here, in our lifetime  
and in your lifetime and in the lives of all the people, very soon and say: Amen.*

*Hold the great Name as blessed, forever and ever and ever: Blessed be. Blessed and praised and worshipped and lauded  
and honored, and extolled and exalted and so praised: the Name of the Holy. (Blessed!) And beyond every blessing and  
singing, praising and peaceful word ever uttered on the planet, and let us say: Amen.*

[Trans. DJC]



## ***Barchu - Call to Worship***



### **CALL TO WORSHIP 1**

[Cantor alone] בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et [YHVH/Adonai/YAH] ha-m'vorach [Let us bless the Eternal the blessed one]

[All respond] בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch [YHVH/Adonai/YAH] ha-m'vorach l-olam va-ed [Bless the Eternal the blessed one forever more]

### **CALL TO WORSHIP 2**

by Faith Rogow

As we bless the source of life, so we are blessed }x2  
And our blessings give us strength, and make our vision clear  
And our blessings give us peace and the courage to dare.

[Cantor alone] בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et Adonai ha-m'vorach [Let us bless the Eternal the blessed one]

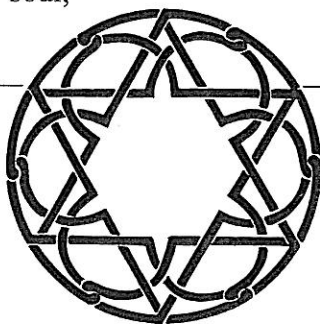
[All respond] בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha-m'vorach l-olam va-ed [Bless the Eternal the blessed one forever more]

### **CALL TO WORSHIP 3**

Adapted by Lev Friedman from a Hindu chant

*Bar'chu*, Dear One,  
*Sh'china*, Holy Name.  
When I call on the light of my soul,  
I come home.



Morning Services continue next page  
Evening Services continue page 27



## For Morning Services: Prayers on Creation & Light



[on Rosh Hashanah:]

ברוך אתה יי, אלהינו מלך העולם,	Baruch ata Adonai, eloheynu meh-lech ha-olam
יוצר אור, ובורא חשך,	yo-tzer ohr u-vo-rey cho-shech
עשה שלום ובורא את הכל:	o-seh shalom u-vo-rey et ha-kol.
אור עולם באצר חיים,	Ohr olam b-o-tzar cha-yim
אורות מאפל אמר ויהי.	orot mey-o-fel amar va-yeh·hi

Blessed are you, Eternal One, our God, the sovereign of all worlds,  
who fashions light and darkness, maker of peace and creator of all.

Light of the world,  
amid light's storehouse, light out of darkness—  
God spoke, and all was born!

[tr. adapted from Reconstructionist Prayerbook Kol Haneshamah]



[on Yom Kippur:]

ברוך אתה יי, אלהינו מלך העולם,	Baruch ata Adonai, eloheynu meh-lech ha-olam
הפותח לנו שערי רחמים,	ha-potey·ach lanu sha·a·rey rachamim
ומאיר עיני המחכים לסליחתו,	u-mey·ir ey·ney ha-m'chakim l-slich·to
יוצר אור, ובורא חשך,	yo-tzer ohr u-vo-rey cho-shech
עשה שלום ובורא את הכל:	o-seh shalom u-vo-rey et ha-kol.
אור עולם באצר חיים,	Ohr olam b-o-tzar cha-yim
אורות מאפל אמר ויהי.	orot mey-o-fel amar va-yeh·hi

Blessed is the Sovereign Spirit of the Universe  
who opens for us the gates of compassion  
and gives light to the eyes of those who await forgiveness,  
forming the light, creating darkness,  
making peace, and creating all things.



[tr. DJC]

## EL ADON – Prayer on Light (for the Sabbath)

(an alphabetical contemplation on the celestial sphere by early Jewish mystics. Tr. Rabbi David J. Cooper)

אל אדון על כל המעשים, El adon ahl kol ha-ma'asim

A divine power mastering all phenomena

ברוך ומברך בפי כל נשמה. Baruch u-m'vorach b-fi kol n'shama.

Blessed by the mouths of every breathing soul.

גדלה וטובה מלא עולם, Gohd-lah v-tu-vah ma-ley olam,

Grandeur and beneficence fill the universe,

דעת ותבונה סבבים אותה: Da-at u-t'vunah sov'vim o-tah

Defined by knowledge and reason.

המתנאה על חיות הקדש Ha-mit-ga-eh ahl cha-yot ha-kodesh

Heavenly magnificence driving the animating vitality,

ונהדר בכבוד על המרכבה. V-neh'dar b-cha-vod ahl ha-mer-kavah

Victorious in glory upon the celestial chariot.

זכות ומישור לפני כסא, Z'chut u-mi-shor li-fney chis'ah

Zenith of righteousness before the divine throne,

חסד ורחמים לפני כבוד: Cheh-sed v-rachamim li-fney ch'vodah.

Having kindness and compassion before the divine glory.

טובים מאורות שברא אליהנו, Tovim m'orot sheh-barah Eloheynu,

The luminaries created by the Power are goodly,

יצרם בדעת בבונה ובהשכל. Y'tza-ram b-da-at b-vina u-v-has-kel.

Yielding their form with knowledge, understanding and wisdom.

כח וגבורה נתנה בהם, Ko-ach u-g'vurah nat'nah ba-hem,

Charged with energy and force, they are the

להיות מושלים בקרב תבל: Li-h'yot mosh·lim b-kerev tey·vel.

Leading elements within the core of existence.

מלאים זיו ומפיקים נגה, M'ley'im ziv u-m'fi-kim nogah,

Magnificent with brilliance, they radiate brightly,

נאה זיום בכל העולם. Na-eh zivam b-chol ha-olam.

No place is empty of their gorgeous glow.

שמחים בצאתם וששים בבואם, S'mey-chim b-tzey-tam v-sah·sim b-vo·am,

So blissful as they rise, so joyful as they set,

עשים באימה רצון קונם: O-sim b-ey-mah r'tzon ko-nam.

Unwaveringly filled with awe, they do the will of their creator.

פאר וכבוד נותנים לשמה, P'ehr v-cha-vod not-nim li-sh'mah,

Projecting beauty and glory upon the divine reality,

צהלה ורנה לזכר מלכותה. TZo-ho-lah v-rina l-zey-cher mal·chu-tah.

Zealous and jubilant, contemplating the celestial realm.

קרא לשמש ויזרח אור, Karah la-sheh-mesh va-yiz-rach or,

Calling for the sun, it burst into light,

ראה, והתקין צורת הלבנה: Ra-ah v-hit-kin tzu-rat ha-l'vana.

Rectifying, perfecting the form of the moon.

שבת נותנים לה כל צבא מרום, Sheh-vach not-nim lah kol tz'vah marom,

Sharing their praises: all the forces of the cosmos,

תפארת וגדלה, Tif'eret u-g'dula,

שרפים ואופנים וחיות הקדש: s'ra-fim v-ofanim v-cha-yot ha-kodesh

Together they orbit—radiating harmony and grandeur—all of heaven's creatures.

## AN INTERPRETIVE "HA-ME-IR" [Rabbi Burt Jacobson]

Blessed are you Infinite Power that we are, majesty of the universe,  
forming light and creating darkness,  
making harmony and creating chaos

You, O Infinite, do all this.

You fill and embrace all things,

guiding Your universe as it unfolds and evolves,  
turning planets, suns and galaxies in their celestial dance,  
moving the atoms, molecules and cells, the substance of our very being.

In Your compassion

You let the sun shine upon the earth,  
and on all the creatures that live here.

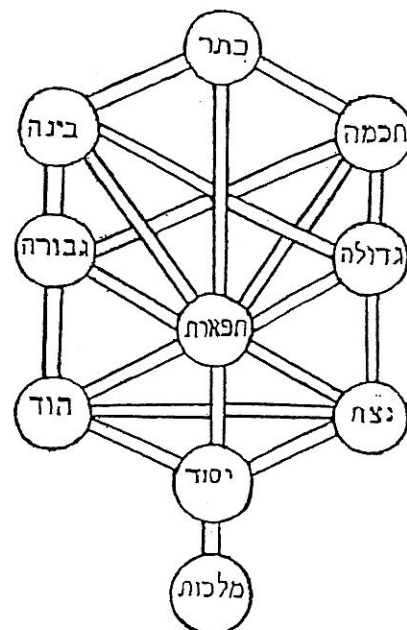
In Your goodness

You renew, day after day, the work of creation.

How many, how varied Your works, O Eternal!

All of them fashioned in wisdom.

The earth is full of Your riches



## TRADITIONAL HA-ME-IR

הַמְאִיר לָאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מֶה רַבּוֹ  
מַעֲשֵׂיךָ יְיָ. כָּל־מַחֲכֵמָה עֲשִׂיתָ, מְלָאָה הָאָרֶץ קִנְיָנְךָ: תִּמְלֹךְ הַמְרוֹמָם לְבָדּוֹ מֵאֲזֵי. הַמְשַׁבֵּחַ  
וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם: אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ צוּר  
מְשֻׁבָּנוּ, מִגֵּן יִשְׁעֵנוּ מְשֻׁבָּב בְּעֵדְנוּ: אֵל בְּרוּךְ גָּדוֹל דָּעָה. הַכִּין וּפָעַל זֹהָרֵי חָמָה. טוֹב יֵצֵר כְּבוֹד  
לְשִׁמּוֹ. מְאֻרוֹת נִתְּן סְבִיבוֹת עָזוֹ, פְּנוֹת צְבָאִיו קְדוּשִׁים, רוֹמְמֵי שָׁדַי. תְּמִיד מְסַפְּרִים, כְּבוֹד אֵל  
וְקִדְשָׁתוֹ: תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדְיךָ וְעַל מְאֻרֵּי אֹר שְׁעֲשִׂיתָ יִפְאָרוּךְ סֶלָה.

*Illuminating the earth and all who dwell upon it with compassion, with goodness always and daily renewing the work of creation: how manifold are Your works O Eternal, each reflecting Your wisdom, the earth is filled with Your creatures. You are the sole transcendent Power from ages long gone, praised, glorified, exalted from endless time. O Power of the Universe itself, in Your great compassion show us kindness. You, source of all our energy, our foundation stone, protector of our liberation, be our fortress.*

[DJC]

## EL BARUCH G'DOL DEYAH

(traditional liturgy; Kehilla melody by Rabbi Burt Jacobson, tr. DJC)

אֵל בְּרוּךְ גָּדוֹל דָּעָה.	El Baruch G'dol Dey'ah,	God—blessed, grand in knowledge—
הַכִּין וּפָעַל זֹהָרֵי חָמָה.	Hey'chin U-fa'al Zohorey CHamah,	preparing making the rays of the sun
טוֹב יֵצֵר כְּבוֹד לְשִׁמָּה.	Tov Yatzra Kavod Li-sh'ma,	Well formed, glorifying the divine Name,
מְאֻרוֹת נִתְּנָה סְבִיבוֹת עָזָה,	M'orot Nahtna S'vivot Uzah	luminaries placed around the divine power.
פְּנוֹת צְבָאִיו קְדוּשִׁים,	Pinot TZ'va'av K'doshim,	All aspects of the divine forces are holy—
רוֹמְמֵי שָׁדַי.	Rom'mey Shahday,	exalted ones of Shaddai—
תְּמִיד מְסַפְּרִים	Tamid m'saprim	forever demonstrating
כְּבוֹד אֵל וְקִדְשָׁתוֹ:	k'vod Eyl u-k'dushato.	The glory of God, divine holiness
תִּתְבָּרֵךְ יְיָ אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדְיךָ, וְעַל מְאֻרֵּי אֹר שְׁעֲשִׂיתָ יִפְאָרוּךְ סֶלָה.		

*Be blessed, Yah, for the praiseworthy creation you have yielded, and you are glorified for the celestial illuminations which you have made manifest. Selah!*

[tr. DJC]

## L-EL BARUCH N'IMOT YITEYNU

To a blessed power they offered sweet melody, to a sovereign—powerful, living and enduring—they sang psalms and made their praises heard for the mighty deeds rendered, the obstacles overcome, for the healing which they felt, and for the wonders which held them in awe, and for the daily renewal of the world's creation. They addressed the Source of the grand lights of the heavens and said: "Let the lovingkindness ever flow."

[DJC]

לֵאל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם זְמֵרוֹת יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדּוֹ פּוֹעֵל  
נְבוֹרוֹת, עֹשֶׂה חֲדָשׁוֹת, בֹּעֵל מְלַחֲמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא  
תְּהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. כְּאֹמֹר לַעֲשֵׂה אוֹרִים  
גְּדֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ: אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר, אוֹר חֲדָשׁ עַל הָעוֹלָם תְּאִיר, וְנִזְכֶּה כָּלֵנוּ מִהֲרָה  
לְאוֹרוֹ: בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

## GREAT AND UNFATHOMABLE

by Rabbi Burt Jacobson

Great and unfathomable  
creating and destroying,  
giving life, bringing death,  
shaping the beauty of this universe,  
flowing through all things.  
Blessed be this Infinite Glory,  
shining forth from its hidden place!

O may a new light shine upon Zion,  
and upon the whole earth,  
and may we live to see its light.  
Blessed are You, Shechina,  
the Whole of Creation  
and the mystery at its depths,  
shaping the light.



אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר, אוֹר חֲדָשׁ עַל הָעוֹלָם תְּאִיר,  
וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ:

Or chadash ahl Tzi-on ta'ir, Or chadash ahl ha-olam ta-ir  
v-niz'keh chulanu m'hey-rah l-oro

May a new light shine upon Zion, and upon the whole earth, and may we live to see its light.

## CONCLUDING BLESSING ON LIGHT & CREATION

*Masculine form:*

בְּרוּךְ אַתָּה יְיָ הַחַיִּיבָה בְּלָה וְסוֹד עֲמָקָה יוֹצֵר הַמְּאוֹרוֹת:

Baruch ata YHVH, ha-hava·ya kulah v-sod om'kah yo·tzer ha-m'orot.

*Feminine form:*

אַתָּה בְּרוּכָה שְׂכִינָה הַחַיִּיבָה בְּלָה וְסוֹד עֲמָקָה יוֹצֵרֶת הַמְּאוֹרוֹת:

Aht b'rucha Sh'china, ha-hava·ya kulah v-sod om'kah yo·tze·ret ha-m'orot.

Blessed are You, Shechina, the Whole of Creation and the mystery at its depths, shaping the light.

[Hebrew variations and English by Rabbi Burt Jacobson]

**Morning Service prayers continue on page 30**

## *The Evening Blessing*



### EVENING/MAARIVA PRAYER - in feminine

את בְּרוּכָה שְׂבִינָה, אֱלֹהֵינוּ חַי הָעוֹלָמִים, אֲשֶׁר בְּדַבָּרָה מְעֲרִיבָה עֶרְבִים, בְּחֶכְמָה פּוֹתַחַת  
שְׁעִים, וּבִתְבוּנָה מְשַׁנָּה עֵתִים, וּמַחְלִיפָה אֶת הַזְּמַנִּים, וּמַסְדֵּרָת אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם  
בְּרָקִיעַ בְּרָצוֹנָה. בּוֹרְאֵת יוֹם וָלַיְלָה, גּוֹלְלֶת אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעֲבִירָה יוֹם  
וּמַבְיָאָה לַיְלָה, וּמַבְדִּילָה בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמָהּ. אֱלֹהֵה תְּהִה וְקִימָת, תִּמְיֵד תִּמְלוֹךְ  
עָלֵינוּ לְעוֹלָם וָעֶד. אֶת בְּרוּכָה שְׂבִינָה, הַמְעֲרִיבָה עֶרְבִים:

### EVENING/MAARIV PRAYER - in masculine

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר בְּדַבָּרוֹ מְעֲרִיב עֶרְבִים, בְּחֶכְמָה פּוֹתַח שְׁעִים,  
וּבִתְבוּנָה מְשַׁנָּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ  
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וָלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תִּמְיֵד וְתִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה יְיָ, הַמְעֲרִיב עֶרְבִים:

### AN INTERPRETIVE MAARIV

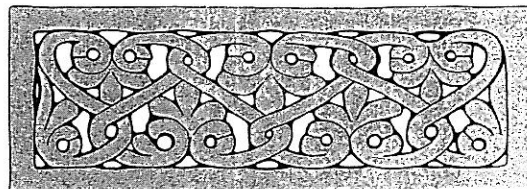
Blessed are You, Great Power that we are, majesty of the universe,  
who with rhythm and design makes the dusk flow into the darkness of evening,  
who with unfathomable wisdom, opens the gates of night,  
ordering the rhythms of time,  
changing the seasons of the year,  
forming a universe constantly filling with stars of light.

Creating day and night, spinning the earth through the great expanse of night  
and bringing us again to the light of day.

You are here in both darkness and light.

How blessed are we, one with the Infinite, the Whole of creation, and the Mystery at its depths,  
bringing on the evening's darkness.

[Rabbi Burt Jacobson]





## **EVENING PRAYER IV: Evening the Evenings** [by Rabbi Gila Razel Raphael]

*Chorus:*

Evening the evenings, evening the frayed edges of our lives,

**Ma·ariv ara·vim, ah·meyn מַעֲרִיב עֶרְבִים: אָמֵן**

Sacred words even the evenings, wisdom opens gates locked around our hearts

**Asher bi-d'va·ro ma'ariv ara·vim, אֲשֶׁר בְּדַבָּרוֹ מַעֲרִיב עֶרְבִים,**

**B-choch·mah po·tey·ach sh'arim. בְּחֹכְמָה פּוֹתֵחַ שְׁעָרִים. Chorus**

Understanding alters with the times, changing seasons cycles divine

**U-vit'vu·nah m'shah·neh i·tim וּבִתְבוּנָה מְשַׁנָּה עֵתִים**

**U-ma·cha·lif et ha-z'ma·nim וּמַחֲלִיף אֶת הַזְּמַנִּים Chorus**

Paint diamonds on the canvas called sky, soothe our souls with a lilting lullaby

**U-m'sah·der et ha-ko·cha·vim וּמְסַדֵּר אֶת הַכּוֹכָבִים,**

**B-mish'm'ro·tey·hem ba-raki·ah k-r'tzo·no. בְּמִשְׁמְרוֹתֵיהֶם בִּרְקִיעַ כְּרִצּוֹנוֹ. Chorus**

Rolling rolling into the night, rolling rolling away the light

**Go·leyl ohr mi-p'ney cho·shech גּוֹלֵיל אוֹר מִפְּנֵי חֹשֶׁךְ,**

**Go·leyl cho·shech mi-p'ney ohr. גּוֹלֵיל חֹשֶׁךְ מִפְּנֵי אוֹר. Chorus**

Spirit of the night we bless your name, eternal light eternal flame

**Eyl chai v-ka·yam, אֵל חַי וְקַיִם,**

**ta·mid yim·loch ah·ley·nu l-olam va-ed. תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.**



### **CONCLUSION OF EVENING BLESSING**

**U-ma·avira yom u-mey·vi·ah lai·lah וּמַעֲבִירָה יוֹם וּמַבִּיאָה לַיְלָה,**

Turning away from day and bringing on night,

**u-mav'di·la beyn yom u-veyn lai·lah, וּמַבְדִּילָה בֵּין יוֹם וּבֵין לַיְלָה,**

separating daytime from nighttime,

**Yah tz'va·ot sh'ma. יְהוָה צְבָאוֹת שְׁמָה.**

Eternal Being of all-forces is Your essence.

**ey·lah cha·yah v-kah·yeh·met, אֵלָה חַיָּה וְקַיָּמֶת,**

Powerful, living, existent,

**tamid tim'loch ah·ley·nu l-olam va-ed, תָּמִיד תִּמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.**

always ascendant are You above all, forever.

**Aht b'rucha Sh'chinah, ha-ma·arivah aravim. אַתָּה בְּרוּכָה שְׁכִינָה, הַמַּעֲרִיבָה עֶרְבִים:**

Blessed are You, holy Presence, bringing on the arrival of evening.

[tr. DJC]

### **DAR'K'CHA**

**Dar'k'cha Eloheynu l-ha·arich a·pecha דַּרְכְּךָ אֱלֹהֵינוּ לְהַאֲרִיךְ אַפֶּךָ**

**La-ra·yim v-la-to·vim, v-hi t'hi·la·techa לָרַעִים וּלְטוֹבִים, וְהִיא תְּהִלָּתְךָ.**

*You extend patience to us when we do ill and when we do good; how praiseworthy.*

## For Love

### For the Evening Service – AHAVAT OLAM

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ Ahavat olam beyt Yis'ra-el am'cha

With an ever-lasting love, the Israelites—your people—

אַהַבְתָּ. תּוֹרָה וּמִצְוֹת, ahav'ta. Torah u-mitz'vot

have You loved. Torah and mitzvot

חֻקִּים וּמִשְׁפָּטִים, chu·kim u-mish'pa·tim

laws and judgments

אוֹתָנוּ לִמַּדְתָּ. ota·nu limad'ta.

have you taught us.

עַל כֵּן יְיָ אֱלֹהֵינוּ, Ahl keyn YHVH Elo·hey·nu

Therefore YHVH, our power,

בְּשָׁכְבְּנוּ וּבְקוּמָנוּ b-shoch'vey·nu u-v-ku·mey·nu

as we lie down and as we arise,

נִשְׁיַח בְּחֻקֶּיךָ, na·si·ach b-chu·keh·cha,

we will delve into Your laws

וְנִשְׂמַח בְּדִבְרֵי תּוֹרַתְךָ v-nis'mach b-div'rey tora·the·cha

and we will rejoice in the words of Your Torah

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. u-v-mitz'vo·teh·cha l-olam va-ed.

and in your instructions forever and ever.

כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, Ki heym cha·yey·nu v-o-rech ya·mey·nu

For they are our lives and the span of our days,

וּבָהֶם נִהְיָה יוֹמָם וּלְיָלָה, u-va-hem neh·geh yo·mam va-lai·lah

and we contemplate them day and night.

וְאַהַבְתָּךְ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. v-ahavat'cha ahl ta·sir mi-meh·nu l-ola·mim

May love never cease to flow in our lives.

[Trans. DJC]

בָּרוּךְ אַתָּה יְיָ, אוֹהֵב בְּכָל אֲהָבָה: (m) Baruch ata [Adonai/YHVH], o·heyv b-chol ahava.

אַתָּה בְּרוּכָה שְׂכִינָה, אוֹהֶבֶת בְּכָל אֲהָבָה: (f) Aht b'rucha Sh'china, oheh·vet b-chol ahava.

Blessed are You Shechina, loving in all love.

[Final blessing Rabbi Burt Jacobson]

### LOVE PRAYER FOR EVENINGS

And when we look up at the majesty of the night sky, we sense our own smallness, for You, Way of the Universe, have placed us in a world of struggle and pain. Yet, through love, You have also given us the power to transcend these. We experience Your love

through our inner depths where You abide

through our links with our people, and with all people,

through the teachings of Torah and all wisdom,

through the caring we give and receive.

Pondering all these, we can reach You, the Eternal, day or night. May our love open us to embrace all humanity, and may we come to see this love as part of the energy flowing through the universe, making all things one.

**Reader:**

Blessed are You, Shechina, living within us and in all creation, loving in all love.

Rabbi Burt Jacobson

## KI HEYM CHAYEYNU - For They Are Our Lives



כי הם חיינו וארץ ימינו Ki heym cha-yeynu v-o-rech ya-meynu

ובהם נהגה יומם ולילה u-va-hem neh-geh yo-mam va-lai-lah

[For they [words of Torah] are our lives and the span of our days, and we contemplate them day and night.]

### For the Morning Service – AHAVA RABA

אהבה רבה אהבתנו, יי אלהינו, המלה גדולה ויתרה חמלת עלינו. אורינו מקורינו, בעבור דורותינו שבטחו בך, ותלמדם חקי חיים, בן תהננו ותלמדנו. אבינו, אמינו הרחמן, המרחם, רחם עלינו, ותן בלבנו להבין ולהשכיל, לשמע, ללמד וללמד, לשמור ולעשות ולקיים את כל דברי תלמוד תורתך באהבה. והאר עינינו בתורתך, ודבק לבנו במצותיך, ויחד לבנו לאהבה וליראה את שמך, ולא גבוש לעולם ועד: כי בשם קדשך הגדול והנורא בטחנו, נגילה ונשמחה בישועתך. והביאנו לשלום מארבע כנפות הארץ, ותולכנו קוממיות לארצנו, כי אל פועל ישועות אתה, ובנו בחרת עם-כל עם ולשון. וקרבתנו לשמך הגדול סלה באמת להודות לך וליחדך באהבה. את ברוכה שכינה, החיה בקרבנו ובכל המעשים, אוהבת בכל אהבה.

With a great love do we experience Your love, Eternal One. Our mothers and fathers learned from You the instruction of how to live; so too may we be privileged to receive the grace of this teaching. O You, Womb of the Universe, Seed of all Existence, nurture us so that we may understand, discern, listen, learn, and teach how to protect and to perform lovingly all that we obtain from the path of Torah. May our eyes always be bright with Torah, and may our hearts always hearken to the call of mitzvah. May our hearts be one in our love and in our awe of holy Presence. Let us never be ashamed to adhere to the inspiration derived from Your instruction. Rather let us rejoice and dance for our deliverance.

Inspire our struggle to end all exile and alienation, ours and that of all who are scattered and banished upon the planet, so that all can live with dignity, secure in their homes. It is through the Power of liberation inherent in the Eternal that we work for freedom. When we make this task our own, we then act as we have been summoned, becoming a people of holiness.

Truly embrace us to Your great essence that we may give You thanks and restore Your unity with love. Blessed is the Eternal Present, source of all love, drawing us to serve with love.

[Interpretive translation: Rabbi David J. Cooper]

### AHAVA RABA SONG by Hanna Tiferet

Ah, aha, ahava raba אה - אה - אהבה רבה

Ahava raba ahav'tanu Yah Eloheynu אהבה רבה אהבתנו, יה אלהינו

Chem'la g'dola vi-y'teyra chamal'ta a-leynu חמלה גדולה ויתרה חמלת עלינו

Abounding love and compassion we receive from You

Abounding love and compassion we reflect to You.

## LOVE PRAYER for MORNING or EVENING

by Rabbi Burt Jacobson

Sometimes the horrors and the emptiness of Your world overwhelm us.  
Frightened and angry, we struggle with You, trying to understand, to make sense of it all.  
And sometimes, the precious beauty of life lifts us toward You.  
The love we receive from those dear to us opens our hearts to a deeper love,  
and we sense Your presence, knowing that You are somehow here, within our love.  
Let us learn to deepen our faith, to be more loving and compassionate, towards friends and strangers,  
to strengthen our bonds with our people, and with the teachings of our Jewish tradition,  
and to feel our connection with our humanity and with the earth

## WE ARE LOVED BY AN UNENDING LOVE

by Rabbi Rami Shapiro

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



## OPEN UP OUR EYES by Jeff Klepper

Open up our eyes, teach us how to live,  
fill our hearts with joy and all the love you have to give.  
Gather us in peace as you lead us to Your Name,  
and we will know that You are One.

## CONCLUDING THE PRAYER ON LOVE

אַתָּה בְּרוּכָה שְׁכִינָה חַתִּיָּה בְּקִרְבָּנוּ וּבְכָל הַמַּעֲשִׂים, אוֹהֶבֶת בְּכָל אֲהָבָה.

Aht b'rucha Sh'china, ha-cha·ya b-kir'beynu u-v-chol ha-ma·asim o·heh·vet b-chol ahava.

Blessed is the holy Presence, living within us and in all creation, loving in all love.

[Hebrew & English of concluding love blessing: Rabbi Burt Jacobson]

אֲהָבָה וְרַחֲמִים, חֶסֶד וְשָׁלוֹם

Ahava v-rachamim, cheh-sed v-shalom

*Love and compassion, lovingkindness and peace*

by Bon Singer

## The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yis'ra-el

Adonai  
Yah  
Shechina  
Havayah

Elo·hey·nu

Adonai  
Yah  
Shechina  
Havayah

eh·chad!

[Hear O' Israel, YHVH is All, All is One]

[Listen O' Israelite, Beingness is our Power, Beingness is One]

[ROSH HASHANA: in a whisper. YOM KIPPUR: out loud]



בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheym k'vod mal·chu·to l·olam va·ed.

[Blessed is the majesty of divinity in all time and space.]



וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ V-ahav'ta eyt [Yah/Adonai] Elo·heh·cha

And you shall love YHVH [what is holy or eternal]

בְּכָל־לִבְּךָ b-chol l'vav'cha

with all of your heart [consciousness]

וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: U-v-chol naf'sh'cha u-v-chol m'od·echa.

with all your spirit and with all of your life-force.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה V-ha·yu ha-d'varim ha·ey·leh

And these words

אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם asher ano·chi m'tzav'cha ha·yom

which I instruct you today

עַל־לִבְּךָ: ahl l'va·veh·cha.

will remain in your consciousness.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם V-shi·nan'tam l·va·neh·cha v-dibar'ta bahm

You will transmit them to your children and speak of them

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ b-shiv't'cha b·vey·teh·cha u·v·lech't'cha

when you are at rest at home and when you go about

בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: va-deh·rech u·v·shoch'b'cha u·v·ku·meh·cha.

on your path, when lie down to sleep and when you awake.

וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ u-k'shar'tam l·ot ahl ya·deh·cha

You will bind them as a sign to your hands [to your actions]

וְהָיוּ לְמַטְפֵּת בֵּין עֵינֶיךָ: v-ha·yu l·tota·fot beyn ey·neh·cha

and they will be for a focus before your eyes,

וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ u-ch'tav'tam ahl m'zu·zot bey·teh·cha

and you will write them upon the doorposts of your houses

וּבְשַׁעְרֶיךָ: u-vi·sh'a·recha

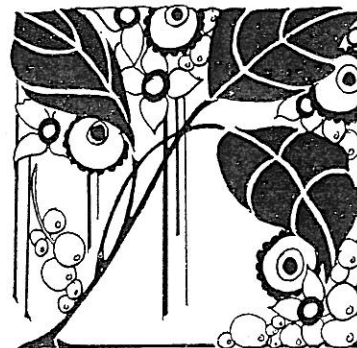
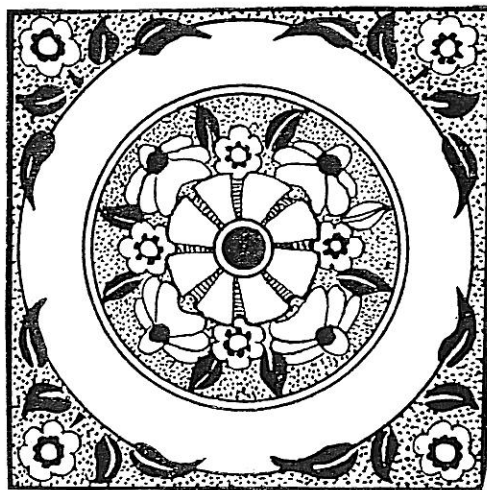
and upon your town gates.



*From Marcia Falk*

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

*by Marcia Falk,*  
Excerpted from *The Book of Blessings: New  
Jewish Prayers for Daily Life, the Sabbath, and  
the New Moon Festival*, Harper 1996, © 1996  
Marcia Lee Falk. Used by permission of the  
author. [www.marciafalk.com](http://www.marciafalk.com)



*From 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 your hands speak them,  
let your eyes shine and see with their knowledge.  
Let them run in your blood  
and glow from your doors and windows.  
We should love ourselves, for we are of God.  
We should love our neighbor as ourselves.  
We should love the stranger,  
for we were once strangers in the land of Egypt...  
Let love fill our hearts with its clear precious water  
for all living with whom we share the water of life.  
Heaven and earth observe  
how we cherish and spoil our world.  
Heaven and earth watch  
whether we choose life or choose death.  
We must choose life  
so that we and our children's children may live.  
We must love the source of being and the power of life.  
Be quiet and listen to the still small voice within  
that speaks in love.  
Open to it, hear it, heed it and work for life.  
Let us remember and strive to be good.

*by Marge Piercy*  
Excerpted from *The Art of Blessing Each Day: Poems with a Jewish  
Theme*, Alfred A. Knopf, 1999

If you would carefully attend these instructions that I have given you today, to love What-Is-Holy, your Power, and serve it with all your consciousness and spirit, then it will rain upon your lands at the proper time, both the early rain and the later rain, and thus you will be enabled to gather your grain, your wine, and your oil. The grass will grow in the fields for your cattle and you will eat and be satisfied. Be careful that you do not distract your consciousness and pursue false gods to worship. Then Eternity's displeasure will cause the skies to stop operating as they do and the rains will stop according to their schedule, and the land will not yield its bounty and you will quickly be lost from upon the good land which the Eternal has provided to you. So place these words upon your consciousness and upon your spirit, and bind them as a sign upon your actions and serve as a focus before your eyes. Teach them to your children and speak of them when you are at rest at home and when you go about on your path, when you lie down to sleep and when you awake. Write them upon the doorposts of your houses and your town gates in order to multiply your days and the days of your descendants upon the land which the Eternal has pledged to your ancestors for so long as the skies are above the earth.

וְהָיָה אִם־שָׁמַעַתְּ שְׁמִעוּ אֶל־מִצְוֹתַי, אֲשֶׁר אֲנִי מֵצִוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם. וְנָתַתִּי מִטָּר־אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמִלְקוֹשׁ, וְאַסְפֹּת דִּגְנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֲמֹתֶךָ, וְאָכְלָתָּ וּשְׂבַעְתָּ. הִשְׁמָרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף־יְיָ בָּכֶם, וַעֲצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטָּר, וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבֹתֶיךָ מִחֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשָׁמַתֶם אֶת דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם, וְהָיוּ לְמוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם אֹתָם אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֶתֶם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

And YHVH spoke to Moses saying: "Speak to the Israelites and tell them to place fringes on the corners of their garments for their generations, and they shall place on the fringe-corner a blue thread. And it will be a fringe that will remind you when you see it of all the instructions of the Eternal so that you can perform them and not have your consciousness and senses be so distracted by attractions that lead you astray. But rather that you remain aware of and perform all the instructions which render you holy to your Power. I am YHVH – the Eternal – who brought you out from the land of Mitz'ra-yim to be your power. I am YHVH, your power."

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אֲחֵרֵי לִבְבְּכֶם וְאֲחֵרֵי עֵינֵיכֶם, אֲשֶׁר־אֹתָם זִנִּים אֲחֵרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

יְהִי אֱלֹהֵיכֶם אֱמֶת Yah Elo·hey·chem eh·met. YHVH, your power is truth

#### A CALL AND RESPONSE CONCLUSION TO THE SH'MA

[Cantor] *Adonai Eloheychem Emet.* [Respond] *Adonai Eloheychem Emet.*

[Cantor] *Adonai* [Respond] *Adonai*

[Cantor] *Adonai* [Respond] *Adonai*

[Together] *Adonai Eloheychem Emet*

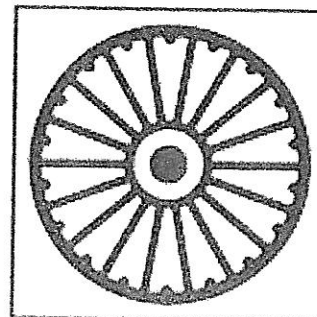
[Cantor] \_\_\_\_\_ *Eloheychem Emet.* [Respond] \_\_\_\_\_ *Eloheychem Emet.*

[Cantor] \_\_\_\_\_ [Respond] \_\_\_\_\_

[Cantor] \_\_\_\_\_ [Respond] \_\_\_\_\_

[Together] \_\_\_\_\_ *Eloheychem Emet*

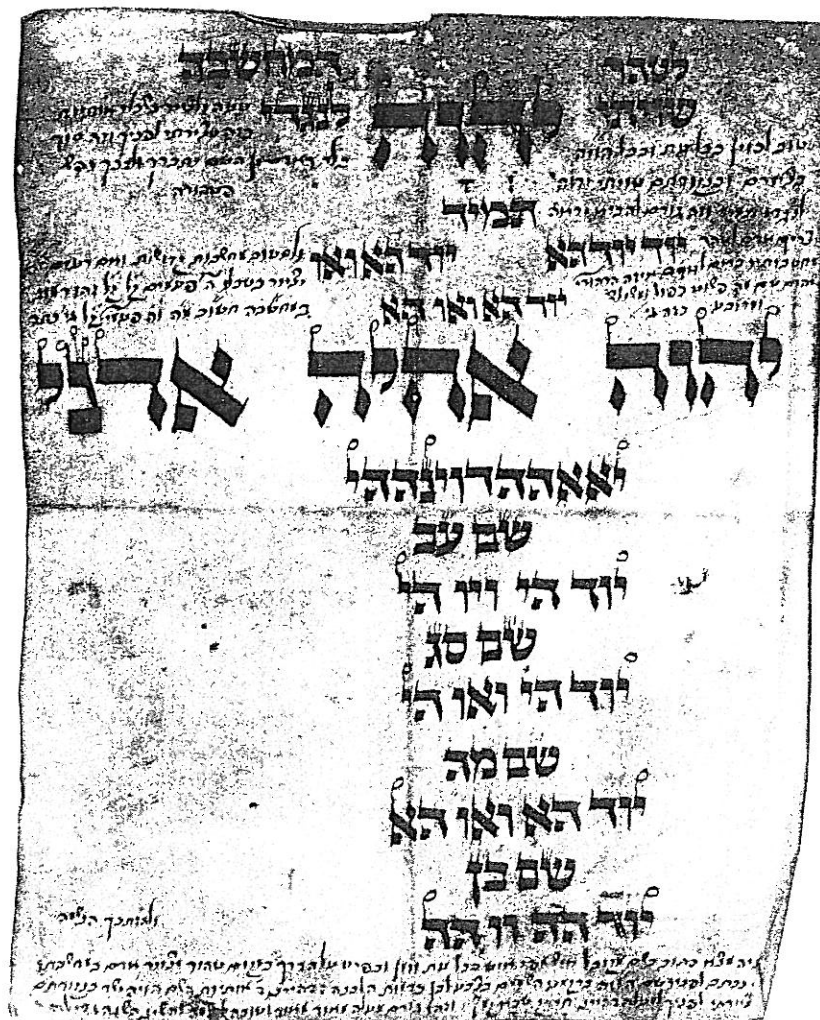
(Suggested alternatives *Yah, Shechina, HaMakom, HaShem, ...*)



## EMET - Truth

אֶמֶת וַיָּצִיב וַנַּחֲנוּ	Eh-met v-ya-tziv v-na-chon	True, certain, established,
וְקַיָּם וַיֵּשֶׁר וַנֶּאֱמָן	v-ka-yam v-ya-shar v-neh-eh-man	sustaining, direct, trustworthy,
וְאֶהוּב וְחָבִיב וַנַּחְמַד	v-a-huv v-cha-viv v-nech-mahd	lovable, amiable, darling,
וְנָעִים וְנוֹרָא וְאָדִיר	v-na-im v-no-rah v-adir	pleasant, awesome, mighty,
וּמְתַקֵּן וּמְקַבֵּל	u-m'tu-kahn u-m'ku-bal	perfected, receptive,
וְטוֹב וְיָפֶה	v-tov v-ya-feh	good, and beautiful
הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.	ha-davar ha-zeh a-ley-nu l-olam va-ed	is this declaration for us forever more.

EMET is the Hebrew word for truth, and truth is the watchword for these Days of Awe because this is the time when we are called to face the truth of our lives and not to succumb to denial, to anguish, to despair. And so, as we face what we must face in ourselves and in our world, we pray for the courage to do so in the spirit of Moses and Miriam, who found courage even as they faced forty years of wandering in the desert. And they prayed and also they danced.



## ***Mi Chamocha – for the Evening Service***

*Cantor*

ומלכותו ברצון קבלו עליהם, משה ומרים וכל ישראל לה ענו שירה בשמחה רבה, ואמרו כלם:

U-mal'chuto b-ra'tzon kib'lu a-ley-hem

Mo-sheh u-Mir'yam v-chol Yis'ra-el, l-cha anu shi-rah, b-sim'cha rabah v-am'ru chu-lam:

Moses and Miriam received the sovereignty of the Eternal,  
they and the children of Yisrael sang out to the One - with a great joy and they declared:

*Together*

מי כמכה באלים יי, Mi cha-mo·cha ba-ey·lim Adonai;

מי כמכה נאדר בקדש, Mi ka-mo·cha neh·dar ba-ko·desh,

נורא תהילת, עשה פלא: No-rah t'hi·lot o-sey feh·leh

*What is like the Eternal among all powers, YHVH? What compares so revered in holiness,  
Awesome target of all praises, creator of wonder.*

*Cantor*

מלכותך ראו בניה ובנותיה, Mal'chu·teych ra·u bana·yich u-v'nota·yich

בוקעת ים לפני משה ומרים, bo-ka·at yahm li-f'ney Mo-sheh u-Mir'yahm

זה אלי ענו ואמרו: zeh Eyli anu v-am'ru:

*Your sovereignty was witnessed by Your children as the sea split before Moses and Miriam,  
"This is our Power!" they responded and declared.*

*Together*

השכינה תמלך לעולם ועד. "Ha-Sh'china tim'loch l-olam va-ed"

*The Ever-Present rules until the end of time!*

*Cantor*

ונאמר: כי פדה יי את יעקב, V-neh·ehmar: ki fadah YHVH et Ya·akov

וגאלו מיד חזק ממנו. u-g'alo mi-yad chazak mi-meh·nu.

אח ברוכה שכינה, גואלת בכל גאולה: Aht brucha Sh'china, go·eh·let b-chol g'ula

*And it was said: For Yah freed Jacob from a power stronger than himself, therefore:*

*Blessed are You, YHVH, delivering us all through every act of liberation.*

[tr. DJC]



### **CHATZI or HALF KADDISH**

יתגדל ויתקדש שמה רבא (אמן). בעלמא די ברא כרעותיה, וימליך מלכותיה

בחייו וביומיו ובחיי דכל בית ישראל. בעגלא ובזמן קריב ואמרו אמן:

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתחדר ויתעלה ויתהלל שמה דקרשא פריד הוא

לעלא ולעלא מכל ברکتא ושירתא תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן:

Yit-gadal v-yit'kadash shmey rabah – Ameyn — b-alma di-v'ra chirutey v-yamlich malchutey

b-cha·yey·chon u-v-yo·mey·chon u-v-cha·yey d-chol beyt Yis'ra-el ba-agala u-vi-z'mahn kariv

v-im'ru: Ameyn!

*Y'hey shmey rabah m'vorach l-alam u-l-al'mey al'ma·ya.*

Yit'barach v-yish'tabach v-yit'pa·ar v-yit'romam v-yit'na·sey v-yit'hadar v-yit'ah·leh v-yit'halal shmey

d-kud'shah, brich hu. L-eyla u-l-eyla min kol bir'chata v-shirata tush'b'chata v-neh·cheh·mata da-amiran

b-alma. V-imru: Ameyn

*Magnify and sanctify the Holy Name (Amen!) and throughout the world created, may justice soon rule here, in our lifetime and in your lifetime and in the lives of all the people, very soon and say: Amen.*

*Hold the great Name as blessed, forever and ever and ever: Blessed be. Blessed and praised and worshipped and lauded and honored, and extolled and exalted and so praised: the Name of the Holy. (Blessed!) And beyond every blessing and singing, praising and peaceful word ever uttered on the planet, and let us say: Amen.*

[Trans. DJC]

### SHABBAT EVENING PREAMBLE TO THE AMIDA

וְשָׁמְרוּ דִּרְוֹת יִשְׂרָאֵל אֶת הַשַּׁבָּת, V-sham'ru dorot Yis'ra-el et ha-Shabbat,  
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם: la·sot et ha-Shabbat l-doro·tam brit olam.  
בֵּינִי וּבֵין דִּרְוֹת יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, Bey·ni u-veyn dorot Yis'ra-el ot hi l-olam.  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי Ki shey·shet ya·mim asa Adonai  
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, et ha-shama·yim v-et ha-aretz,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ. u·va·yom ha-sh'vi·i sha·vat va·yi·nafash.

*The generations of Israelites observed the Sabbath rest, to make the Sabbath an everlasting covenant for their generations.  
For the tale is told of how the Eternal created heavens and earth in six days and on the seventh day rested and was refreshed.*  
[int. tr. DJC]

### ROSH HASHANAH EVENING PREAMBLE TO THE AMIDA

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר, Tik'u va-cho·desh shofar,  
בַּכֶּסֶה לְיוֹם חֲגֻגּוֹ, ba-keh·seh l-yom cha·gey·nu  
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב. Ki chok l-Yis'ra-el hu, mish'pat l-ey·lo·hey Ya·acov.

Sound the shofar on this new moon, this new year.

Our holy day when the moon's light is hidden from us.

A law for those who wrestle with Ya.

A call for Justice from the source of our ancestors.

[int. tr. Ilana Schatz]

### KOL NIDRE EVENING PREAMBLE TO THE AMIDA

כִּי בַיּוֹם הַזֶּה Ki va-yom ha-zeh  
יִכַּפֵּר עֲלֵיכֶם לְמַהֵר אֶתְכֶם, y'cha·pehr ah·ley·chem l-ta·her et'chem  
מִכָּל חַטֹּאתֵיכֶם mi-kol cha·to·tey·chem  
לִפְנֵי יי תְּמַהְרֻ. lif'ney Adonai/Yah tit'haru

For on this day, on your behalf, shall atonement be made, to cleanse you.

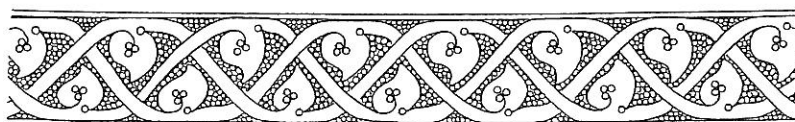
Of all the ways that you have missed the mark, before the Eternal you be shall cleansed.

[tr. Ilana Schatz]

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For the Private Amida, please turn to p. 39

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## ***Mi Chamocha for Morning Services***

תְּהִלֹת לְאֵל עֶלְיוֹן, בָּרוּךְ הוּא וּמְבוֹרָךְ. מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם:

T'hilot l-eyl elyon, baruch hu u-m'vo-rach, Mo-sheh u-Mir'yam u-v'ney Yis'ra-el l-cha anu shi-rah,  
b-simcha raba v-am'ru chu-lam:

*Praises to the Most High and blessed be.*

*Moses and Miriam and the Israelites answered You in song, and in great joy they responded:*

מִי כַמֹּכָה בָּאֵלִים יְיָ, מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּת עֲשֵׂה פֶלֶא.

Mi cha-mo-cha ba-ey-lim Adonai; mi ka-mo-cha neh-dar ba-ko-desh, no-rah t'hi-lot o-sey feh-leh

*What is like the Eternal among all powers, YHVH? What compares so revered in holiness,*

*Awesome target of all praises, creator of wonder.*

שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד בָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

Shira chadasha shib'chu g'ulim l-shim'cha ahl s'fat ha-yam.

Yachad ku-lam hodu v-him'lichu v-amru

*The liberated sang to Your presence a new song of praise by the shore,*

*together they gave thanks, acknowledged sovereignty as follows:*

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: YHVH yim'loch l-olam va-ed

*YHVH will reign forever and ever.*

[tr. DJC]

### **ROCK OF ISRAEL**

צוּר יִשְׂרָאֵל, קוֹמָה בְּעִזְרַת יִשְׂרָאֵל, וּפְדָה כְּנַאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

Tzur Yisra'el, kuma b-ezrat Yis'ra'el, u-f'dey chinu'mecha Yehuda v-Yisra'el.

Go'aleynu, YHVH tz'va'ot sh'mo, k'dosh Yisra'el

O' Rock of Israel,

Your cry is heard in the tears of the oppressed,

Your command summons all who struggle for justice,

You burn in the hearts of those who wrestle for Truth within;

You are the Freedom in our lives, calling us to transform despair into hope.

אַהְתְּ בְּרוּכָה שְׁכִינָה, גּוֹאֲלֶת בְּכָל גְּאוּלָּה: Aht brucha Sh'china, go-eh-let b-chol g'ula

Blessed are you Shechina, living in our struggles to reach You,

And freeing through all acts of justice.

[Rabbi Burt Jacobson]

For the Private Amida, please turn to p. 39



# *Private Amida עמידה The Silent Standing Prayer*

## Openings for the Silent Amida

### YHIU L-RATZON – May my words be acceptable

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי Y'hi-u l-ra-tzon im'rey fi v-heg'yon libi

לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי I'fa-necha YHVH tzuri v-go-ali

*May the words of my mouth and the meditations of my heart be acceptable before You, YHVH my rock and deliverer*

### ADONAI S'FATAI TIF'TACH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ: Adonai, s'fa-tai tif'tach u-fi ya-gid t'hila-techa

O' God, open up my lips that I begin to pray.

### L'CHAH DUMI-A T'HILLA

לְךָ דְּמִיָּה תְּהִלָּה L'chah dumi-ah t'hillah

To You, silence is praise

### HOREYNI

הוֹרֵנִי הַשֵּׁם דְּרָכָךְ Ho-reyni ha-Shem dar'kecha

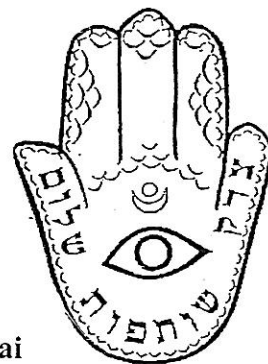
וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר U-n'chey-ni b-orach mi-shor

בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרָי: b-orach mi-shor l-ma-an shor'rai

לוֹלֵא הָאֱמָנָתִי לְרֹאוֹת בְּטוֹב־הַשֵּׁם Lu-ley heh-eh-manti lir'ot b-tuv ha-Shem

לְרֹאוֹת בְּטוֹב־הַשֵּׁם בְּאֶרֶץ חַיִּים: lir'ot b-tuv ha-Shem b-eretz cha-yim.

*[Yah teach me your way, lead me in the path of integrity. I pray to see the goodness of Yah in the land of the living.]*



**ENGLISH AMIDA** begins on p. 40; **AMIDA meditations** on p. 123; **HEBREW AMIDA**: turn to page 47

### *A Contemplation before the Amida for those who do not define their belief as a belief in God*

I know that the world is a place of contradiction. If I did not, why would I—one who does not define myself as a believer in any traditional definition of God—come here to pray with my fellow people? It is to be with them that I have come. It is because I believe in them, in us, and in what we can create and in what we can destroy. If I came merely out of habit or out of guilt, I would quickly abandon this practice.

Although every day is a day for appreciating the wonder of the world, although every day is a day for fighting the good fight to perfect the world, although every day is a day to meditate and to struggle, we also need to set aside times for us to come together as a community and to pause and celebrate our struggles and meditations.

At this moment, I am gathered here with others saying prayers apparently addressed to a transcendent God. But everyday of my life I employ traditions of speech that both reflect and don't reflect the reality I understand before me. In the morning I say, "the sun rises," and at evening I say "the sun sets," knowing very well that the sun neither sets nor rises, and that it is the earth that is rotating. I use these words, nevertheless, because they describe the *feelings* of dawn and dusk. In the same way, I can still pray to the Eternal Power of our parents in the Amida, because no matter how mistaken (from my particular point of view) was the content of Abraham and Sarah's belief as described in the Torah, I yet appreciate the power of that belief and what it accomplished through time.

And I cannot consider myself superior to those who call their belief a belief in God just because they believe in something without proof. Even though I do not define my belief as they do, that does not mean that what I do

believe is any more probable and requires any less of a leap of faith. That is because I may be making an even greater leap of faith than they are. After all, I believe in people, and I act as if we have a hope for the future; and during a time of possible nuclear annihilation or ecological disaster, such a belief may have even less foundation than a belief in God.

And so, for now, I will allow myself to say that the sun sets and rises and allow myself to say “Adonai,” “Yah,” and “Shechina” not because I literally believe in a supernatural divine entity, but because these terms are valuable symbols of eternal powers and they affirm that ultimately the universe is one and sacred, and because these names reflect the feelings of awe engendered by the contemplation of the infinite and of the infinitesimal, the feelings we experience as we meditate upon and interact with the cosmos, with people, with art, and with history which is yet ours to make or to end.

[Rabbi David J. Cooper]

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## THE PRIVATE or SILENT AMIDA

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Segments marked *For religious humanists* do not use “God” or names for God in the blessings.

Segments marked *For religious theists* use “God” names and other references to God.

Use either of these as it suits your spiritual preference.

All Amida translations and English reinterpretations by Rabbi David J. Cooper

### DOROT – The Generations Before Us

אֲנִי עוֹמֵד עַל שִׁכְמוֹת כָּל דּוֹרוֹת אֲבֹתַי וְאִמּוֹתַי: I stand on the shoulders of all the generations that came before me—Abraham, Isaac, Jacob, Sarah, Rebecca, Leah and Rachel—all the parents who begat us in all the generations before us. We are the children of those who survived, and our existence is their redemption – and for that we are grateful. And we also give thanks for the blessings of grace and freedom which they received and which is our inheritance as well.

During these Ten Days of Awe, may we delve into the meaning of our lives that we may be inscribed in the book of life.

The survival of our predecessors has enabled our existence; so too may we be protected.

*[For religious humanists]*

A blessing of security upon us all, protecting us like the shield of Abraham and Sarah.

*[For religious theists]*

Blessed are you, YHVH shield of Abraham and Sarah.

### GEVUROT – Source of Energy

We address ourselves to the eternal source of all, energizing everything with a vibrant life of action.

מְבַלְבֵּל הַיִּים בְּחֶסֶד: Bringing sustenance to all that breathes: giving life to the inert, lifting up those who are cast down, healing the sick, freeing those in prison, and fulfilling the promise of those who now lie in the dust. What can compare in glory to this: the energy that pervades everything, bringing life to that which was dead.

What compares to the source which inspires us to be compassionate toward all creation?

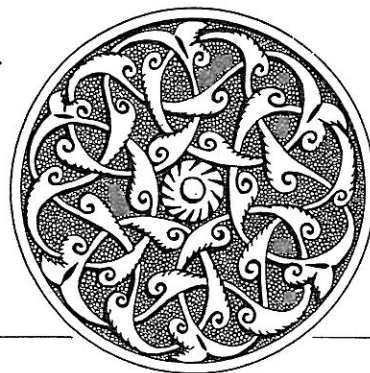
May life and death ever continue in the great cycle of existence.

*[For religious humanists]*

Blessed is the life force pulsing through matter, animating dust into life.

*[For religious theists]*

Blessed are You, YHVH, source of all, bringing life to the inert.



## KEDUSHA – On Holiness

אֵתָהּ קָדוּשׁ Day by day we pass through our lives often without noticing the grandeur that surrounds us. May we learn how our lives must never be taken for granted. May we learn how existence itself must never be taken for granted. May we learn to be in awe of the reality ever evolving before us – the reality that has yielded the great variety we observe daily: in the physical world, in the biosphere, and in society where human beings interact to create the social reality that surrounds us. Let us learn how delicate our reality can be and how carefully we must tread so that we do not destroy the awesome wonders about us. And—as we allow ourselves to be mindful—may we come to understand that this is the process our predecessors called “sanctification,” “*kedushah*,” where we come to realize that it is our responsibility to find the holiness lurking everywhere, and then—mindful of this holiness—to serve reality or God as befitting each of us, commensurate with our individual spiritualities. We learn, day by day, how to give value to those things we must hold as sacred.

*[For religious humanists]*

Blessed is the sovereignty of all time and space, the source of reality wherein we may find holiness.

*[For religious theists]*

Blessed are You, YHVH, the sovereign of holiness.

## SANCTIFYING THIS DAY – Kedushat Ha-Yom

Through time we have been given special days for celebration, for meditation, and for commemoration. We are grateful for this

(on Sabbath: Shabbat day and this)

(on Rosh Hashanah: day of meditation upon the sound of the shofar)

(on Yom Kippur: day of atonement for forgiveness and redirection),  
a sacred summons to commemorate the liberation from bondage.

יַעֲלֶה וַיָּאֵב *Ya-aleh v-Yavo*

As we contemplate the source of all our powers and the power of all those who came before us, we pray that:

*On Rosh Hashanah:*

... this day of meditation, this Rosh Hashanah,

*On Yom Kippur:*

... this day of atonement, this Yom Kippur

be a day of mindfulness for those who came before us,  
and we pray that we may experience grace in our lives.

Let this mindfulness and grace

arise and arrive,

let it be apparent and desired, let it be heard and accounted.

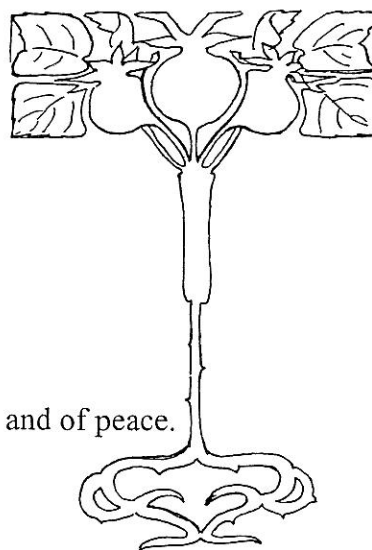
And let us be accounted for an experience of deliverance,

the enjoyment of sustenance and goodness, of mercy and grace, of life and of peace.

We contemplate the source from which we spring

as we hope that all for which we hope will be granted for the good.

And we say: Amen.



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### ***During Rosh Hashanah:***

אֵלֵהֶינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, נְהַל הָעוֹלָם כְּלוּ בְּכַבֹּדֶךָ As we contemplate the source of all our powers and the power of all those who came before us, we pray that this planet be ruled in the spirit of holiness, that the earthly governments and enterprises of production conduct themselves in awe of a higher sovereignty: the universal sovereignty of justice, of peace, of compassion, of concern, and of graciousness toward all creation and toward all creatures who dwell upon this planet. May everyone, regardless of their religion,

nationality, or spirituality, come to recognize their common destiny and their common purpose: to preserve and protect the planet, to value the animals of the earth, of the sea and of the air, to act as stewards for the earth's vegetation and for the entire environment of which humanity is but one part. May this become the common Torah of humanity—the responsibility of all humankind—and may we be mindful of this mitzvah on this day when we celebrate (*on Sabbath: this Shabbat day and*) this Rosh Hashanah day which we deem to be as if the earth's birthday.

*[For religious humanists]*

We bless the universal sovereignty which draws us to care for the earth on (*on Sabbath: this Shabbat day and*) this Day of Meditation

*[For religious theists]*

Blessed are You, YHVH, sovereign of all the earth sanctifying (*on Sabbath: Shabbat and*) this Day of Meditation.



**Continue below**

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### ***During Yom Kippur:***

אֵלֵהֶינוּ וְאֵלֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מִחֵל לְעוֹנוֹתֵינוּ As we contemplate the source of all our powers and the power of all those who came before us, and as we acknowledge our imperfections (*on Sabbath: on this Shabbat day and*) on this day of Yom Kippur, we aspire for forgiveness for our mistakes and for the many ways in which our efforts have missed the mark. May we find the ability to redirect our efforts to be more on target so that our actions will not be in vain but rather will help further our ability to serve the planet, the creatures, each other, and the sovereignty of the universal. May our hearts be cleansed of all impediments which would deter us from our sacred goals. As it says in the Torah: “For on this day, on your behalf, shall atonement be made, to cleanse you; of all the ways that you have missed the mark, before the Eternal you be shall cleansed.”

May the service we render in our lives be acceptable, whether it be the service we render as we fulfill our daily responsibilities, or the service we render by the offering of our rest on the Sabbath day, and on these holy days that we have set aside for celebration, commemoration, meditation and atonement. May we be able to correct the errors that we have made so that we can minimize the harm that we have caused and thus obtain forgiveness for any destructive actions that we have taken.

*[For religious humanists]*

We acknowledge that our errors need correction, pardon and forgiveness. We bless the universal sovereignty which stands over all the earth and over all time and space and which draws us to value (*on Sabbath: this Shabbat day and*) this Day of Atonement.

*[For religious theists]*

Blessed are You, YHVH, sovereign of all the earth, source of forgiveness and pardon, who enables us to correct our errors in order to cleanse us each year, and who sanctifies (*on Sabbath: this Shabbat day and*) this Day of Atonement.

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### ***During both ROSH HASHANAH and YOM KIPPUR, continue here:***

### **THE PRAYER ON PRAYER – R'tzey:**

רְצֵה: We pray that these prayers be heart-felt and serve purposes which are goodly. We pray that these words we utter are not merely lip-service but that they kindle a fire that inspires ourselves and others to act. We pray that these words enable us to be more mindful of the wonders of our existence and that they encourage us to act in the spirit of compassion with all that we encounter.

*[For religious humanists]*

We bless the power of our collective consciousness that endows our assembly with a sense of holy presence.

*[For religious theists]*

Blessed are you, YHVH, the Power of Holiness, endowing imminent reality with divine presence.





## ON GRATITUDE – Modim:

*[For religious humanists]*

מוֹדִים אֲנִיחֵנוּ לָךְ [Bend knees then bow] We are grateful and we know it. [Arise] And we rise in our awareness of how we are able to invest our lives with purposefulness. We are grateful for our lives and for the wonders and miracles that we witness daily—every hour, from sunset to sunset—and for the potential for goodness inherent in every moment. May we always be thankful. May goodness never cease. May lovingkindness never diminish. And on these Days of Awe, may we inscribe our purposefulness into the book of goodness and life with all those who join in the covenant of sacred responsibility. We bless the goodness which is ours to augment, and for this opportunity we give thanks.

*[For religious theists]*

מוֹדִים אֲנִיחֵנוּ לָךְ [Bend knees then bow] We are grateful and we know it. [Arise] Ground of all being, Guardian of life's purposefulness, everyday we speak out our praise and are grateful for our lives which are in Your hands, and for the wonders and miracles that we witness daily—every hour, from sunset to sunset—and for the potential for goodness in every moment—it is here that we direct all our hopes, eternally. May we always be thankful. May goodness never cease. May lovingkindness never diminish. And on these Days of Awe, may we be written into the book of goodness and life with all those who join in the covenant of holy responsibility.

We bless you, YHVH, for your presence demands goodness and for this it is good to give thanks.

## ON PEACE – Shalom

שָׁלוֹם We pray for peace, but we are so very aware that our prayers alone do not bring peace. However humble our efforts and however inadequate our actions may seem, let us have the courage to go forth and do what we can to bring justice and peace to a world so much in need. May we guide our actions by the holy instruction that teaches that all of us depend on the well-being and security of the other. Thus let us work not only for our own benefit, but for all who can be affected by our actions. On these Days of Awe, we pray not only that we be written into the book of blessing, sustenance, and life, but that everyone be inscribed for lives of goodness and peace.

*[For religious humanists]*

We bless everyone on the planet with a blessing of peace.

*[For religious theists]*

Blessed are You, YHVH, who blesses us all with peace: Israelites and all who dwell on the planet.

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***During ROSH HASHANAH continue here.***

***On YOM KIPPUR skip the following and continue next page.***

### **Concluding Private Meditation (or use your own words):**

אֱלֹהֵי, נִצֹּר לְשׁוֹנֵי מִרְעָה. Guard my tongue from evil use, and my lips from speaking deceitfully. And let me not respond with curses to those who curse me, but let my ego lie still as the dust. And for all those who plan evil for me – may their plans be overturned and their intentions be reversed, if not for my sake then for the sake of peace, justice, co-existence, and for the sake of the Torah's holy instruction to love one's neighbor who is the same as oneself. May that which brings peace in the cosmos enable us to bring peace to this world, to all Israelites, to all Ishmaelites, to all who dwell on the planet. And we say: Amen.

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**THE ROSH HASHANAH Amida ends here. YOM KIPPUR Amida continues p. 44**

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Songs for closing the Private Amida begin on page 54

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## **DURING YOM KIPPUR continue here:**

### **THE AMIDA CONFESSION**

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, תְּבַא לְפָנֶיךָ הַפִּלְתָּנוּ During this Day of Atonement we recognize that ultimately we must not lie to ourselves, and we need to acknowledge that we cannot be so arrogant and so brash as to claim that we are wholly righteous and without error. We have all missed the mark and here I now contemplate the missed-deeds which I or others in our society have performed. I do so with the intention to be mindful of these actions and missed-actions throughout the year so that I may better redirect my efforts to overcome these shortcomings.

*[in the order of the Hebrew alphabet]*

**Asham'nu** – we have acted with guile; **Bagad'nu** – we have betrayed; **Gazal'nu** – we have stolen;  
**Dibarnu dofi** – we have misused our speech; **Heh-eh-vinu** – we have caused injury;  
**V-hir'shanu** – we have acted maliciously; **Zad'nu** – we have acted villainously;  
**CHamas'nu** – we have been violent; **Tafal'nu sheh-ker** – we have slandered;  
**Ya-atz'nu rah** – we have counseled evil; **Kizav'nu** – we have lied; **Latz'nu** – we have ridiculed;  
**Marad'nu** – we have been rejecting; **Ni-atz'nu** – we have insulted;  
**Sarar'nu** – we have acted out of anger; **'Avinu** – we have been offensive;  
**Pashanu** – we have acted criminally; **Tzarar'nu** – we have obfuscated;  
**Kishinu o-ref** – we have been stubborn; **Rashanu** – we have served evil ends;  
**Shichat'nu** – we have wasted our resources; **Ti-av'nu** – we have hated; **Ta-inu** – we have erred;  
**Ti'ta'nu** – we have cheated.

סָרְנוּ מִמִּצְוֹתֶיךָ When we stray from justice and are diverted from the paths which are correct for ourselves, then we fall short of our righteous ideal. What can we say in this moment when the truth should not be hidden? If we have missed the mark, let us be more on-target. And so we ask that we be able to adjust our course and redirect ourselves. And we ask that as we do so, that we are able to be forgiven and to forgive ourselves as well.

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**At the NEILA service on Yom Kippur late afternoon, CONTINUE “NEILA” bottom of p. 45.**  
**At KOL NIDRE and YOM KIPPUR MORNING & AFTERNOON continue here.**

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עַל הַמַּעַל שֶׁחָטָאנוּ For the missed-deeds we:

committed under coercion or willingly, and those committed through our inflexibility,  
committed unconsciously, and those committed through our words,  
committed by misuse of our sexuality, and those committed either openly or secretly,  
committed by conscious deceit, and those committed through misuse of our speech,  
committed by fraud, and those committed through misuse of our thinking,  
committed by prostituting ourselves, and those committed by misuse of our confessions;  
committed by wasting the resources provided by parents and teachers, and those committed either purposefully or by accident,  
committed by abuse of power, and those committed by acting without reverence,  
committed by wrong use of our speech, and for those committed by speaking ignorantly,  
committed by our selfish inclinations but also by our altruism, and those  
committed knowingly and those performed unknowingly,

וְעַל כָּלֵם For all these, power of forgiveness,  
may we be forgiven, may we be pardoned, may we successfully atone.

For the missed-deeds we  
committed by fraud and cheating, and those committed by bribery,  
committed by treating others with ridicule, and those committed by speaking ill of others;  
committed by our business practices, and those committed by our consumption of food and drink,

committed by our banking and lending practices, and those committed by alarming others without cause; committed by gossip, and for those we have committed by intoxicated senses, committed by arrogance, and for those we have committed by disrespect of others,

For all these, power of forgiveness,  
may we be forgiven, may we be pardoned, may we successfully atone.

For the missed-deeds we  
committed by not shouldering our responsibilities, and those committed by prejudice,  
committed by plotting against others, and those committed by narrowing our vision,  
committed by lack of seriousness, and those committed by our stubbornness,  
committed by rushing and doing wrong, and those committed by slander,  
committed by swearing falsely, and those committed by baseless hatred;  
committed by the breaching of trust, and for those we have committed in our confusion,

For all these, power of forgiveness,  
may we be forgiven, may we be pardoned, may we successfully atone.

עַל מַצּוֹת עָשָׂה וְעַל מַצּוֹת לֹא תַעֲשֶׂה And now we ask forgiveness for violating any of the mitzvot that require specific actions, and also for the mitzvot that are prohibitions, for the mitzvot that involve deeds and for those that do not, for those that are known to us and for those that are unknown. For all these we pray that we may correct our actions and be able to receive forgiveness.

אֵלֹהִי, עַד שְׁלֹא נִוְצַרְתִּי אִינִי כְדָאִי As I face myself during these Days of Awe, I question my significance. Before my birth I was without existence. After I die, I will be dust. Here during the days of my life, I am a vulnerable, frail human being, embarrassed by my shortcomings, and confused by my propensity to err. Let me understand that despite all this, I have the power to endeavor to correct my errors, to better myself, to become more wise by learning from my experience – and by these efforts may I come to know that this one life—which is mine to live—is both worthy and significant.

### **Concluding Private Meditation (or use your own words):**

אֵלֹהִי, נִצּוֹר לְשׁוֹנִי מִרָע Guard my tongue from evil use, and my lips from speaking deceitfully. And let me not respond with curses to those who curse me, but let my ego lie still as the dust. And for all those who plan evil for me – may their plans be overturned and their intentions be reversed, if not for my sake then for the sake of peace, justice, co-existence, and for the sake of the Torah's holy instruction to love one's neighbor who is the same as oneself. May that which brings peace in the cosmos enable us to bring peace to this world, to all Israelites, to all Ishmaelites, to all who dwell on the planet. And we say: Amen.

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**The YOM KIPPUR AMIDA ends here EXCEPT for NEILA which continues below.**

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Songs for closing the Private Amida begin on page 54

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### **NEILA AMIDA continues here:**

אֲתָה נֹתֵן יָד לְפֹשְׁעִים Our tradition teaches that turning from destructive paths is always possible, that our personal and collective history is not our destiny. We can indeed change and improve, and can better our lives through the self-examination that we model for ourselves on these Days of Awe, but which we may utilize at any time throughout the year. The door remains open for us to pursue goodness. In days of old, our predecessors would offer sacrifices and guilt-offerings, but we have other means to pursue the improvement of ourselves and to make restitution for the harms caused by our errors. May we be able to do so during the coming year.



מה אננו, מה היינו What are we? What is this piety we are supposed to manifest? What is it that redeems our lives? What powers do we have? What can we say at this hour to advance our ability to atone and redirect ourselves? What wisdom can we bring to our efforts? What actions can we take this year that will not be empty, but rather will count for something substantial?

אֵתָהּ הַבְּדִלָּה אָנוּשׁ מֵרֹאשׁ Even though we share with all animals and plants the elements of life, we are unique in our ability to reflect upon our actions and determine their efficacy. For this reason we gather on these annual Yom Kippur observances as a time to stop, and to seek forgiveness for whatever missed-deeds have required our attention and redirection. This is a time to turn from destructive paths and to re-embrace the holy instruction to act whole-heartedly with compassion, justice and mercy for all who dwell upon this planet. And let us be gentle with ourselves in the manner that our prayers ascribe to the divine nature: compassion and tenderness, patience, forbearance, kindness, awareness, lifting our guilt and mistakes, and setting us free to pursue better pathways. And as for those who have been adversaries, and as for those who have acted with cruelty: let us not seek the destruction of either side, but work to create channels for mutual understanding, mutual compassion, and the means to resolve or pursue our differences without violence.

אֵלֹהִי, עַד שְׁלֹא נִוצַרְתִּי אֵינִי כְּדֹא As I face myself during these Days of Awe, I question my significance. Before my birth I was without existence. After I die, I will be dust. Here during the days of my life, I am a vulnerable, frail human being, embarrassed by my shortcomings, and confused by my propensity to err. Let me understand that despite all this, I have the power to endeavor to correct my errors, to better myself, to become more wise by learning from my experience – and by these efforts may I come to know that this one life—which is mine to live—is both worthy and significant.

הַשְׁמֵרְנִי מִן הַפְּנוּת Save me from selfishness, pride, anger, harshness, depression, slander and other qualities that can lead me away from my truest self. Save me from being jealous of what others may have and from envying what others may be. Rather, may my heart be able to dwell upon the good qualities of my fellow people and not upon their deficiencies.

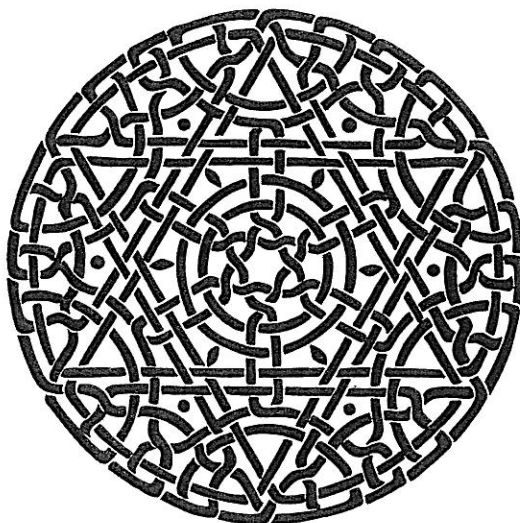
And as always, we pray that the heavenly peace and harmony of which we sing and pray be evident here upon this earth and within our lives and within the lives of all who dwell upon the planet. And we say: Amen.

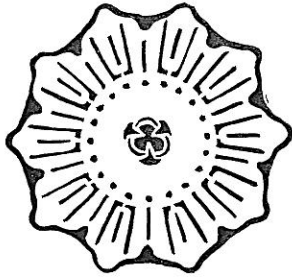
### The AMIDA ends here

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Songs for closing the Private Amida begin on page 54

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**PRIVATE or SILENT AMIDA**  
**עמידה לראש השנה וליום כפור**  
 (מעריב, שחרית, מנחה, ונעילה)  
 אדני שפתי תפתח ופי יגיד תהלתך:

**דורות**

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו,  
 אלהי אברהם, אלהי שרה,  
 אלהי יצחק, אלהי רבקה,  
 ואלהי יעקב, אלהי רחל ואלהי לאה (some add) אלהי בלהה ואלהי זלפה )  
 האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים,  
 וזוכר חסדי אבות ואמהות, ומביא גאולה לבניהם ולבנותיהם למען שמו באהבה:  
 וזכרנו לחיים, רוח חפץ בחיים, וכתבנו בספר החיים, למענה אלהים חיים.  
 רוח עוזר ומושיע ומגן:  
 את ברוכה שכינה, מגנת אברהם ופוקדת שרה:

**גבורות**

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע: מוריד הטל.  
 מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים,  
 ומקים אמונתו לישגי עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח  
 ישועה:  
 מי כמוך מקור הרחמים, זוכר יצוריו לחיים ברחמים:  
 ונאמן אתה להחיות מתים.  
 את ברוכה שכינה, מחיה המתים:

**קדושה**

אתה קדוש ושמך קדוש וקדושים בכל יום והללוך, סלה.  
 ובכן תן פחדך יי אלהינו, על כל מעשיך, ואימתך על כל מה שבראת, וייראוך כל המעשים  
 וישתחוו לפניך כל הברואים, ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם, כמו שידענו יי  
 אלהינו, שהכח לפניך, עז בידך וגבורה בימינך, ושמך נורא על כל מה שבראת.



ובבן תן כבוד, יי לעמך ולכל העמים, תהלה ליראיך ותקנה לדורשיך, ופתחון פה למיחלים לך, שמחה לארצה וששון לעירך, וצמיחת קרן לדור עבדך, ועריכת גר לבן-ישי משיחך, במהרה בימינו.

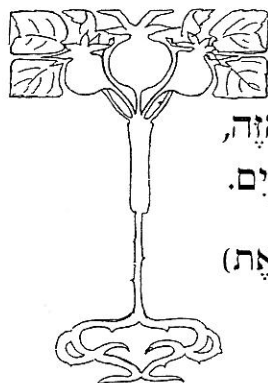
ובבן צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו, ועולתה תקפץ-פיה, כי תעביר ממשלת זרון מן הארץ.

ותמלך, אתה יי לבדך, על כל מעשיך, בחר ציון משכן כבודך, ובירושלים עיר קדשך, כפתוב בדברי קדשך: ומלך יי לעולם, אלהיך ציון לדר ודר: הללויה.

קדוש אתה ונורא שמך, ואין אלוה מבדעדיך, כפתוב: ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך אתה, יי, המלך הקדוש.

### קדושת היום

אתה בחרתנו עם-כל העמים, אהבת אותנו ורצית בנו, וקדשתנו במצותיך, וקרבתנו מורנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.



on Rosh Hashanah:

ותתן לנו, יי אלהינו, באהבה את (on Shabbat) יום השבת הזה ואת) יום הזכרון הזה, יום (on Shabbat) זכרון תרועה (on Shabbat) באהבה) מקרא קדש, וזכר ליציאת מצרים.

on Yom Kippur:

ותתן לנו, יי אלהינו, באהבה את (on Shabbat) יום השבת הזה לקדשה ולמנוחה ואת) יום הכפורים הזה, למחילה ולסליחה ולכפרה, ולמחל-בו את-כל-עונותינו (on Shabbat) באהבה) מקרא קדש, וזכר ליציאת מצרים.

אלהינו ואלהי אבותינו ואמותינו, יעלה ויבא, יגיע ויראה, וירצה וישמע, ויפקד ויזכר ויזכרנו ופקדוננו, וזכרון אבותינו ואמותינו, וזכרון משית בן-דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עם בית ישראל לפניך לפליטה ולטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום (on Rosh Hashanah) הזכרון הזה) (on Yom Kippur) הכפורים הזה),

(continue here all services) וזכרנו, יי אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים; ובדבר ישועה ורחמים חוס וחגנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל רוח חגון ורחום אתה.

On Rosh Hashanah

אלהינו ואלהי אבותינו ואמותינו, נהל העולם כלו בכבודך, והנשא על כל הארץ ביקרך, והופע בחדר גאון עזך, על כל יושבי תבל ארצה, וידע כל פעול כי אתה פעלתו, ויבין כל יצור כי אתה יצרתו, ויאמר כל אשר נשמה באפו, יי אלהי ישראל המושל, וממשלתו בכל משלה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ, (on Shabbat <רצה במנוחתנו) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֻלְקָנוּ  
בְּתוֹרָתְךָ, שֶׁבָּעֵנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ (on Shabbat <והנחילנו, יי אלהינו, באהבה ובכרצון שבת  
קדשך, וינחונו בה ישראל מקדשי שמך) וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וּדְבָרְךָ  
אַמֶּת וְקִיָּם לָעַד.

אֶת בְּרוּכָה שְׂכִינָה, רוּחַ עַל כָּל הָאָרֶץ, מְקַדְּשֶׁת (on Shabbat <השבת ו) יִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

On Yom Kippur

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ, מָחַל לְעֹנֹתֵינוּ בְּיוֹם (on Shabbat <השבת הזה וביום) הַכִּפָּרִים  
הַזֶּה. מָחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְדַּי עֵינֶיךָ, בְּאִמּוֹר: אֲנֹכִי אֲנֹכִי הוּא מָחָה פְּשָׁעֶיךָ לְמַעַנִּי,  
וְחַטָּאתֶיךָ לֹא אֶזְכֹּר. וְנֹאמַר: מִחִיתִי כַּעֲב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ, שׁוּבָה אֵלַי כִּי גָּאֻלְתֶּיךָ וְנֹאמַר:  
כִּי בְּיוֹם הַזֶּה יִכַּפֵּר עָלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי תַּמְהָרוּ. אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ, (on Shabbat <רצה במנוחתנו) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֻלְקָנוּ בְּתוֹרָתְךָ, שֶׁבָּעֵנוּ  
מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ (on Shabbat <והנחילנו, יי אלהינו, באהבה ובכרצון שבת קדשך, וינחונו בה  
ישראל מקדשי שמך) וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי אַתָּה סֶלֶחַ לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל  
בְּכָל דּוֹר וָדוֹר, וּמַבְלַעְרֶיךָ אֵינָן לָנוּ רוּחַ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה.  
אֶת בְּרוּכָה שְׂכִינָה, רוּחַ מוֹחֵל וְסוֹלֵחַ לְעֹנֹתֵינוּ וְלַעֲוֹנוֹת עַם בֵּית יִשְׂרָאֵל, וּמַעֲבִירָה  
אֲשִׁמוּתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, רוּחַ עַל כָּל הָאָרֶץ, מְקַדְּשֶׁת (on Shabbat <השבת ו) יִשְׂרָאֵל וְיוֹם הַכִּפָּרִים.

On both holydays, continue here:

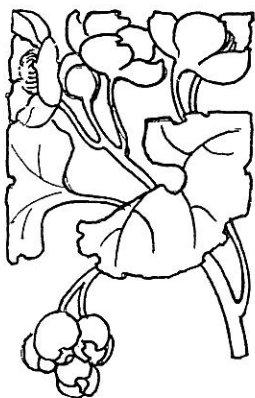
רַצָּה, יי אֱלֹהֵינוּ, בָּעַם יִשְׂרָאֵל בְּאַהֲבָה, וְלִהְיוֹת תְּפִלָּתָם תְּקַבֵּל בְּרָצוֹן,  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדָת עַם יִשְׂרָאֵל. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים.  
אֶת בְּרוּכָה שְׂכִינָה, הַמַּחְזִירָה שְׂכִינָתָהּ לְצִיּוֹן.

מוֹדִים אֲנִיחָנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מִגֵּן  
יְשָׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָּךְ, וְעַל נַסִּיךְ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר  
וְצַהֲרַיִם, הַטּוֹב כִּי לֹא כָּלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ מֵעוֹלָם קוֹיֵנוּ לָּךְ.

וְעַל כָּל־מִצְוָתְךָ וְיִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְקוֹרֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל צָאֲצְאֵי בְרִיתְךָ.

וְכָל חַיִּים יוֹדוּךָ סֶלָה, וְיִהְיוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֶלָה.  
אֶת בְּרוּכָה שְׂכִינָה, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת.



For the Evening and Neila services:

שְׁלוֹם רַב עַל עַם יִשְׂרָאֵל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מוֹרֶה הַדֶּרֶךְ בְּנִתְיבוֹת הַשְּׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַם יִשְׂרָאֵל וְכָל הָעַמִּים, בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

For the Morning and Afternoon services:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל עַם יִשְׂרָאֵל וְעַל כָּל הָעַמִּים. בְּרַבְּנוּ,  
מְקוֹרֵנוּ, בְּלָנוּ בְּאַחַד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַם יִשְׂרָאֵל וְכָל הָעַמִּים, בְּכָל עֵת  
וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

For all services continue here:

בְּסֶפֶר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכֵּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַם בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וְלְשְׁלוֹם. אַתָּה בְּרוּכָה שְׂכִינָה, עוֹשֶׂה הַשְּׁלוֹם.

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For YOM KIPPUR services skip to the next section:

But for ROSH HASHANAH services conclude with following or your private meditation.

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אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מָרַע. וּשְׁפָתֵי מִדְּבַר מִרְכָּה: וְלִמְקַלְלֵי נַפְשֵׁי תַדֵּם, וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲיָה.  
פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל  
מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ. עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן  
יִתְּלָצוֹן יְרִידְךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲגִנִי. יִהְיוּ לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי. עֲשֵׂה  
שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יִשְׁמַעֵאל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל  
וְאָמְרוּ אָמֵן:

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The Rosh Hashanah Amida ends here. Songs for ending the Private Amida begin on page 54

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On YOM KIPPUR, the private Amida continues here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ, תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְּעַלֵּם מִתַּחֲנֻנֵּנוּ, שְׂאִין אָנוּ עֲזֵי  
פָּנִים וְקָשִׁי עֵרָף, לוֹמֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵנוּ, צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאֵנוּ,  
אֲבָל אֲנַחְנוּ וְאֱבוֹתֵינוּ וְאֱמוּנָתֵנוּ חַטָּאֵנוּ.

אֲשַׁמְנוּ, בְּגִדְנוּ, גְּזֻלָּנוּ, דְּבָרָנוּ דָּפִי. הָעֵוִינוּ, וְהִרְשַׁעְנוּ, וְדָגְנוּ, חֲמַסְנוּ, טַפְלָנוּ שָׁקֵר. יַעֲצֵנוּ רָע, בְּזָבְנוּ,  
לָצֵנוּ, מְרִדְנוּ, נֶאֱצָנוּ, סָרְדְנוּ, עֵוִינוּ, פִּשְׁעֵנוּ, צָרְרָנוּ, קִשְׁיָנוּ עֵרָף. רִשְׁעֵנוּ, שַׁחֲתָנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ,  
תַּעֲתָעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת  
עָשִׂיתָ וְאֲנַחְנוּ הִרְשַׁעְנוּ. מֶה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֶה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל  
הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אתה יודע רזי עולם, ותעלומות סתרי כל חי. אתה חופש כל חדרי בטן, ובוהן כליות ולב. אין דבר נעלם ממך, ואין נסתר מנגד עיניך. ובכן יהי רצון מלפניך, יי אלהינו ואלהי אבותינו ואמותינו, שתסלח לנו על כל חטאתינו, ותמחל לנו על כל עונותינו, ותכפר לנו על כל פשעינו.

על חטא שחטאנו לפניך באננס ובמצות, ועל חטא שחטאנו לפניך באמוץ חלב.  
על חטא שחטאנו לפניך בבלי דעת, ועל חטא שחטאנו לפניך בבטוי שפתים.  
על חטא שחטאנו לפניך בגלוי עריות, ועל חטא שחטאנו לפניך בגלוי ובסתור.  
על חטא שחטאנו לפניך בדרעת ובמרמה, ועל חטא שחטאנו לפניך בדבור פה.  
על חטא שחטאנו לפניך בהונאת רע, ועל חטא שחטאנו לפניך בהרהור חלב.  
על חטא שחטאנו לפניך בועידת זנות, ועל חטא שחטאנו לפניך בודוי פה.  
על חטא שחטאנו לפניך בזלזול הורים ומורים, ועל חטא שחטאנו לפניך בזדון ובשגגה.  
על חטא שחטאנו לפניך בחזק יד, ועל חטא שחטאנו לפניך בחלול השם.  
על חטא שחטאנו לפניך בטמאת שפתים, ועל חטא שחטאנו לפניך בטפשות פה.  
על חטא שחטאנו לפניך ביצר הרע וביצר הטוב,  
ועל חטא שחטאנו לפניך ביודעים ובלא יודעים.  
ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-לנו.  
על חטא שחטאנו לפניך בכחש ובקזב, ועל חטא שחטאנו לפניך בכפת שחר.  
על חטא שחטאנו לפניך בלצון, ועל חטא שחטאנו לפניך בלשון הרע.  
על חטא שחטאנו לפניך במשא ובמתן, ועל חטא שחטאנו לפניך במאכל ובמשקה.  
על חטא שחטאנו לפניך בגשף ובמרבית, ועל חטא שחטאנו לפניך בגטית גרון.  
על חטא שחטאנו לפניך בשית שפתותינו, ועל חטא שחטאנו לפניך בשקור עין.  
על חטא שחטאנו לפניך בעינים רמות, ועל חטא שחטאנו לפניך בעזות מצח.  
ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-לנו.  
על חטא שחטאנו לפניך בפריקת על, ועל חטא שחטאנו לפניך בפלילות.  
על חטא שחטאנו לפניך בצדית רע, ועל חטא שחטאנו לפניך בצרות עין.  
על חטא שחטאנו לפניך בקלות ראש, ועל חטא שחטאנו לפניך בקשיות ערך.  
על חטא שחטאנו לפניך בריצת רגלים להרע, ועל חטא שחטאנו לפניך ברכילות.  
על חטא שחטאנו לפניך בשבועת שוא, ועל חטא שחטאנו לפניך בשנאת חנם.  
על חטא שחטאנו לפניך בתשומת-יד, ועל חטא שחטאנו לפניך בתמהון לבב.  
ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-לנו.

על מצות עשה ועל מצות לא תעשה, בין שיש בה קום עשה, ובין שאין בה קום עשה, את הגלויים לנו ואת שאינם גלויים לנו. את הגלויים לנו כבר אמרנום לפניך, והודינו לך עליהם; ואת שאינם גלויים לנו, לפניך הם גלויים וידועים, בדבר שנאמר; הנסתרת ליי אלהינו, והנגלת לנו ולצאצאינו עד עולם, לעשות את כל דברי התורה הזאת. כי אתה סלחן לישראל ומחלן לשבטי ישראל בבל דור ודור, ומבלעדיך אין לנו רוח מוחל וסולח אלא אתה.

אלהי, עד שלא נוצרתי איני כדאי, ועכשו שנוצרתי כאלו לא נוצרתי; עפר אני בחיי, קל וחומר במיתתי; הרי אני לפניך ככלי מלא בושה וכלמה. יהי רצון מלפניך, יי אלהי ואלהי אבותי ואמותי, שלא אחטא עוד; ומה שתטאתי לפניך מרק ברחמיך הרבים, אבל לא על ידי יסורים וחליים רעים.

אלהי, נצור לשוני מרע. ושפתי מדבר מרמה: ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפך עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען ימינך, עשה למען קדשך. עשה למען תורתך. למען יתלצון ידיך, הושיעה ימינך וענגי. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי. עשה שלום במרומו, הוא יעשה שלום עלינו, ועל כל ישראל, ועל כל ישמעאל, ועל כל יושבי תבל ואמרו אמן:

Yom Kippur Amida readings end here EXCEPT Neila, which continues below:

Songs for ending the Private Amida begin on page 54

ON NEILAH: continue here:

אתה נותן יד לפושעים, וימינך פשוטה לקבל שבים. ותלמדנו יי אלהינו להתנדות לפניך על כל עונותינו, למען נחדל מעשק ידנו, ותקבלנו בתשובה שלמה לפניך באשים וכניחוים, למען דבריך אשר אמרת. אין קץ לאשי חובותינו, ואין מספר לניחוים אשמתנו; ואתה יודע שאחריתנו רמה ותולעה, לפיכך הרבית סליחתנו. מה אנו, מה חיינו, מה חסדנו, מה צדקנו, מה ישועתנו, מה בחנו, מה גבורתנו. מה נאמר לפניך, יי אלהינו ואלהי אבותינו ואמותינו, הלא כל הגבורים כאין לפניך, ואנשי השם כלא היו, וחכמים ככלי מדע, ונבונים ככלי השכל, כי רב מעשיהם תהו, וימי חייהם הכל לפניך; ומותר האדם מן הבהמה אין, כי הכל הכל.

אתה הבדלת אנוש מראש, ותבירחו לעמוד לפניך. כי מי יאמר לך מה תפעל, ואם יצדק מה יתן לך. ותתן לנו יי אלהינו באהבה את יום הכפרים הזה, קץ ומחילה וסליחה על כל עונותינו, למען נחדל מעשק ידנו, ונשוב אליך לעשות על חקי רצונך בלבב שלם.

ואתה ברחמיך הרבים רחם עלינו, כי לא תחפוץ בהשחתת עולם, שנאמר: דרשו יי בהמצאו, קראו בהיותו קרוב. ונאמר: יעזב רשע דרכו, ואיש און מחשבתי, וישב אל יי וירחמהו, ואל אלהינו כי ירבה לסלות. ואתה אלוה סליחות, חנון ורחום, ארך אפים, ורב חסד ואמת, ומרבה



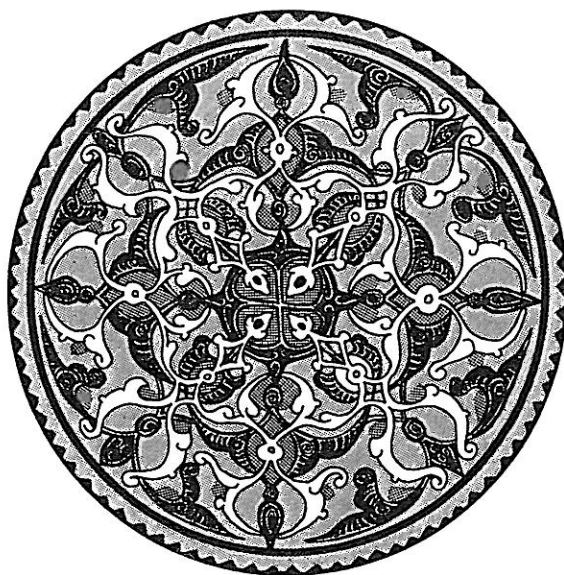
להיטיב; ורוצה אתה בתשובת רשעים, ואין אתה חפץ במיתתם, שנאמר: אמר אליהם, חי אני, נאם אדני אלהים, אם אחפץ במות הרשע, כי אם בשוב רשע מדרכו וחייה; שובו שובו מדרכיכם הרעים, ולקח תמורתו בית ישראל. ונאמר: החפץ אחפץ מות רשע, נאם אדני אלהים, הלא בשובו מדרכיו וחייה. ונאמר: כי לא אחפץ במות חמת, נאם אדני אלהים, והשיבו וחיו. כי אתה סלחן לישראל, ומחלן לשבטי ישראל בכל דור ודור, ומבלעדיך אין לנו רוח מוחל וסולח אלא אתה.

אלהי, עד שלא נוצרתי איני כדאי, ועכשו שנוצרתי כאלו לא נוצרתי; עפר אני בחיי, קל וחומר במיתתי; הרי אני לפניך ככלי מלא בושה וכלמות. יהי רצון מלפניך, יי אלהי ואלהי אבותי ואמותי, שלא אחטא עוד; ומה שחטאתי לפניך מרק ברחמיך הרבים, אכל לא על ידי יסורים וחקלים רעים.

תשמרני מן הפניות והנאות ומן הכעס והקפדנות והעצבות והרכילות ושאר מדות רעות. ותצילני מקנאת איש ברעהו ולא תעלה קנאת אדם על לבי ולא קנאתי על אחרים. אדרבה, תן בלבי שאראה מעלת חברי ולא חסרונו. עשה שלום במרומו, הוא יעשה שלום עלינו, ועל כל ישראל, ועל כל ישמעאל, ועל כל יושבי תבל ואמרו אמן:

The Private Amida ends here

Songs for ending the Private Amida begin on page 54



## YIHYU L-RATZON: May the words of my mouth

יְהִי לְרָצוֹן אִמְרֵי פִי Yih'yu l-ra-tzon im'rey fi  
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, v-heg'yon libi l-fa-necha,  
יְיָ צוּרִי וְגֹאֲלִי Adonai tzuri v-go·ali

May the words of my mouth and the meditations of my heart be acceptable in thy sight O Yah

### OSEH SHALOM I

Words adapted from traditional liturgy

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל:  
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֶל,  
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם, שָׁלוֹם עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֶל:

Oseh shalom bi-m'romav, hu ya-aseh shalom a·leynu, v-al kol Yis'ra-el, v-al kol yosh'vey tey-vel  
Ya-aseh shalom, ya-aseh shalom, shalom a·leynu v-al kol Yis'ra-el  
Ya-aseh shalom, ya-aseh shalom, shalom a·leynu v-al kol yosh'vey tey-vel  
Ya-aseh shalom, ya-aseh shalom, shalom a·leynu v-al kol Yis'ra-el  
Ya-aseh shalom, ya-aseh shalom, shalom a·leynu v-al kol yosh'vey tey-vel

*May that which brings peace to the cosmos bring peace upon us, upon all Israelites, and upon all who dwell on the earth.*

### OSEH SHALOM II

Words adapted from traditional liturgy, Music: Jhos Singer

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו Oseh shalom shalom bi-m'romav,  
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ hu ya-aseh shalom a·leynu,  
וְעַל-כָּל, וְעַל-כָּל יִשְׂרָאֵל, v-al kol, v-al kol Yis'ra-el,  
וְעַל כָּל יִשְׁמָעֵאל, וְעַל כָּל הָעוֹלָם: v-al kol Yish'ma-el, v-al kol ha-olam

*May that which brings peace to the cosmos bring peace upon us, upon all Israelites, and upon all Ishmaelites, and upon the whole world.*

### OSAH SHALOM III

Words adapted from traditional liturgy; Music: Linda Hirschhorn

עֲשֵׂה שָׁלוֹם בְּמִרְמָיָהּ Oсах shalom shalom shalom, bi-m'romey·ha  
הִיא תַעֲשֶׂה שָׁלוֹם עָלֵינוּ Hi ta-aseh shalom a·leynu  
וְעַל-כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל v-al kol Yis'ra-el, v-al kol yosh'vey tey-vel  
וְאִמְרוּ אָמֵן: v-im'ru: A·meyn

*May that which brings peace to the cosmos bring peace upon us, upon all Israelites, and upon all who dwell on the earth.*



## SIM SHALOM

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, שִׁים שְׁלוֹם Sim shalom tovah u-v'racha, sim shalom  
[Bring peace, goodness and blessing, bring peace]

## HA-N'SHAMA LACH

הַנְּשָׁמָה לָךְ וְהַגּוֹף פָּעֵלְךָ. Ha-n'shamah lach, v-ha-guf pa-alach.

חֻסָּה נָא עַל עַמְלָךְ. Chu-sah nah ahl amalach.

*The soul is of You, the body is the product of your labors  
Protect those who labor for You.*

## B-SEYFER HA-CHAYIM

text traditional; melody by Emanuel Barkan

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, B-sey-fer cha-yim b'racha v-shalom

וּפִרְנָסָה טוֹבָה, נִזְכָּר וְנִפְתָּר לְפָנֶיךָ, u-farnasa tova, niza-cheyr v'nika-teyv l'fa-necha

אֲנַחְנוּ וְכָל עַמְיָךְ בֵּית יִשְׂרָאֵל, anachnu v-chol a-mecha beyt Yis'ra-el,

לְחַיִּים טוֹבִים וְשְׁלוֹם. l-chayim to-vim u-l-shalom.

*In the book of life, blessing, peace, and good sustenance, may we all, may all Israelites,  
be considered and inscribed for lives of goodness and peace.*



## עמידה *The Public Amida*

### DOROT – The Generations

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי שָׂרָה,

אֱלֹהֵי יִצְחָק, אֱלֹהֵי רִבְקָה,

וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה <some add> אֱלֹהֵי בְּלָהָה, וְאֱלֹהֵי זִלְפָּה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,

וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי דוֹרוֹת, וּמַבִּיא נִאוּלָה לְבְנֵיהֶם וְלְבָנוֹתֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Baruch ata YHVH eloheynu v-Eylo-hey dorot-eynu

Elo-hey Avraham, Elo-hey Sarah,

Elo-hey Yitz'chak, Elo-hey Riv'kah,

Elo-hey Ya'akov, Elo-hey Ra'chel, v-Eylo-hey Ley'ah (some add> Elo-hey Bil'ha, v-Eylo-hey Zil'pa).

Ha-Eyl ha-gadol ha-gibor v-ha-norah, Eyl el-yon, go-mel cha-sa-dim tovim, v-ko-ney ha-kol, v-zo-cher chas'dey dorot, u-mey'vi g'ulah li-v'ney-hem v-li-v'no-tey-hem l-ma'an sh'mo b-ahava.

*I stand on the shoulders of all the generations that came before me—Abraham, Isaac, Jacob, Sarah, Rebecca, Leah and Rachel—all the parents who begot us in all the generations before us. We are the children of those who survived, and our existence is their redemption—and for that we are grateful. And we also give thanks for the blessings of grace and freedom which they received and which is our inheritance as well.*

English versions of the Public Amida Opening are by Rabbi David J. Cooper unless noted otherwise

מִסוֹד חֲכָמִים וְנְבוֹנִים, וּמִלְּמַד דַּעַת מְבִינִים, אֲפַתְחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,

לְחַלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים וְאֲדוֹנֵי הָאֲדוֹנִים.

Mi-sod chacha-mim u-n'vonim u-mi-leh-med da-at m'vinim, ef't'cha fi bi-t'fila u-v-ta-chanunim, l'chalot, u-l'cha-neyn p'ney meh-lech mal'chey ha-m'lachim va-ado-ney ha-adonim.

*By the mystical insight of the sages, by the authority of their teachings, I open my mouth in prayer and supplication, before the highest authority, transcendent and imminent.*

וְזָכְרָנוּ לְחַיִּים מֶלֶךְ חַיִּים בְּחַיִּים, Zoch'reynu l-cha-yim, meh-lech cha-feytz b-cha-yim

וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, V-chot'veynu b-sey-fer ha-cha-yim,

לְמַעַנְךָ אֱלֹהִים חַיִּים. L'ma-ancha Elohim cha-yim.

*Regard us among the living, O Sovereign who desires life, and seal us in the Book of Life, for Your sake, O Power of Life.*

רוּחַ עֲזֹר וּמוֹשִׁיעַ וּמַגֵּן:

אַתָּה בְּרוּכָה שְׂכִינָה, מְגִנָּת אַבְרָהָם וּפּוֹקֶדֶת שָׂרָה:

Ru-ach ozehr u-mo-shi'ah u-ma-geyn.

Aht brucha Sh'china ma-geh-net Avraham u-fo-keh-det Sarah

*A spirit that gives aid, delivers and protects.*

*Blessed are You, Shield of Abraham and Protector of Sarah.*



## GEVUROT – Source of Energy

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

Ata gibor l-olam Adonai, m'cha-yey mey-tim ata, rav l-hoshi-a.

*We address ourselves to the eternal source of all forces energizing all existence with a vibrant life of action.*

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים  
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלַךְ מַמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:  
M'chal'kel cha-yim b-cheh-sed, m'cha-yey mey-tim b-ra-chamim ra-bim, so-meych nof'lim, v-ro-fey  
cho-lim, u-ma-tir asurim, u-m'ka-yeym emunato li-y'shey-ney a-far. Mi chamocha ba-al g'vurot,  
u-mi do-meh lach? Meh-lech mey-mit u-m'cha-yeh, u-matz'mi-ach y'shu-ah.

*Bringing sustenance to all that breathes: giving life to the inert, lifting up those who are cast down, healing the sick, freeing the imprisoned, and fulfilling the promise of those who now lie in the dust. What can compare in glory to this: the energy that pervades everything, bringing life to that which was dead.*

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. אַתָּה בְּרוּכָה שְׂכִינָה, מְחַיֶּה הַמֵּתִים:

Mi chamocha av ha-rachamim, zo-cheyr y'tzurav l-cha-yim b-rachamim

V-neh-eh-man ata la-hacha-yot mey-tim. Aht b'rucha Sh'china, m'chaya ha-mey-tim

*Source of compassion, to what can You be compared? Compassionately mindful of the life of Your creatures*

*Faithfully bringing the inert to life once again. Blessed are You, giving life to the dead.*

## KEDUSHA – On Holiness

### Kedusha Variation 1 קְדוּשָׁה



#### CANTOR CHANTS

עֲשֵׂה לְמַעַן שְׁמֹךְ, וְקֹדֶשׁ אֶת שְׁמֹךְ עַל מְקוֹדֵשֵׁי שְׁמֹךְ, בְּעָבוֹר כְּבוֹד שְׁמֹךְ הַנִּעְרָץ  
וְהַנִּקְדָּשׁ, בְּסוֹד שְׁנֵי שְׂרָפֵי קֹדֶשׁ, הַמְקוֹדֵשִׁים שְׁמֹךְ בְּקֹדֶשׁ, דְּרִי מַעְלָה עִם דְּרִי מַטָּה  
בְּכַתוּב עַל יַד גְּבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

A-sey l-ma-an sh'meh-cha v-ka-deysh et shim'cha al mak'di-shey sh'me-cha, ba-avur  
k'vod shim'cha ha-na-a-ratz v-ha-nik'dash k-sod si-ach sar'fey-ko-desh ha-mak'dishim  
shim'cha ba-ko-desh, da-rey ma'la im da-rey ma-tah ka-katuv al yahd n'vi-eh-cha,  
v-kara zeh el zeh v-amar.

#### COMMUNITY says

The prophets envisioned angels hovering:

awestruck, and impelled to repeatedly declare that all is holy:

“Holy holy holy is the Sacred Unity of all Forces, the fullness of the world is the divine glory!”

#### CANTOR CHANTS

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh kadosh kadosh, Yah tz'va-ot m'lo kol ha-a-retz k'vodo.

#### COMMUNITY CHANTS

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh kadosh kadosh, Yah tz'va-ot m'lo kol ha-a-retz k'vodo.

*Holy holy holy is Yah of all-forces, the fullness of the whole earth is Yah's glory*



### CANTOR CHANTS

כְּבוֹדָה מְלֵא עוֹלָם, מְשַׁרְתִּיה שׁוֹאֲלִים זֶה לָזֶה, אֵיזָה מְקוֹם כְּבוֹדָהּ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

K'vodah ma-ley olam, m'shor'teh-ha sho-alim zeh la-zeh: "A'yey m'kom k'voda?"

L-uma-tam "Baruch" yo-mey-ru:

### COMMUNITY reads in English what the cantor has chanted:

Glory fills the universe,

and we strive to understand the mystery

and in our striving, we turn to each other,

and together we find our blessings: Blessed is the divine glory in its every place!

בְּרוּךְ כְּבוֹד יי מְקוֹמוֹ!

Baruch k'vod [Yah/Adonai] mi-m'komo.

### CANTOR CHANTS

בְּרוּךְ כְּבוֹד יי מְקוֹמוֹ!

Baruch k'vod [Yah/Adonai] mi-m'komo.

### COMMUNITY reads:

This is the principle thing, this is the ultimate value:

to see each other with compassion, to be open to the sacredness of all-beings.

If we could do this in each action we take, it would affirm that:

"I am the Oneness, your Power."



### CANTOR CHANTS

הוא אֱלֹהֵינוּ הוא אָבִינוּ, הוא מְלִכְנוּ, הוא מוֹשִׁיעֵנוּ, והוא יִשְׁמִיעֵנוּ

בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים: אָנִי יי אֱלֹהֵיכֶם:

Hu eloheynu, hu avinu, hu mal'keynu, hu moshi-eynu v-hu yash'mi-eynu

b-rachamav shey-nit l-ey-ney kol chai, li-h'yot la-chem l-ey-lohim:

"Ani [Yah/Adonai] Elohey-chem"

### COMMUNITY reads:

When we open to the presence of the holy,

we may perceive the sacred in every place we are and in every action we take,

and when we can do this, perhaps we will feel the sacred unity of all:

"The sovereignty of the Eternal is for every generation, Halleluyah"

### CANTOR CHANTS

יְמִלֵּךְ יי לְעוֹלָם, אֱלֹהֵיךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

Yim'loch Adonai l-olam Eloha-yich Tzi-yon l-dor va-dor, Halleluyah

### COMMUNITY reads:

In every age we struggle to find the holy kernel within every being and every thing,

to find the Eternal Thou. Blessed is the Eternal Thou, the sovereignty of holiness.

### CANTOR CHANTS

בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

Baruch ata [Yah/Adonai], ha- meh-lech ha-kadosh.

## Kedusha Variation 2 קְדוּשָׁה



**Kadosh kadosh kadosh Yah tz'va-ot m'lo chol ha-a-retz k'vodo  
m'lo chol ha-a-retz k'vodo**

(Isaiah 6:3, Melody & English: Tirzah Firestone)

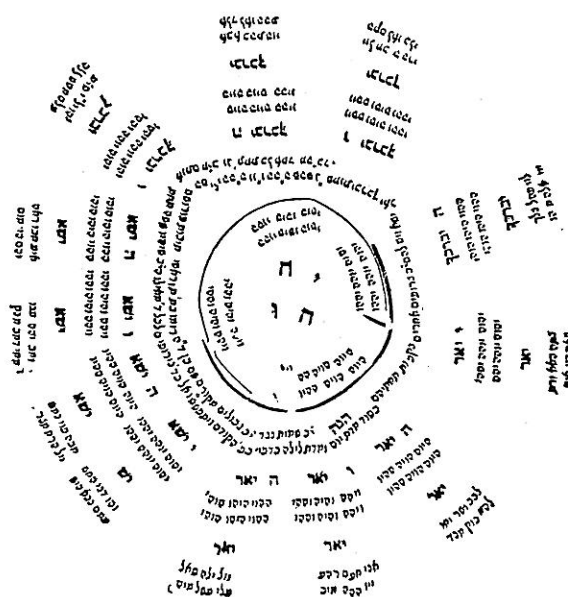
### Kedusha Variation 3 קדושה

# Ki Ki Kadosh

words: based on Isaiah 6:3, music and English by Mark Rosenfeld

כִּי כִּי קָדוֹשׁ, כִּי כִּי קָדוֹשׁ אָנִי,	Ki Ki Kadosh, Ki Ki Kadosh Ani
כִּי כִּי קָדוֹשׁ, כִּי כִּי קָדוֹשׁ אַתָּה,	Ki Ki Kadosh, Ki Ki Kadosh Atah
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת,	Kadosh, Kadosh, Kadosh Adonai Tz'va-ot
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	Kadosh, Kadosh, Kadosh
מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ, הָאָרֶץ כְּבוֹדוֹ.	m'lo chol ha-aretz k'vodo, ha-aretz k'vodo
Holy, Holy, Holy, in that I am Holy	
Holy, Holy, Holy, in that you are Holy too	
Holy, Holy, Holy, within and without God is Holy	
Holy, Holy, Holy, the beauty of life is divine	
All the glorious world is... (Holy holy...)	

וַיָּנִיעַנוּ לִזְמַן וּמִלֵּאחֲרָךְ דַּעַת אֶתְהָ אִמֵּן וְאִמֵּן כְּחֹדֶחַ לְעוֹלָם אִמֵּן וְאִמֵּן



## ***Unetaneh Tokef – Declaring the Power of the Day***

### **PREAMBLE – Yareyti: I Stand in Awe**

#### ***Cantor***

יָרֵאֲתִי בִפְצוֹתַי שִׁיחַ לְהִשְׁחִיל, Ya-reyti bi-f'tzoti si-ach l-hash'chil,  
קוּמִי לְחַלּוֹת פְּנֵי נוֹרָא וְדַחִיל, kumi l-chalot p'ney nora v-da-chil.  
וְקִמְנִתִּי מֵעַשׂ לָכֵן אֲזַחִיל, v-ka-tonti ma-as la-cheyn az'chil,  
תְּבוֹנָה חִסְרָתִי וְאִידָא אֲזַחִיל. t'vuna cha-sarti v-eych ochil.  
יּוֹצְרִי הִבִּינֵנִי מוֹרָשָׁה לְהִנָּחִיל, Yotz-ri ha-vi-neyni morasha l-han'chil,  
אֵילֵנִי וְאַמְצָנִי מִרְפִּיּוֹן וְחִיל, ai-leyni v-am'tzeyni mey-rif'yon va-chil,  
לַחֲשֵׁי יִרְצָה בְּמִנְטָיָה וּמִשְׁחִיל, lachashi yey-ra-tzeh k-mantif u-mash'chil,  
בְּטוּיִי יִמְתַּק כְּצוּף נָחִיל. bitu-i yum'tak k-tzuf na-chil.



*I stand in awe as I begin to put forth my plea,  
I rise to pray in the presence of awesome wonder,  
and I – of but little accomplishment – thus I fear –  
and my understanding is lacking, so I can only hope.  
You who formed me, let me understand this legacy I inherit,  
And give me strength and courage in the face of weakness and fear,  
May these utterances be acceptable like the offering of incense  
and may my expressions be as sweet as honey from the hive. [tr. David J. Cooper]*

#### ***Leader***

I come now before You with awe in my heart.  
I know deep within me my flaws and my errors.  
Give me the wisdom, the strength that I need.  
Let my prayers arouse the hearts of those who pray here.

[by R. Burt Jacobson]

### **FROM THE TRADITIONAL LITURGY**

[interpretive translations R. David J. Cooper]

#### **We Proclaim (I)**

וְנִתְּנָה תִקְוָה קְדִישָׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאֵיּוֹם: וְבוֹ תִנְשָׂא מַלְכוּתְךָ, וְיִבּוֹן בְּחֶסֶד כְּסָאֲךָ, וְתִשָּׁב  
עָלֵינוּ בְּאַמְתָּה. אַמְתָּה כִּי אַתָּה הוּא דָּיִן וּמוֹכִיחַ, יוֹרֵעַ וְעֹד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל  
הַנְּשָׁכָחוֹת: וְתַפְתַּח אֶת סֵפֶר הַזְכוּרֹנוֹת, וּמֵאֵלָיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

U-n'ta-neh to-kef k'dushat ha-yom, ki hu no-rah v-a-yom. U-vo ti-na-seh mal'chu-techa, v-yi-kon  
b-che-sed chis'echa, v-tey-sheyv alav beh-eh-met,. Eh-met ki atah hu da-yan u-mo-chi-ach,  
v-yo-dey-ah va-eyd, v-cho-teyv v-cho-teym, v-so-fer u-mo-neh, v-tiz-kor kol ha-nish'kavot. V-  
tif'tach et sey-fer ha-zich'ronot, u-mey-ey-lav yi-ka-rey, v-cho-teym yad kol adam bo.

Together we proclaim the sacred power of this day.

Awesome, even frightening, as we set the sovereignty of the Eternal as the ultimate arbiter of our truth.  
Those who came before us pictured this day with God enthroned on the seat of mercy, opening the  
ledger of remembrance, recording our secret and forgotten thoughts, accounting our deeds. But each of  
us sits on that seat and it is our hand which seals the ledger shut.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה יִשָּׁמַע: וּמִלְאָכִים יִחְפְּזוּן, וְחֵיל וּרְעָדָה יֵאֱחָזוּן, וַיֹּאמְרוּ הִנֵּה  
יוֹם הַדִּין, לְפָקוֹד עַל צָבָא מָרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ  
כְּבָנֵי מָרוֹן. כְּבִקְרַת רוּעָה עָדְרוּ, מַעֲבִיר צֹאנֹו תַּחַת שִׁבְטֹו, בֵּין תַּעֲבִיר וְתִסְפּוֹר וְתִמְנָה, וְתִפְקֹד  
נַפְשׁ כָּל חַי, וְתַחֲתוֹד קִצְבָּה לְכָל בְּרִיָּה, וְתִכְתּוֹב אֶת גְּזֵר הַיּוֹם.

U-v-shofar gadol yi-takah, v-kol d'mama dakah yi-shama. U-mal'achim yey-cha-fey-zun, v-chil  
u-r'ada yo'chey-zun, v-yom'ru hi-nei yom ha-din, lif'kod al tz'va marom ba-din, ki lo yiz'ku  
v-ey-neh-cha ba-din. V-chol ba-ey olam ya-av'run l'fa-necha ki-v'nei maron. K-vakarat ro-eh  
ed'ro, ma-avir tzo-no tachat shiv'to, keyn ta-avir v-tis'por v-tim'neh, v-tif'kod nefesh kol chai,  
v-tach'tof kitz'vah l-chol bri-ah, v-tich'tov et g'zar dinam.

And a great shofar is blown, but it is a still small voice within which we hear. Like angels dismayed by the awesome fearful call, we proclaim: "This is our day in court!" As if heaven's host of angels assembled for judgment – insecure and fearing that even they might be unworthy. All of us—everyone in this world—must come before the seat of truth either evaluated by God or by our own conscience as sheep might pass before a shepherd's staff to be examined – determining our worthiness, inscribing us, recording us by how we measure up.

### **B-Rosh Hashanah (I)**

On Rosh Hashanah they believed that the judgment was written down. But not until the fast of Yom Kippur was the ledger to be sealed.

And what circumstances and trials shall we face this coming year and how shall we face them? They asked: Who of us shall live, and who shall die? Who shall die old, and who shall die young? Who by fire and who by water? Who by sword and who by beast? Who by hunger and who by thirst? Who by earthquake and who by plague? Who shall suffocate and who shall be killed? Who shall rest and who shall be disturbed? Who shall have quiet, and who shall be under attack? Who shall be at ease, and who shall be tormented? Who shall dwell on what they lack, and who shall feel wealthy? Who shall be brought down, and who shall be raised up?

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוֹר יִחְתַּמּוּן, כְּמָה יַעֲבְרוּן, וְכְמָה יִבְרָאוּן: מִי יִחְיֶה, וּמִי יָמוּת:  
מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ: מִי בְּאֵשׁ, וּמִי בַּמַּיִם: מִי בַּחֶרֶב, וּמִי בַּחֲיָה: מִי בְּרָעָב, וּמִי בַּצָּמָא: מִי  
בְּרָעַשׁ, וּמִי בַּמִּגְפָּה: מִי בַּחֲנִיקָה, וּמִי בַּסְּקִילָה: מִי יָנוּחַ, וּמִי יָנוּעַ: מִי יִשְׁקַט, וּמִי יִטְרַף: מִי יִשְׁלֹו,  
וּמִי יִתִּיּוֹר: מִי יַעֲנִי, וּמִי יַעֲשֶׂר: מִי יִשְׁפֹּל, וּמִי יָרוּם.

B-Rosh ha-Shanah yi-ka-tey-vun, u-v-Yom tzom Kippur yey-cha-tey-mun: kama ya-av'run,  
v-chama yi-ba-rey-un. Mi yich'yeh, u-mi ya-mut; mi b-ki-tzo, u-mi lo v-ki-tzo; mi va-eysh, u-mi  
va-ma-yim; mi va-cheh-rev u-mi va-cha-ya; mi va-ra-av, u-mi va-tzama; mi va-ra-ash, u-mi  
va-ma-gey-fa; mi va-cha-nika u-mi vi-s'kila; mi ya-nu-ach, u-mi ya-nu-ah; mi yi-sha-keyt, u-mi  
yi-ta-reyf; mi yi-sha-leyv, u-mi yit'yasar; mi yey-ani, u-mi yey-a-sheh; mi yi-sha-feyl, u-mi ya-rum?

וְתִשׁוּבָה וְתִפְלָה וְצִדְקָה U-t'shuva, u-t'fila, u-tz'daka

מַעֲבִירִין אֶת רָע הַגְּזֵרָה ma-avirin et ro-ah ha-g'zey-rah

But turning, prayer, and righteousness—  
redirection, mindfulness, and serving justice—  
would avert the harshness of any decree.



## AN ALTERNATIVE U-NETANEH TOKEF

by Rabbi Burt Jacobson

### We Proclaim (II)

*Cantor leads:*

U-n'ta-neh to-kef k'dushat ha-yom, ki hu no-rah v-a-yom

ונתנה תקף קדש היום, כי הוא נורא ואיום:

*Congregation:*

Let us now proclaim the awesome power of this day,  
for we know that You, the Holy One, are here with us.  
We feel the weight of Your presence,  
both Your loving compassion, and Your demand for the utmost truthfulness.

We write our choices in Your book,  
and You close it, and seal it shut.  
Every day the great shofar sounds  
and every day a still small voice goes forth.  
Every day of our lives is Rosh Hashanah and Yom Kippur,  
the choice to continue on destructive paths,  
or the choice to make a new beginning.  
And we are frail, caught up in the noisy traffic of daily life.  
You speak within us, and we do not hear.  
So we set aside these Days of Awe  
to meet Your demand for truthfulness.  
We come to hear the blast of the shofar,  
and the still small voice within us.



### B-Rosh Hashanah (II)

*Cantor leads:*

B-Rosh Hashanah yi-ka-tey-vun, u-v-Yom tzom Kippur yey-cha-tey-mun

בראש השנה יכתבון, וביום צום כפור יחתמו

On Rosh Hashanah it's written down, On Yom Kippur it's sealed and it's bound.

*Congregation:*

On Rosh Hashanah we reflect, on Yom Kippur we consider:  
Who shall live for the sake of others, who dying shall leave a heritage of life.  
Who shall burn with the fires of greed, who shall drown in the waters of despair?  
Whose hunger shall be for the good, who shall thirst for justice and right?  
Whose tongue shall be a thrusting sword, whose words shall make for peace?

*Cantor leads:*

B-Rosh Hashanah yi-ka-tey-vun, u-v-Yom tzom Kippur yey-cha-tey-mun

בראש השנה יכתבון, וביום צום כפור יחתמו

On Rosh Hashanah it's written down, On Yom Kippur it's sealed and it's bound.

*Congregation:*

Who shall be plagued by the fear of the world. Who shall strangle for lack of friends?  
Who shall rest at the end of the day, who lie sleepless on a bed of pain?  
Who shall go forth in the quest for truth, who shall be locked in the prison of self?  
Who shall be serene in every storm, who shall be troubled by the passing breeze?  
Who shall be poor in the midst of possessions, who shall be rich, content with their lot?



*Cantor leads:*

**B-Rosh Hashanah yi·ka·tey·vun, u-v-Yom tzom Kippur yey·cha·tey·mun**

**בְּרֹאשׁ הַשָּׁנָה יִכָּתְבוּן, וּבְיוֹם צוֹם כִּפּוּר יֵעָתְמוּן**

*On Rosh Hashanah it's written down, On Yom Kippur it's sealed and it's bound.*

But turning, and praying, and caring, can temper the harshness of the decree.

**וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה U-t'shuva, u-t'fila, u-tz'daka**

**מַעְבִּירִין אֶת רֹעַ הַגְּזֵרָה. ma·avirin et ro·ah ha-g'zey·rah**

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## **U-NETANEH TOKEF CHANT**

A Meditation on time and eternity

*[beat]*

We are but flesh and blood.

Our origin is dust,

our end, dust.

And we spend our lives

toiling for bread.

*[beat]*

We are fragile vessels,

grass that withers,

flowers that fade.

*[beat]*

We are passing shadows,

clouds that vanish,

wind that blows,

dust that scatters,

gossamer dreams

that fly away.

*[beat]*

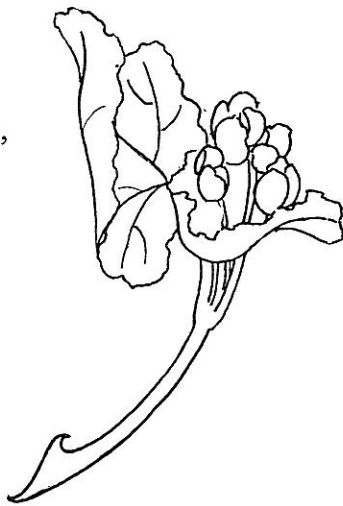
We are delicate nets

of protoplasm,

soon to be lost

in the elements.

*[beat]*



by Rabbi Burt Jacobson

And yet...

How wondrous it all is:

we have been given

the gift of this life.

*[beat]*

For a single moment

we dwell in the span of Eternity.

Like fish moving in a vast ocean,

we swim in the currents of the holy.

*[beat]*

Unfathomable is this universe.

The riddle of our existence

eludes our understanding.

We seek to name this, but we fail.

*[beat]*

And yet,

because we have been brushed,

ever so lightly

by the sweeping hand of Eternity,

we know ourselves to be

in some way

one with that Mystery.

*[beat]*

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## **SEPTEMBER**

by Ruth Brin

Autumn will come. How shall I celebrate this solemn term?

I think: according to the custom of the worm.

Ignorant as it of wings and flight

I will crawl upward to some unscaled height

and wrapped in silk secretions there, not knowing

whether bright wings, all cramped and hid, are growing;

whether I'll live, emerge and change, or if I'll die,

like an old leaf next spring, crumbling and dry;

I'll wait, like that green caterpillar there

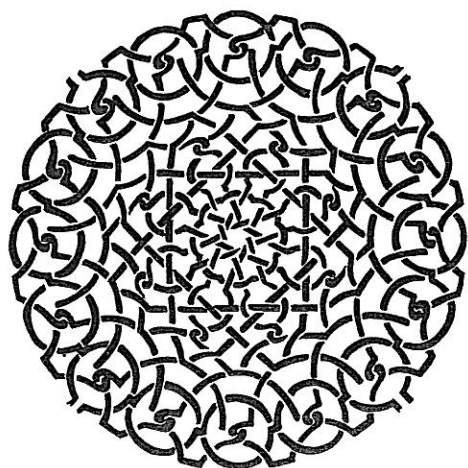
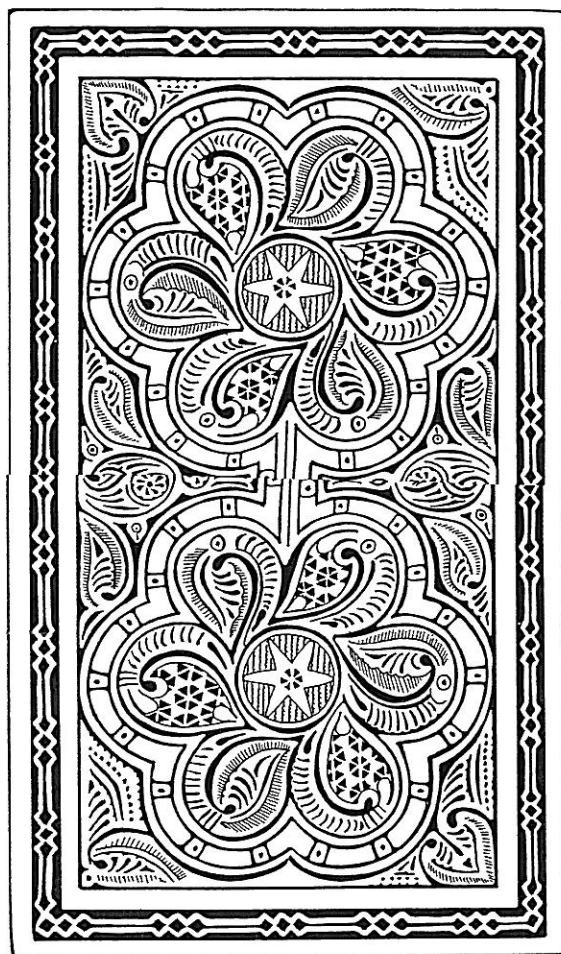
wrapped tight in threads of self-secreted prayer.



## WHO SHALL

by Stanley Rabinowitz

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



## WHO BY FIRE

by 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?

## DUST IN THE WIND

by Kerry Livgren - Kansas

I close my eyes  
Only for a moment, then the moment's gone  
All my dreams  
Pass before my eyes, a curiosity  
Dust in the wind  
All they are is dust in the wind  
  
Same old song  
Just a drop of water in an endless sea  
All we do  
Crumbles to the ground, though we refuse to see  
Dust in the wind  
All we are is dust in the wind, ohh  
  
Now, don't hang on  
Nothing lasts forever but the earth and sky  
It slips away  
And all your money won't another minute buy  
Dust in the wind  
All we are is dust in the wind  
All we are is dust in the wind  
  
Dust in the wind  
Everything is dust in the wind  
Everything is dust in the wind  
The wind



## KAVEY EL YAH

From Psalm 27:14, Music Hanna Tiferet

קַוֵּה אֶל־יְהוָה חֲזַק וַיֵּאֱמֹץ לִבְּךָ Ka·vey el Yah, chazak v-ya·ameytz li·becha

חֲזַק וַיֵּאֱמֹץ לִבְּךָ chazak v-ya·ameytz li·becha

*Immerse yourself in the Oneness of Yah. Be strong and courageous of heart. [DJC]*

## LIM'NOT YA'MEY'NU

From Psalm 90; music by Yitzchak Husbands-Hankin

לִמְנוֹת יָמֵינוּ לִמְנוֹת יָמֵינוּ Lim'not ya-mey-nu, Lim'not ya-mey-nu,

לִמְנוֹת יָמֵינוּ בֵּין הוֹדָע Lim'not ya-mey-nu, keyn hoda

וְנִבֵּא לְבַב חֲכָמָה: v-navi l'vav chochma

לִמְנוֹת יָמֵינוּ בֵּין הוֹדָע Lim'not ya-mey-nu, keyn hoda

וְנִבֵּא לְבַב חֲכָמָה: v-navi l'vav chochma

Teach us to treasure each day, x2

That we may open our hearts to your wisdom

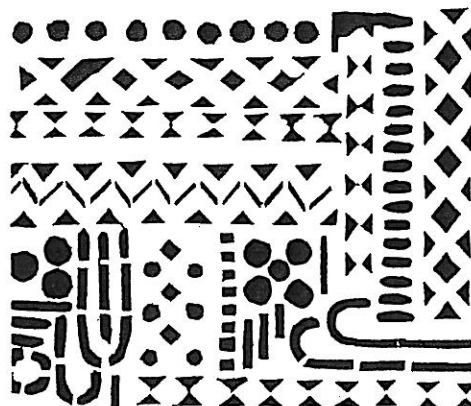
Oh teach us to treasure each day.

Treasure each day, teach us to treasure each day x2

## ***Confessional – Forgiveness – Vidui Service***

### **MAY MY HEART BE OPEN**

I pray that my heart be open to my inner truth today.  
I have been given freedom to choose between  
doing good and doing wrong  
And I have not always chosen wisely.  
Now, together with this Jewish community  
I am about to ask forgiveness.  
I have not done all the misdeeds which I am about to name.  
Yet here I am, not only as an individual,  
but also as a cell in the body of my community  
of my people, and of the whole human race.  
I am implicated in the acts, good or bad, that any person does.



### **ZOCHREYNU L-CHAYIM**

זְכַרְנוּנוּ לְחַיִּים מֶלֶךְ חַיָּיִם בְּחַיִּים, Zoch'reynu l-cha·yim, me·lech cha·feytz b-cha·yim

וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, V-chot'veynu b-sey·fer ha-cha·yim,

לְמַעַן אֱלֹהִים חַיִּים. L'ma·an'cha Elohim cha·yim.

We ask now for *cha·yim*, source of all *cha·yim*,

And let this new year be a year of life.

O for Your sake and for our sake,

O Power of *cha·yim*.

### **THE DAY HAS COME**

Adapted from Rabbi Richard N. Levy, *On Wings of Awe*

The day has come  
To take an accounting of my life  
Have I dreamed of late  
Of the person I want to be,  
Of the changes I would make  
In my daily habits,  
In the way I am with others,  
In the friendship I show companions...  
In the regard I show my father and mother,  
Who brought me out childhood?



I have remained enchanted too often to less than what I am.  
But the day has come to take an accounting of my life.

Have I renewed of late  
My vision of the world I want to live in,  
Of the changes I would make  
In the way my friends are with each other  
The way we find out whom we love  
The way we grow to educated people  
The way in which the many kinds of needy people  
Grove their way to justice?

I, who am my own kind of needy person, have been afraid of visions.  
But the day has come to take an accounting of my life.

Have I faced up of late  
 To the needs I really have—  
 Not for comforts  
     which shelter my unsureness,  
 Not for honors which paper over myself,  
 Not for handsome beauty  
     in which my weakness masquerades.  
 Not for unattractiveness  
     in which my strengths hide out—  
 I need to be loved.  
 Do I deserve to be?  
 I need to love another.  
 Can I commit my love?  
 Perhaps its object  
     will be less than my visions  
 (And then I would be less)  
 Perhaps I am not brave enough  
 To find new vision  
 Through a real and breathing person.  
 I need to come in touch  
     with my own power,  
 Not with titles,  
 Not possessions, money, high praise,

But with the power that is mine  
 As a child of the Power that is the universe  
 To be a comfort, a source of honor,  
 Handsome and beautiful  
     from the moment I awoke this morning  
 So strong  
 That I can risk the love of someone else  
 So sure  
 That I can risk to change the world  
 And I know that even if it all comes crashing  
 down  
 I shall survive it all—  
 Saddened a bit, shaken perhaps,  
 Not unvisited by tears  
 But my dreams shall not crash down  
 My visions not go glimmering.  
 So long as I have breath  
 I know I have the strength  
 To transform what I can be  
 To what I am.  
 The day has come  
 To take an accounting of my life



### YOD HEY VAV HEY



יְהוָה אֵל רַחוּם וְחַנּוּן Yod-Hey-Vav-Hey eyl ra·chum v·cha·nun,  
 אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת: eh·rech ah·pa·yim, v·rav cheh·sed v·eh·met,  
 נִצֵּר חֶסֶד לְאֱלֹפִים no·tzehr cheh·sed la·ala·fim,  
 נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאת וְנִקְיָה: no·sey a·von va·feh·shah v·chata·a v·nah·key  
 Shechina Shechina, compassion and tenderness,  
 patience, forbearance, kindness, awareness,  
 bearing love from age to age,  
 lifting guilt and mistakes and making us free.

(Eng. Rabbi Burt Jacobson)

### SHMAH KOLEYNU – HEAR OUR VOICES

(Eng. DJC)

We lift up our voices and call for compassion, and we ask “Sh'ma koleynu: Hear our voices.”  
 May we ourselves attend these words of prayer and through our mindfulness may we be renewed.  
 And may we treat ourselves and each other with mercy. Together we make each day a new beginning.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, Sh'mah ko·leynu, Adonai Eloheynu,  
 חוּם וְרַחֵם עָלֵינוּ, chus v·ra·cheym ah·leynu,  
 וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ. v·ka·beyl b·rachamim u·v·ra·tzon eht t'filah·teynu.  
 הָשִׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה, Hashi·veynu Adonai ey·lecha v·nashuva,  
 חַדֵּשׁ יָמֵינוּ בְּקֶדֶם. cha·deysh ya·meynu k·keh·dem.



Let us not be left behind without holy presence surrounding us.  
 Let us not be abandoned as we grow old, as our strength wanes, do not leave us behind.  
 Let us not be left behind, may the spirit of holiness be never far away.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, Ahl tash'li-cheynu mi-l'fa-necha,  
 וְרוּחַ קֹדֶשְׁךָ אֵל תִּקַּח מִמֶּנּוּ. v-ru'ach kod'sh'cha ahl ti-kach mi-mehnu.  
 אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה, Ahl tash'li-cheynu l-eyt zik'nah,  
 כְּכֹלֹת כְּחֹנוּ אֵל תַּעֲזֹבֵנוּ. ki-ch'lot ko-cheynu ahl ta-az'veynu.  
 אֵל תַּעֲזֹבֵנוּ, יְיָ אֱלֹהֵינוּ, Ahl ta-az'veynu, Adonai Eloheynu,  
 אֵל תִּרְחַק מִמֶּנּוּ. ahl tir'chak mi-mehnu.

May we come closer to the path of mitzvah, of inspired direction,  
 May our hearts be inclined toward amazement and awe,  
 May our hearts be open to love and compassion  
 That we may turn toward truth whole-heartedly

קָרְבָנוּ לְתוֹרַתְךָ, לְמַדְנוּ מִצְוֹתֶיךָ, Kar'veynu l-tora-techa, lam'deynu mitz'vo-techa  
 הוֹרֵנוּ דְרָכֶיךָ, ho-reynu d'ra-chey-cha  
 הַט לִבֵּנוּ לִירְאָה אֶת שִׁמְךָ, haht li-beynu l-yir'ah et sh'meh-cha,  
 וּמוֹל אֶת לִבֵּנוּ לְאַהֲבָתְךָ, u-mol et l'va-veynu l-ahava-techa,  
 וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם. v-nashuv ey-lecha beh-emet u-v-leyv sha-leym



## ASHAMNU 1

[On Kol Nidrey Night]

*Together with the Cantor:* Ah-yai-yai...

Who are we? We're dust and spirit,

Children of Heaven, made in Your image,

אֲשָׁמְנוּ-Ashamnu- Yet we've been wrong, בָּגַדְנוּ-Bagadnu- we've betrayed

גָּזַלְנוּ-Gazalnu- We have stolen, דִּבַּרְנוּ דֹּפִי-Dibarnu dofi- yes, we've mis-spoken .

Who are we? We're sparks of Fire

Our souls filled with light and infinite wisdom,

הִעֲוִינוּ-Heh-eh-vinu- Yet we have injured, וְהִרְשָׁנוּ-V-hir'shanu- we've been malicious,

זָדַנּוּ-Zad'nu- We've transgressed, חָמַסְנוּ-Chamas'nu- yes we've been violent.

Who are we? We're one with You,

but we have forgotten, we have forgotten!

מְפָלְנוּ שָׁקָר-Tafal'nu sheh-ker- We have slandered, יָעֲצָנוּ רָע-Ya-atz'nu rah- we have misled,

כָּזַבְנוּ-Ki-zav'nu- We have lied, לָצַנּוּ-Latz'nu- yes, we have jeered.

*Search your heart, see it through*

*turn it over, make us new.*

Ah-yai-yai...

[by Rabbi Burt Jacobson and Kehilla Leadership team]

## ASHAMNU 2

[At Neila service]

*Together with the Cantor: Ah-yai-yai...*

Who are we? We're dust and spirit,

Children of Heaven, made in Your image,

מָרַדְנוּ -*Marad'nu*- We've been rejecting, נִאֲצַנוּ -*Ni'atz'nu*- we've insulted,

סָרַרְנוּ -*Sarar'nu*- We've turned away, אָוִינוּ -*'Avinu*- we have offended.

Who are we? We're sparks of Fire

Our souls filled with light and infinite wisdom,

פָּשַׁעְנוּ -*Pashanu*- Yet we have violated, צָרַרְנוּ -*Tzarar'nu*- we have confused,

קִשְׁיָנוּ עֲרָף -*Ki-shinu o-ref*- We've been stubborn, רָשָׁעְנוּ -*Rasha'nu*- yes, we've served evil.

Who are we? We're one with You,

but we have forgotten, we have forgotten!

שִׁחַתְנוּ -*Shichat'nu*- We've been wasteful, תִּי־אָוִנוּ -*Ti'avnu*- we have hated,

תִּי־טָאִינוּ -*Ta-inu*- We've been in error, תִּי־טָאִינוּ -*Ti'ta'nu*- yes, we have cheated.

*Clear them out, let them go,*

*Sweep them out, and let your life flow. .*

*Ah-yai-yai...*

by Rabbi Burt Jacobson and Kehilla Leadership team

## FOR OUR MISSED-DEEDS

by the Kehilla Spiritual Leaders

### **Personal – Physical**

- For neglecting to treat my body/mind as my temple needing attention, repair, exercise and rest
- For eating without mindfulness of my food's contents, taste, origins, and its societal and environmental effects
- For allowing myself to internalize false images of what I am supposed to look like; for holding myself to an ideal that is neither healthy nor liberating
- For not taking care to arrange for checkups on my health, both physical and mental
- For driving when I could have walked; for stationary amusement when I could have been actively playing
- For valuing my busyness and not setting aside time for my rest and re-creation
- For insufficiently devoting energy and attention to lovingly cultivate my sexuality
- For using my sexuality in ways that abuse others
- For using entertainment, drugs, sex or other distractions to relieve me of facing what I need to face in myself or in my world
- For other missed-deeds concerning my physical being\_\_\_\_\_

### **V-AHL KULAM**

**V-ahl kulam, Elo-ah slichot, s'lach lanu, m'chal lanu, ka-pehr lanu**

וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

May all we do this day, return us to the way

Forgiving and healing, releasing us anew



## Personal – Spiritual

- For being too limited in what I define as spirituality
- For treating my spirituality as a spectator experience to be done for me by others
- For failing to be mindful, grateful and appreciative of the wonders that surround me
- For not allocating time for contemplation, meditation or prayer
- For acting as if my spirituality was my isolated activity—as if it does not need a community context
- For not acknowledging that how I act in the world is part of my spirituality
- For assuming that synagogue involvement was sufficient in itself to actualize my spiritual potential
- For trying to obtain a sense of redemption through consumerism rather than through meaningful living
- For believing my variety of spirituality is exclusively authentic, and for not walking more humbly with my theology
- For allowing myself to believe that I am not authentically Jewish or authentically whatever religion I am
- For other missed-deeds concerning my spirituality \_\_\_\_\_

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## V-AHL KULAM

V-ahl kulam, Elo-ah slichot, s'lach lanu, m'chal lanu, ka·pehr lanu

וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

May all we do this day, return us to the way

Forgiving and healing, releasing us anew

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## Family, Intimates, Others

- For injuring others and for not taking responsibility for the injuries I have caused
- For the ways I have wounded others through violent behavior
- For the ways I have hurt others through violent speech
- For the ways I have harmed others through non-physical forms of abuse, and for denying that this was abuse because it wasn't physical
- For taking out my frustrations on others and not being clear to myself about my feelings
- For the ways I have not sufficiently cared for the animals for which I am responsible
- For failing to affirm those around me with my appreciation and love
- For depending on the love I receive from others to bolster my self-worth
- For seeing my intimates as means toward my ends and not as holy in themselves
- For experiencing the care I give to those I love as a burden and not as a holy offering
- For avoiding intimacy because of fears of exposure, commitment, or self-revelation
- For failure to be present when needed for family and intimates in favor of my work or my entertainment
- For not speaking kindly or for speaking without concern for the effects of the tone of my voice
- For loving without taking care to set boundaries
- For setting boundaries without a sense of compassion
- For ways that I evade my own responsibility by thinking of myself primarily as a victim
- For ways that I regard myself as a victim and fail to credit myself for the power that I have
- For other abusive behaviors which I have demonstrated \_\_\_\_\_

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## V-AHL KULAM

V-ahl kulam, Elo-ah slichot, s'lach lanu, m'chal lanu, ka·pehr lanu

וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

May all we do this day, return us to the way

Forgiving and healing, releasing us anew

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## Community & Society

- For the ways I have damaged my society and community through violence
- For the ways I have damaged my society and community through dishonesty
- For the ways I have damaged my society and community through misuse of my powers of communication: lying, slander, gossip, and the circulation of rumors
- For the ways I have damaged my society and community through misuse of my opportunities: cheating, unfair profiting, bribery
- For the ways I have damaged my society and community through abuse of my position or whatever powers I may have which I have used to hurt or denigrate others
- For using my community involvement as a means of self-aggrandizement
- For failing to stay informed about the state of my community, locality, nation and the world
- For failing to consider how I can affect the issues which are dear to me
- For not participating sufficiently in the governance of my community and/or my society
- For elevating my sense of entitlement and privilege over my sense of responsibility
- For expecting my community to be there for me in times of need, without being generous with my own resources to support the community when I am able
- For my failure to personally support and give to those who are in need in my community and in our society
- For my failure to support systematic change to enable those in need to be able to live meaningfully and with dignity
- For the times that I base my outlook and politics on fear and distrust and not on compassion and coexistence
- For the times I reduced my understanding of complex issues in the country, internationally, in Israel and Palestine to simplistic good guy/bad guy analyses
- For advocating solutions to the variety of problems we face based on what *my side wants* and not on what all sides realistically *need*
- For other missed-deeds pertaining to Community and Society \_\_\_\_\_

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## V-AHL KULAM

V-ahl kulam, Elo-ah slichot, s'lach lanu, m'chal lanu, ka-pehr lanu

וְעַל כָּלֵם, אֵלֹהִים סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

May all we do this day, return us to the way

Forgiving and healing, releasing us anew

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## The Planet & the Environment

- For neglecting to remind myself to experience the awe of creation and the miracle of my existence
- For my use of the world's resources in a manner that cannot be sustained for all humankind
- For not living as simply as I am able
- For wasting energy, food and other resources
- For failing to reduce my degree of consumption to a level appropriate to my real needs
- For failing to be sufficiently informed about the health of the environment
- For not becoming sufficiently involved in collective efforts to preserve the environment
- For limiting my understanding of environmental balance and harmony to issues about the natural world and not perceiving the role that politics, economy, and the ways we exploit human resources contribute to the degradation of the natural world
- For failing to fully see the disproportionate impact that environmental degradation has on the poor and the disempowered
- For not working creatively to reduce my immediate community's negative impacts upon the environment
- For other missed-deeds pertaining to the environment \_\_\_\_\_

## V-AHL KULAM

V-ahl kulam, Elo·ah slichot, s'lach lanu, m'chal lanu, ka·pehr lanu

וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

May all we do this day, return us to the way

Forgiving and healing, releasing us anew

## EYLI EYLI SHMA KOLI

אֵלֵי אֵלֵי שְׁמַע קוֹלִי בִּי אֶקְרָא! Eyli, Eyli, sh'ma koli ki ekra!

*My God My God, hear my voice as I cry out.*

עַד־מָתַי אֶקְנֶה לְרֵאוֹת גְּאוּלְתֶּךָ? Ad ma-tai aka-veh, lirot g'ulat'cha?

*How long will I hope, to see Your redemption*

מִיּוֹם שֶׁנּוֹלַדְתִּי, עֵינֵי צוֹפִיָּה לְךָ. Mi-yom sheh-nolad'ti, eyni tzofi·ah l'cha.

*From the day of my birth, my eyes look to You*

שְׁמַע קוֹלִי בִּי אֶקְרָא, וְשׁוֹעֲתִי הִיאֲזִינָה. Sh'ma koli ki ekra, v-shav'ati ha·azinah.

*Hear my voice when I call, and when I cry for help, then listen*

הוֹחִילִי עֲנִיָּה לְיוֹם הַיְּשׁוּעָה. Hochili ani-yah, l-yom ha-y'shu·ah.

*Wait hopefully, O humble one, for the day of liberation*

לֹא תִאֲבֹד תְּקוּתִי, אִף אִם אַתָּה דומִיָּה. Lo to-vad tik'vati af im aht du-miyah.

*Don't go astray my hope, even if You are silent*

שְׁמַע קוֹלִי בִּי אֶקְרָא, וְשׁוֹעֲתִי הִיאֲזִינָה. Sh'ma koli ki ekra, v-shav'ati ha·azinah.

*Hear my voice when I call, and when I cry for help, then listen*

מְשִׁיחַ עִם אֱלֹהֵי, שְׁלַח אֵל דָּר עָלֶיךָ, Mashī·ach im Eli-yah, sh'lach Eyl dar aliyah,

*Send the Messiah with Elijah, O God who dwells in ascension*

יְבִישֵׁר לְעֲנִיָּה בִּי בָּאָה הַיְּשׁוּעָה. Y'va-seyr la-ani-yah, ki ba·ah ha-y'shu·ah.

*Bringing good tidings to the humble one that liberation has come*

שְׁמַע קוֹלִי בִּי אֶקְרָא, וְשׁוֹעֲתִי הִיאֲזִינָה. Sh'ma koli ki ekra, v-shav'ati ha·azinah.

*Hear my voice when I call, and when I cry for help, then listen*

## Closing Affirmation

by Rabbi Burt Jacobson

Deep within us,

we know all our shortcomings,

and we come here this day

not only to seek forgiveness and release,

but also to support and encourage one another,

as individuals and as a community.

We are not the same people we were last year at this time.

We have been learning,

we have been deepening our wisdom,

we are becoming better at the difficult task of *tikkun*,

of mending ourselves and mending the world.

Help us to remember that we are

children of Heaven, made in Your image.

Help us to remember

that we are sparks of Fire,

our souls filled with light

and infinite wisdom.

Help us to remember that

we are One with You and all creation







## ***Avodah Service – The Service of the High Priest***

### **IN BRIEF**

Adapted by Ilana Schatz from Rabbi Zari Weiss, Kehilla Community Synagogue

In ancient times when the Holy Temple stood in Jerusalem, the people would come from all over the land to the Holy City for the Avodah service on Yom Kippur. The Kohen Gadol, the High Priest, served as the sacred channel through which divine compassion and forgiveness flowed. His task was to confess his own transgressions and those of his family; the other priests, and the entire people. Through this process, of confession and repentance, individually and communally, the people could again re-experience atonement and at-one-ment.

The ancient Temple no longer stands and the priesthood no longer exists to atone for our personal and societal wrongdoings. Since that time, each one of us is responsible to atone for our personal as well as collective transgressions. Our prayers become the sacrifice – a sacrifice of the heart.

One of the traditional prayers during this service is Bilvavi:

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בְּלִבִּי מִשְׁכַּן אֶבְנָה לְהָדָר כְּבוֹדוֹ    Bi-l'vavi mishkan ev'neh l-hadar k'vodo  
 וּבְמִשְׁכַּן מִזְבֵּחַ אֲשִׁים לְקַרְנֵי הוֹדוֹ    U-va-mishkan miz'bey-ach a-sim l-kar'ney hodo  
 וְלִנֵּר תָּמִיד אֶקַּח לִי אֶת אֵשׁ הָעֹקֶדָה    U-la-neyr tamid eh-kach li et eysh ha-a-key-da  
 וְלִקְרָבָן אֶקְרִיב לוֹ אֶת נַפְשִׁי הַיְחִידָה    U-l-kor'ban a-kriv lo et naf'shi ha-y'chida

In my heart I will build a sanctuary to worship the divine wonder.

And in the sanctuary, I will place an altar to the holy radiance.

For an Eternal Light I will take the fire of Isaac's binding,  
 and for a sacrifice, I will offer my singular soul.

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We enter the Avodah service through cheshbon hanefesh, an honest accounting of our soul, our values and our actions in the world.

When we are ready, we bow down in humility, acknowledging the ways that we have individually missed the mark, either by coming up short or inappropriately crossing boundaries.

V-ahl kulam, Elo-ah slichot, s'lach lanu, m'chal lanu, ka-pehr lanu

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

For all of these, Source of Forgiveness,

We ask forgiveness, we ask for pardon, we ask for atonement

We reflect on our family, friends and community. We consider the ways in which we have failed to be responsible for each other's actions – the times we failed to speak up, to speak out, to support each other, and to teach better ways. When we are ready, we bow down in humility, acknowledging ways we could have done better.

V-ahl kulam, Elo-ah slichot, s'lach lanu, m'chal lanu, ka-pehr lanu

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.

For all of these, Source of Forgiveness,

We ask forgiveness, we ask for pardon, we ask for atonement



We reflect on the larger world we inhabit – people whom we do not know but with whom we share this world of creation which nurtures our bodies and souls. When we are ready, we bow down in deep humility to feel the terrible suffering we have brought upon each other and upon creation. With deep remorse for what we are capable of and for the hope that forgiveness and healing are possible, we cry out.

**V-ahl kulam, Elo-ah slichot, s'lach lanu, m'chal lanu, ka-pehr lanu**

**וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר לָנוּ.**

For all of these, Source of Forgiveness,

We ask forgiveness, we ask for pardon, we ask for atonement

Through this process of reflection, acknowledging responsibility, and bowing in humility, we allow our past actions and pain to be transformed, letting go of past ways of being and opening to new beginnings of compassion and kindness. We re-enter the world sensing the Holy potential in each and every moment, and re-affirm the task that is incumbent upon each one of us – to honor and reflect the image of the Source of Life that is revealed throughout Creation.

### **A'LEynu FOR THE KOR'IM**

**עֲלֵינוּ לְשַׁבֵּחַ לְאוֹרֶת הַכֹּל** A'leynu l-sha-bey-ach l-orat ha-kol,  
**לְתֵת גְּדֻלָּה לְיוֹצֵרֶת בְּרֵאשִׁית** la-teyt g'dulah l-yo-tzeh-ret brey-shit  
**בּוֹרֵאת שָׁמַיִם וְנוֹטִיָּהֶם** Bo-reyt sha-ma-yim v-not-ey-hem,  
**רֹקֶעַת הָאָרֶץ וְצֹאֲצָאֶיהָ** Roka-at ha-aretz v-tzeh-eh-tzah-ey-ha  
**נֹתֶנֶת נִשְׁמָה לָעָם עָלֶיהָ** Noteh-net n'shama la-ahm a-leh-ha  
**וְרוּחַ לְכֹל הַחַיִּים בָּהּ.** V-ru-ach l-chol ha-hol'chim ba.

[Bow or prostrate here]

**וְאַנַּחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים** Va-anach'nu kor'im u-mish'ta-cha-vim u-modim  
**לְפָנֶיךָ פָּנֵי כָּל פָּנִים** L-fa-na-yich p'ney kol panim  
**הַשְׁכִּינָה בְּרוּכָה הִיא** Ha-Sh'china b'rucha hi.

[Rise up]

**וְנֵאמָר: וְהִיְתָה שְׁכִינָה** V-neh-eh-mar v-hai-ta Sh'china  
**לְרוּחַ עַל כָּל הָאָרֶץ,** l-ru-ach ahl kol ha-aretz.  
**בַּיּוֹם הַהוּא תִּהְיֶה הַשְׁכִּינָה אֶחָת,** Ba-yom ha-hu ti-h'yeh ha-Sh'china achat,  
**וּשְׁמָהּ אֶחָד:** u-sh'ma echad.

*This is our task, to praise the Light, the Creator stretching the heavens, upholding the earth. Who breathes life into all upon the planet. And we kneel and bow and give thanks to You, the In-dwelling Presence, of blessed name. And it will be declared that the In-Dwelling Presence was the spirit of the earth itself. On the day of that declaration the Presence will be unified, and its essence will be Oneness*



## Torah Service

### OPENING 1

אין כּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. Eyn kamocha va-elohim YHVH v-eyn k-ma·asecha  
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, Mal'chut'cha mal'chut kol olamim,  
 וּמִשְׁלַתְךָ בְּכָל דּוֹר וָדוֹר. u-mem'shal't'cha b-chol dor va-dor  
 יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, YHVH meh·lech, YHVH ma·lach  
 יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. YHVH yim'loch l-olam va-ed  
 יְיָ עֹז לְכָל יִתְּנָה YHVH oz la-kol yi-teyn  
 יְיָ יְבָרֵךְ אֶת עוֹלָמוֹ בְּשָׁלוֹם. YHVH y'va·reych et olamo va-shalom

*There is nothing among the gods compared to You, and there is nothing like Your creation.  
 Your sovereignty is over all realms, Your leadership from age to age. YHVH does reign, YHVH did reign, YHVH will reign  
 until the end of time. YHVH gives strength to all, may YHVH bless this world with peace.* [DJC]

### OPENING 2

Arise Kehilla and receive the Torah, a Torah of wisdom, a Torah of life.  
 Ki mi-Tzi-on tey-tzey Torah, u-d'var Adonai mi-Y'rusha-la-yim.  
 Baruch sheh-na-tan, Torah l-ahm Yis'ra-el u-l-chol ha-eh-munot.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַם יִשְׂרָאֵל וּלְכָל הָאֱמוּנוֹת:

*[For from Zion came forth Torah, and the word of Yah from Jerusalem.  
 Blessed is the One who gave Torah/Teaching to the Israelites and to people of all faiths.]*

### OPENING 3

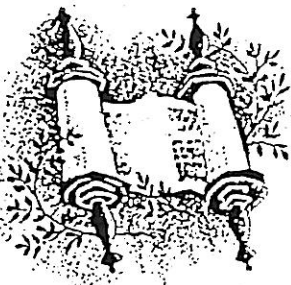
Ki mi-Tzi-on tey-tzey Torah, u-d'var Adonai mi-Y'rusha-la-yim.  
 Baruch sheh-na-tan Torah l-ahmo (Torah l-ahmo) Yis'ra-el.  
 Baruch sheh-na-tan Torah l-ahmo (l-ahmo) Yis'ra-el bi-k'dushato.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם:

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְּשָׁתוֹ:

*For from Zion came forth Torah, and the word of Yah from Jerusalem.  
 Blessed in the One who in holiness gave Torah/Teaching to those who struggle for truth.]*



### OPENING 4

הללויה Halleluyah

מַה־גָּדֹל מַעֲשֶׂיךָ יְיָ Ma gad'lu ma'asecha Yah,

מֵאֵד עֲמָקוֹ מַחֲשַׁבְּתֶיךָ m'od am'ku mach'sh'vo-techa

*[How grand Your creation, Yah, how deep Your designs]*

## YOD HEY VAV HEY – Shechina Shechina

יְהוָה אֱלֹהֵינוּ Yod-Hey-Vav-Hey el ra·chum v-cha·nun,  
אֶרְךְּ אַפַּיִם וְרַב חֶסֶד וְאֶמֶת: eh·rech a·pa·yim, v-rav cheh·sed v-eh·met,  
נִצֵּר חֶסֶד לְאֻלָּפִים no·tzeyr cheh·sed la·ala·fim,  
נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאת וְנִקָּה. no·sey a·von va-feshah v-chata·a v-nah·key  
Shechina Shechina, compassion and tenderness,  
patience, forbearance, kindness, awareness,  
bearing love from age to age,  
lifting guilt and mistakes and making us free

## VA-ANI T'FILATI

וְאֲנִי תְּפִלָּתִי לְךָ יְיָ עַת רְצוֹן, Va-ani t'fi·lati l-chah YHVH eyt ra·tzon  
אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאֶמֶת יִשְׁעֶךָ. Elohim b-rov chas'decha, a·ney·ni beh-eh·met yish'echa  
*And I, my prayer is to you, Yah, in this moment of desire. Elohim answer me with great love and liberating truth.*

[People can pray quietly either following]

## TORAH CONTEMPLATIONS

### **What is this Torah we bless?**

We bless Torah, the process of instruction received from those who came before us. They strived to understand this universe and to determine what purpose was theirs to fulfill and what tasks were theirs to accomplish during the brief days allotted to them on this earth. This Torah scroll we hold was their attempt to teach what they understood and believed. So too may we continue to strive to better understand this world in which we live, and to pursue fulfillment with joy and with purposefulness.

And may we use our days to heal this world – not only for us, but for all who dwell upon this planet.  
That is our prayer and our hope.

Rabbi David J. Cooper

### **We Are People of the Word**

We are people of the word  
and the breath of the word  
fills our minds with light.  
We are people of the word  
and the breath of life sings through us  
playing on the pipes of our bones  
and the strings of our sinews,  
an ancient song carved in Laurentian granite  
and new as a spring azure butterfly  
just drying her wings  
in a moment's splash of sun.  
We must live the word  
and make it real through us.

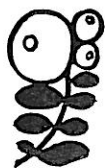
We are the people of the book  
and the letters march busy as ants  
carrying the work of the great ages  
through our minds.

We are the people of the book.  
Through fire and mud and dust  
we have borne our scrolls  
tenderly as a baby swaddled in a blanket,  
traveling with our words sewn in our clothes  
and carried on our backs.

Let us take up the scrolls of Torah  
and dance with them and touch them  
and them out, for the mind  
touches the word and makes it light.  
So does light enter us, and we shine.

Marge Piercy

## BEY ANA RACHEYTZ



בֵּה אָנָּה רַחֵץ, וְלִשְׁמָה קַדִּישָׁא יִקְרָא אָנָּה אִמַּר תְּשַׁבְּחָן.

Bey ana ra-cheytz, v-li-sh'mey kaddisha ya-kira, ana ey-mar tush'b'chan.

יְהֵא רַעְוָא קַדְמָךְ דְּתַפְתַּח לְבָאִי בְּאוֹרֵיתָא

Y'hey ra-ava ka-da-mach d-tif'tach liba-i b-orai-tah

וְתִשְׁלִים מִשְׁאַלֵּינִי דְּלִבָּאִי, וְלִבָּא דְּכָל עַמְךָ יִשְׂרָאֵל, לְטָב וּלְחַיִּין וְלְשָׁלָם: אָמֵן.

V-tash'lim mi-sh'alini d-liba-i, v-liba d-chol a-mach Yis'ra-el, l-tav u-l-cha-yin v-li-sh'lam, Ameyn.

*To you whom I direct my desire, and to whose holy and cherished presence I address my praise: may it be Your will that You open my heart to Your teaching and answer the prayers of my heart and all the hearts of your people, for goodness, for life, and for peace. Amen. [tr. DJC]*

## SH'MA

[Torah carrier calls out the Sh'ma, and then all repeat:]

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'mah Yis'ra-el, Adonai/Yah/Shechina Eloheynu Adonai/Yah/Shechina eh-chad

*[Listen Israelite! YHVH our Power, in YHVH the Oneness of all.]*

[The Torah carrier calls out the Echad, and then all repeat:]

Eh-chad Eloheynu, gadol ado-neynu, kadosh sh'mo.

*[Oneness is our Power, grand is our sovereign, of holy essence.]*

[Singing together and bowing toward the ark on the first word:]

Gad'lu l-Adonai iti, u-n'ro-m'mah sh'mo yach'dav.

*[Come magnify the Eternal with me, and let us exalt Her/His essence together]*

## MA GADLU – processional

הַלְלוּיָהּ Halleluyah

מַה־גָּדְלוֹ מַעֲשֵׂיךָ יְיָ Ma gad'lu ma'a-secha Yah,

מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ m'od am'ku mach'sh'vo-techa

*[How grand Your creation, Yah, how deep Your designs]*

[The Torah is brought to the Torah table and is undressed while the song continues.  
After it is undressed, the song ceases and all are seated.]



## PREAMBLE TO TORAH READING

[Sometimes the Service Leader or Cantor continues here:]

וַיַּעֲזֹר וַיִּגְן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ גָּדֹל לְאַלְהֵינוּ, וְתָנוּ כְּבוֹד לְתוֹרָה.  
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַם יִשְׂרָאֵל וּלְכָל הָאֲמוּנוֹת.

*Aid and liberation for all seeking divine protection; we say: ameyn. Let all augment divine grandeur and bring honor to Torah. Blessed is the One who gave Torah to the Jewish people and all faiths.*

וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם הַיּוֹם.

*Let the divine sovereignty become apparent soon, and may compassion shine upon the remnant of the house of Israel for grace, kindness, compassion and desire, and we say: Amen. Let all experience the divine grandeur and give honor to Torah. Blessed be the One who gave Teaching to the Israelites and to people of all faiths.*

[All respond:]

V-ah-tem ha-d'vey-kim b-Yah Eloheychem,

חַיִּים כְּלָכֶם הַיּוֹם: cha-yim kul'chem ha-yom.

*And you who adhere to the Eternal, all of you are alive this day.*

*Words: Deuteronomy 4:4; If done as chant, music by: Hanna Tiferet*



[Before the Aliya reading: *Blessers*:]

### TORAH BLESSINGS: VARIATION ON TRADITIONAL VERSION

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ: Barchu et Adonai ha-m'vorach

[All & blessers repeat]

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד: Baruch Adonai ha-m'vorach l-olam va-ed

[Blessers]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Baruch ata Adonai Eloheynu meh·lech ha-olam

אֲשֶׁר בָּחַר בָּנוּ עִם כָּל הָעַמִּים asher ba·char banu im kol ha-amim

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: v-na·tan lanu et Torato

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה: Baruch ata Adonai no·teyn ha-Torah

[When the Aliya reading is concluded: *Blessers*:]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Baruch ata Adonai Eloheynu meh·lech ha-olam

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת asher na·tan lanu Torat eh·met

וְחַיֵּי עוֹלָם נִטָּע בְּתוֹכֵנוּ: v-cha·yey olam na·tah b-to·cheynu

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה: Baruch ata Adonai no·teyn ha-Torah

*Bless YHVH the blessed one.*

*Blessed is YHVH the blessed one now and ever.*

*Blessed are You, YHVH our Power, sovereign animator of all worlds, who has chosen us with all peoples and given us Torah. Blessed are You YHVH, giving Torah.*

*Blessed are You, YHVH our Power, sovereign animator of all worlds, who has given us a Torah of truth, and planted a seed of eternity within us. Blessed are You YHVH, giving Torah.*

[tr. DJC]

[Before the Aliya reading: *Blessers*:]

### TORAH BLESSINGS FEMINIZED VERSION

בָּרְכוּ אֶת שְׂכִינָה הַמְּבָרֶכֶת Barchu et Sh'china ha-m'vo·reh·chet

[All & blessers repeat]

בְּרוּכָה שְׂכִינָה הַמְּבָרֶכֶת לְעוֹלָם וָעֶד B'rucha Sh'china ha-m'vo·reh·chet l-olam va-ed

[Blessers]

אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים Aht b'rucha Sh'china Eloheynu chey ha-olamim

אֲשֶׁר בָּחָרָה בָּנוּ עִם כָּל הָעַמִּים asher bachara banu im kol ha-amim

וְנָתַנָּה לָנוּ אֶת תּוֹרָתָה v-nat'na lanu et Torata

אַתָּה בְּרוּכָה שְׂכִינָה נוֹתֶנֶת הַתּוֹרָה Aht b'rucha Sh'china no·teh·net ha-Torah

[When the Aliya reading is concluded: *Blessers*:]

אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים Aht b'rucha Sh'china Eloheynu chey ha-olamim

אֲשֶׁר נָתַנָּה לָנוּ תּוֹרַת אֱמֶת asher nat'na lanu Torat eh·met

וְחַיֵּי עוֹלָם נִטָּעָה בְּתוֹכֵנוּ v-cha'yey olam nat'ah b-tochey'nu

אַתָּה בְּרוּכָה שְׂכִינָה נוֹתֶנֶת הַתּוֹרָה Aht b'rucha Sh'china no·teh·net ha-Torah

### AHL SH'LO·SHA D'VA·RIM – Three Things

עַל שְׁלֹשָׁה דְּבָרִים Ahl sh'lo·sha d'va·rim

הָעוֹלָם עוֹמֵד: Ha-olam (ha-olam) o·meyd

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה Ahl ha-Torah, v-ahl ha-avodah,

וְעַל גְּמִילוּת חֲסָדִים: v-ahl g'milut chasadim

[The world persists by dint of these three: Torah (i.e. study), Worship, and Deeds of Lovingkindness]

## PRAYERS FOR HEALING

### 1) ANA EL NA אָנָה אֵל נָא (Text: Exodus 12:13, Music: Rabbi Aryeh Hirschfield)

From deep within the source of my soul: now let the healing, let the healing begin

Ana, El nah, r'fah nah lah }x4 4x { אָנָה אֵל נָא רָפָא נָא לָהּ

Heal our bodies, open our hearts, awaken our minds, Shechina!



### 2) EL NA R'FA NA LANU אֵל נָא רָפָא נָא לָנוּ

El na r'fa na lanu }3x{ אֵל נָא רָפָא נָא לָנוּ

רְפוּאָה שְׁלֵמָה: r'fu-ah sh'ley-ma [God please, enable us to heal completely]

### 3) NAF'SHI CHOLAT נַפְשִׁי חוֹלֶת (words: traditional liturgy and Book of Exodus. Music: Hanna Tiferet)

Naf'shi cho-lat ahava-techa נַפְשִׁי חוֹלֶת אֲהַבְתָּהּ. [My soul pines for your loving care.]

Ana el nah r'fah nah lah אָנָה אֵל נָא רָפָא נָא לָהּ. [Please heal us, please]

## PRAYER FOR CAREGIVERS (Rabbi Nancy Flamm)

May the One who blessed our ancestors be present to those who provide help for the ill and troubled among us. May they be filled with fortitude and courage, endowed with sympathy and compassion, as they give strength to those at their side. May they fight against despair, and continue to find within themselves the will to reach out to those in need. And in their love of others, may they know the blessing of community, and the blessing of renewed faith.

## GOMEL BLESSING words adapted from traditional liturgy. Music: Hanna Tiferet

[Thse doing the Gomel blessing along with cantor:]

ברוך אתה יהוה שגמלני כל טוב: Baruch ata Yah sheh-g'ma-lani kol tov

Humbly I stand before you today blessed with the gift of life

[All respond:]

מי שגמלך כל טוב, יגמלך כל טוב סלה: Mi sheh-g'ma-lech kol tov, yig'm'lech kol tov, selah

May the gracious One Who heard your prayers guide your steps in peace

## CHATZI or HALF KADDISH

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֵלְמָא דִּי בְּרָא כְרֻעוֹתֶיהּ, וְיִמְלִיד מַלְכוּתֶיהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְנָא קָרִיב וְאִמְרוּ אָמֵן;  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא  
לְעָלְמָא וְלְעָלְמֵי מָכָל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

Yit-gadal v-yit'kadash shmey rabah – Ameyn — b-alma di-v'ra chirutey v-yamlich malchutey  
b-cha-yey-chon u-v-yo-mey-chon u-v-cha-yey d-chol beyt Yis'ra-el ba-agala u-vi-z'mahn kariv  
v-im'ru: Ameyn! Y'hey shmey rabah m'vorach l-alam u-l-al'mey al'ma-ya.

Yit'barach v-yish'tabach v-yit'pa-ar v-yit'romam v-yit'na-sey v-yit'hadar v-yit'ah-leh v-yit'halal shmey  
d-kud'shah, brich hu. L-eyla u-l-eyla min kol bir'chata v-shirata tush'b'chata v-neh-cheh-mata da-amiran  
b-alma. V-imru: Ameyn

Magnify and sanctify the Holy Name (Amen!) and throughout the world created, may justice soon rule here, in our lifetime and in your lifetime and in the lives of all the people, very soon and say: Amen.

Hold the great Name as blessed, forever and ever and ever: Blessed be. Blessed and praised and worshipped and lauded and honored, and extolled and exalted and so praised: the Name of the Holy. (Blessed!) And beyond every blessing and singing, praising and peaceful word ever uttered on the planet, and let us say: Amen.

[Trans. DJC]

## LIFTING & DRESSING THE TORAH

[All who are able, rise: The person designated as *hag'bah* lifts the Torah while the following is chanted:]

וְזוֹת הַתּוֹרָה עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכֶּיהָ מְאֻשָּׁר.

V-zot ha-Torah, eytz cha-yim hi la-macha-zikim bah, v-tom'chey-ha m'ushar.

[Remain standing as the scroll is closed, bound and dressed. The following is sung:]

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכֶּיהָ מְאֻשָּׁר

דְּרָכֶיהָ דְּרָכֵי נֵעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

Eytz cha-yim hi la-macha-zikim bah, v-tom'chey-ha m'ushar

D'ra'chey-ha dar'chey no-am, v-chol n'ti-vo-tey-ha shalom.

[It's a tree of life to those who grasp it, and fortunate are they who give it support;  
its pathways are pleasant, its byways are peace]

[tr. DJC]

## HAFTARA BLESSINGS

### Before the Haftara Reading:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים  
בְּאַמֶּת, בָּרוּךְ אַתָּה יי, הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ, וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצִדִּיק.

Baruch ata Adonai eloheynu melech ha-olam asher bachar b-n'vi'im to-vim v-ra'tzah v-div'rey-hem  
ha-neh-eh-marim b-eh-met. Baruch ata Adonai, ha-bo-cher ba-Torah u-v-Mo'sheh avdo, u-v-Yis'ra-el amo,  
u-vi-n'vi-ey ha-emet va-tzedek.

[Blessed are you Eternal One ruling time and space who has chosen good prophets and desired their expressions spoken in  
truth. Blessed are you Eternal One choosing Torah, Moses, Israelites, and prophets of truth and justice.]

[tr. DJC]

### After the Haftara Reading:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צִדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן  
הַאֹמֵר וַעֲשֵׂה, הַמְדַּבֵּר וּמַקְשֵׁם, שֶׁכָּל דְּבָרָיו אֱמֶת וְצִדִּיק. עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים,  
(וְעַל יוֹם הַשַּׁבָּת הַזֶּה),

(on Shabbat)

(וְעַל יוֹם הַזִּכְרוֹן הַזֶּה), (on Rosh Hashanah)

(וְעַל יוֹם הַכְּפוּרִים הַזֶּה), (on Yom Kippur)

שֶׁנָּתַתָּ לָנוּ יי אֱלֹהֵינוּ, לְקַדְּשָׁה וּלְמַנּוּחָהּ, לְכַבֹּד וּלְתַפְאֶרֶת. עַל הַכֹּל יי אֱלֹהֵינוּ,  
אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יְתַפְּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ

(וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְיִשְׂרָאֵל (וְעַל יוֹם הַזִּכְרוֹן) (on Rosh Hashanah) וְיוֹם הַכְּפוּרִים) (on Yom Kippur).

Baruch ata Adonai eloheynu melech ha-olam, tzur kol ha-olamim, tzadik b-chol ha-dorot, ha-El  
ha-neh-eman ha-omer v-oseh, ha-m'da-ber u-m'ka-yeym, sheh-kol d'varav eh-met va-tzeh-dek.  
Ahl ha-torah, v-ahl ha-avodah, v-ahl ha-n'vi'im,

[on Shabbat: v-al Yom ha-Shabbat ha-zeh]

[on Rosh Hashanah: v-al Yom ha-Zikaron ha-zeh] [on Yom Kippur: v-al Yom ha-Kippurim ha-zeh],

sheh-natata lanu Adonai eloheynu, [on Shabbat: li-k'dusha v-li-m'nucha] l-cha-vod u-l-tif'aret.

Ahl ha-kol Adonai eloheynu, anach'nu modim lach, u-m-var'chim o'tach, yit'ba-rach shim'cha  
b-fi kol chai tamid l-olam va-ed.

Baruch ata Adonai, m'kadesh

[on Shabbat: ha-Shabbat v-] Yisrael [on Rosh Hashanah: v-Yom ha-Zikaron] [on Yom Kippur: v-Yom ha-Kippurim].

[Blessed are you Eternal One, ruling time and space, ground of all being, righteous in all generations, power of fidelity,  
saying then doing, speaking then sustaining, whose every word is truth and justice. For the Torah, for service, for the  
prophets, and for this [Sabbath day and for this] Rosh HaShanah/Yom Kippur day that You have given to us for glory and  
splendor. For everything we thank you, and bless you—may your name be ever blessed upon the lips of all that lives. Blessed  
are you Adonai, sanctifying [Sabbath] Israelites, and Rosh HaShanah/Yom Kippur.]

[tr. DJC]

*Traditional beginning of the Haftarah*

YHVH said: Make a roadway, clear the path, remove the roadblocks from my people's path. Thus says the transcendent One, dwelling in eternity, of holy essence: "Yes, I dwell in the highest and holiest, but also in the most broken-hearted and humble that I may revive those of humble spirit, that I may revive the broken-hearted. I won't fight with you forever, my anger is not eternal, for your spirit would wither and I am the creator of souls. For your crime of greed I was angry, so I hurt you and in my anger, I went into hiding, and you went and returned to the path that you desired. I have observed your path, and I would heal you, I would guide you and recompense you and your mourners with comfort. I—who create the words on your lips—say: "Shalom, Peace to far and near." Thus says YHVH "And I will heal you, but those who transgress are like the seas in turmoil; they cannot find rest—their waters churn up muddy slime, and there is no peace for the violent.

*Kehilla's traditional starting point for Haftarah*

Cry full throat—don't hold back, call out like a shofar!  
Tell my people how they have done wrong  
Tell the house of Jacob of their missed-deeds.

Everyday this people comes asking for me,  
begging to know my path,  
just as if they were a fine and just society  
that had not abandoned  
the decrees of the Source of Justice.  
They like to hear about "right judgment"  
and "getting close to God."  
They call out, "Look how nice we're fasting,  
don't you see?  
We're afflicting our souls, don't you know?"

Well, on your fast days you folk  
are more concerned about the bottom line  
and how to realize your profits.  
Your fast is violence and disruption,  
you strike out with closed fists.  
You are not making this day a fast day,  
a day to make your voices heard on high.  
Like this you treat the day I set aside for fasting?  
A day for challenging your souls?  
There you go getting out your sackcloth and ashes.  
You call all this fasting a day demanded by the Eternal?

NO!

The day I chose for fasting goes like this:  
You crack open the chains of oppression,  
you loosen up the straps of the harness,  
you bust open the jail doors  
so the imprisoned may go free,  
you break open every restraint.  
You share your food with the hungry,  
you shelter the homeless in your houses.  
If you see people without clothes, you clothe them.  
When you see your flesh and blood, do not look away.



If you do this, your light will shine out like the dawn  
 and healing will quickly flourish.  
 Justice will go before you always,  
 and divine glory will follow close behind.  
 Then—when you call out—the Eternal will answer:  
 “Here I am!”

When you throw out the yoke of oppression,  
 and the gossip, and those pointing fingers,  
 when your soul goes out to the hungry,  
 when you seek to help the afflicted,  
 then your light will shine through the dark,  
 and night will be as bright as noon.

In this way, let the Eternal lead you always,  
 watering the parched places of your soul  
 Restoring your bones to their vigor.  
 You will be like a watered garden  
 like a wellspring that never dies.  
 You will restore the ruined places of the planet.  
 You will uphold the foundation of every age.  
 They will call you “the ones who repaired the breach,”  
 “the ones who put us back on a path to home.”



## RETURNING THE TORAH TO THE ARK

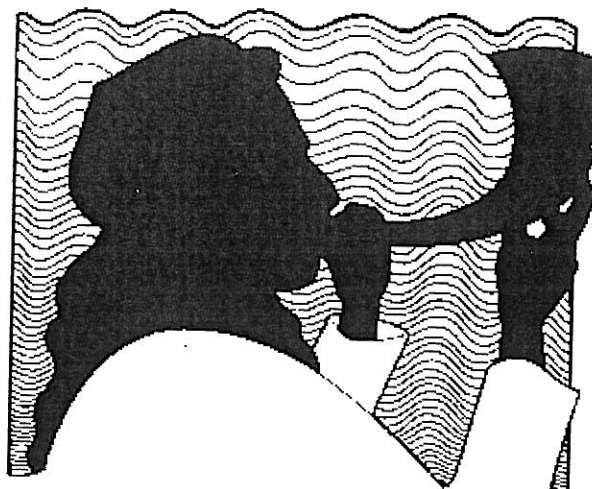
עץ חיים היא למחזיקים בה, ותמכיה מאשר.  
 Eytz cha-yim hi la-macha-zikim bah, v-tom'chey-ha m'ushar  
 דרכיה דרכי נעם, וכל נתיבותיה שלום.  
 D'ra-chey-ha dar'chey no-am, v-chol n'ti-vo-tey-ha shalom  
 השיבנו יי, אליך ונשובה, חדש ימינו בקדש.  
 Hashi-veynu Adonai ey-lecha v-na-shuva, cha-deysh ya-meynu k-keh-dem

*[It's a tree of life to those who hold it, and fortunate are they who give it support; its pathways are pleasant, its byways are peace. Return us to you, and we shall return. Make all our days a new beginning.]* [tr. DJC]





## The Shofar Service



### Leader:

Sound the shofar on this new moon, this new year, our holy day when the moon's light is hidden from us. A law for those who wrestle with Ya. A call for Justice from the source of our ancestors.

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר, Tik'u va-cho-desh shofar,

[tr. Ilana Schatz]

בַּכֶּסֶה לְיוֹם חַגֵּנוּ, ba-keh-seh l-yom cha-gey-nu,

כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב. Ki chok l-Yis'ra-el hu, mish'pat l-ey-lo-hey Ya·acov.

### Together:

We bless the Source of Life sanctifying us through our deeds and summoning us to hear the sound of the shofar.

### Together:

[Choose the gender-form you wish to use for the blessing and recite together]

#### Masculine form:

Baruch ata Yah/Adonai, Elo·hey·nu  
melech ha-olam asher kid'shanu  
b-mitz'vo·tav v-tzivanu  
lish'mo·ah kol shofar.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ  
לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

#### Feminine form:

Aht brucha Sh'china, Elo·hey·nu  
chey ha-olamim asher kidash'tanu  
b-mitz'vo·tey·ha v-tziv'tanu  
lish'mo·ah kol shofar.

אַתְּ בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ  
חַי הָעוֹלָמִים, אֲשֶׁר קִדְּשָׁתָנוּ  
בְּמִצְוֹתֶיהָ, וְצִוָּתָנוּ  
לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

### Together:

We bless the Source of our life and strength, majesty of the universe, that we are alive, and that we thrive, and that we have arrived at this very moment!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה!

Baruch ata Adonai/Yah eloheynu ru·ach ha-olam

sheh-heh·chey·yanu v-ki-y'manu v-higi·anu la-z'man ha-zeh!

## MALCHUYOT – SOVEREIGNTY

Source of Life,

May these sounds help us to know Your true Presence and Your true Sovereignty.

May these sounds lift us to Your Presence and make this time, our time, holy.

[Ilana Schatz]

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה T'ki-ah – Sh'va-rim T'ru-ah – T'ki-ah

תְּקִיעָה שְׁבָרִים תְּקִיעָה T'ki-ah – Sh'va-rim – T'ki-ah

תְּקִיעָה תְּרוּעָה תְּקִיעָה T'ki-ah – T'ru-ah – T'ki-ah

הַיּוֹם הָרַת עוֹלָם Ha-Yom Ha-raht Olam

Today the world is born,

and we know that no one owns this planet, no one is ultimately sovereign but the sovereignty of heaven.

Thus let us treat this world responsibly for if we destroy it, there is no one to set it right after us.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֵב לְפָנֶיךָ, A-reh-shet s'fah-teynu yeh-ehrav l'fa-necha,

אֵל רַחֵם וְנִשְׁאָ, Eyl rahm v-ni-sah,

מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב mey-vin u-ma-azin mah-bit u-mak'shiv

לְקוֹל תְּקִיעָתֵנוּ: l-kol t'ki-ah-teynu,

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן u-t'kah-beyl b-rachamim u-v-ratzon

סֵדֶר מַלְכוּיֹתֵנוּ. sey-der Mal'chu-yo-teynu.

*May the expressions of our lips be pleasing before You, great Power, exalted One,*

*Understanding and heeding, watching and listening, to the sounds of our blasts.*

*Thus compassionately desire to receive our order of Malchuyot – Sovereignty*

## ZICHRONOT – REMEMBRANCE

Source of Life, Source of Mystery,

May these sounds help us to know that we are remembered,

Remembered both in our purity and in our humanness.

May these sounds lift us to Your Presence and make this time, our time, holy.

[Ilana Schatz]

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה T'ki-ah – Sh'va-rim T'ru-ah – T'ki-ah

תְּקִיעָה שְׁבָרִים תְּקִיעָה T'ki-ah – Sh'va-rim – T'ki-ah

תְּקִיעָה תְּרוּעָה תְּקִיעָה T'ki-ah – T'ru-ah – T'ki-ah

הַיּוֹם הָרַת עוֹלָם Ha-Yom Ha-raht Olam

Today the world is born,

and we know that we must always remember that it is up to us to find the way to make our lives meaningful.

May we always keep it in our consciousness to appreciate the wonders of existence.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֵב לְפָנֶיךָ, A-reh-shet s'fah-teynu yeh-ehrav l'fa-necha,

אֵל רַחֵם וְנִשְׁאָ, Eyl rahm v-ni-sah,

מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב mey-vin u-ma-azin mah-bit u-mak'shiv

לְקוֹל תְּקִיעָתֵנוּ: l-kol t'ki-ah-teynu,

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן u-t'kah-beyl b-rachamim u-v-ratzon

סֵדֶר זִיכְרוֹנוֹתֵינוּ. sey-der Zich'ro-no-teynu.

*May the expressions of our lips be pleasing before You, great Power, exalted One,*

*Understanding and heeding, watching and listening, to the sounds of our blasts.*

*Thus compassionately desire to receive our order of Zichronot – Remembrance.*

## SHOFAROT – THE SHOFAR CALL

Source of Life, Source of meaning

May these sounds help us to know that we are called.

May these sounds help us to know what we are called to do and what we are called to be.

May these sounds lift us to Your Presence and make this time, our time, holy.

[Ilana Schatz]

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה T'ki·ah – Sh'va·rim T'ru·ah – T'ki·ah

תְּקִיעָה שְׁבָרִים תְּקִיעָה T'ki·ah – Sh'va·rim – T'ki·ah

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָּה T'ki·ah – T'ru·ah – T'ki·ah G'dola

הַיּוֹם הָרַת עוֹלָם Ha-Yom Ha·raht Olam

Today the world is born,

and we know that the sound of the shofar is a summons to wake up and to take notice and to seize the time and to act to heal this world and endeavor to leave it better than we found it. May it be so.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֵב לְפָנֶיךָ, A·reh·shet s'fah·teynu yeh·ehrav l'fa·necha,

אֵל רַחֵם וְנִשְׂאָ, Eyl rahm v-ni·sah,

מִבֵּין וּמֵאֲזִין, מִבִּיט וּמִקְשִׁיב mey·vin u-ma·azin mah·bit u-mak'shiv

לְקוֹל תְּקִיעָתֵנוּ: l-kol t'ki·ah·teynu,

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן u-t'kah·beyl b-rachamim u-v-ratzon

סְדֵר שׁוֹפְרוֹתֵינוּ. seyder Shof'ro·teynu.

*May the expressions of our lips be pleasing before You, great Power, exalted One,  
Understanding and heeding, watching and listening, to the sounds of our blasts.  
Thus compassionately desire to receive our order of Shofarot - Shofar calls.*



## KADDISH SHALEYM – FULL KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעָלְמָא דִּי בְּרָא כְרֵעוּתִיהּ, וְיִמְלִיד מַלְכוּתִיהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְּרִיד דְהוּא  
לְעָלְמָא וְלְעָלְמֵי מְכָל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְאָמִירֵן בְּעָלְמָא, וְאָמְרוּ אָמֵן:  
תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יִשְׁמַעֵאל  
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל וְאָמְרוּ אָמֵן:

Yit'gadal v-yit'kadash shmey ra-ba. (Ameyn) B-alma di-v'ra chi-ru-tey v-yam'lich mal'chu-tey  
b-cha-yey-chon u-v-yo-mey-chon u-v-cha-yey d-chol beyt Yis'ra-el ba-agala u-vi-z'mahn ka-riv.  
V-im'ru: Ameyn

Y'hey shmey ra-bah m'varach l-alam u-l-al'mey al'ma'ya.

Yit'ba-rach v-yish'ta-bach v-yit'pa-ar v-yit'ro-mam v-yit'na-sey v-yit'hadar v-yit'ah-leh  
v-yit'ha-lal shmey d-kud'shah, B'rich hu.

L-eyla u-l-eyla min kol bir'cha-ta v-shi-rata tush'b'cha-ta v-neh'cheh-mata da-amiran b-alma.

V-imru: Ameyn

Tit'kah-beyl tz'lot'hon u-va-ut'hon d-chol Yis'ra-el ka-dam avuhon di vi-sh'ma-ya, V-imru: Ameyn

Y'hey sh'lama rabah min sh'ma-ya, v-cha-yim, a-leynu v-al kol Yis'ra-el. V-imru: Ameyn

Oseh shalom bi-m'romav, hu ya-ah-seh shalom a-leynu v-ahl-kol Yis'ra-el, v-al kol Yish'ma-el,  
v-al kol yosh'vey tey-vel. V-imru: Ameyn.

*Magnify and sanctify the Holy Name (Amen!) and throughout the world created, may justice soon rule here, in our lifetime and in your lifetime and in the lives of all the people, very soon and say: Amen.*

*Hold the great Name as blessed, forever and ever and ever: Blessed be. Blessed and praised and worshipped and lauded and honored, and extolled and exalted and so praised: the Name of the Holy. (Blessed!) And beyond every blessing and singing, praising and peaceful word ever uttered on the planet, and let us say: Amen.*

*Receive the prayers and hopes of the house of Israel spoken in the presence of their heavenly Source, and let us say: Amen.*

*May great peace and life be our lot and that of all Israelites, and let us say: Amen.*

*May the One who makes peace in the cosmos, bring peace upon us and all Israelites, Ishmaelites, and all who dwell on the planet, and let us say: Amen.*

[Trans. DJC]



## *Afternoon Service*

### Ash'rey – אשרי – Happy are They (from Psalms 84:5)



Cantor> אשרי Ash'rey

All respond> אשרי Ash'rey

Cantor> יושבי yosh'vey

All respond> יושבי yosh'vey

All together> ביתך, vey-tey·cha  
REPEAT ENTIRELY

All together> עוד יהללוך פלה: Od y'hal'lu·cha, seh·lah!

*Happy are they who dwell within your house, may they continue to give praise to you, Selah!*

### Ash'rey – Happy are They (from Psalms 84:5, 144:15 & 145:1-21)

אשרי יושבי ביתך, עוד יהללוך פלה: Ash'rey yosh'vey vey-teh·cha, od y'hal'lu·cha, seh·lah!

*Happy are they who dwell within your house, may they continue to give praise to you.*

אשרי העם שפכה לו, Ash'rey ha-am sheh-ka·cha lo,

אשרי העם שיי אלהיו: ash'rey ha-am sheh-YHVH elohav

*Happy is the people for whom life is thus, happy is the people with the EVERLASTING for its God.*

תהלה לדוד, T'hillah l-Dah'vid A Psalm of David

ארומך אלוהי המלך, Aro-mim'cha Elohai ha-melech

ואברכה שמך לעולם ועד: va-avarcha shim'cha l-olam va-ed

*All exaltations do I raise to you, my sovereign God, and I give blessing to your name, forever and eternally.*

בכל יום אברכה, B-chol yom avar'cheh·ka

ואהללה שמך לעולם ועד: va-a-ha-l'la shim'cha l-olam va-ed

*Blessings do I offer you each day, I hail your name, forever and eternally.*

גדול יי ומהלל מאד, ולגדלתו אין חקר: Gadol YHVH u-m'hullal m'od v-li-g'dulato eyen chey·ker

*Great is THE ETERNAL, to be praised emphatically, because God's greatness has no measure.*

דור לדור ישבח מעשיך, וגבורתיך יגידו: Dor l-dor y'shabach ma·asecha u-g'vurotecha ya·gidu

*Declaring praises for your deeds one era to the next, people describe your mighty acts.*

הדר כבוד הודך, ודברי נפלאותיך אשיחה: Hadar k'vod ho-decha v-div'rey nif'lo-techa a·sicha

*Heaven's glorious splendor is my song, words of your miracles I eagerly pour forth.*

ועוזי נוראותיך יאמרו Veh-eh·zuz noro-techa yo-meyru

וגדלתך אספרנה: u-g'dulat'cha a·sa·preh·nah

*Wondrous are your powers—people tell of them, and your magnificence do I recount.*

זכר רב טובך יביעו, וצדקתך ירגנו: Zeh·cher rav tuv'cha ya·bi·u v-tzid'kot'cha y'ra·ney·nu

*Signs of your abundant goodness they express, and in your justice they rejoice.*

חנון ורחום יי, CHanun v-rachum YHVH,

אך אפים וגדל חסד: eh·rech apa·yim u-g'dol cha·sed

*How gracious and how merciful is THE ABUNDANT ONE, slow to anger, great in love.*

טוב יי לכל, ורחמיו על כל מעשיו: Tov YHVH la-kol, v-racha-mav ahl kol ma·asav

*To all God's creatures, goodness flows, on all creation, divine love.*



יְהוָה יִי כָּל מַעֲשֵׂיךָ, *Yo-ducha YHVH kol ma-asecha,*  
 וְחַסִּידֶיךָ יְבָרְכוּכָה: *v-cha-si-decha y'var'chu-cha*  
*Your creatures all give thanks to you, your fervent ones bless you emphatically.*  
 כְּבוֹד מַלְכוּתְךָ יֵאֱמְרוּ, וְגִבּוֹרָתְךָ יִדְבְּרוּ: *K'vod mal'chut'cha yo-mey'ru, u-g'dulat'cha y'da-beyru*  
*Calling out the glory of your sovereignty, of your magnificence they speak.*  
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרָתִי, *L'hodi-ah li-v'ney ha-adahm g'vurotav,*  
 וְכְבוֹד הַדָּר מַלְכוּתִי: *u-ch'vod hadar mal'chuto.*  
*Letting all people know your mighty acts, and of your sovereignty's glory and splendor.*  
 מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, *Mal'chut'cha mal'chut kol ola-mim,*  
 וּמַמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר: *u-mem'shal't'cha b-chol dor va-dor*  
*May your sovereignty last all eternities, your dominion for era after era.*  
 סוֹמֵךְ יִי לְכָל הַנִּפְלִים, *So-meych YHVH l-chol ha-nof'lim,*  
 וְזוֹקֵף לְכָל הַכַּפּוּפִים: *v-zo-keyf l-chol ha-k'fufim*  
*Strong support to all who fall, God raises up the humble and the lame.*  
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, *Eyney chol ey-leh-cha y'sabeyru,*  
 וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ: *v-ata no-teyn la-hem et och-lam b-ito*  
*All hopeful gazes turn toward you, as you give sustenance in its appointed time.*  
 פּוֹתֵחַ אֶת יָדְךָ, וּמַשְׁפִּיעַ לְכָל חַי רָצוֹן: *Potey-ach et ya-decha, u-mas'bi-ah l-chol chai ra-tzon*  
*Providing with your open hand, you satisfy desire in all life.*  
 צַדִּיק יִי בְּכָל דְּרָכָיו, וְחַסִּיד בְּכָל מַעֲשָׂיו: *Tzaddik YHVH b-chol d'rachav, v-cha-sid b-chol ma-asav*  
*So just is God in every way, so loving amid all the divine deeds.*  
 קָרוֹב יִי לְכָל קֹרְאָיו, *Qarov YHVH l-chol qor'av,*  
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת: *l-chol asher yiq'ra-u-hu veh-emet*  
*Close by is God to all who call, to all who call to God in truth.*  
 רָצוֹן יִרְאֵיו יַעֲשֶׂה, *R'tzon y'rey-av ya-a-I,*  
 וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיִשְׁעֵם: *v-et shav'atam yi-shma v-yoshi-eym*  
*Responding to the yearning of all those who fear, God hears their cry and comes to rescue them.*  
 שׁוֹמֵר יִי אֶת כָּל אֲהָבָיו, *Shomer YHVH et kol o-ha-vav,*  
 וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד: *v-et kol ha-r'sha'im yash'mid*  
*Showing care to all who love God, THE ETERNAL disperses the destructive forces.*  
 תְּהִלַּת יִי יִדְבֵּר פִּי, *T'hilat YHVH y'da-ber pi,*  
 וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ, לְעוֹלָם וָעֶד: *vi-y'va-reych kol basar sheym kod'sho, l-olam va-ed*  
*The praise of THE ALL-KNOWING does my mouth declare, and all flesh gives blessing to God's holy name, unto eternity.*  
 וְאַנַּחְנוּ נְבָרֶכְךָ יְהוָה, *Va-anach'nu n'va-reych Yah,*  
 מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ: *mey-ata v-ahd olam, Halleluyah*  
*And as for us, we bless the name of Yah, from now until the end of time, Halleluyah!*

[Translation: adapted from Joel Rosenberg]



Now the word of YHYH came to Jonah son of Amitai saying: “Get up! Go to Nineveh the great city and cry out to it, for their wrong-doing has come to my attention.” But Jonah arose and fled toward Tarsis from the presence of YHVH. He went down to Jaffa, and found a boat going to Tarsis, he paid the fare, and he got on board to go with them to Tarsis, out of the presence of YHVH.

And YHVH hurled a great wind at the sea and the sea stormed mightily and the boat was about to break. And every sailor was afraid, and each man cried to his god, and they threw cargo overboard to lighten the load, but Jonah was below on the lower deck fast asleep. And the captain approached him and demanded: “How can you sleep? Get up and cry out to your god, perhaps your god will consider us and then we won’t be lost.”

Each man said to his mate: “Let’s cast lots to reveal to us on whose account this evil is upon us,” and they threw lots and it indicated Jonah. They said to him: “Please tell us, who is the cause of this evil now upon us? What do you do? From where do you come? What is your country, and from what people do you come?” He replied to them: “I am a Hebrew, and I revere YHVH, the god of the heavens, who made the sea and made the land.”

The men trembled with great fear, and they asked him: “What have you done?” The men understood—because he had told them—that he was fleeing from the presence of YHVH. They asked him: “What shall we do with you to quiet the sea about us? The sea keeps storming on!”

He answered them: “Pick me up and throw me overboard and the sea will quiet down around you. For I know that it is because of me that it storms so mightily about you.”

Still the men tried to return to dry land, but they could not because the sea kept on storming about them. So they cried out to YHVH and they said: “You! YHVH! Do not punish us because of this one man and do not blame us for spilling his innocent blood – because it was you, YHVH, who has acted on your own choices!”



So they picked up Jonah and tossed him overboard, and the sea eased off its anger. And the men became scared with a great fear of YHVH. Offering sacrifices to YHVH, they vowed vows.

Then YHVH provided a great fish to gulp Jonah down. And so it was that Jonah was in the belly of the fish three days and three nights.

Jonah prayed to YHVH his god, from the belly of the fish, saying:

“I cried out my trouble to YHVH, and I was answered from a belly in the deep. There I cried and You heard my call. It was you who cast me to the dark depths, into the heart of the seas, and all the breaking waves flowed about me, over me did they pass.

“I thought: I have been banished from your gaze. Oh, that I might see your holy Temple. Tossed in a watery whirlpool until the soul of the deep did surround me, seaweed wrapped about my head. You did drop me beneath the level of the mountains, the mass of the earth trapped me without cease,

but you, YHVH my god, saved my life from slaughter. When my soul fainted within me, it was YHVH whom I thought of, and my prayer reached out to you, to Your holy Temple. Ah, they who worship mere idols, lovingkindness will flee them!

“And I, in an expression of thanks, will sacrifice unto You, as I have vowed, thus will I do recompense for the deliverance from YHVH.”

YHVH spoke to the fish and it threw up Jonah onto the dry land. And YHVH spoke to Jonah again saying: “Get up! Go to Nineveh, the great city, and cry out to her the cry which I will teach you.”

So Jonah got up and went to Nineveh as he was instructed by YHVH. Nineveh was a great city-state for Elohim, a span of three days across. So Jonah began to enter the state, a distance of one day, and he cried out calling: “Another forty days and Nineveh is overthrown!” And the people of Nineveh believed in Elohim and declared a fast. From the elders to their children, they all dressed in sackcloth. And the news reached the king of Nineveh, and he got off his throne, pulling off his robe, covering himself in sackcloth, and he sat in the ashes.

Thus he proclaimed and decreed in Nineveh:

“By the order of the king and his nobles it is decreed: Neither man nor beast, neither herd nor flock will taste sustenance; they shall not eat, nor water shall they drink. Each person and beast shall wear sackcloth and shall cry out to Elohim with strength, and each person shall turn away from the path of wrong-doing and from the violence of their hands. Perhaps there will be a turning about, a repentance by Elohim, a retreat from anger, and then we may not perish.”

And Elohim saw what they did, that they turned from their paths of wrong-doing, and Elohim relented over the evil that He said He would do them, and so He refrained.

But Jonah was very badly afraid, he was angered as well. He prayed to YHVH and said: “Please YHVH, isn’t this what I said back I when was at home? Because of this I began to flee to Tarsis, because I knew that you would be too mighty in graciousness, compassion, long-suffering, so full of love, as to forgive these evil ones. Now please YHVH, just take my soul from me, for better to me is my death than my life.”

And YHVH asked: “Are you really so very angry?”

Then Jonah left the city and sat down facing it, and he built himself there a sukkah and he sat inside its shade so that he could see what happened in the city. And YHVH manifested a gourd vine and raised it above Jonah to shade his head in order to save him from his foul mood. Jonah was glad about the gourd and he rejoiced. But then Elohim manifested a worm before the rise of dawn the next day, and it gnawed on the gourd vine which withered. And when the sun rose, Elohim manifested a violent east wind, and the sun beat down on Jonah’s head and he fainted with a longing in his soul for death. And he said: “Better is my death than my life.” Elohim spoke to Jonah, saying: “Is your anger so great about that gourd?”

And he replied: “It is so great, that I could die.”

Then YHVH said: “So you extend your pity to this gourd for which you did not labor and which you did not raise, which appeared overnight and vanished overnight. As for Me, should I not extend pity to Nineveh the great city state in which there is more than one hundred and twenty thousand people – with many cattle – and they don’t have the ability to distinguish their right from their left?”

[tr. Rabbi David J. Cooper]

### **From Micah**

What compares? You bear wrong-doing; You pardon the misdeeds of the remnant of Your portion. The strength of divine anger diminishes because it is loving-kindness which is desired. Once again divine compassion will capture our wrong-doings and will toss them into the depths of the sea — all of our misdeeds. You will deal truthfully with Jacob, act with loving-kindness toward Abraham, as You promised our ancestors from days of old.

## YIZKOR – Remembering Those Who Died

**TZEDAKA:** Traditionally Yizkor would not be prayed until the one saying the prayer had contributed tzedaka in memory of those who were being mourned. The purpose behind this was to redeem the passing of the person with an act that contributed to the world. In this way, the person who had died could nevertheless be a source of goodness even after death.


### RACHAMANA

רַחֲמָנָה דְּעֵנִי לְעֵנִי, עֲנֵנָה. Rachamana d-ah-ney, la-ani-yey a-ney-nah  
רַחֲמָנָה דְּעֵנִי לְתַבִּירִי לְבָא, עֲנֵנָה. Rachamana d-ah-ney li-t'vi-rey li-bah, ah'ney'na  
*[Compassionate one, be merciful even beyond deserving.]*

### ESAH EYNAI

אֵשָׁא עֵינֵי אֶל־הַהָרִים מֵאֵין יָבֵא עֲזָרִי: Esah ey-nai el heh-ha-rim mey-a-yin yavo ez'ri?  
עֲזָרִי מֵעַם יְיָ עֹשֶׂה שָׁמַיִם וָאָרֶץ: Ezri meh-im [HaShem/Adonai] oseh shamayim va-aretz.  
*I lift my gaze toward the mountains. From where will come my help?*  
*It comes from the Eternal Source, creator of heavens and earth.* [DJC]

### PSALM 23



מִזְמוֹר לְדָוִד יְיָ רֹעִי לֹא אֶחָסֵר: Miz'mor l-Da-vid: Adonai ro-i lo ech'sar  
בְּנֹת דֶּשֶׁה יִרְבִּיעֵנִי Bi-n'ot deh-sheh yar'bi-tzeyni  
עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי: Al mey m'nuchot y'na-ha-leyni.  
נַפְשִׁי יִשׁוּבֵב Naf'shi y'sho-vev  
יִנְחֵנִי בַּמַּעֲגָלִי צֶדֶק לְמַעַן שְׁמוֹ: Yan'chey'ni v-ma-ag'ley tzeh-dek l-ma-an sh'mo.  
גַּם כִּי־אֶלֶף בְּגִיָּא צַלְמוֹת Gam ki ey-lech, b-gey tzal'ma-vet  
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי Lo ira ra, ki ata imadi,  
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה יִנְחָמֵנִי: Shiv't'cha, u-mish'an'techa hey-ma y'nacha-muni.  
תַּעֲרוֹךְ לִפְנֵי שִׁלְחָן נֹגֵד צִרְרֵי Ta-aroch l-fa-nai shul'chan neh-ged tzor'rai.  
דִּשַׁנְתָּ בְּשֶׁמֶן רֹאשִׁי בִּוְסֵי רוּחָה: Dishan'ta va-sheh-men roshi, kosi r'va-yah.  
אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי Ach tov va-cheh-sed yir'd'funi kol y'mey cha-yai,  
וְשִׁבְתִּי בְּבֵית־יְיָ לְאַרְךָ יָמִים: v-shav'ti b-veyt Adonai l-orech ya-mim.

The Eternal is my shepherd  
I shall not want.  
Laying me down on green meadows,  
leading me beside restful waters,  
restoring my soul,  
leading me in the paths of justice  
for the sake of the great Essence.  
Even if I walk  
in the valley of death's shadow,

I will not revere evil, for You are with me,  
Your staff, Your walking stick comfort me.  
You set a table before me  
in the presence of those who would starve me.  
With oil have you anointed my head,  
my cup is filled to the brim.  
Let goodness and love pursue me  
everyday of my life,  
and I will live in God's home,  
for the span of all time.

[tr. David J. Cooper]

## **REMEMBRANCE**

by Sylvan Kamens and Jack Riemer

At the rising of the sun and at its going down, *we remember them.*  
At the blowing of the wind and in the chill of winter, *we remember them.*  
At the opening of the buds and in the rebirth of spring, *we remember them.*  
At the blueness of the skies and in the warmth of summer, *we remember them.*  
At the rustling of the leaves and in the beauty of autumn, *we remember them.*  
At the beginning of the year and when it ends, *we remember them.*  
As long as we live, they too will live, for they are now a part of us as *we remember them.*  
When we are weary and in need of strength, *we remember them.*  
When we are lost and sick at heart, *we remember them.*  
When we have joy we crave to share, *we remember them.*  
When we have decisions that are difficult to make, *we remember them.*  
When we have achievements that are based on theirs, *we remember them.*  
As long as we live, they too will live, for they are now a part of us as *we remember them.*

## **YIZKOR WORDS**

*[Meditate on the one or ones who have passed away that you wish to remember today. You may use these words or any others.]*



### **Yizkor for one well-loved:**

You \_\_\_\_\_, were my \_\_\_\_\_. I remember you now, my beloved, my friend. I recall the days of love, companionship, and happiness we shared and the trials we overcame. Although we are parted now, the bond that unites our souls can never be severed. You live now and always within my heart, and you sweeten my life. I have contributed tzedaka in your memory to perpetuate the goodness which you brought to this world. May the Infinite, which has claimed you, bless you and keep you and grant you eternal peace, Amen.

### **Yizkor for one who was may also have been a source of pain or difficulty**

You \_\_\_\_\_, were my \_\_\_\_\_. My memories of you are both painful and pleasant. I can neither fully embrace nor fully negate the love I feel for you. I can fully acknowledge the many effects you had on my life and the lessons I learned in our relationship while you were alive and since your death. I have contributed tzedaka in your memory. I pray for increasing resolution in our connection and increasing peacefulness for your spirit.

### **When Their Memory is Not a Blessing**

A preface for Yizkor by Marcia Cohn Spiegel

As we prepare for the Memorial Service, we must acknowledge that for some of us this is a particularly difficult time. Many of us mourn for loved ones whose memories are a blessing; others of us have troublesome memories, unfinished business with those who died. Those of us who have not reconciled ourselves with family members cannot extol their lives, exalt their memories. But we cannot live forever with bitterness, anger or rage in our lives.

While Judaism does not require that we forgive those who have perpetrated evil against us, in order to move toward *shlemut*, wholeness and personal integrity, in our lives, we can use this time of memory for our own personal healing and growth. Kaddish is not a prayer that praises the dead, it is rather a prayer that praises God, and the power of God in the world. As we recite Kaddish together with Jews all over the world, we remember that death is an inevitable part of life, we mourn those who died before their time, those who died in suffering and pain, those whose lives enriched the world, and we remember the living, asking healing for all who suffer so that they can move on.



## EL MALEY RACHAMIM

אֵל מֵלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים, Eyl ma·ley rachamim sho·cheyn ba-m'romim,  
 הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה ham'tzey m'nucha n'chona ta·chat kan'fey ha-Sh'china  
 בְּמַעְלוֹת קְדוּשִׁים וּמְהוֹרִים, b-ma·alot k'doshim u-t'horim,  
 כְּזוֹהַר הָרָקִיעַ מְזוּהָרִים אֶת נִשְׁמוֹת k-zohar ha-raki·a maz'hi-rim eht nish'mot  
 כָּל אֱלֹהֵי שְׁהִזְכְּרָנוּ הַיּוֹם kol ey·leh sheh-hiz'karnu ha-yom  
 שֶׁהָלְכוּ לְעוֹלָמָם. sheh-hal'chu l-ola·mam.  
 בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם. B-gahn Eyden t-hey m'nuchatam.  
 אָנָּה בָּעַל הָרַחֲמִים Anah ba·al ha-rachamim,  
 הַסֹּתֵירָהֶם בְּסֶטֶר כַּנְפֶיךָ לְעוֹלָמִים has'ti·rey-hem b-sey·ter k'na-fecha l-olamim  
 וְצָרוּר בְּצָרוּר הַחַיִּים אֶת נִשְׁמוֹתֵיהֶם. u-tz'ror bi-tz'ror ha-cha·yim eht nish'mo·teyhem.  
 יְיָ הוּא נִחְלָתָם: וַיְנַחֲחוּ בְּשָׁלוֹם Adonai hu nachala·tam, v-yanuchu b-shalom  
 עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן ahl mish'k'vo·teyhem. V-no·mar Ameyn

To the most compassionate on high and within: under the wings of Shechina, grant perfect rest  
 to the souls of all those we remember here today who have passed from this world.  
 May they find rest among those who shine with heavenly splendor,  
 And may their rest be as peaceful as in Eden's Garden.  
 Source of compassion, shelter them under your wings forever more  
 even as their soul remains woven in the fabric of the living.  
 The Eternal One is their portion. May they rest in peace. And let us say: Amen [tr. DJC]

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The Mourners Kaddish and variants begin on page 105

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## THE GATHERING OF SPIRITS by Carrie Newcomer

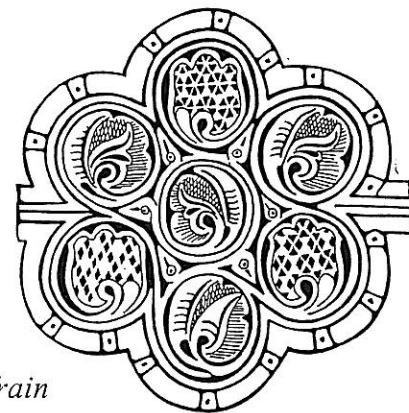
### Refrain:

Let it go my love, my truest, let it sail on silver wings  
 Life's a twinkling, that's for certain, but it's such a fine thing.  
 There's a gathering of spirits, there's a festival of friends  
 And we'll take up where we left off when we all meet again.

I can't explain it, I couldn't if I tried  
 How the only things we carry are the things we hold inside  
 A day in the open, like a love we won't forget  
 Like the laughter that we started and it hasn't died down yet

Oh now didn't we, and don't we make it shine  
 I was standing in the center of something rare and fine  
 Some glow like embers, or light through colored glass  
 Some give it all in one great flame, throwing kisses as they pass

East of Eden, there is heaven in our midst  
 And we're never really all that far from those we love and miss  
 Way down in the water, there's a glory all around  
 And the wisest saying is there's a thousand ways to kneel and kiss the ground



Refrain

Refrain

Refrain

## WANTING MEMORIES by Y.M. Barnwell

I am sitting here wanting memories to teach me  
to see the beauty in the world through my own eyes.  
I am sitting here wanting memories to teach me  
To see the beauty in the world through my own eyes.  
I think on the things that  
made me feel so wonderful when I was young.  
I think on the things  
that made me laugh, made me dance, made me sing.  
I think on the things  
that made me grow into a being full of pride.  
I think on these things, for they are true.  
I am sitting here wanting memories to teach me  
to see the beauty in the world through my own eyes.  
I thought that you were gone,  
but now I know you're with me.  
You are the voice that whispers all I need to hear.  
I know a "Please", a "Thank you", and a smile will take me far.  
I know that I am you and you are me, and we are one.  
I know that who I am is numbered in each grain of sand.



### CHATZI or HALF KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעָלְמָא דִּי בְּרָא כְּרֻעוּתִיהּ, וְיִמְלִיךְ מַלְכוּתִיהּ  
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזִמְנָא קָרִיב וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקָדְשָׁא בְּרִיךְ דְּהוּא  
לְעָלְמָא וְלְעָלְמֵי מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְּאָמְרִין בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Yit-gadal v-yit'kadash shmey rabah – Ameyn — b-alma di-v'ra chirutey v-yamlich malchutey  
b-cha-yey-chon u-v-yo-mey-chon u-v-cha-yey d-chol beyt Yis'ra-el ba-agala u-vi-z'mahn kariv  
v-im'ru: Ameyn! Y'hey shmey rabah m'vorach l-alam u-l-al'mey al'ma-ya.

Yit'barach v-yish'tabach v-yit'pa-ar v-yit'romam v-yit'na-sey v-yit'hadar v-yit'ah-leh  
v-yit'halal shmey d-kud'shah, brich hu.

L-eyla u-l-eyla min kol bir'chata v-shirata  
tush'b'chata v-neh-cheh-mata da-amiran b-alma.

V-imru: Ameyn

Magnify and sanctify the Holy Name (Amen!) and throughout the world created, may justice soon rule here, in our lifetime  
and in your lifetime and in the lives of all the people, very soon and say: Amen.

Hold the great Name as blessed, forever and ever and ever: Blessed be. Blessed and praised and worshipped and lauded  
and honored, and extolled and exalted and so praised: the Name of the Holy. (Blessed!) And beyond every blessing and  
singing, praising and peaceful word ever uttered on the planet, and let us say: Amen. [Trans. DJC]

## *Neilah – נעילה – The End Service for Yom Kippur*

### PIT'CHU LI – Open for Me the Gates

פִּתְחוּ לִי שַׁעֲרֵי צְדָק אֲבֹהֵי בָּם אוֹרְהָ יְהוָה. Pit'chu li sha·arey tzeh-dek avo vahm o·deh Yah.

זֶה הַשַּׁעַר לִי צְדִיקִים יָבֹאוּ בוֹ. Zeh ha-sha·ar l-Adonai tza·dikim ya·vo·u vo.

*Open the gates of righteousness for me; I will enter them and thank Yah,*

*This is a gate to the Eternal, those who do justice enter though it.*

[tr. David J. Cooper]

### OPEN THESE GATES – P'TACH LANU

פִּתְחָ לָנוּ וּלְכָל־יִשְׂרָאֵל P'tach lanu u-l-chol Yis'ra·el

וּלְכָל־אֶחָד בְּעוֹלָם: u-l-chol eh·chad ba·olam

שַׁעֲרֵי אוֹרְהָ שַׁעֲרֵי בְרָכָה Sha·arey orah sha·arey v'racha

שַׁעֲרֵי גִילָה שַׁעֲרֵי דַעַת Sha·arey gila sha·arey da·at

שַׁעֲרֵי הוֹד וְהָדָר שַׁעֲרֵי נִידוּי Sha·arey hod v-hadar sha·arey vidu·i

שַׁעֲרֵי זְכוּיֹת שַׁעֲרֵי חֶסֶד Sha·arey z'chu·yot sha·arey cheh·sed

שַׁעֲרֵי טְהוֹרָה שַׁעֲרֵי יְשׁוּעָה Sha·arey tahara sha·arey y'shu·a

שַׁעֲרֵי כַפָּרָה שַׁעֲרֵי לֵב טוֹב Sha·arey chapara sha·arey leyv tov

שַׁעֲרֵי מַחִילָה שַׁעֲרֵי נְחָמָה Sha·arey m'chila sha·arey n'chama

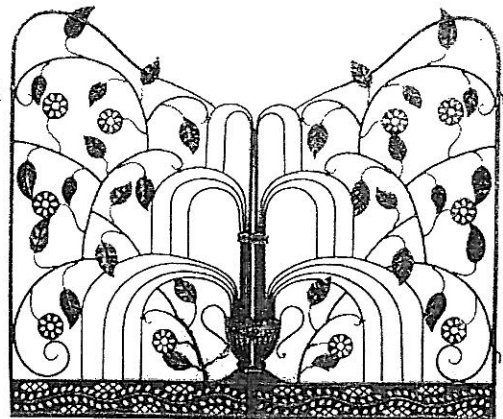
שַׁעֲרֵי סְלִיחָה שַׁעֲרֵי עֲזָרָה Sha·arey slichah sha·arey ez'ra

שַׁעֲרֵי פְרִנָּסָה שַׁעֲרֵי צְדָקָה Sha·arey par'nasa sha·arey tz'daka

שַׁעֲרֵי קוֹמְמִיּוֹת שַׁעֲרֵי רְפוּאָה Sha·arey kom'mi·yut sha·arey r'fu·ah

שַׁעֲרֵי שְׁלוֹם שַׁעֲרֵי תְּשׁוּבָה. Sha·arey shalom sha·arey t'shuva

For us and for everyone, open all these gates  
the gates of enlightenment and blessing  
the gates of joy and wisdom  
the gates of splendor, glory and openhearted confession  
the gates of self-worth and lovingkindness  
the gates of cleansing and liberation  
the gates of atonement and good-heartedness  
the gates of forgiveness and consolation  
the gates of remorse and support  
the gates of good living and tzedakah  
the gates of sustenance and healing  
the gates of peace and redirection  
the gates of shalom and teshuvah



translation: Howard Hamburger, Ilana Schatz, David J. Cooper

## BEFORE THE GATE IS CLOSED

by Yehuda Amichai,, tr. Rabbi David J. Cooper

בְּטֶרֶם הַשַּׁעַר יִסָּגֵר, B-teh-rem ha-sha-ar yi-sa-ger,  
בְּטֶרֶם כָּל הָאֲמוּר יֵאָמֵר, B-teh-rem kol ha-amur yey-a-mer,  
בְּטֶרֶם אֶהְיֶה אֲחֵר. B-teh-rem eh'hyeh a-cher.  
בְּטֶרֶם יִקְרִישׁ דָּם נָבוֹן, B-teh-rem yak'rish dam na-von,  
בְּטֶרֶם יִסָּגְרוּ הַדְּבָרִים בְּאֶרֶן, B-teh-rem yi-sag'ru ha-d'varim ba-arón,  
בְּטֶרֶם יִתְקַשֶּׁה הַבַּיִת. B-teh-rem yit'ka-sheh ha-bey-ton.  
בְּטֶרֶם יִסְתַּמוּ כָּל נִקְבֵי הַחֲלִילִים, B-teh-rem yi-sat'mu kol nik'vey ha-cha-lilim,  
בְּטֶרֶם יִסְבְּרוּ כָּל הַכְּלָלִים, B-teh-rem yu-s'b'ru kol ha-k'lalim,  
בְּטֶרֶם יִשְׁבְּרוּ אֶת הַכֵּלִים. B-teh-rem yish'b'ru et ha-key-lim.  
בְּטֶרֶם הַחֹק יִכְנֵס לְתִקְפוֹ B-teh-rem ha-chok yi-ka-neys l-tok'po  
בְּטֶרֶם אֱלֹהִים יִסָּגֵר אֶת כָּפוֹ B-teh-rem Elohim yis'gor et ka-po  
בְּטֶרֶם יִלְךְ מִפֹּה. B-teh-rem ney-lech mi-po.

Before the gate has been closed,  
Before all that can be said has been spoken,  
Before I have been transformed.  
Before the wise blood has clotted,  
Before the stuff has been locked in the closet,  
Before the concrete is finally set.  
Before the flute holes have all been plugged up,  
Before the rules have all been explained,  
Before the vessels have all been shattered.  
Before the statute is passed into law,  
Before the hand of God has been closed,  
And before all of us have left this place.



## ZOCHREYNU L-CHAYIM

זָכְרֵנוּ לְחַיִּים מִלֶּךְ חַיִּים בְּחַיִּים, Zoch'reynu l-cha-yim, me-lech cha-feytz b-cha-yim  
וְכִתְּבֵנוּ בְּסֶפֶר הַחַיִּים, V-chot'veynu b-sey-fer ha-cha-yim,  
לְמַעַן אֱלֹהִים חַיִּים. L'ma-an'cha Elohim cha-yim.

We ask now for *cha-yim*, source of all *cha-yim*,  
And let this new year be a year of life.  
O for Your sake and for our sake,  
O Power of *cha-yim*.

Int. Tr. Rabbi Burt Jacobson

## EYL NORAH ALILAH

אֵל נֹרָא אֲלִילָה Eyl no-rah a-li-lah  
אֵל נֹרָא אֲלִילָה Eyl no-rah a-li-lah  
הַמֵּצֵא לָנוּ מְחִילָה Ham'tzey la-nu m'chi-la  
בְּשַׁעַת הַנִּעְלָה Bi-sh'aht ha-N'ilah

O Power high and awesome,  
Find the forgiveness we seek  
In this hour when the gates are closing.

[DJC]

## LIM'NOT YA'MEY'NU

(Text: Psalm 90; music by Yitzchak Husband-Hankins)

לְמִנּוֹת יָמֵינוּ לְמִנּוֹת יָמֵינוּ Lim'not ya-mey-nu, Lim'not ya-mey-nu,

לְמִנּוֹת יָמֵינוּ בֵּין הַדָּע Lim'not ya-mey-nu, keyn hoda

וְנִבְּא לְבַב הַכְּמָה v-navi l'avav chochma

לְמִנּוֹת יָמֵינוּ בֵּין הַדָּע Lim'not ya-mey-nu, keyn hoda

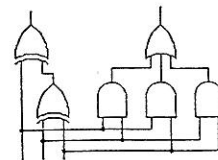
וְנִבְּא לְבַב הַכְּמָה v-navi l'avav chochma

Teach us to treasure each day,

That we may open our hearts to your wisdom

Oh teach us to treasure each day.

Treasure each day, teach us to treasure each day.



## OPEN FOR US THE GATES I

פֶּתַח לָנוּ שַׁעַר, P'tach lanu sha'ar

בַּעֲת נִעְלֶלֶת שַׁעַר, b-eyt n'i-lat sha'ar

כִּי פָנָה יוֹם. ki panah yom.

הַיּוֹם יִפְנֶה, Ha-yom yif'neh,

הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה, ha-sheh-mesh yavo v-yif'neh,

נִבְּוֵאָה שַׁעְרֶיךָ. navo'ah sh'a-recha

אֲנָּה אֵל נָּא, שָׂא נָּא A-nah Eyl nah, sah nah

סַלַּח נָּא, מְחַל נָּא s'lach nah, m'chal nah

חַמֵּל נָּא, רַחֵם נָּא, cha-mal nah, ra-cheym nah

כַּפֶּר נָּא, ka-pehr nah

כְּבוֹשׁ חַטָּא וְעוֹן. k'vosh cheyt v-a-von

Open for us the gates,

in the hour of closing the gates,

for the day is passing away.

The day is turning away,

the sun is returning to set;

may we now come into Your gates.

We pray, gentle God, we pray.

Forgive us, we pray.

Let us start anew, we pray.

Have compassion for us, we pray.

Have grace upon us, we pray.

Let us atone now, we pray.

Help us in our teshuvah, we pray.

## OPEN FOR US THE GATES II

by Rabbi Jules Harlow, from Rabbinical Assembly's *Mahzor for Rosh Hashanah and Yom Kippur*

Open for us the gates

even as they are closing

The sun is low, the hour is late;

let us enter the gates at last.

When we begin life,

countless gates stand waiting to be opened.

But as we walk through the years,

gates close behind us one-by-one.

Remember the unopened gates.

Open them before they are locked.

The gates do not stay open forever.

We walk through the years, and they shut behind us.

And at the end they are all closed,  
except the one final gate we must enter.

Today I shall come

if only all of you would listen to my voice.

Before it is too late, let us open the gates

that lead to blessing and beauty,

enter the gates of Torah and tranquillity,

go through the gates of kindness and

compassion.

Let us open the gates to those things in life

which abide eternally

... before the gates swing shut,

before all of them are closed.

Do not remain standing at the outer gate

The gates are meant to be entered.

The sun is low, the hour is late.

Let us enter the gates at last.



## HALLELU AVDEY ADONAI

*Refrain: Halleluya halleluya, hallelu av'dey Adonai*

Hallelu	adir adirim adir	u-m'hulal Adonai
Hallelu	baruch baruchim baruch	u-m'hulal Adonai
Hallelu	gadol g'dolim gadol	u-m'hulal Adonai
Hallelu	dagul d'gulim dagul	u-m'hulal Adonai
Hallelu	hadur hadurim hadur	u-m'hulal Adonai
Hallelu	vatik vatikim vatik	u-m'hulal Adonai
Hallelu	zakai zaka'im zakai	u-m'hulal Adonai
Hallelu	chanun chanunim chanun	u-m'hulal Adonai
Hallelu	tahor t'horim tahor	u-m'hulal Adonai
Hallelu	yashar y'sharim yashar	u-m'hulal Adonai
Hallelu	kabir kabirim kabir	u-m'hulal Adonai
Hallelu	lo-med lamdanim lamdan	u-m'hulal Adonai
Hallelu	melech m'lachim melech	u-m'hulal Adonai
Hallelu	navon n'vonim navon	u-m'hulal Adonai
Hallelu	somech s'muchim somech	u-m'hulal Adonai
Hallelu	ozar ozey-rim ozer	u-m'hulal Adonai
Hallelu	fodeh f'du'yim podeh	u-m'hulal Adonai
Hallelu	tzadik tzadikim tzadik	u-m'hulal Adonai
Hallelu	kadosh k'doshim kadosh	u-m'hulal Adonai
Hallelu	rachman rachmanim rachman	u-m'hulal Adonai
Hallelu	shomer shom'rim shomer	u-m'hulal Adonai
Hallelu	tomech t'mimim tomech	u-m'hulal Adonai

הַלְלוּיָהּ הַלְלוּיָהּ הַלְלוּ עַבְדֵי אֲדֹנָי  
אֲדִיר אֲדִירִים אֲדִיר וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
בָּרוּךְ בָּרוּכִים בָּרוּךְ וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
גָּדוֹל גְּדוֹלִים גָּדוֹל וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
דָּגוּל דְּגוּלִים דָּגוּל וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
הָדוּר הָדוּרִים הָדוּר וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
וְתִיק וְתִיקִים וְתִיק וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
זָכַי זָכָאִים זָכַי וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
חָנוּן חַנּוּנִים חָנוּן וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
טָהוֹר טְהוּרִים טָהוֹר וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
יָשָׁר יְשָׁרִים יָשָׁר וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
כָּבִיר כְּבִירִים כָּבִיר וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
לֹמֵד לְמִדָּנִים לֹמֵד וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
מֶלֶךְ מְלָכִים מֶלֶךְ וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
נָבוֹן נְבוֹנִים נָבוֹן וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
סוֹמֵךְ סְמוּכִים סוֹמֵךְ וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
עוֹזֵר עוֹזְרִים עוֹזֵר וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
פוֹדֶה פְּדוּיִים פוֹדֶה וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
צַדִּיק צְדִיקִים צַדִּיק וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
קָדוֹשׁ קְדוּשִׁים קָדוֹשׁ וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
רַחֲמָן רַחֲמָנִים רַחֲמָן וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
שׁוֹמֵר שׁוֹמְרִים שׁוֹמֵר וּמְהַלֵּל אֲדֹנָי הִלְלוּ  
תוֹמֵךְ תְּמִימִים תוֹמֵךְ וּמְהַלֵּל אֲדֹנָי הִלְלוּ

Those who serve the divine, praise Yah. Praise (alphabetically) the most noble אֲדִיר of nobles,...  
most blessed בָּרוּךְ of the blessed,... grand/גָּדוֹל, .. eminent/גְּדוֹל, .. glorious/הָדוּר, .. ancient/וְתִיק,...  
worthy/זָכַי, .. gracious/חָנוּן, .. pure/טָהוֹר, .. upright/יָשָׁר, .. mighty/כָּבִיר, .. learned/לֹמֵד, .. royal/מֶלֶךְ, .. wise/נָבוֹן,...  
upholding/סוֹמֵךְ, .. helping/עוֹזֵר, .. liberator/פוֹדֶה, .. just/צַדִּיק, .. holy/קָדוֹשׁ, .. compassionate/רַחֲמָן,...  
guardian/שׁוֹמֵר, .. supportive/תוֹמֵךְ. And Adonai is praised/וּמְהַלֵּל אֲדֹנָי.

## YAH HU HA-ELOHIM (Three-Part Sh'ma)

יְהוָה הוּא הָאֱלֹהִים, יְהוָה הֵיא הָאֱלֹהִים Yah hu ha-Elohim Yah hi ha-Elohim

שְׁמַע יִשְׂרָאֵל, יְהוָה אֶחָד: Sh'ma Yis'ra-el Yah elo-heynu Yah eh-chad

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתָהּ לְעוֹלָם וָעֶד Baruch shem k'vod mal'chutah l-olam va-ed

*Yah, He is the Power, Yah, She is the Power*

*Listen Israelite, Yah, our Power, Yah is Oneness*

*Blessed be the essence of sovereign glory until the end of time.*



## SH'MA DECLARATION

[Said once:]

שְׁמַע יִשְׂרָאֵל, יְהוָה אֶחָד:

Sh'ma Yis'ra-el [Yah/Adonai/Shechina] elo-heynu [Yah/Adonai/Shechina] eh-chad

[Said three times:]

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתָהּ לְעוֹלָם וָעֶד.

Baruch shem k'vod mal'chutah l-olam va-ed

## NO ONE BUT THE ONE

אֲדֹנָי הוּא הָאֱלֹהִים! Adonai hu ha-Elohim!

No One but the One!

הַשְׁכִּינָה הִיא הָאֱלֹהִים! Ha-Shechina hi ha-Elohim!

No One but the One!

אֲדֹנָי הוּא הָאֱלֹהִים! Adonai hu ha-Elohim!

No One but the One!

הַשְׁכִּינָה הִיא הָאֱלֹהִים! Ha-Shechina hi ha-Elohim!

FINAL SHOFAR BLAST: תְּקִיעָה גְּדוֹלָה!!! T'ki-ah G'dola!!!

## **HAVDALA**



[Opening segment for concluding Shabbat only]

הִנֵּה אֵל יְשׁוּעָתִי, אֲבִטָּח וְלֹא אֶפְחָד, כִּי עֲזִי וְזִמְרַת יְיָ יִי, וַיְהִי לִי לִישׁוּעָה. וּשְׁאֲבָתֶם מַיִם בְּשִׁשׁוֹן,  
מִמַּעַיְנֵי הַיְשׁוּעָה. לִיִּי הַיְשׁוּעָה, עַל עַמְּךָ בְּרַכְתָּךְ סֵלָה. יִי צְבָאוֹת עֲמָנוּ, מְשֻׁבָּב לָנוּ אֱלֹהֵי יַעֲקֹב  
סֵלָה. יִי צְבָאוֹת, אֲשֶׁרִי אָדָם בָּמָּה בָּךְ. יִי הוֹשִׁיעָה, הַמְּקוֹר יַעֲנֵנוּ בְּיוֹם קָרָאֵנוּ. לַיהוּדִים הֵיטָה  
אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וִיקָר. בֵּן תְּהִיָּה לָנוּ. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשֵׁם יִי אֶקְרָא.

Hi-ney eyl y'shu-ati, ev'tach v-lo ef'chad, ki ozi v-zim'rat Yah, [YHVH/Adonai], va-y'hi li l-y'shu-ah.

U-sh'av'tem ma-yim b-sa-son mi-ma'ai'ney ha-y'shu-ah. L-Yah ha-y'shu-ah ahl am'cha  
vir'cha-techa seh-lah. [YHVH/Adonai] tz'va-ot imanu mis'gav lanu Elo-hey Ya-akov seh-lah. Yah  
tz'va-ot ash'rey ah-dam bo-tey-ach bach. Yah hoshi-ah ha-makor ya-a-ney-nu v-yom ko-rey-nu.

[Behold, this is the power of liberation, in this I trust and will not fear, for YHVH is my strength and my song and will be my liberation. You shall draw water in joy from the springs of liberation. Liberation is a blessing to the people. The divine source of all powers guides us and is a protection for those who trust in it. The Everpresent delivers, the Source responds to our cries on the day that we call out.]

Trans. DJC

לַיהוּדִים הֵיטָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וִיקָר:

La-Y'hu-dim hai-ta orah v-sim'cha v-sa-son vi-y'kar, keyn ti-h'yeh lanu.

[The Jews had light, happiness, joy and treasure; so may it be for us.]

### SONG: LA-Y'HU-DIM HAI-TA ORAH

לַיהוּדִים הֵיטָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וִיקָר: 3x{

בֵּן תְּהִיָּה לָנוּ

La-Y'hu-dim hai-ta orah v-sim'cha v-sa-son vi-y'kar }x3

keyn ti-h'yeh lanu.

Repeat

[The Jews had light, happiness, joy and treasure; so may it be for us.]

כּוֹס יְשׁוּעוֹת אֲשָׂא. וּבָשֵׁם יִי אֶקְרָא:

Kos y'shu-ot eh-sah, u-v-sheym Yah ek'rah:

I raise the cup of liberation, and in the name of the Everpresent I call out:

## HAVDALA BLESSINGS – הַבְּדִלָּה

In the feminine

ON WINE

In the masculine



אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים,  
בּוֹרֵאת פְּרֵי הַגֶּפֶן:

Aht b'rucha Sh'china Eloheynu chey ha-olamim  
bo-reyt pri ha-ga-fen

*Blessed is YHVH, our God/Power, spirit/life of the world, creating the fruit of the vine.*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ רוּחַ הָעוֹלָם,  
בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch ata Adonai Eloheynu ru·ach ha-olam  
bo-rey pri ha-ga-fen

ON SPICES [*delete this blessing EXCEPT at the conclusion of shabbat*]

אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים,  
בּוֹרֵאת מִינֵי בְשָׂמִים:

Aht b'rucha Sh'china Eloheynu chey ha-olamim  
bo-reyt mi-nei b'sa-mim

*Blessed is YHVH, our God/Power, spirit/life of the world, creating the variety of spices.*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ רוּחַ הָעוֹלָם,  
בּוֹרֵא מִינֵי בְשָׂמִים:

Baruch ata Adonai Eloheynu ru·ach ha-olam  
bo-rey mi-nei b'sa-mim

ON LIGHT OF THE FIRE

אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים,  
בּוֹרֵאת מְאוּרֵי הָאֵשׁ:

Aht b'rucha Sh'china Eloheynu chey ha-olamim  
bo-reyt m'o-rey ha-eysh

*Blessed is YHVH, our God/Power, spirit/life of the world, creating the lights of the fire.*



בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ רוּחַ הָעוֹלָם,  
בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Baruch ata Adonai Eloheynu ru·ach ha-olam  
bo-rey m'o-rey ha-eysh

ON THE GREAT DIVIDINGS

אַתָּה בְּרוּכָה שְׂכִינָה אֱלֹהֵינוּ חַי הָעוֹלָמִים,  
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Aht b'rucha Sh'china Eloheynu chey ha-olamim  
ha-mav'dila beyn kodesh l-chol.

*Blessed is YHVH, our God/Power, spirit/life of the world,  
dividing the holiness of the holy days from [the holiness of] the everyday.*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ רוּחַ הָעוֹלָם,  
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Baruch ata Adonai Eloheynu ru·ach ha-olam  
ha-mav'dil beyn kodesh l-chol.

## HAMAVDIL

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל Ha-mav'dil beyn kodesh l-chol *Dividing between holy and not-holy*

חַטָּאתֵינוּ הוּא יִמְחַל Chato·teynu hu yim'chol *Forgiving our misdeeds*

זְרַעֲנוּ יִרְבֵּה בָּחוּל Zarey·nu yar'beh ka-chol *May our families be as many as the grains of sand*

וְכִסְפֵּנוּ יִרְבֵּה בָּחוּל V-chas'peynu yar'beh ka-chol. *May our means increase as the grains of sand*

וְכַכּוֹכָבִים בַּלַּיְלָה V-cha-kocha·vim ba-layla. *and as the stars of night.*

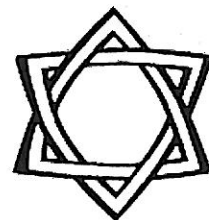
[tr. DJC]



## END OF SHABBAT HAVDALA SONGS

### ELIYAHU HA-NAVI – אליהו הנביא

אליהו הנביא, אליהו התשבי, Eyli-yahu ha-navi, Eyli-yahu ha-Tish'bi  
 אליהו הגלעדי, Eyli-yahu, Eyli-yahu, Eyli-yahu ha-Gil'adi  
 במהרה בימינו יבא אלינו, Bi-m'hey-rah b-ya-mey-nu, yavo ey-ley-nu  
 עם משיח בן דוד im mashi-ach ben Dah-vid  
 עם משיח בן דוד. im mashi-ach ben Dah-vid.



*Elijah the prophet, the Tishbite, the Gileadite,  
 come quickly and soon with the anointed one of the House of David.*

### MIRIAM HA-N'VIAH – מרים הנביאה

(words by Rabbi Leila Gal Berner)

מרים הנביאה, עז וזמרה בידה. Mir'yam ha-n'vi-ah, oz v-zim'rah b-yadah  
 מרים תרקוד אתנו להגדיל זמרת עולם. Mir'yam tir'kod itanu l-hag'dil zim'rat olam  
 מרים תרקוד אתנו לתקן את העולם. Mir'yam tir'kod itanu l-ta-keyn et ha-olam  
 במהרה בימינו היא תביאנו el mey ha-y'shu-ah, el mey ha-y'shu-ah.  
 אל מי הישועה, אל מי הישועה.

*Miriam the prophetess, with power and music in her hands; Miriam, dance with us to make great the world's melody;  
 Miriam, dance with us to heal this world. Soon and in our day she will bring us to the waters of liberation.*

### TUMBA

TUMBA T'TUMBA, TUMBA TUMBA TUMBA

אלי אלי אלי אליה, אליהו הנביא Eyli Eyli Eyli Eyli-ah, Eyli-ahu ha-navi  
 אליהו התשבי, Eyli-ahu ha-Tish'bi  
 אליהו הגלעדי, Eyli-ahu ha-Giladi  
 מרי מרי מרי מרי'ם, מרים הנביאה Miri Miri Miri Mir'yam, Mir'yam ha-n'vi-ah  
 עז וזמרה בידה. Oz v-zim'ra b-ya-dah  
 מרים הנביאה Mir'yam ha-n'vi-ah

*Elijah the prophet, the Tishbite, the Gileadite. Miriam the prophetess, strength and music in her hand.*

### SHAVUAH TOV – שבוע טוב

8x{ A goot voch }x8 שבווע טוב Shavu-a tov גוט וואכ

A good week, a week of peace, May gladness reign and joy increase.

### BLESSING BEFORE THE MEAL by Marcia Falk

N'va-reych et eyn ha-cha-yim Let us bless the source of life  
 ha-mo-tzi-a le-chem min ha-aretz that brings forth bread from the earth.  
 נברך את עין החיים  
 המוציאה לחם מן הארץ

*by Marcia Falk, Excerpted from The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival, Harper  
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## Concluding Service for Evening and Morning Services:

### AVINU MALKEYNU

#### AVINU MALKEYNU PREAMBLE

אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה. Avinu Mal'keynu! Eyn lanu meh-lech eh-la ata.  
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ. Avinu Mal'keynu! A-sey imanu l-ma'an sh'mecha.  
אָבִינוּ מַלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה. Avinu Mal'keynu! Cha-deysh a-leynu shana tova.  
*Avinu Malkeynu, there is no sovereignty but yours.  
Avinu Malkeynu, may we be determined in accord with the divine essence.  
Avinu Malkeynu, let this be a good year of new beginnings.*

[Some may choose to pray silently the Hebrew or English sections of the Avinu Malkeynu prayer]

#### AVINU MALKEYNU LITANY IN HEBREW

מְקוֹרֵנוּ אֱלֹהֵינוּ! חֲמָאנוּ לְפָנֶיךָ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! אֵין מַלְכוּת לָנוּ אֱלֹא שְׁלֶךְ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! מְנַע מִגּוֹפָה מִנְחָלֶיךָ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! סֶלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! הַחֲזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלָמָה לְפָנֶיךָ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי הָעוֹלָם.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! זְכָרֵנוּ בְּזִפְרוֹן טוֹב לְפָנֶיךָ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! כְּתִבְנוּ וְחַתַּמְנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! כְּתִבְנוּ וְחַתַּמְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! כְּתִבְנוּ וְחַתַּמְנוּ בְּסֵפֶר פְּרִנְסָה וּבְלִפְלָה.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! כְּתִבְנוּ וְחַתַּמְנוּ בְּסֵפֶר זְכוּת.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! כְּתִבְנוּ וְחַתַּמְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! הַצְמַח לָנוּ יִשׁוּעָה בְּקָרוֹב.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! מִלֵּא יִדְּינוּ מִבְּרִכּוֹתֶיךָ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! מִלֵּא אֶסְמִינוּ שְׁבַע.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! שְׁמַע קוֹלֵנוּ חוּם וְרַחֵם עָלֵינוּ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! פֶּתַח שְׁעֵרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! זְכוֹר כִּי עָפָר אֲנֵחָנוּ.

#### A Contemplation Before the Avinu Malkeynu:

##### A Woman's Meditation [for men as well] by Ruth Brin

When men were children,  
they thought of God as a father;  
When men were slaves,  
they thought of God as a master;  
When men were subjects,  
they thought of God as a king;  
But I am a woman, not a slave, not a subject,  
not a child who longs for God as father or mother.

I might imagine God  
as a teacher or friend, but those images,  
like king, master, father or mother  
are too small for me now.

God is the force of motion and light in the universe;  
God is the strength of life on our planet;  
God is the power moving us to do good;  
God is the source of love springing up in us.  
God is far beyond what we can comprehend.

מְקוֹרֵנוּ אֱלֹהֵינוּ! תְּהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְּפָנֶיךָ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפָּנוּ.  
מְקוֹרֵנוּ אֱלֹהֵינוּ! תְּהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְּפָנֶיךָ.



מְקַרְינוּ אֱלֹהֵינוּ! עֲשֵׂה לְמַעַן אִם לֹא לְמַעַנּוּ.  
מְקַרְינוּ אֱלֹהֵינוּ! עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.  
מְקַרְינוּ אֱלֹהֵינוּ! עֲשֵׂה לְמַעַן שְׂמֶיךָ הַגָּדוֹל, הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.  
מְקַרְינוּ אֱלֹהֵינוּ! הִנֵּנוּ וְעַנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנו.  
[M'koreynu Eloheynu refrain suggested by Kol Haneshamah]

### **AVINU MALKEYNU LITANY 1**

Avinu Imeynu, we want to make this year a new beginning.  
Our truth and our way, we want to grow from the harshness of life.  
Avinu Imeynu, teach us to accept what we must accept.  
Our truth and our way, teach us to change what we must change.  
Avinu Imeynu, show us how to enjoy the gifts of life.  
Our truth and our way, help us face disease and death.  
Avinu Imeynu, help us make peace with our enemies.  
Our truth and our way, teach us how to help our people Israel.  
Avinu Imeynu, teach us how to help all humanity.  
Our truth and our way, guide us in turning and returning wholly and completely.  
Avinu Imeynu, teach us to help those who are ill.  
Our truth and our way, guide us to write our names in the book of life.  
Avinu Imeynu, guide us to write our names in the book of transformation and healing.  
Our truth and our way, guide us to write our names in the book of sustenance and livelihood.  
Avinu Imeynu, teach us to reach out to you and to each other for support.  
Our truth and our way, guide us in learning how to love.  
Avinu Imeynu, guide us  
to be more loving toward our intimates,  
to be good parents and good children,  
to be good friends and good Jews.\*

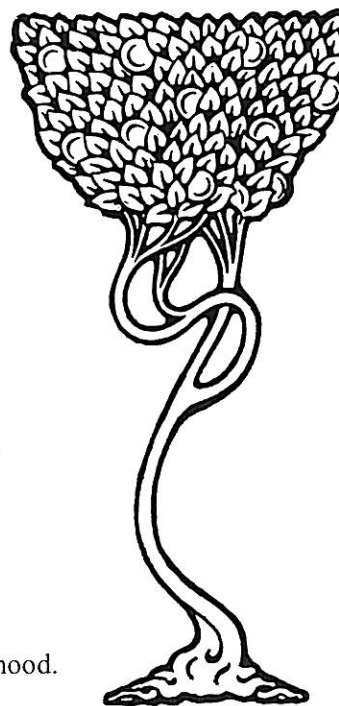
[\*Substitute your own spiritual path name here]

Avinu Imeynu, Our truth and our way, help us as we learn to be decent human beings.

[by the Kehilla High Holyday leadership]

### **AVINU MALKEYNU LITANY 2**

Avinu Imeynu, we want to accept what we must accept  
Our Guide Deep Within, we want to change what we must change  
Avinu Imeynu, we have strayed from your path.  
Our Guide Deep Within, we have done wrong in your presence.  
Avinu Imeynu, help us to have no false idols.  
Our Guide Deep Within, help us to know You are the Oneness of all.  
Avinu Imeynu, help us to know You are the voice deep within us.  
Our Guide Deep Within, make Yourself known to us and through us.  
Avinu Imeynu, forgive us for the suffering we have caused.  
Our Guide Deep Within, release us from our anguish.  
Avinu Imeynu, let our darkness be filled with light.  
Our Guide Deep Within, help us to return to You in all of life.  
Avinu Imeynu, help us to struggle with oppression and evil.  
Our Guide Deep Within, help us struggle with disease, famine, and war.  
Avinu Imeynu, help us create a year of abundance and blessing for all people.  
Our Guide Deep Within, help us work for justice and peace.  
Avinu Imeynu, send us the healing we all need.  
Our Guide Deep Within, help us heal our world.  
Avinu Imeynu, help us open up the well of compassion within us.  
Our Guide Deep Within, write our names in the book of life.  
Avinu Imeynu, write our names in the book of transformation and healing.  
Our Guide Deep Within, write our names in the book of sustenance and livelihood.  
Avinu Imeynu, write our names in the book of forgiveness and at-one-ment.



[by the Kehilla High Holyday leadership]

## AVINU MALKEYNU CONCLUSION

אָבִינוּ מַלְכֵנוּ חַנּוּנוּ וְעֲנֵנוּ, Avinu mal'keynu cha-neynu va-a-neynu

כִּי אֵין בָּנוּ מַעֲשִׂים, ki eyn banu ma-asim

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד a-sey imanu tz'daka va-cheh-sed

וְהוֹשִׁיעֵנוּ. v-hoshi-eynu

O Mother and Father of life,

Please hear us and give us Your grace,

Our Guide deep within us, O hear us and give us  
compassion and mercy and peace.

O guide us through Your grace, justice and mercy to all,

O guide us and teach us, grant justice and mercy,

We shall be free once again. **Avinu Malkeynu...**

(English by Rabbis Burt Jacobson and David J. Cooper)



## HASHKIVEYNU – for Evening Services

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ אֹרְנוּ לְחַיִּים, וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָהּ, וְתִקְנֵנוּ בְּעֶצֶה  
טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהֵן בְּעֵדֵנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעָב, וְיָגוֹן,  
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל רוּחַ  
חַנּוּן וְרַחוּם אַתָּה, וְשָׁמּוֹר צִאֲתָנוּ וּבּוֹאֲנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר  
עַם יִשְׂרָאֵל וְכָל הָאֲמוּנוֹת לְעַד.

Let us lie down each night in peace, and may we rise up to encounter life. Let a sukkah of peace shelter us. May we always be open to good counsel and may we be liberated to serve divine ends. May we be protected from enmity, plague, violence, hunger, despair. May those obstacles which lie before us and behind us be cleared away. Let the spirit of protection and aid surround us, and let us be enveloped in compassion and grace. Make safe all our comings and goings as we embark toward life and wholeness, now and ever. Blessed be the Power of Protection over us and over everyone. Amen.

[int tr. Rabbi David J. Cooper]

## HASHKIVEYNU Song (Melody: Hanna Tiferet)

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם Hash'ki-veynu Yah Eloheynu l-shalom

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָהּ U-fros a-leynu sukkat sh'lo-mecha

*Let us lie down in peace, and may we be sheltered by a sukkah of divine wholeness.*

## U-F'ROS A-LEYNU – Spread Over us a Sukkah of Peace

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָהּ U-fros a-leynu sukkat sh'lo-mecha

*Spread over us a sukkah of Your peace.*

## WINGS OF PEACE (by Rabbi Aryeh Hirschfield)

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹם U-fros a-leynu sukkat shalom, shalom,

Spread over us wings of peace, shalom

Draw water in joy from the living well,

Draw water in joy from the living well,

מַיִם חַיִּים Mayim chayim, waters of Life, Shalom.

## HASHKIVEYNU CLOSING

בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַם יִשְׂרָאֵל Baruch ata YHVH, sho-mer ahm Yis'ra-el

וְכָל הָאֲמוּנוֹת לְעַד: v-cho! ha-eh-mu-not la-ahd

Blessed is the Guardian of all, may all people be protected with peace.

## MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)	Yit'gadal v-yit'kadash shmey ra·ba. (Ameyn)
בְּעֻלְמָא דִּי בְּרָא כְרֻעֻתִּיהּ, וְנִמְלִיד מְלֻכוּתִּיהּ	B-alma di-v'ra chi·ru·tey v-yam'lich mal'chu·tey
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי	b·cha·yey·chon u-v-yo·mey·chon u-v·cha·yey
דְּכָל בֵּית יִשְׂרָאֵל,	d·chol beyt Yis'ra·el,
בְּעֻלְמָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן	ba-agala u-vi-z'mahn ka·riv. V-im'ru: Ameyn
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hey sh'mey ra·bah m'varach
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.	l-olam u-l-ol'mey ol'ma·ya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם	Yit'ba·rach v-yish'ta·bach v-yit'pa·ar v-yit'ro·mam
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה	v-yit'na·sey v-yit'hadar v-yit'ah·leh
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא.	v-yit'ha·lal sh'mey d·kud'shah, B'rich hu.
לְעָלָא וּלְעָלָא מִכָּל בְּרַכְתָּא וְשִׁירָתָא	L-eyla u-l-eyla min kol bir'cha·ta v-shi·rata
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאָמִירָן בְּעֻלְמָא.	tush'b'cha·ta v-neh'cheh·mata da-amiran b-alma.
וְאָמְרוּ אָמֵן	V-imru: Ameyn
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים	Y'hey sh'lama rabah min sh'ma·ya v·cha·yim
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן	a·leynu v-al kol Yis'ra·el. V-imru: Ameyn
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם	Oseh shalom bi-m'romav, hu ya·ah·seh shalom
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יִשְׁמַעְאֵל,	a·leynu v-ahl-kol Yis'ra·el, v-al kol Yish'ma·el,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל. וְאָמְרוּ אָמֵן	v-al kol yosh'vey tey·vel. V-imru: Ameyn.

## ZEYCHER LIVRACHA

music by Bonia Shur

זֵיכֶר חַיֵּיהֶם לְבִרְכָּה Zey·cher cha·yey·hem li-v'racha  
May, may, may their memory bless our days, bless our days.

## THE KADDISH in English

*Magnify and sanctify the Holy Name (Amen!) and throughout the world created, may divine sovereignty soon rule here, in our lifetime and in your lifetime and in the lives of all the House of Israel, very soon and say: Amen. Hold the great Name as blessed, forever and ever and ever: Blessed be.*

*Blessed and praised and worshipped and lauded and honored, and extolled and exalted and so praised: the Name of the Holy. (Blessed!)*

*Above and beyond every blessing and singing, praising and peaceful word ever uttered on the planet, and let us say: Amen.*

*May great peace and life be our lot and that of all Israelites, and let us say: Amen.*

*May the One who makes peace in the cosmos, bring peace upon us and all Israelites, Ishmaelites, and all who dwell on the planet, and let us say: Amen.*

[tr. Rabbi David J. Cooper]



**KADDISH** by Marge Piercy

Look around us, search above us,  
below, behind.  
We stand in a great web  
of being joined together.  
Let us praise, let us love the life we are lent  
passing through us in the body of Israel  
and our own bodies, let's say amen.  
Time flows through us like water.  
The past and the dead speak through us.  
We breathe out  
our children's children, blessing.  
Blessed is the earth from which we grow,  
Blessed the life we are lent,  
blessed the ones who teach us,

blessed the ones we teach,  
blessed is the word that cannot say the glory  
that shines through us and remains to shine  
flowing past distant suns on the way to forever.  
Let's say amen.

Blessed is light, blessed is darkness,  
but blessed above all else is peace  
which bears the fruits of knowledge  
on strong branches, let's say amen.

Peace that bears joy into the world,  
peace that enables love, peace over Israel  
everywhere, blessed and holy is peace, let's say  
amen.

from THE ART OF BLESSING THE DAY, Alfred A Knopf, publisher

**KADDISH** adapted from Ruth Brin

This is the hall, this the hush, this the hour  
I rise to praise Sovereign of all the living  
and the lonely dead.

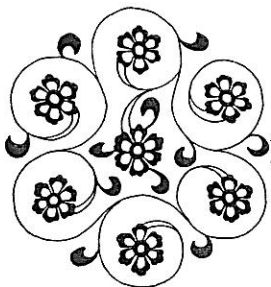
I rise to praise:  
I raise my voice  
I lift my head  
Despite the sick  
Despite the dead  
Despite the cries  
of pain, I rise  
to praise my God.

I praise the God  
Whom all folk praise  
with separate song,  
Who made the earth,  
the sky, the throng  
of those who raise  
in prayerful phrase  
their souls to the One.

This holy hour, this hush, this lull  
I yield to the One whose glory is beyond all praise and bless the holy name  
and say Amen.

**KADDISH** by Rabbi Burt Jacobson

The Great Essence will flower in our lives  
and expand throughout the world.  
May we learn to let it shine through so we can augment its glory.  
We praise, we continue to praise,  
and yet, whatever it is we praise, is quite beyond the grasp  
of all the words and symbols that point us towards it.  
We know, yet we do not know.  
May great peace pour forth from the heavens for us,  
for all Israel, and for all who struggle toward truth.  
May that which makes harmony in the cosmos above,  
bring peace within and between us, and to all who dwell on this earth.  
May the Source of peace send peace to all who mourn  
and comfort all who are bereaved.  
And let us say: Amen.



## HA-YOM – Today

הַיּוֹם תְּאַמְצֵנוּ, אָמֵן Ha-yom t'am'tzeynu, Ameyn

*Today, give us courage - Amen*

הַיּוֹם תְּבָרֵכְנוּ, אָמֵן Ha-yom t'var'cheynu, Ameyn

*Today, give us blessing - Amen*

הַיּוֹם תְּגַדְּלֵנוּ, אָמֵן Ha-yom t'gad'leynu, Ameyn

*Today, give us the ability to grow - Amen*

הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה, אָמֵן Ha-yom tid'r'sheynu l-tova, Ameyn

*Today, desire goodness for us - Amen*

הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים, אָמֵן Ha-yom tich't'veynu l-cha-yim tovim, Ameyn

*Today, inscribe us for good lives - Amen*

הַיּוֹם תִּקְבֹּל בְּרַחֲמִים Ha-yom t'ka-bel b-rachamim

וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, אָמֵן u-v-ra-tzon et t'fila-teynu, Ameyn

*Today, desire our prayers and receive them compassionately - Amen*

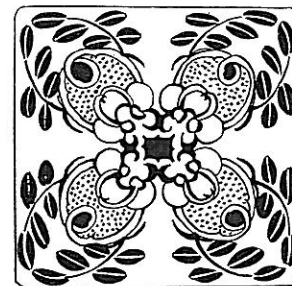
הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ, אָמֵן Ha-yom tish'ma shav'a-teynu, Ameyn

*Today, hear our supplication - Amen*

הַיּוֹם תִּתְמַכְּנוּ בִּימִין צְדָקָה, אָמֵן Ha-yom tit'm'cheynu bi-ymin tzid'kecha, Ameyn

*Today, sustain us with your righteous might – Amen*

[tr. DJC]



## ALEYNU OPENING 1

O come let us praise the Light of the World,  
and add to the greatness of the Shaper of life,  
Who made every people a spark divine  
and blessed each one in its own special way  
Who gave us all the Torah of life  
and destined our service to hallow this world.

[Rabbi Burt Jacobson]

VA-ANACHNU kor'im u-mish'tacha·vim u-mo·dim li-fney Ru·ach, M'kor ha-cha·yim,  
ha-Kadosh Baruch Hu

וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי רוּחַ, מְקוֹר הַחַיִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*And we kneel and bow and give thanks before the spirit, Source of all life, the Holy Blessed One.*

## ALEYNU OPENING 2

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, A·leynu l'sha'bey·ach la-adon ha-kol,

לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, la-teyt g'dula l-yo-tzer brey-shit,

שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת, sheh-natan lanu torat eh-met

וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ, v-cha-yey olam nata b-to-cheynu.

שֶׁהוּא שֵׁם חֶלְקֵנוּ לְיַחַד אֶת שְׁמוֹ, Sheh-hu sahm chel'keynu l-ya-ched et sh'mo,

וְגוֹרְלֵנוּ לְהַמְלִיךְ מַלְכוּתוֹ. v-gora·leynu l-ham'lich mal'chuto.

*It is upon us to praise the reigning power over all things, and to ascribe grandeur to the creator, who has given us a Torah of truth, and planted the seed of life within us, who has assigned us the task of unifying the holy Essence, and the destiny to be stewards in the realm of the divine.*

VA-ANACHNU kor'im u-mish'tacha·vim u-mo·dim li-fney Ru·ach, M'kor ha-cha·yim,  
ha-Kadosh Baruch Hu

וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי רוּחַ, מְקוֹר הַחַיִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*And we kneel and bow and give thanks before the spirit, Source of all life, the Holy Blessed One.*



## ALEYNU OPENING 3

by Rabbi Rami Shapiro

It is up to us  
to hallow Creation,  
to respond to Life  
with the fullness of our lives.  
It is up to us  
to meet the World,  
to embrace the Whole  
even as we wrestle  
with its parts.  
It is up to us  
to repair the World  
and to bind our lives to Truth.

Therefore we bend the knee  
and shake off the stiffness that keeps us  
from the subtle graces of Life  
and the supple  
gestures of Love.  
With reverence  
and thanksgiving  
we accept our destiny  
and set for ourselves  
the task of redemption.



VA-ANACHNU kor'im u-mish'tacha·vim u-mo·dim li-fney Ru·ach, M'kor ha·cha·yim,  
ha-Kadosh Baruch Hu

וְאַנְחֵנוּ בֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי רוּחַ, מְקוֹר הַחַיִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא.  
*And we kneel and bow and give thanks before the spirit, Source of all life, the Holy Blessed One.*

## ON HOPE 1

by Howard Zinn

To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, and kindness. What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction. And if we do act, in however small a way, we don't have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory.

## ON HOPE 2

### And Then

by 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 often harsh and unkind.  
And then both women and men will be gentle.  
And then both men and women will be strong.  
And then no other person  
will be subject to another's will.  
And then all will be rich and varied.

And then all will share equally  
in the earth's abundance.  
And then all will care for the sick  
and the weak and the old.  
And then all will nourish the young.  
And then all will cherish life's creatures.  
And then all will live in harmony  
with each other and the earth.  
And then everywhere will be called Eden once  
again.



### SUNG VERSION:

And then, and then, both women and men will be gentle.  
And then, and then, both men and women will be strong.  
And all will be so varied, rich and free.  
And everywhere will be called Eden once again

## V-NEH·EH·MAR – Conclusion of the Alevnu

וְנֵאמַר, וְהָיָה יְיָ לְרוּחַ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

V-neh·mar, va-ha·ya YHVH l-ru·ach ahl kol ha-aretz, ba-yom ha-hu yih'yeh YHVH eh·chad, u-shmo eh·chad  
*And it is to be said that YHVH's spirit will be over all the earth, and on that day YHVH will be one and of one essence.*

## ALEYNU ALTERNATIVES

### TA·KEYN OLAM – To Heal the World

Words: Traditional liturgy; Music: Tirzah Firestone

תִּקַּן עוֹלָם (תִּקַּן עוֹלָם, תִּקַּן עוֹלָם) בְּמַלְכוּת שְׁדַי

Ta-keyn olam, ta-keyn olam, ta-keyn olam b-mal'chut shaddai

To heal the world, we must feel the world, then heal the world with the power of Shaddai

Amen

### MAY WE FEEL YOUR HOLY POWER

[by Shayndel Kahn]

May we feel Your holy power,  
May we feel Your holy strength,  
May we feel Your holy Presence,  
Surround us in this holy place.

May we feel the earth beneath our feet  
As we bend and bow to You.  
May our bodies rise to greet You  
As we feel Your Presence pouring through.

It's upon us, it's upon us...

... to feel Your holy ground,  
... to hear Your holy sound.  
... to feel the love inside,  
... to face You and not hide.  
... to think, to act, to do,  
... to do what's right and true.  
... to reach up to the sky,  
... to take our wings and fly.



עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל

A·leynu l'sha·bey·ach la-adon ha-kol. (4x)

### ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מִלְּךְ  
בְּתֵרֶם כָּל יִצִּיר נִבְרָא  
לְעֵת נִעְשָׂה בְּחִפְצוֹ כָּל,  
אֲזַי מִלְּךְ שְׁמוֹ נִקְרָא.

Adon olam a-she'r ma-lach,  
b-teh-rem kol y'tzir ni-vra  
L-eyt na·asa b-cheft'zo kol,  
a-zai meh-lech sh'mo ni-kra

Master of the universe, reigning  
before all was created  
in the moment in which He determined all:  
then he could be called 'sovereign.'

וְאַחֲרֵי כִכְלוֹת הַכֹּל  
לְבַדּוֹ יִמְלֹךְ נֹרָא.

V-a·cha·rey kich'lot ha-kol  
I'vado yim'loch norah

When everything comes to its end  
He alone will wondrously rule.

וְהוּא הָיָה, וְהוּא הוֹוֶה,  
וְהוּא יִהְיֶה בְּתִפְאָרָה.

V-hu ha-ya, v-hu ho-veh,  
v-hu yih'yeh b-tif'ara

He was, he is  
and he will be in splendor.

וְהוּא אֶחָד, וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.  
בְּלִי רֵאשִׁית, בְּלִי תְּכֵלִית,  
וְלוֹ הֶעֱז וְהַמְשִׁרָה.

V-hu eh·chad, v-eyn shey·ni,  
l-ham'shil lo l-hach'bira.  
B'li rey·shit, b'li tach'lit,  
v-lo ha-oz v-ha-mis'rah.

He is One and these is no second  
to be compared to Him or be His equal.  
Without beginning, without ending,  
His has the energy; He governs all.

וְהוּא אֵלִי, וְחִי גְאֻלִּי,  
וְצוּר חֲבִלִי בְּעֵת צָרָה.  
וְהוּא נִסִּי וּמָנוֹס לִי,  
מִנֶּחַת כּוֹסִי בְּיוֹם אֶקְרָא.

V-hu ey·li, v-chai go·ali,  
v-tzur chev'li, b-eyt tzara  
V-hu nisi, u-manos li,  
m'naht kosi b-yom ek'rah.

And He is my Power, my living liberation,  
the rock on whom I depend in my despair.  
And He is my banner and my refuge,  
my cup's portion on the day I call.

בְּיָדוֹ אֶפְקִיד רוּחִי,  
בְּעֵת אִישָׁן וְאָעִירָה.

B-yado af'kid ru·chi,  
b-eyt ishan v-a·ira.

Into His hand I entrust my spirit,  
as I sleep and when I awake.

וְעִם רוּחִי גְּוִיָּתִי,

V-im ru·chi, g'vi·ati,

With me in spirit and body,

יִי לִי, וְלֹא אִירָא.

Adonai li, v-lo ira.

YHVH is mine, I need not fear. [tr. David J. Cooper]

## OD YAVO SHALOM

עוד יבוא שלום עלינו ועל כולם Od yavo shalom aleynu v-al kulam.

סלאם עלינו ועל כל העולם סלאם סלאם Salaam aleynu v-al kol ha-olam. Salaam Salaam

[Peace will yet come, upon us, upon everyone, and the whole world]

## KIDDUSH FOR ROSH HASHANAH EVENING

ברוך אתה יי אלהינו חי העולמים, בורא פרי הגפן.

ברוך אתה יי אלהינו רוח העולם, אשר בחר בנו עם כל עם ורוממנו עם כל לשון,

וקדשנו במצותיו. ותתן לנו יי אלהינו באהבה (on Shabbat) שבתות למנוחה ו) מועדים לשמחה,

חגים וזמנים לששון, את יום (on Shabbat) השבת הזה ואת יום) הזכרון הזה,

יום (on Shabbat) זכרון) תרועה (on Shabbat) באהבה) מקרא קדש, וכן ליציאת מצרים:

כי בנו בחרת, ואותנו קדשת עם כל העמים ודברך אמת וקיים לעד.

ברוך אתה יי, רוח על כל הארץ, מקדש (on Shabbat) השבת ו) ישראל ויום הזכרון.

Baruch ata YHVH Eloheynu chey ha-olamim, bo-rey pri ha-ga-fen.

Baruch ata YHVH Eloheynu ru-ach ha-olam, asher ba-char banu im kol ahm, v-rom'manu

im kol lashon, v-kid'shanu b-mitz'vo-tav. Va-ti-ten lanu YHVH Eloheynu b-ahava

(on Shabbat> *Shabbatot li-m'nu-cha u-*) mo-adim l-sim'cha, cha-gim u-z'manim l-sasson, et yom

(on Shabbat> *ha-Shabbat ha-zeh, v-et yom*) ha-zikaron ha-zeh, yom (on Shabbat> *zich'ron*) t'ru-ah

(on Shabbat> *b-ahava*) mik'ra kodesh, zey-cher li-y'tzi-at Mitz'ra-yim. Ki vanu va-char-ta, v-otanu

kidash'ta im kol ha-amim, u-d'var'cha eh-met v-ka-yam la-ahd. Baruch ata YHVH, ru-ach ahl kol

ha-aretz, m'ka-deysh (on Shabbat> *ha-Shabbat v-*) Yis'ra-el v-yom ha-zikaron.

*Blessed are You YHVH, Majesty of the Universe who chose us with all nations and raised us with all tongues, and made us holy with Her command. Oh give us, Shechina, our Power, with love, this (Sabbath day and this) Day of Meditation, a time (for recalling) the shofar blast (with love) a summons to holiness in memory of the exodus from bondage. For we have been chosen and we have been made holy with all people, and Your teachings are truth and are sustained though time. Blessed are You Adonai, Majesty of all the earth, sanctifying (the Sabbath and) the children of Israel and the Day of Meditation.*

[tr. DJC]



## KIDDUSH FOR ROSH HASHANAH MORNING

### ON SHABBAT

וְשָׁמְרוּ דורות ישראל את השַׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדִרְתָּם בְּרִית עוֹלָם.  
בֵּינִי וּבֵין דורות ישראל אֵת הַשַּׁבָּת לְעֵלָם, וְשָׁמְרוּ...  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְשָׁמְרוּ...  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ. וְשָׁמְרוּ...

V-sham'ru dorot Yis'ra-el et ha-Shabbat, la·sot et ha-Shabbat l-doro·tam brit olam.

Bey·ni u-veyn dorot Yis'ra-el ot hi l-olam. V-sham'ru...

Ki shey·shet ya·mim asa Adonai et ha-shama·yim v-et ha-aretz. V-sham'ru...

U·va·yom ha-sh'vi·i sha·vat va·yi·nafash V-sham'ru...

*The generations of Israelites observed the Sabbath rest, to make the Sabbath an everlasting covenant for their generations. For six days the Eternal created heavens and earth and on the seventh day rested and was refreshed (literally: became invested with soul).*

### BLESSING ON WINE

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch ata Adonai eloheynu melech ha-olam bo·rey p'ri ha-ga·fen

*Blessed is the Eternal our power ruling time and space, creating the fruit of the vine.*



### BLESSING BEFORE THE MEAL by Marcia Falk

נְבָרֵךְ אֶת עֵין הַחַיִּים N'va·reych et eyn ha·cha·yim

Let us bless the source of life

הַמוֹצִיָּא לֶחֶם מִן הָאָרֶץ ha·mo·tzi·a le·chem min ha-aretz

that brings forth bread from the earth.

*by Marcia Falk, Excerpted from The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival, Harper 1996, © 1996 Marcia Lee Falk. Used by permission of the author. [www.marciafalk.com](http://www.marciafalk.com)*



## **Supplementary Material**

- **Assorted Songs and Prayers**
- **Amida Meditation Readings**
- **Our Place in Creation**
- **Facing the New Year**



# ASSORTED SONGS AND PRAYERS

## (1) RETURN AGAIN

by Shlomo Carlebach & Rafael-Simcha Kahn

Return again, return again,  
Return to the land of your soul  
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 reborn again  
Return again, return again,  
Return to the land of your soul

## (2) WE ARE OPENING

by Gladys Gray

We are opening up in sweet surrender  
To the luminous love light of the One  
(repeat)

We are opening (4x)

## (3) OZI V'ZIMRAT YAH from Exodus 15:2

עֲזִי וְזִמְרַת יָהּ Ozi v-zim'rat Yah

וַיְהִי־לִי לִישׁוּעָה va-y'hi li li-yshu'a

*Yah is my strength and my song, and becomes my help*

## (4) KA·VEY EL YAH

from Psalm 27, Music: Hanna Tiferet

כָּוֶה אֶל־יָהּ חֲזָק וַיֵּאֱמֹץ לִבֶּךָ Ka-vey el Yah, chazak v-ya-ameytz libecha

חֲזָק וַיֵּאֱמֹץ לִבֶּךָ chazak v-ya-ameytz libecha

*Immerse yourself in in the Oneness of Yah. Be strong and courageous of heart.*

## (5) MI HA-ISH

from Psalm 34:13

מִי־הָאִישׁ הֶחֱפֵץ חַיִּים Mi ha-ish heh-cha-feytz cha-yim,

אֲהֵב יָמִים לְרָאוֹת טוֹב o-heyv ya-mim, lir'ot tov.

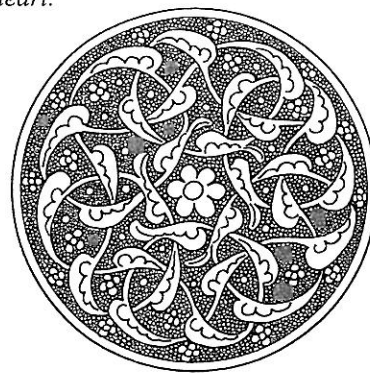
נֹצֵר לְשׁוֹנֵךְ מִרָע N'tzor l'shon'cha mey-rah,

וּשְׁפָתֶיךָ מִדַּבֵּר מִרְמָה u-s'fah-techa mi-da-ber mir'mah.

סוֹר מִרָע וְעֹשֶׂה טוֹב Sur mey-rah va-asey tov,

בִּקֵּשׁ שָׁלוֹם וְרִדְפֵהוּ ba-keysh shalom, v-rod'feyhu.

*If you desire life: savor each day, and seek goodness. Guard your tongue from doing wrong, and your lips from speaking deceit. Turn from doing wrong, and do good. Demand peace and pursue it.* [tr. DJC]



## (6) SHIVITI YAH

partially from Psalm 16:8

version with Panim el panim: Hanna Tiferet

שְׁוִיִּתִּי יָהּ לְנֶגְדִי תָמִיד Shiviti Yah l-neg'di ta-mid

פָּנִים אֶל־פָּנִים Pa-nim el pa-nim

*face to face I embrace You,*

*In all things and all places.*

## (7) HOLY MOUNTAIN

Words based on book of Isaiah, Music: Aryeh Hirschfield

And they will come to my holy mountain

And rejoice in my house of prayer.

My house will be

A house of prayer for all people.

## (8) HA-N'SHAMA LACH

from the liturgy, melody Shlomo Carlebach

הַנֶּשְׁמָה לָךְ וְהַגּוֹף פֶּעֶלְךָ, Ha-n'shamah lach, v-ha-guf pa-alach.

חֻסָּה נָא עַל עַמְלָךְ Chu-sah nah ahl amalach.

*The soul is of You, the body is the product of your labors*

*Protect those who labor for You.*

(9) **ECHAD YACHID U-MYUCHAD** based on Rabbi Moshe Hayyim Luzzato

אֶחָד יָחִיד וּמְיֻחָד E·chad ya·chid u-m'yuchad  
One, every single one, each one joined and united in the One.



(10) **MA NORA HAMAKOM HAZEH** Genesis 28:17, music by Shefa Gold

מַה־נּוֹרָא הַמָּקוֹם הַזֶּה Ma nora ha-makom ha-zeh  
*How awe-inspiring is this place!*

(11) **IVDU ET HASHEM B'SIMCHA** from Psalm 100:2

עֲבֹדוּ אֶת־ה' בְּשִׂמְחָה Ivdu et Ha-Shem b-simcha,  
בְּאוֹ לִפְנֵי בְרִנָּה bo-u l'fa-nav bi-r'nanah.  
*Serve the One with Joy, come before the Presence with joyful song.* [tr. Shulamit Wise Fairman]

(12) **ANA AVDA DKUDSHA** words: from the Zohar, Vayak'hel

אֲנִי עַבְדָּא דְּקֻדְשָׁא בְּרִיךְ הוּא Ana av'da d-kud'sha b'rich hu  
*I am a servant of the Holy Blessed One.* [tr. DJC]

(13) **EYLI ATA** from Psalm 118: 28

אֵלֵי אַתָּה וְאֶדְוָךָ אֱלֹהֵי אֲרוֹמָכָה Eyli ata v-o·deh·ka, Elo·hai aro·m'meh·ka  
*You are my God and I will praise You, my Source, I will exalt You.* [tr. Shulamit Wise Fairman]

(14) **YHI SHALOM** from Psalm 122: 7

יְהִי־שְׁלוֹם בְּחֵילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ Y'hi shalom b-chey·leych, shal'va b-arm'no·ta·yich  
*Peace within your powers, serenity within your fortitude.* [tr. Shulamit Wise Fairman & DJC]

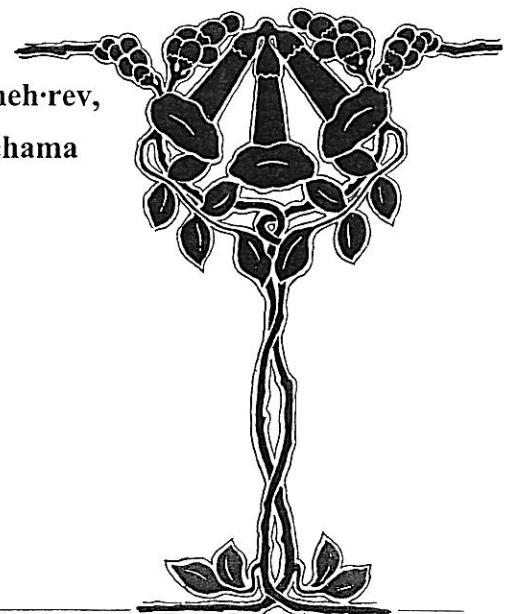
(15) **TZEDEK V-SHALOM – Justice and Peace**

Deut. 16:20 & Psalm 34:15; Music: Shulamit Wise Fairman

צֶדֶק צֶדֶק תִּרְדּוֹף Tzeh-dek tzeh·dek tir'dof  
בְּקֵשׁ שְׁלוֹם וְרִדְפֵהוּ Ba·keysh shalom v-rod'fey·hu  
*Justice, justice shall you pursue. Demand peace and pursue it.* [tr. DJC]

(16) **LO YISA GOY I** from Isaiah 2:4

לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב Lo yisa goy el goy cheh·rev,  
לֹא־יִלְמְדוּ עוֹד מִלְחָמָה Lo yil'm'du od mil'chama  
And everyone 'neath their vine and fig tree  
Shall live in peace and unafraid  
Then into plowshares beat their swords  
Nations shall learn war no more



(17) **LO YISA GOY II** from Isaiah 2:4, arranger: Kay Eskenazi

לֹא־יִשָּׂא גּוֹי Lo yisa goy,  
גּוֹי אֶל־גּוֹי חֶרֶב goy el goy cheh·rev  
וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה V-lo yil'm'du od mil'chama  
*Nation shall not lift sword against nation nor learn war anymore.*

(18) YAALEH – Rise Out from a medieval piyut

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב, Ya·aleh tachanu·neynu mey-eh·rev,

וַיָּבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר, V-yavo shav'ateynu mi-bo·ker,

וַיֵּיֶרֶא רִנּוּנֵנוּ עַד עֶרֶב. V-yey·ra·eh rinu·neynu ahd a·rev.

*May our petitions rise out of the night, our cries out of the dawn, and our joyous song out of the dusk.*

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב, Ya·aleh ko·leynu mey-eh·rev,

וַיָּבֹא צְדִקְתֵּנוּ מִבֹּקֶר, V-yavo tzid'kah·teynu mi-bo·ker,

וַיֵּיֶרֶא פְדִיּוֹנֵנוּ עַד עֶרֶב. V-yey·ra·eh pid'yo·neynu ahd a·rev.

*May our voices rise out of this evening, our vindication out of the dawn, and our liberation out of the dusk.*

יַעֲלֶה עֲנוּיֵנוּ מֵעֶרֶב, Ya·aleh inu·yey·nu mey-eh·rev,

וַיָּבֹא סְלִיחַתֵּנוּ מִבֹּקֶר, V-yavo slichah·teynu mi-bo·ker,

וַיֵּיֶרֶא נִאֲכָתֵנוּ עַד עֶרֶב. V-yey·ra·eh na·aka·teynu ahd a·rev.

*May our affliction rise out of this evening, our pardon out of the dawn, and our moans out of the dusk.*

יַעֲלֶה מְנוּסֵנוּ מֵעֶרֶב, Ya·aleh m'nu·seynu mey-eh·rev,

וַיָּבֹא לְמַעַנּוּ מִבֹּקֶר, V-yavo l'ma·ano mi-bo·ker,

וַיֵּיֶרֶא כְּפֻרָּנוּ עַד עֶרֶב. V-yey·ra·eh kipu·reynu ahd a·rev.

*May our refuge rise out of this evening, O for Your sake out of the dawn, and our atonement out of the dusk.*

(19) HISHTACHAVU: Worship on a Holy Mountain

הִשְׁתַּחֲוּוּ לְשֵׁם בְּהַר קֹדֶשׁ Hishtachavu la-Shem b-har kodesh,

יְרוּשָׁלַיִם Y'rushalayim

*(Worship the Eternal on the holy mountain: Jerusalem.)*



(20) MIN HAMEYTZAR Psalm 118:5

מִן הַמִּצָּר קָרָאתִי יְהוָה Min ha-mey·tzar karati Yah

אֲנִי בַּמֶּרְחָב יְהוָה Anani va-mer'chav Yah

*From narrow confinement I call out, Yah, answer me with wide expansiveness. [tr. DJC]*

(21) KEYN BA-KODESH Melody traditional, words: Psalm 63:2-3

בֵּין בְּקֹדֶשׁ חֲזִיתִיךָ Keyn ba-kodesh cha·zi·ticha

לִרְאוֹת עֲזֶךָ וּבְבוֹדֶךָ. Lir'ot u'zecha u-ch'vo·decha.

צָמָאָה לְךָ נַפְשִׁי, Tzam'a l-cha naf'shi,

כָּמָה לְךָ בָּשָׂרִי. Kama l-cha v'sari.

*It is in holiness that I envision You, seeing your power and your glory.*

*Thirsting for You, my soul, how much so, my flesh. [DJC]*

**(22) ANA B-CHOACH** traditional Kabbalistic prayer from the liturgy

אָנאַ בִּכְחַ גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה. Ana b-cho·ach, g'dulat y'min'cha, ta-tir tz'ru-rah.

קַבֵּל רִנַּת עַמְּךָ, שְׂגִבְנוּ, טַהֲרֵנוּ, נוֹרָא. Ka-beyl rinat, am'cha sag'vey-nu, ta-ha-reynu nora.

נָא גִבּוֹר, דּוֹרְשֵׁי יְחִידָה, כְּכַבֵּת שְׁמֵרָם. Na gibor, dor'shey yi-chud'cha, k-va·vat sham'reym.

בָּרַכְם, טַהֲרֵם, רַחֲמֵם Bar'cheym ta-ha-reym, racha·meym

צִדְקַתְךָ תָּמִיד גָּמְלֵם. tzid'kot'cha, ta-mid gam'leym.

חֲסִין קָדוֹשׁ, בְּרוּב טוֹבָה, נִהַל עֲדָתְךָ. Cha·sin kadosh, b-rov tuv'cha, na·heyl ada-techa.

יְחִיד גֵּי'חַ, לְעַמְּךָ פִּנְה, זֹכְרֵי קִדְשָׁתְךָ. Yachid gey'eh, l-am'cha p'ney, zoch'rey k'dusha-techa.

שׁוֹעֲתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקֹתֵנוּ, Shav'a-teynu ka-beyl, u-shma tza·a·ka-teynu,

יִרְעַ תַּעֲלֻמוֹת. yodey·a ta·alumot.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. Baruch sheym k'vod mal'chuto l-olam va-ed.

Please, by the mighty strength of your strong hand, untie those who are bound up.

Accept the joyous song of your people, lift us up, purify us, awesome One.

Mighty One, for those who seek your unity: guard them as one would the pupil of the eye.

Bless them, purify them, mercy them, with your justice ever reward them.

Powerful holy One, with your massive goodness, lead your congregation.

Singular exalted One, turn toward your people, those mindful of your holiness.

Hearken to our outcry, listen to our wails, you who should know all secrets.

And blessed be the glorious presence of divine sovereignty for ever and ever.

[Translation by Rabbi David J. Cooper]

**(23) HEALER OF THE BROKEN-HEARTED**

Psalms 147:3; Music Naomi Steinberg

הָרוּפֵא לְשִׁבּוּרֵי לֵב Ha-ro·fey li-sh'vu·rey lev

Healer of the broken broken broken-hearted

Healer of the broken, healer of the broken-hearted



**(24) MI MAAMAKIM** based on Psalm 130

מִמַּעַמְקִים קְרָאתִיךָ יְיָ, Mi ma·amakim k'ra·ticha Yah

אֵלֵי שְׁמַע קוֹלִי, שְׁמַע תַּחֲנוּנֵי Eyli sh'ma koli, sh'ma tacha·nunai

From the depths I call out to You, Yah. My God hear my voice, hear my prayer.

[tr. DJC]

**(25) ANGEL SONG** by Shlomo Carlebach

בְּשֵׁם הַשֵּׁם אֱלֹהֵי יִשְׂרָאֵל B-sheym Ha-Sheym elo·hey Yis'ra·el:

מִיְמֵנִי מִיכָאֵל וּמִשְׁמָאלִי גַבְרִיאֵל Mi-mini Mi·cha·eyl u-mi-s'moli Gavri·eyl,

וּמִלְפָּנֵי אוּרִיאֵל וּמֵאַחֲרַי רַפָּאֵל u-mi-l'fanai Uri·eyl u-mey-acha·rai Rafa·eyl

וְעַל רוֹשִׁי, וְעַל רוֹשִׁי שְׁכִינַת אֵל. V-al roshi, v-al roshi Sh'chi·nat Eyl.

In the name of the Holy One, the God of Yisrael

On my right side is Mi·cha·el, on my left side is Gavri'el

Before me is Uriel, and behind me Raphael.

Above my head, above my head

Is Shechinat El.

**(26) L-CHAI OLAMIM / HA-ADERET V-HA-EMUNAH** from the Sephardic liturgy

**(THE LIFE WITHIN ALL WORLDS)**

Originated in the 6<sup>th</sup> century *Heychalot Rabbati*, melody adapted by Cantor Richard Kaplan from Yemenite melody

*chorus:* L-chai, l-chai, l-chai olamim! לְחַי, לְחַי, לְחַי עוֹלָמִים

לְחַי עוֹלָמִים	הַאֲדֶרֶת וְהָאֱמוּנָה	Ha-a-deret v-ha-emunah	l-chai olamim
לְחַי עוֹלָמִים	הַבִּינָה וְהַבְּרָכָה	Ha-bina v-ha-b'racha	l-chai olamim
לְחַי עוֹלָמִים	הַגָּאוּן וְהַגְּדֻלָּה	Ha-ga·ava v-ha-g'dula	l-chai olamim
לְחַי עוֹלָמִים	הַדְּעָה וְהַדְּבֹר	Ha-dey·a v-ha-dibbur	l-chai olamim

Power and trustworthiness / understanding and blessing / grandeur and greatness / knowledge and speech

*chorus:* L-chai, l-chai, l-chai olamim! לְחַי, לְחַי, לְחַי עוֹלָמִים

לְחַי עוֹלָמִים	הַהוֹד וְהַהֲדָר	Ha-hod v-heh-hadar	l-chai olamim
לְחַי עוֹלָמִים	הַנֶּעַד וְהַנְּתִיקוּת	Ha-va·ad v-ha-vatikut	l-chai olamim
לְחַי עוֹלָמִים	הַזִּיּוּ וְהַזֹּהָר	Ha-ziv v-ha-zohar	l-chai olamim
לְחַי עוֹלָמִים	הַחֵיל וְהַחֲסֵן	Ha-cha·yil v-ha-cho·sen	l-chai olamim

Majesty and splendor / convocation and might / resplendence and radiance / accomplishment and strength

*chorus:* L-chai, l-chai, l-chai olamim! לְחַי, לְחַי, לְחַי עוֹלָמִים

לְחַי עוֹלָמִים	הַמָּכֶסֶם וְהַטָּהָר	Ha-teh·ches v-ha-to·har	l-chai olamim
לְחַי עוֹלָמִים	הַיְחֻד וְהַיִּרְאָה	Ha-yichud v-ha-yir'a	l-chai olamim
לְחַי עוֹלָמִים	הַכְּתָר וְהַכְּבוֹד	Ha-keh·ter v-ha-ka·vod	l-chai olamim
לְחַי עוֹלָמִים	הַלְקָח וְהַלְבוּב	Ha-leh·kach v-ha-li·buv	l-chai olamim

Adornment and purity / oneness and awe / crown and honor / learning and insight

*chorus:* L-chai, l-chai, l-chai olamim! לְחַי, לְחַי, לְחַי עוֹלָמִים

לְחַי עוֹלָמִים	הַמְּלוּכָה וְהַמְּשָׁלָה	Ha-m'lucha v-ha-memshala	l-chai olamim
לְחַי עוֹלָמִים	הַנוֹי וְהַנֶּחֱצָח	Ha-noy v-ha-neh·tzach	l-chai olamim
לְחַי עוֹלָמִים	הַסִּגְוִי וְהַסֶּגֶב	Ha-sigu·i v-ha-seh·gev	l-chai olamim
לְחַי עוֹלָמִים	הַעֵז וְהָעֲנוּה	Ha-oz v-ha-anava	l-chai olamim

Sovereignty and dominion / beauty and eternity / eminence and transcendence / might and humility

*chorus:* L-chai, l-chai, l-chai olamim! לְחַי, לְחַי, לְחַי עוֹלָמִים

לְחַי עוֹלָמִים	הַפְּדוּת וְהַפָּאָר	Ha-p'dut v-ha-p'eyr	l-chai olamim
לְחַי עוֹלָמִים	הַצָּבִי וְהַצֶּדֶק	Ha-tz'vi v-ha-tzeh·dek	l-chai olamim
לְחַי עוֹלָמִים	הַקְּרִיָּאָה וְהַקְּדוּשָׁה	Ha-kri·ah v-ha-k'dusha	l-chai olamim
לְחַי עוֹלָמִים	הַרֵן וְהַרְמוּמֹת	Ha-ron v-ha-romey·mut	l-chai olamim

Redemption & magnificence / will and righteousness / invocation and sanctity / song and exaltation

*chorus:* L-chai, l-chai, l-chai olamim! לְחַי, לְחַי, לְחַי עוֹלָמִים

לְחַי עוֹלָמִים	הַשִּׁיר וְהַשְּׁבַח	Ha-shir v-ha-sheh·vach	l-chai olamim
לְחַי עוֹלָמִים	הַתְּהִלָּה וְהַתְּפָאֶרֶת	Ha-t'hila v-ha-tiferet	l-chai olamim
לְחַי עוֹלָמִים	הַשִּׁיר וְהַשְּׁבַח	Ha-shir v-ha-sheh·vach	l-chai olamim
לְחַי עוֹלָמִים	הַתְּהִלָּה וְהַתְּפָאֶרֶת	Ha-t'hila v-ha-tiferet	l-chai olamim

Song and praise / halleluyah and harmony / song and praise / halleluyah and harmony

*chorus:* L-chai, l-chai, l-chai olamim! לְחַי, לְחַי, לְחַי עוֹלָמִים



(27) **AMEYN AMEYN** Based on an Algerian melody, adapted by Cantor Richard Kaplan

אָמֵינ אָמֵינ אָמֵינ אָמֵינ Ameyn ameyn ameyn ameyn  
שָׁלוֹם עֲלֵיכֶם, שָׁלוֹם עֲלֵיכֶם Shalom aley·chem, Shalom aley·chem  
סָלָאָם עַלְכֻם, סָלָאָם עַלְכֻם Salaam aley·kum, Salaam aley·kum  
אָמֵינ אָמֵינ אָמֵינ אָמֵינ Ameyn ameyn ameyn ameyn  
*Amen, Peace be with you.*

(28) **SABEYNU and TAHER LIBEYNU** from the Shabbat Holyday liturgy

שִׁבְעֵנו מִטוֹבָה וְשִׂמְחָנוּ בִּישׁוּעָתָךְ Sa·beynu mi·tu·vecha v·sam'cheynu bi·y'shu·atecha,  
*Fulfill us with your goodness, and thrill us with your deliverance.*  
וְטָהֵר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת V·ta·her li·beynu l'av'decha be·eh·met.  
*And purify our hearts to be true in our service to you.*

(29) **HAVA NASHIRA**

הָבָה נִשְׁרִיחַ שִׁיר הַלְלוּיָהּ Hava nashira shir Hal'luya  
*Let's sing a song in praise of Yah.*



(30) **HEH·EMADTA: A Psalm of Thanksgiving** by Shefa Gold

*Chorus:*

You have given me my song,  
A winding path and patience long,  
Oh you have made my mountain strong.  
Heh·eh·mad'tah l-har'ri ohz, l-har'ri ohz...  
הֵעֵמַדְתָּה לְהַרְרִי עוֹז, לְהַרְרִי עוֹז

Friends and family stand beside me,  
You've been there to love and guide me.  
Blessing all the seeds we've sown,  
I'll share with you the fruit I've grown.  
Yai dai, yai di dai dai. . . chorus

Ancient books showed me my way  
By shedding light on each new day,  
I bless the ones who came before,  
And helped me open this new door.  
Yai dai, yai di dai dai. . . chorus

To all my teachers I will give  
My thanks to you for how you live,  
So generous with who you are,  
I pledge to take your teachings far.  
Yai dai, yai di dai dai. . . chorus

Bless creator, Father, Mother,  
Only You, there is no other,  
Planting visions in my heart,  
Inspiring me to do my part.  
Yai dai, yai di dai dai. . . chorus

(31) **LEV TAHOR** Music by Shantam Zohar, words, Psalm 51

לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים Leyv ta·hor b'rah li Elohim  
וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי v·ru·ach na·chon cha·deysh b·kir'bi,  
אַל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ Ahl tash'li·chey'ni mi-l'fa·necha  
וְרוּחַ קֹדֶשׁ אַל־תִּקַּח מִמֶּנִּי v·ru·ach kod'sh'cha ahl ti·kach mi·meh·ni.  
*A pure heart did Elohim create within me, and a steady spirit was renewed within me.*  
*Do not cast me out from Your presence, and your holy spirit—do not take away. [DJC]*

**(32) CIRCLE CHANT** by Linda Hirschhorn

Circle round for freedom,  
Circle round for peace,  
For all of us imprisoned,  
Circle for release.

Circle for the planet,  
Circle for each soul,  
For the children of our children,  
Keep the circle whole.

**(33) GESHER TZAR M'OD - The Narrow Bridge**

Words attributed to Rabbi Nachman of Bratzlav

כָּל הָעוֹלָם כְּלוֹ גֶּשֶׁר צָר מ'וֹד, Kol ha-olam kulo geh'sher tzar m'od,  
וְהִעָקָר לֹא לְפַחַד כָּלָל. V-ha-ikar, lo l'fa·ched klal.

All the world is just a shaky narrow bridge  
just a narrow bridge  
just a narrow bridge

All the world is just a shaky narrow bridge  
just a narrow bridge

But above all, above all, is not to fear, not to fear at all.



**(34) LIVING PLANET** Tune & lyrics by Jay Mankita

If all the world were peaceful now  
And forevermore  
Peaceful at the surface  
And peaceful at the core  
All the joy within my heart  
Would be so free to soar.

*(Chorus)*

And we're living on a living planet  
Circling a living star.  
I don't know where we're going  
But I know we're going far  
We can change the universe  
By being who we are  
And we're living on a living planet  
Circling a living star.

If all the world knew justice now  
And forevermore  
Justice at the surface  
And justice at the core  
All the joy within my heart  
Would be so free to soar. *(Chorus)*

If all the world knew freedom now  
And forevermore  
Freedom at the surface  
And freedom at the core  
All the joy within my heart  
Would be so free to soar. *(Chorus)*

If Mother Earth were honoured now  
And forevermore  
Honoured at the surface  
And honoured at the core  
All the joy within my heart  
Would be so free to soar. *(Chorus)*

**(35) SIMPLE GIFTS** by Elder Joseph Brackett, Jr.

'Tis the gift to be simple, 'tis the gift to be free,  
'Tis the gift to come down where we ought to be,  
And when we find ourselves in the place just right,  
'Twill be in the valley of love and delight.  
When true simplicity is gain'd  
To bow and to bend we shan't be asham'd,  
To turn, turn will be our delight  
'Till by turning, turning we come round right.

### (36) SHIR LASHALOM -- A SONG OF PEACE

Lyrics: Yaakov Rotblit Melody: Yair Rosenblum

תִּנּוּ לַשֶּׁמֶשׁ לַעֲלוֹת, T'nu la-sheh-mesh la-alot,  
לְבֹקֶר לְהָאִיר, La-bo-ker l'ha-ir,  
הַזָּכָה שֶׁבַּתְּפִלוֹת ha-zakah sheh-ba-t'filot,  
אוֹתָנוּ לֹא תַחְזִיר. otanu lo ta-chazir.  
מִי אֲשֶׁר כָּבָה גֵּרוֹ Mi asher kavah ney'ro,  
וּבְעָפָר נִטְמָן, u-veh-afar nit'mahn,  
בְּכִי מֵר לֹא יַעֲרוֹ, beh-chi mahr lo ya-iro,  
לֹא יַחְזִירוּ לְכָאן. lo yacha-ziro l-chan.  
אִישׁ אוֹתָנוּ לֹא יָשִׁיב, Ish otanu lo yashiv,  
מִבּוֹר תַּחְתִּית אָפֵל, mi-bor tach'tit a-feyl,  
כָּאן לֹא יוֹעִילוּ, Kahn lo yo-ilu,  
לֹא שִׂמְחַת הַנִּצָּחוֹן, lo sim'chat ha-nitza-chon,  
וְלֹא שִׁירֵי הַלֵּל! v-lo shi-rey hallel!

*Chorus:*

לֶכֶן, רַק שִׁירוּ שִׁיר לַשָּׁלוֹם, La-cheyn, rak shiru shir la-shalom,  
אַל תִּלְחָשׁוּ תַפִּלָּה! ahl til'chashu t'fillah!  
מוֹטָב תִּשְׁירוּ שִׁיר לַשָּׁלוֹם, mutav ta-shiru shir la-shalom,  
בִּצְעָקָה גְּדוֹלָה. bi-tz'akah g'dolah.

תִּנּוּ לַשֶּׁמֶשׁ לַחֲדוֹר, T'nu la-shemesh la-chador,  
מִבְּעַד לְפָרָחִים, mi-ba-ad la-p'rachim,  
אַל תִּבְיטוּ לְאַחֹר, ahl ta-bitu l-achor,  
הַנִּיחוּ לַהוֹלְכִים. hani-chu la-hol'chim.  
שִׂאוּ עֵינִים בְּתַקּוּה, S'u eyna-yim b-tik'vah,  
לֹא דֶרֶךְ כּוֹנֵנוֹת, lo deh-rech kavanot,  
שִׁירוּ שִׁיר לְאַהֲבָה, shiru shir la-ahavah,  
וְלֹא לְמִלְחָמוֹת! v-lo la-mil'chamot!  
אַל תִּגִּידוּ: "יוֹם יָבוֹא", Ahl tagidu "Yom yavo,"  
הַבִּיאוּ אֶת-הַיּוֹם! havi-u et ha-yom!  
כִּי לֹא חָלוֹם הוּא. Ki lo chalom hu.  
וּבְכָל-הַכְּפָרוֹת u-v-chol ha-kikarot  
הֲרִיעוּ לַשָּׁלוֹם! hari-u la-shalom!

*Chorus*

*Let the sun rise  
and give the morning light,  
the purest prayer  
will not bring us back.  
Whoever's candle was snuffed out  
and was buried in the dust,  
a bitter cry won't wake him,  
won't bring him back.  
Nobody will return us  
from the dead dark pit.  
It won't help here:  
neither the joy of victory  
nor songs of praise.*

*So sing only for peace,  
don't whisper a prayer,  
it's better to sing a song for peace  
with a giant shout!*

*Let the sun penetrate  
through the flowers,  
don't look backward,  
leave those who have departed.  
Lift your eyes with hope  
not through the rifle sights  
sing a song for love  
and not for wars.  
Don't say "A day will come,"  
bring on that day!  
Because it is not a dream.  
And within all the city's squares,  
cheer for peace!*

(37) **MITZ'VAH G'DOLA** Chassidic melody

מִצְוָה גְדוֹלָה לְהֵיּוֹת בְּשִׂמְחָה Mitzvah g'dola li-h'yot b-sim'cha

לְהֵיּוֹת בְּשִׂמְחָה li-h'yot b-sim'cha

בְּשִׂמְחָה תָּמִיד b-sim'cha ta·mid.

*[It's always a big mitz'vah to be happy]*

(38) **I SHALL BE RELEASED**

by Bob Dylan

They say everything can be replaced  
They say every distance is not near  
So I remember every face  
Of every man who put me here.

I see my light come shining  
From the west unto the east  
Any day now, any day now,  
I shall be released.

They say every man needs protection  
They say every man must fall  
So I swear I see my reflection  
Someplace so high above this wall.

I see my light come shining...

Standing next to me in this lonely crowd  
Is a man who swears he's not to blame  
All day long I hear him shout so loud  
Crying out that he was framed.

I see my light come shining...

(39) **GARDENER** by Eve Decker

It's really hard not to go where my whims urge me to go  
But I know what sort of person I'm longing to become.  
If I want to help anybody in the world before I die  
If I want the suffering all around me to subside  
I have got to be more conscious of the things I do and don't do  
Every little seed in time will flower.  
Plant the ones that lead me down a path towards really helping  
I am the garden, but I'm also the gardener.

In this very moment I reap fruit from choices past  
and choices for the future are made now.  
Certain habits, deeply rooted, flourish in the heart of me  
Repetition, like the seasons, comes naturally.  
Some of it's good, some of it's not,  
Right now this is all I've got  
But it doesn't mean that's all I'll ever be.  
Choosing which part of me to act from  
is easier when I know what I want to become  
I am the garden but I'm also the gardener.

This planting of seeds is more subtle than it first appears  
It's not just about a dollar to the homeless man  
It's about perceiving what's happening in this very moment  
and then deliberately choosing to extend love.

(repeat verse one)



**(40) SONG OF THE SOUL** by Cris Williamson

Open mine eyes that I may see glimpses of truth that ask for me.  
Open mine eyes, illumine me Spirit Divine.  
Love of my life, I am crying, I am not dying, I am dancing.  
Dancing along in the madness, there is no sadness, only the song of the soul,

And we'll sing this song, why don't you sing along?  
And we can sing it for a long long time.  
Why don't you sing this song, why don't you sing along.  
And we can sing it for a long long time.

What do you do for your living? Are you forgiving, giving shelter?  
Follow your heart, love will find you, Truth will unbind you,  
seek out a song of the soul...

Come to your light like a warrior, nothing will bore you,  
You can be happy; that and the Light will heal you,  
and you can feel you, and sing a song of the soul.  
Love of my life.



**(41) WHAT A WONDERFUL WORLD** by George Weiss / Bob Thiele

I see trees of green, red roses too  
I see them bloom for me and you  
And I think to myself, what a wonderful world

I see skies of blue and clouds of white  
The bright blessed day, the dark sacred night  
And I think to myself, what a wonderful world

The colors of the rainbow, so pretty in the sky  
Are also on the faces of people going by  
I see friends shaking hands, saying  
"How do you do?"  
They're really saying "I love you"

I hear babies crying, I watch them grow  
They'll learn much more than I'll ever know  
And I think to myself, what a wonderful world  
Yes, I think to myself, what a wonderful world

**(43) GREAT SPIRIT CIRCLES**

Traditional

Where we live is holy,  
Holy is the ground.  
Forest, mountain, river,  
Listen to the sound.  
Great Spirit circles all around us.

**(44) V-NOMAR L-FANAV** traditional Chassidic z'mirah

וְנִמְרָא לְפָנָיו שִׁירָה חֲדָשָׁה, V-nomar l-fanav shirah chadasha  
הַלְלוּיָהּ Halleluyah

*Sing in God's presence a new song: Halleluyah!*

**(42) EYLI EYLI** ("Halicha L-Keysaria")  
by Chana Senesh

אֵלֵי אֵלֵי Eyli eyli,  
שֶׁחַל יִגְמַר לְעוֹלָם, Sheh-lo yi-ga-mehr l-olam  
חֲחֹל וְהָיָה Ha-chol v-ha-yahm,  
רִשׁ'רֹשׁ שֶׁל הַמַּיִם Rish'rush shel ha-ma-yim  
בְּרַק הַשָּׁמַיִם B'rak ha-shama-yim  
תִּפְלַת הָאָדָם. T'fi-lat ha-adam.

O hear my words,  
That these may never end:  
The sand and the sea,  
The rush of the waters,  
The thundering heavens,  
The prayers of our hearts.



## THE PRIESTLY BLESSING: VARIATIONS

### (45) PRIESTLY BLESSING

Numbers 6:24-26

יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ (בֵּן יְהִי רָצוֹן)

Y'va-reh·ch'cha Adonai v-yish'm'reh·cha. (*Keyn y'hi ratz-on*)

יְאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. (בֵּן יְהִי רָצוֹן)

Ya·ehr Adonai panav ey-leh·cha vi-y·chu·neh·ka. (*Keyn y'hi ratz-on*)

יְשָׁא יי פָּנָיו אֵלֶיךָ וְיָשֵׁם לְךָ שְׁלוֹם. (בֵּן יְהִי רָצוֹן)

Yisa Adonai panav ey-leh·cha, v-ya·sem l'cha shalom. (*Keyn y'hi ratz-on*)

### (46) Literal translation:

YHVH will bless you and protect you.

YHVH will light up his face to you and grace you.

YHVH will lift up his face to you and put peace to you.

### (47) Interpretive translation 1

Be blessed and protected.

Be filled with light and grace.

Be filled with divine presence and with peace.

### (48) Interpretive translation 2

May Yah bless you and keep you!

May Yah shine Her/His face upon you and grace you!

May Yah bestow Her/His presence upon you and give you peace!



### (49) A Sufi Blessing in the same vein ascribed to Hazrat Inayat Khan

May the blessings of God rest upon you

May God's peace abide with you

May god's presence illuminate your heart

Now and forever more.

### (50) PRIESTLY BLESSING SONG

English and music by Jhos Singer

Y'va-reh·ch'cha Adonai v-yish'm'reh·cha—keyn y'hi ratzon.

יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ —בֵּן יְהִי רָצוֹן

Ya·er Adonai panav ey-leh·cha vi-y·chu·neh·ka—keyn y'hi ratzon.

יְאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. —בֵּן יְהִי רָצוֹן

Yisa Adonai panav ey-leh·cha, v-ya·sem l'cha shalom

יְשָׁא יי פָּנָיו אֵלֶיךָ וְיָשֵׁם לְךָ שְׁלוֹם.

May God bless and keep you, friend, and shine a light upon you.

May the garden of the life you tend bring forth graciousness and peace.

The road is long and the journey- it can be quite hard.

And no one's strong enough to travel it alone.

May you be a blessing and be blessed by everyone who knows you.

And may you always do your best to serve your God with love.

## ***Amida Meditation Readings***

### **(51) READY FOR SILENCE**

from Annie Dillard, *Teaching a Stone to Talk*

At a certain point you say to the woods, to the sea, to the mountains, the world. Now I am ready. Now I will stop and be wholly attentive. You empty yourself and wait, listening. After a time you hear it: there is nothing there. There is nothing but those things only, those created objects, discrete, growing or holding, or swaying, being rained on or raining, held, flooding or ebbing, standing, or spread. You feel the world's word as a tension, a hum, a single chorused note everywhere the same. This is it: the hum is the silence....

The silence is all there is. It is the alpha and the omega. It is God's brooding over the face of the waters; it is the blended note of the ten thousand things, the whine of wings. You take a step in the right direction to pray to this silence, and even address the prayer to "World." Distinctions blur. Quit your tents. Pray without ceasing.

### **(52) From the TAO TE CHING**

translator: Gai Fu Feng/Jane English

1.  
The Tao that can be told is not the eternal Tao.  
The name that can be named is not the eternal name.  
The nameless is the beginning of heaven and Earth.  
The named is the mother of the ten thousand things.  
Ever desireless, one can see the mystery.  
Ever desiring, one sees the manifestations.  
These two spring from the same source  
    but differ in name; this appears as darkness.  
Darkness within darkness.  
The gate to all mystery.

14.  
Look, it cannot be seen - it is beyond form.  
Listen, it cannot be heard - it is beyond sound.  
Grasp, it cannot be held - it is intangible.  
These three are indefinable;  
Therefore they are joined in one.  
  
From above it is not bright;  
From below it is not dark:  
An unbroken thread beyond description.  
It returns to nothingness.  
The form of the formless,  
The image of the imageless,  
It is called indefinable and beyond imagination.  
  
Stand before it and there is no beginning.  
Follow it and there is no end.  
Stay with the ancient Tao,  
Move with the present.

Knowing the ancient beginning is the essence of Tao.

### **(53) WILD GEESE**

by Mary Oliver

You do not have to be good.  
You do not have to walk on your knees  
for a hundred miles through the desert, repenting.  
You only have to let the soft animal of your body  
love what it loves.  
Tell me about despair, yours,  
    and I will tell you mine.  
Meanwhile the world goes on.  
Meanwhile the sun and the clear pebbles of the rain  
are moving across the landscapes,  
over the prairies and the deep trees,  
the mountains and the rivers.  
Meanwhile the wild geese,  
    high in the clean blue air,  
are heading home again.  
Whoever you are, no matter how lonely,  
the world offers itself to your imagination,  
calls to you like the wild geese, harsh and exciting—  
over and over announcing your place  
in the family of things.



#### **(54) WE LOOK WITH UNCERTAINTY**

by Anne Hillman

We look with uncertainty  
Beyond the old choices for  
Clear-cut answers  
TO a softer, more permeable aliveness  
Which is every moment  
At the brink of death;  
For something new is being born in us  
If we but let it.  
We stand at a new doorway,  
Awaiting that which comes  
Daring to be human creatures  
Vulnerable to the beauty of existence,  
Learning to love.

#### **(56) CONCEIVING GOD**

Yiddish by Melech Ravitch, tr. Rabbi Burt Jacobson

Endless unfolding, eternal thought.  
Substance.  
In all parts whole:  
God.  
Shining out of all the stars,  
radiating light from every eye.  
With all things, He touches you,  
in every vein, lives through you.  
In each breath, it is She breathing in,  
and breathing out of every spoken word.  
With you in your every move,  
living in every room of your home.  
In each joy, singing aloud with you,  
weeping with you in every sorrow.  
Growing upwards with every blade of grass,  
wilting with every leaf on the ground.  
Through all the rivers Her song flows,  
through the deserts He storms with the sand,  
and flames with every fire, hissing like a snake.  
Roaring by day through markets and towns,  
trembling in every prayer  
in villages drowned in the night.  
Screaming aloud with every newborn child,  
standing at the bed of the dying man,  
and with him  
leaving the world.

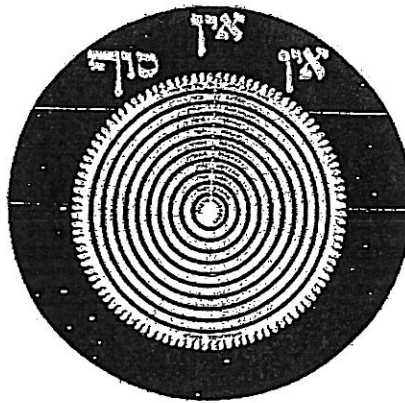
#### **(55) I MAKE THE EFFORT** by Ram Dass

I make the effort  
to maintain a ground of oceanic silence  
out of which arises the multitude  
of phenomena of daily life.

I make the effort  
to see and to passionately open in love  
to the spirit that infuses all things.

I make the effort  
to see the Beloved in everyone  
and to serve the Beloved through everyone  
(including the earth).

I often fail in these aspirations  
because I lose the balance  
between separateness and unity,  
get lost in my separateness,  
and feel afraid.



## ***Our Place in Creation***

### **(57) WE ARE MADE OF** by Aurora Levins Morales

We are made of the mineral dust of stars and every molecule of us burns with the memory of vastness and splendor. We are living constellations, minute fiery suns, each of us with our orbiting miraculous worlds, our silent moons, all born from the hunger of atoms to embrace. Our light reaches beyond us, through the beautiful dark, through the universe without end. Everything that exists, has existed, will ever exist in all the unimaginable folded flower of time is holy, and there is nothing ever and anywhere that is not God.

We are made of earth, small seeds, dreams of photosynthesis, curled inside brown husks, made to crack painfully from our shells, to push heavy soil aside, to move, stubborn and fragile toward our destinies, into sun and rain. To break and grow green, break and flower, to be trees of life, and fall broken onto the ground becoming rich humus full green unbroken dreams. Everything that is, we turn into ourselves and give back as soil. give back as oxygen. What we breathe is each other. Nothing that lives is alone.

We are made of water: salty rivers run in our veins, lymph ebbs and swells, saliva and tears leak into the air and dry. We are always changing: wide seas into clouds, rain into puddles, rivers into muddy fields that run along ditches into the sea. We flow, freeze, boil, rise, disperse, are hurled this way and that. We declare that we are the blue edge of glaciers, the great ocean swell, stagnant teeming ponds, months long tropical downpours, the delicate tracery of frost on a dry leaf, rusty drip of a faucet. We are the shape of what's happened to us. We are caught up in doing, and whirl through our lives, suffering, joyful, filled with doubt. And yet we return to ourselves again and again, to the Self that is all there is. We are made of water, called to find our true level by that great force of love we call gravity. We are made to trust our destination. We are not lost.

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### **(58) A YOTZER BLESSING** by Hanna Tiferet

To the Source of Blessing we offer sweet song,  
Great Spirit, the ever-living God.  
We dance and sing and make our praises heard,  
Until we all merge as One.  
God is great, making all that is new,  
Master of struggles, sowing righteousness too,  
Like a Tree whose loving branches  
Comfort and heal,  
A Spring that flows with truth  
When we let ourselves feel.  
Creation is renewed with the sunrise each day,  
and blessed with goodness.  
Eternal love makes the great lights shine,  
Around and within each of us.  
Cause a new light to shine on Tzion,  
As we open our hearts to the Heart of the world.  
Blessed are You Song of Life,  
Creator of all the Radiant Lights.



### **(59) EVERY DAY,** **CREATION IS RENEWED**

by Rabbi Sheila Peltz Weinberg

Every day, Creation is renewed.  
Wake up and see unfolding  
In the spreading light of dawn,  
The world and all it contains  
Coming into being, new, fresh,  
Filled with divine goodness  
And love.  
Every day, Creation is renewed.  
Reflected in the great lights  
We see a new day,  
One precious day,  
Eternity.

**(60) THE LARGER CIRCLE**

by Wendell Berry

We clasp the hands of those who go before us,  
and the hands of those who come after us.  
We enter the little circle of each other's arms  
and the larger circle of lovers  
whose hands are joined in dance,  
and the larger circle of all creatures,  
Passing in and out of life,  
who move also in a dance  
to a music so subtle and vast that no one hears it,  
except in fragments.

**(62) FOR LIGHT** by Rabbi Richard Levy

You are praised,  
Who rolls out the rough, raw clay of the universe  
Into delicate vessels of light  
And from nothing at all  
Creates the darkness which lets them shine.  
You fashion harmony from all that You have made  
and from nothing at all.  
You create light and darkness,  
The possibility of peace within a warring world.  
All forms and creatures,  
Who acknowledge their only common bond in You.  
You open daily the gates of the east,  
Cleave the windows of the sky,  
Bring forth the sun from its place,  
The sky, the sun, the moon, are far from us.  
Yet their Creator created us,  
And so their world is ours,  
Their light is ours,  
Though we must often gather up their light  
From the dark places where it has fallen.  
Bring forth their light,  
That ours may shine anew.  
You who have created light  
Are praised.

**(63) WEAVE FOR US A GARMENT OF BRIGHTNESS**

Tewa Indian

Weave for us a garment of brightness  
May the warp be the white light of morning  
May the weft be the red light of evening  
May the fringes be the falling rain  
May the border be the standing rainbow

**(61) THE LAW THAT  
MARRIES ALL THINGS**

by Wendell Berry

1.  
The cloud is free only  
to go with the wind.  
The rain is free  
only in falling.  
The water is free only  
in its gathering together,  
in its downward courses,  
in its rising into the air.
2.  
In law is rest  
if you love the law,  
if you enter, singing, into it  
as water in its descent.
3.  
Or song is truest law,  
and you must enter singing;  
It has no other entrance.  
It is the great chorus  
of parts. The only outlawry  
Is in division.
4.  
Whatever is singing  
is found, awaiting the return  
of whatever is lost.
5.  
Meet us in the air  
over the water,  
sing the swallows.  
Meet me, meet me,  
the redbird sings,  
here here here here



Thus weave for us a garment of brightness,  
That we may walk fittingly where birds sing  
That we may walk fittingly where grass is  
green.



## ***Facing the New Year***

### **(64) HEAD OF THE YEAR** by Marge Piercy

The moon is dark tonite, a new  
moon for a new year. It is  
hollow and hungers to be full.  
It is the black zero of beginning.

Now you must void yourself  
of injuries, insults, incursions.  
Go with empty hands to those  
You have hurt and make amends.

It is not too late. It is early  
and about to grow. Now  
is the time to do what you  
Know you must and have feared  
to begin. Your face is dark  
too as you turn inward to face  
yourself, the hidden twin  
of all you must grow to be.

Forgive the dead year. Forgive  
yourself. What will be wants  
to push through your fingers.  
The light you seek hides

in your belly. The light you  
crave longs to stream from  
your eyes. You are the moon  
that will wax in new goodness.

### **(66) THE TREE TRIMMER** by Ruth Brin

Dangling from a leather sling in the oak,  
the tree trimmer, high in the swaying tree,  
reaches out to saw away a branch.  
It leaves a staring eye when it drops,  
a round white eye on the tree trunk.  
Cautiously, with rope and saw,  
tools swinging from his belt,  
he crawls upward, seeking limbs to cut.

Now I too slash away unnecessary branches,  
opening eyes to the sky.  
Imperiled, dangling, lacking skill to choose  
the limbs that stifle growth, I pray  
to You Whose marks I bear within

### **(65) THEY'VE ROLLED THE PARCHMENT AGAIN**

by Shirley Kaufman

They've rolled the parchment  
again

to its beginning

I want

to feel a rolling

under my feet

as if I am walking

in sand

*each point of arrival*

*a stepping stone*

to the next oasis

what if

there were a shorter way  
through the wilderness

would we

have arrived sooner

and to

what

Hittites

Canaanites

Shiites

Pre-Raphaelites

anchorites

plebiscites

would they have

opened

their arms to us and said

sister/brother

have some water

(and some oil)

make yourselves

at home

I strip myself

of the past year

enter the hum

of prayer

warm

as an old sweater

pulled over my head

*Rosh Hashanah, Berkeley*

**(67) WAKING UP, LISTENING**

by Judith Gass

Why are you waiting  
to begin your life?  
Do you think the world must care  
and come soliciting?  
Listen to the knocking  
at the door of your own heart  
It is only faint because  
you have not answered  
You have fooled yourself  
with preparations  
Time left laughing  
while you considered possibilities  
Wake up  
you have slept long enough  
Wake up  
tomorrow may be too late

When you finally dare open the door  
your life will begin arriving  
Cautiously at first  
unbelieving that the gate  
So long locked against the tide  
has finally been opened  
Then with swells of neglected dreams  
Then with waves of joyful revelation  
the sea will follow  
You will be swept by the full  
and magnificent tides  
of your own longing  
That no one else can give you  
That no one else can claim

---

**(68) TISHREI POEM** by Lynn Gottlieb

On the new moon of Tishrei, the month of harmony's return  
We remember and renew the dance of creation  
Inside us, in community, in the way we tough life.

On the seventh month  
We gather to renew ourselves on life's way  
By pausing, and looking inward, to behold the landscape of our traveled way.

During these days  
We call up the fearful demons  
Who hinder our path and sing to them our shadow's song  
Until we wrest from them a blessing.

At this time of year, we heal our wounds,  
By invoking the ancient ways of restoring inner peace.

We cast our crumbs to the river, beat our chests,  
blow the shofar, confess the crooked way.  
We sing, dance, share our food, tell our stories, and pray.

And in the pause of celebration  
We are free to forgive, embrace, reconcile  
And restore at-one-ment to the soul,  
Until we find again our common heart of joy.

## ***Assorted Readings and Meditations***

### **(69) BECOME HOLY**

Rabbi Abraham Isaac Kook

Then you gather everything,  
Without hatred, jealousy, or rivalry,  
The light of peace  
and a fierce boldness manifest in you.  
The splendor of compassion,  
And the glory of love shines through you.  
The desire to act and work,  
The passion to create and restore yourself,  
The yearning for silence  
and for the inner shout of joy –  
These all band together in your spirit,  
And you become holy.

### **(71) WAGE PEACE** by Mary Oliver

Wage peace with your breath.  
Breathe in firemen and rubble,  
breathe out whole buildings  
and flocks of redwing blackbirds.  
Breathe in terrorists  
and breathe out sleeping children  
and freshly mown fields.  
Breathe in confusion and breathe out maple trees.  
Breathe in the fallen  
and breathe out lifelong friendships intact.  
Wage peace with your listening:  
hearing sirens, pray loud.  
Remember your tools:  
flower seeds, clothes pins, clean rivers.  
Make soup.  
Play music,  
learn the word for thank you in three languages.  
Learn to knit,  
and make a hat.  
Think of chaos as dancing raspberries,  
imagine grief as the outbreath of beauty  
or the gesture of fish.  
Swim for the other side.  
Wage peace.  
Never has the world seemed so fresh and precious.  
Have a cup of tea and rejoice.  
Act as if the armistice has already arrived.  
Don't wait another minute.

### **(70) I, MIRIAM**

by Ruth Sohn

I, Miriam, stand at the sea  
and turn  
to face the desert  
stretching endless and still  
My eyes are dazzled  
The sky brilliant blue  
Sun burnt sands unyeilding white.  
My hands turn to dove wings  
my arms  
reach for the sky  
and I want to sing  
the song rising inside me.  
My mouth open  
I stop.  
Where are the words?  
Where the melody?  
In a moment of panic  
My eyes go blind.  
Can I take a step  
without knowing a Destination?  
Will I falter?  
Will I fall?  
Will the ground sink away from under me?  
The sing still unformed --  
how can I sing?  
To take the first step --  
to sing a new song --  
is to close one's eyes  
and dive into unknown waters.  
For a moment knowing nothing, risking all --  
But then to discover  
The waters are friendly  
The ground is firm.  
And the song --  
the song rises again out of my mouth  
come words lifting the wind.  
And I hear  
for the first  
the song  
that has been in my heart  
silent  
unknown even to me.

## לְכָל אִישׁ יֵשׁ שֵׁם (72) EACH OF US HAS A NAME

by Zelda, a 1925 Ukrainian immigrant to Palestine. Tr. Rabbi David J. Cooper

לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name,  
 שְׁנָתָן לוֹ אֱלֹהִים given to us by God,  
 וְנָתַנוּ לוֹ אָבִיו וְאִמּוֹ and given to us by our father and mother.  
 לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name  
 שְׁנָתַנוּ לוֹ קוֹמָתוֹ וְאִפֶּן חִיוֹכוֹ given to us by our stature and by the way we smile,  
 וְנָתַן לוֹ הָאָרֶץ and given to us by our clothes.  
 לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name  
 שְׁנָתַנוּ לוֹ הַהָרִים given to us by the mountains  
 וְנָתַן לוֹ כְּתָלָיו and given to us by our fortifications.  
 לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name  
 שְׁנָתַנוּ לוֹ הַמְּזֻלּוֹת given to us by the zodiac  
 וְנָתַן לוֹ שְׁכֵנָיו and given to us by our neighbors.  
 לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name  
 שְׁנָתַנוּ לוֹ חַטָּאִיו given to us by our sins  
 וְנָתַנָּה לוֹ כְּמִיָּהָתוֹ and given to us by our yearning.  
 לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name  
 שְׁנָתַנוּ לוֹ שׂוֹנְאָיו given to us by our haters  
 וְנָתַנָּה לוֹ אֲהֻבָּתוֹ and given to us by our lovers  
 לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name  
 שְׁנָתַנוּ לוֹ חֲגָיו given to us by our holydays  
 וְנָתַנָּה לוֹ מְלָאכְתּוֹ and given to us by our vocations  
 לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name  
 שְׁנָתַנוּ לוֹ תְּקוּפּוֹת הַשָּׁנָה given to us by the seasons of the year  
 וְנָתַן לוֹ עִוְרוֹנוֹ and given to us by our blindness.  
 לְכָל אִישׁ יֵשׁ שֵׁם Each of us has a name  
 שְׁנָתַן לוֹ הַיָּם given to us by the sea  
 וְנָתַן לוֹ מוֹתוֹ: and given to us by our death.

**(73) GRATITUDE POEM**

by Ruth Brin

Like the rays of the late afternoon sun  
Slanting through the trees, shining on each separate leaf,  
You shine on us, Source of All  
And like the leaves we reflect your light.

I thank You with all my heart  
For the presence of Your spirit, which is life.  
How can I love You, who are so far away?  
How can I know You, whose face I have not seen?  
How can I approach You when my time is so short?

I can love some of Your creatures and so love something of You.  
I can know some of Your world and so know something of You.  
I can approach You with repentance and prayer and righteous deeds.  
May feeling Your love, may my life be like a leaf in the afternoon sun  
Which reflects your great and golden light.

**(74) WE CANNOT PRAY TO...**

Adapted from Rabbi Jack Reimer

**We cannot pray to end war**  
for we have already been given the humanity  
to find peace within ourselves and with our neighbors  
if only we would use it.

**We cannot pray to end starvation**  
for we have already been given the resources  
with which to feed the whole world,  
if we would only use them fairly

**We cannot pray to root out prejudice**  
for we have already been given eyes  
with which to see the good in all people,  
if we would only use them wisely.

**We cannot pray to end despair**  
for we have already been given the power  
to give hope and support to the oppressed  
if we would only use it justly.

**We cannot pray to end disease**  
for we have already been given great minds  
with which to search out cures and healings,  
if only we would use them constructively.

THEREFORE, we pray for strength, determination,  
and wisdom, and the will to act on our prayers.



### **(75) WHERE WILL I FIND GOD**

Rabindranath Tagore (translated and adapted)

Where will I find God, Whose glory fills the universe?

I find God

Wherever the farmer ploughs a furrow through the hard soil,  
Wherever the quarry man pounds the stone to gravel,  
Wherever one earns her bread by the sweat of her brow,  
In the company of the friendless, the afflicted, the lowly, the lost  
There God abides in sun and shower.

I find God

Wherever the mind is free to follow its own bent,  
Wherever words come out from the depth of truth..  
Wherever people struggle for freedom and right..  
Wherever the poet strings pearls of beauty in lyric lines...

I find God

In the merry shouts of children at play,  
In the lullaby the mother sings, rocking her baby to sleep,  
In the slumber that falls on the infant's eyelids,  
And in the smile that plays on his sleeping lips.

I find God

When the dawn comes with her golden cornucopia,  
Or when evening falls, bringing peace and rest...  
God is the joy that streams from heaven with the morning light.  
And that flows, in a multitude of tempestuous waves,  
Through the leaves and flowers.

I find God

in the wealth of those passing delights  
that live but for a moment,  
in the pulse beat of a life that  
comes from eternity and dances  
in my own blood,  
in the birth that keeps  
renewing the generations,  
and in death that keeps  
knocking on the doors of life.

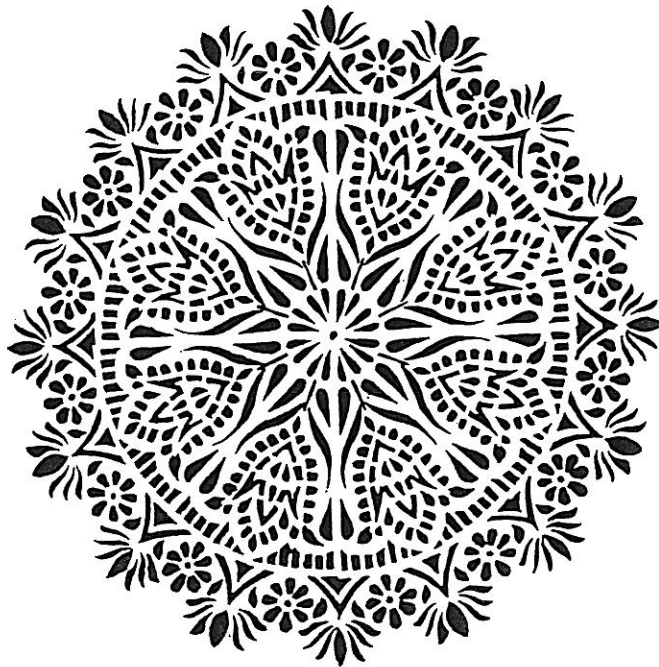
### **(76) RASHANI POEM**

There is a brokenness out of which comes the unbroken,  
A shatteredness out of which blooms the unshatterable.  
There is a sorrow beyond all grief which leads to joy  
And a fragility out of whose depths emerges strength.  
There is a hollow space too vast for words through which we pass with each loss,  
Out of whose darkness we are sanctified into being.  
There is a cry deeper than all sound whose serrated edges cut the heart  
As we break open to the place inside which is unbreakable and whole.

**(77) PSALM 139**

tr. Rabbi David J. Cooper

O Eternal! You have searched me and you know.  
You know my resting and my going, you understand my thoughts from afar.  
You encompass my path and my lying down, and all my roads are known to you.  
There is not yet a word on my tongue before you have already heard it.  
You have surrounded me from behind and from before, and have placed your hand upon me.  
This marvel of wisdom is beyond me, I cannot reach it.  
Where shall I go to leave your spirit, and where from your presence could I flee?  
If I climb to the skies, there you are, and if I descend to the depths, behold you are here.  
Were I to fly on the wings of dawn and dwell beyond the ocean,  
Even there your touch would caress me, your strong hand would hug me.  
And if I say that I am so steeped in the dark that night is bright to me, nevertheless,  
    darkness will not be dark with your presence, and night will be as bright as day,  
    as is the light so will be the darkness.  
For you made the substance of my being, and wove me together in my mother's womb.  
I thank you because you made me a miracle of wonder, wonderful are your doings,  
    and my soul is great with this knowledge.  
My essence is not hidden from you who made me in mystery,  
    assembling me from the substance of the earth.  
My image your eyes did see, recorded in your book...  
How precious, O Power, are your designs, and how large their sum.  
More than all the sands counted...  
Search me, O Power, and know my heart, test me and discover my thoughts,  
And see if there is a dead end within me,  
And then guide me on the endless path.



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