

# Liturgical Offerings for High Holy Day Services

*Kol Nidrei 2020 – 5781*



**Reconstructionist**  
RABBINICAL ASSOCIATION

# Creative Offerings for High Holy Day Services

2020 – 5781

*Rosh Hashana: A Morning Service*

*Kol Nidrei*

*Yom Kippur Morning*

*Neilah*

These offerings are designed to provide a unique experience for our High Holy Day worship during this uniquely challenging moment. Intended for use for remote services using Zoom or another platform, they are limited to 90 minutes in length. We have not included sermons, *divrei Torah*, or any scriptural readings, assuming that different communities will want to add those at different points and to different degrees. Though these services are designed to be used as a whole and are inclusive of the liturgy we recommend, we are also providing them in a format that will allow borrowing, excerpting and use alongside a *Mahzor* or within services you are designing for your community. Recordings and music for many of the song options are available on Reconstructing Judaism's website [here](#)

With prayers of gratitude to the Source of Creativity and with the sincere desire that these be of use at this challenging moment.

Crafted by a committee of Reconstructionist Rabbis

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שְׁוִיטִי יְהוָה לְנֶגְדִי תָמִיד  
*Shiviti Shechinah/Adonai L'Negdi Tamid*  
I place The Divine Presence before me always

### להדליק נרות Candle lighting

#### Lighting of a Memorial Candle

נר זה אנו מדליקים לזכרם של כל האהובים שלנו: יהי זכרם ברוך:

*Ner zeh anu madlikim l'zihram shel kol ha'ahuvim shelanu. Yehi zihram baruh.*

We light this candle in the memory of all our loved ones. May their memory be a blessing.

#### Lighting of Yom Kippur Candles

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום הכפורים

*Baruh atah adonay eloheynu meleh ha'olam asher kideshanu bemitzvotav vetzivanu lehadlik ner shel yom hakippurim.*

Blessed are you, Eternal One, our God, the sovereign of all the worlds, who has made us holy with your mitzvot, and commanded us to kindle the light of the Day of Atonement.

ברוך אתה יהוה אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה

*Baruh atah adonay eloheynu meleh ha'olam shehehyanu v'kiyamanu v'higianu lazman hazeh.*

Blessed are You, Eternal One, our God, sovereign of all the worlds, who has kept us alive and sustained us, and brought us to this season.

#### Donning the Tallit

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להתעטף בציצית

*Baruh atah adonay eloheynu meleh ha'olam asher kideshanu bemitzvotav vetzivanu lehitatef batzitzit.*

Blessed are You, Veiled One, our God, sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to wrap ourselves amid the fringed tallit.

Together we have arrived at *Yoma*, “The Day”. Referring to Yom Kippur simply as The Day, the rabbis of Talmud indicated its austerity and awesomeness. There are some years where we need to conjure the drama, surround ourselves with the symbols of mortality to inhabit the feeling of vulnerability that our ancestors intended. Not this year.

We know too well the fragility of life and of breath. It has been inescapable. We are witnessing the toll that the coronavirus is taking, the greed that has led to vast income inequality, a criminal justice system that has lost its way, a swelling bigotry that continues to be violently expressed. We are in no need of greater drama to achieve the potency of arriving at the start of This Day. We are all living uneasily with uncertainty. The reality of most of our lives is meeting Yom Kippur directly.

The Ba'al Shem Tov was no stranger to tumultuous and dangerous times. He believed that a time such as this could be encountered with sacred intention by engaging three spiritual processes: yielding to reality, discerning the choices before us, and then sweetening the reality.

The services that the RRA has created for Yom Kippur takes you through the journey of this spiritual teaching. Tonight, on Kol Nidre, we focus on Yielding to Our Reality.

The Ba'al Shem Tov understood that in difficult times we first must meet, grasp, accept, and surrender to the pain of our reality. To try to sweeten it first leads to denial and obscures the ability to make the available choices. This is a moment to express our awe and fear without it defining us. We can open to grief so that it flows and keeps us from being stuck only in the loss or resigned to bitterness. It is the process of letting go. In the yielding, we can discover what is enduring about us.

Yom Kippur met through yielding assists us in removing the facades, stripping back the layers, releasing the lies so we can encounter the truth. And though it can feel raw or tender, it is where our authenticity and resilience is found.

*By Rabbi Joshua Lesser*



## כל נדרי Kol Nidrei

כָּל נִדְרֵי וְאֶסְרֵי וְשְׁבוּעֵי וְחֻמֵּי וְקוּנָמֵי וְכַנּוּיֵי דְנִדְרָנָא וְדִאֲשְׁמַבְעָנָא וְדִאֲחֻרֵּימָנָא וְדִאֲסָרָנָא עַל נַפְשָׁתָנָא  
מִיּוֹם כְּפוּרִים שְׁעָבַר עַד יוֹם כְּפוּרִים זֶה הָבָא עָלֵינוּ לְטוֹבָה כְּלֵהוֹן אֲתַרְטָנָא בְּהוֹן כְּלֵהוֹן יְהוֹן שְׁרֵן שְׁבִיקִין  
שְׁבִיתִין בְּטָלִין וּמִבְטָלִין לֹא שְׁרִירִין וְלֹא קִימִין: נִדְרָנָא לֹא נִדְרֵי וְאֶסְרָנָא לֹא אֶסְרֵי וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת

*Kol nidrey v'esarey ushevu'ey vaharamey vekonamey vekinusey vehinuyey dindarna ude'ishtabana ude'aharimna  
ude'asarena al nafshatana miyom kippurim she'avar ad yom kippurim zeh haba aleynu letovah kulehon iharatna  
vehon kulehon yehon sheran shevikin shevitin beteylin umevutalin la sheririn ve la kayamin. Nidrana la nidrey  
ve'esarana la esarey ushevu'atana la shevu'ot.*

All vows, and formulas of prohibition, and declaration of taboo, and promises of abstinence, and names of God, and pledges one assumes on penalty, and oaths, whatever we have vowed and then forgot, whatever we have sworn but not upheld, whatever we declared taboo that went amiss, whatever prohibitions we assumed upon ourselves to no avail, from the last Day of Atonement to this Day of Atonement - may the day come upon us for good! – from all of them we now request release. Let their burden be dissolved, and lifted off, and canceled, and made null and void, bearing no force and no reality. Those vows shall not be binding vows, those prohibitions not be binding prohibitions, those oaths shall not be oaths.

A reflection on **all** we are

**Kol** Nidrei—all the words better left unsaid but all of them said. Words carelessly cast upon loved ones, friends, and co-workers. Cast across the room and now across Zoom. Like God at creation we create and shatter worlds with our words.

We are stirred by the music of **Kol** Nidrei, powerful and evocative. Followed by silence. What can we say? Where do we start doing teshuvah on this solemn Day of Atonement?

*Ve-nislah le-khol adat bnai yisrael*

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל

Let us begin by having compassion on **all** of us. For we are **all** flawed and yet we **all** have tried to do the right thing. We have failed but also succeeded. We are human.

*ve-la-ger ha-gar be-tokham*

וְלַגֵּר הַגֵּר בְּתוֹכָם

For each of us has a stranger *ha-ger* dwelling in our midst--that which seems foreign and troubling yet lives within each of us imperfect beings. But that **all** is really part of who we are. Until we acknowledge that we can't change.

*ki le-khol ha-am bishgagah*

כִּי לְכָל הָעָם בִּשְׁגָגָה

But, then you realize that **all** is not how you want to be. You don't want to say hurtful things. You don't want to be envious. You are acting *bishgaga* unintentionally or unconsciously or even unwisely, but most often not maliciously.

This **Kol** Nidrei is an opportunity to make out of the many aspects of who we are a healthier whole.

E pluribus unum—out of many one. Taking the broken pieces amid whole pieces and bring the **allness** of ourselves together.

*Selah na la'avon ha-am ha-zeh ke-godel hasdekha*

סֵלַח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חֲסִדְךָ

How do we move on into this new year? By forgiving the misdeeds of all of us with unmeasured love and thereby lifting us up from old patterns which prevent us from choosing wisely and openheartedly. As the Merciful has asked us to repeat God's words:

*salahti kidvarekha*

סָלַחְתִּי כִּדְבָרְךָ

I have forgiven you and even me.

Therefore, we recite the *sheheyanu* for this opportunity to begin anew again.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִתְיַנּוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזֶמֶן הַזֶּה

*Baruh atah adonay eloheynu meleh ha'olam shehehyanu v'kiyamanu v'higianu lazman hazeh.*

**Blessed** are You, Eternal One, the sovereign of all the worlds, who has kept us alive and sustained us and brought us to this time.



## Evening Service מעריב

בָּרְכוּ אֶת יְהוָה הַמְבָרָךְ

*Barehu et adonay hamevorah*

Bless The Infinite, the blessed One!

בָּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד

*Baruh adonay hamvorah le'olam va'ed.*

Blessed is The Infinite, the blessed one now and forever.



שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

*Shema yisra'el adonay eloheynu adonay ehad.*

Listen, Israel: The Eternal is Our God, the Eternal One alone!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

*Baruh shem kavod malhuto le'olam va'ed*

Blessed by the name and glory of God's realm, forever!

On Kol Nidre, we reveal ourselves in our fullest humanity, humbled, vulnerable, imperfect as we surrender in awe to the Reality of our lives. How can we not ask for a sense of protection, and peace in this most tender of moments?

Spread over each of us, Your shelter of peace. Just as we take collective responsibility for our misdeeds, help us connect to one another so that we understand our compassionate actions weave the canopy of wholeness, just as we seek shelter underneath it. Protect us during this pandemic and guide us to take the precautions to protect others by the sacred acts of cleansing our hands and masking in Your Divine Presence reflected in the encounter of another person. Guide us in your wise counsel, so that we cultivate endurance and discern better choices for our own wellbeing and that of others. Comfort us in all of the losses we are experiencing. Shield us from the isolation of sheltering in place such that we feel the embrace from community even when we are apart. Let the night sky with its canopy of constellations remind us that our prayers, our hopes, our yearnings are reflected in the expanse as that sukkat shalom, canopy of peace. May we feel its enfolding connection

Source of Truth, our reality is difficult, yet we have arrived on this Yom Kippur ready to face another year with open heartedness. Let us know grace and mercy as we are guarded in our going and coming, and in our sheltering in place for life and for peace. May you spread your Shelter of Peace over us, over the Jewish people and our loved ones, and the entire world. Amen

*By Rabbi Joshua Lesser*

השפּיכנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידנוּ מִלִּקְנוֹת לַחַיִּים וּפְרוֹשׁ עָלֵינוּ סִפְת שְׁלוֹמָהּ. וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלִּפְנֵיךְ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צִיאָנוּ וּבּוֹאֵנוּ לַחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִפְת שְׁלוֹמָהּ: בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִפְת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

כִּי בַּיּוֹם הַזֶּה יִכָּפֵר עָלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ

*Ki vayom hazeh yehaper eleyhem letaher et'hem mikol hatoteyhem lifney adonay tit'haru.*

For on this day, atonement shall be made for you, to make you clean from all of your wrongdoings. Before the Fount of Mercy, you shall be clean.



### חצי קדיש/Hatzi Kaddish/Short Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵךְ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן  
יְהֵא שְׁמֵךְ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָא  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךְ דְּקִדְשָׁא בְּרִיךְ הוּא  
לְעָלְמָא לְעָלְמָא מְכַל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דְּאִמְרוּ בְּעֶלְמָא, וְאִמְרוּ אָמֵן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliah malhutey behayeyhon uvyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almay.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekudsha berih hu*

*le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.*

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים

*Zohraynu l'hayim meleh hafetz bahayim v'hatveynu b'sefer hahayim l'mananha elohim hayim.*

Remember us for life, sovereign who wishes us to live, and write us in the Book of Life, for your sake, ever-living God.



יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב. וַיָּבֹא שְׁוֹעֲתָנוּ מִבֹּקֶר. וַיֵּרָאֶה רִנּוּנֵנוּ עַד עֶרֶב  
*Ya'aleh taḥanunanu me'erev veyavo shavatenu miboker veyera'eh rinunenu ad arev.*  
 May our supplications ascend from the evening,  
 and may our cry from the morning,  
 and may our songs appear till evening.

יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב. וַיָּבֹא צְדִיקָתָנוּ מִבֹּקֶר. וַיֵּרָאֶה פְּדִיּוֹנֵנוּ עַד עֶרֶב  
*Ya'aleh koleynu me'erev vyavo tzikateynu miboker veyera'eh fidyoneynu ad arev*  
 May our voice ascend from the evening,  
 and may our righteousness come from the morning,  
 and may our redemption appear till evening.

יַעֲלֶה עֲנִיּוֹנֵנוּ מֵעֶרֶב. וַיָּבֹא סְלִיחָתָנוּ מִבֹּקֶר. וַיֵּרָאֶה נִאֲקָתָנוּ עַד עֶרֶב  
*Ya'aley inuyeynu me'erev, v'yavo sligateynu miboker, veyera na'akateynu ad arev*  
 May our affliction ascend from the evening,  
 and may our pardon come from the morning,  
 and may our groaning appear till evening.

יַעֲלֶה אֲנָקָתָנוּ מֵעֶרֶב. וַיָּבֹא אֱלִיד מִבֹּקֶר. וַיֵּרָאֶה אֱלֵינוּ עַד עֶרֶב  
*Ya'aley enkataynu me'erev, v'yavo aleha miboker, veyera aleynu ad arev*  
 May our sighing ascend from the evening,  
 and may it come before You from the morning,  
 and may its effect appear to us till evening.



קַחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה  
*Keh imahem devarim veshuvu el adonay*  
 Find words in you to offer and return to The Compassionate.

**Reading**

Can a person atone for pure bewilderment?  
 For hyperbole? For being wrong  
 In a thousand categorical opinions?  
 For never opening her mouth, except too soon?  
 For ignoring, all week long, the waning moon  
 Retreating from its haunt above the local canyons,  
 Signaling her season to repent,  
 Then deflecting her repentance with a song?  
 Because the rest is just too difficult to face –  
 What we are - I mean - in all its meagerness –  
 The way we stint on any modicum of kindness –  
 What we allow ourselves - what we don't learn –  
 How each lapsed, unchanging year resigns us –  
 Return us, Lord, to you, and we'll return.

(by Jacqueline Osherow)

הֵנָּה יְהוָה אֵל רַחוּם וְחַנּוּן אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נִצֵּר חֶסֶד לְאַלְפִים נִשָּׂא עֵינַי וְנִפְשָׁע וְחַטָּאָה וְנִקְהָה:

*Adonay, adonay el rahum vhanun ereh apayim vray hesed ve'emet*

*notzer hesed la'alafim noseh avon v'fesha v'hata'a v'nakey*

Adonay, Adonay, God loving and gracious, patient and abundant in kindness and truth, keeping kindness for a thousand ages, forgiving sin and rebellion and transgression, making pure!

**Confessional**

On Yom Kippur, we face the reality that we have gone astray and have caused harm to ourselves and others. We believe that absolution is possible with the process of *teshuvah*, repentance and repair. We ask for mercy.

In the 18th century ethical text, *Mesillat Yesharim*, there is an understanding that mercy is that we do not face the full consequences of action so that we may be given the possibility to repent and subdue our evil inclinations.

How we approach this opportunity differs from year to year. When we recite the litany of misdeeds and sins, do we strike our heart in regret and chastisement? Or do we open our hand and gently circle our heart in hopes of healing and recognizing that we are indeed sorry?

Some years, we need a strong reminder that we repair is within our reach. Responding with rigor, a clenched fist pounding our heart is the alert we need. Some years we need a vigorous response to serve as a splash of water to wake up to our better nature and realign ourselves to our greatest values.

Yet other years, we are all too aware of our shortcomings. Our shame even becomes an obstacle to effective repair. We need not literally beat up ourselves more than we have. Instead, the opportunity is providing ourselves with the grace itself. Instead, we can start the healing that leads to the reorienting ourselves to the acceptance of ourselves and finding our way.

As we approach, the *Ashamnu* and the *Al Chet*, the prayers enumerating our sins, take a moment to understand what you need this year to support your transformation of sin into that of forgiveness and even merit.

<i>Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.</i>	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ לְפִי.
<i>He'evinu. Vehirshanu. Zadnu. Hamasnu.</i>	הִעֲוִינוּ, וְהִרְשָׁנוּ, זָדְנוּ, חָמַסְנוּ,
<i>Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.</i>	טָפַלְנוּ שִׁקָּר. יַעֲצֵנוּ רָע, כִּזְבָּנוּ, לָצְנוּ,
<i>Maradnu. Ni'atznu. Sararnu. Avinu.</i>	מָרַדְנוּ, נֹאֲצְנוּ, סָרַרְנוּ, עֲוִינוּ,
<i>Pashanu. Tzararnu. Kishinu oref. Rashanu</i>	פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֵרֶף. רָשָׁעְנוּ,
<i>Shihatnu. Ti'avnu. Ta'inu. Titanu.</i>	שִׁחֵתְנוּ, תַּעֲבֵנוּ, תַּעֲוִינוּ, תַּעֲתֵעְנוּ.

We have acted wrongly, we have been untrue,  
and we have gained unlawfully and have defamed.  
We have harmed others, we have wrought injustice,  
we have zealously transgressed, and we have hurt and have told lies.  
We have improperly advised and we have covered up the truth.

And we have laughed in scorn.  
We have misused responsibility and have neglected others.  
We have stubbornly rebelled.

We have offended, we have perverted justice,  
we have stirred up enmity and we have kept ourselves from change.

We have reached out to evil,  
we have shamelessly corrupted and have treated others with disdain.  
Yes, we have thrown ourselves off course and we have tempted and misled.

We have the sins of silence here. Also the sins of loquacity and glibness. We have the sins of moderation, and also of excess. We have the sins of going first, and of "After you, Alphonse." We have the sins of impatience, and of patience. Of doing nothing and of taking action. Of spontaneity and calculation. Of indecision, and of sitting in judgment on one's peers. We try to be alert here for infractions, and when we find none, we know we have fallen among the sins of oversight, or else of smugness. We have the sins of disobedience, and of just following orders. Of gravity and levity, of complacency, anxiety, indifference, obsession, interest. We have the sins of insincerity, and of telling unwelcome truths. We have the sins of ingratitude for our many blessings, and of taking joy in any moment of our lives. We have the sins of skepticism, and belief. Of promptness, and of being late. Of hopelessness, and of expecting anything. We have the sins of depression, and of being comforted. Of ignorance, and being well-informed. Of carelessness, and of exactitude. Of leading, following, opposing, taking no part in. Very few of us, it seems fair to say, are morally at ease.

(adapted from Renata Adler, *Pitch Dark*, (New York, NY: Alfred A. Knopf, 1983),

**For these sins על חטא***By Rabbi Joshua Lesser and Rabbi Elyse Wechterman*

Judaism urges us to honestly assess our lives and gauge our actions. Yom Kippur reminds us that we must also take collective responsibility. Whether we have directly or indirectly helped create the circumstances of our world, we have the need to repair and renew the world in which we live.

This takes a balance of honesty, compassion and wholeheartedness to witness and take responsibility for what is both painful and hopeful. There is much more we could have done to make ourselves, our communities and our world a better place. This year we bring awareness to the pandemic and the racial injustice that plague us. We recognize that though we have at times been a part of the problem, we can now become a part of the solution. Where we have failed, we seek forgiveness; and where we have made strides, we offer encouragement.

וְעַל כֻּלָּם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כִּפֹּר-לָנוּ.

*v'al kulam elo'ah s'lihot, s'lah lanu, m'hal lanu, kaper lanu*

and for all of them, O God of forgiveness, forgive us, pardon us, help us atone

**Let us take responsibility for our misdeeds in response to Covid-19**

For the sins we have committed by our delaying to act

For the sins we have committed by listening to only what we want to hear

For the sins we have committed by our false sense of invulnerability

For the sins we have committed by placing our own needs over the wellbeing of the larger community

For the sins we have committed by valuing our own comfort over disciplined quarantine and social distancing

For the sins we have committed by not caring for and protecting the most vulnerable

For the sins we have committed by only being focused on our losses and not on our blessings.

For the sins we have committed by not enabling our society to adequately protect our public health and health care workers

For the sins we have committed by allowing isolation and fear prevent us from reaching out when we have been in need

For the sins we have committed by creating opportunities that entice people into harm's way

וְעַל כֻּלָּם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כִּפֹּר-לָנוּ.

*v'al kulam elo'ah s'lihot, s'lah lanu, m'hal lanu, kaper lanu*

and for all of them, O God of forgiveness, forgive us, pardon us, help us atone

**Let us take responsibility for misdeeds in response to racial justice:**

For the sins we have committed by declaring racism is in the past

For the sins we have committed by mistaking progress for resolution

For the sins we have committed by ignoring the risks and dangers that people of color experience everyday navigating systems of prejudice.

For the sins we have committed by not risking comfort and safety to seek racial justice

For the sins we have committed by seeking the comfort of relationships over the discomfort of dismantling systems of inequity

For the sins we have committed by embracing tolerance over the work of antiracism

For the sins we have committed by becoming numb, or thinking we are powerless in the face of police brutality, mass incarceration and systemic poverty  
 For the sins we have committed by engaging in purity politics rather than coalition building  
 For the sins we have committed by expecting Jews of Color to choose between identities and communities  
 For the sins we have committed by not repairing what can and must be repaired

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.  
*v'al kulam elo'ah s'lihot, s'lah lanu, m'hal lanu, kaper lanu*  
 and for all of them, O God of forgiveness, forgive us, pardon us, help us atone



בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ  
 אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם

*Besefer hayim berahah veshalom ufarnasah tovah nizaher venikatev lefaneha  
 anahnu vehol ameha beyt yisra'el lehayim tovim ulshalom.*

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

### A prophetic reading for America

*Adapted by Rabbi Michael Strassfeld from Isaiah chapters 57-58, traditionally read as Haftarah on this day.*

And a still small voice is heard: Is this the America I wanted? Where bended knee becomes a weapon to cut off breath. Say no more “our thought and prayers are with you!” Is that the service I desire? Is it to pay attention only to the colors of white, red and blue? Are not all the colors of the rainbow My colors with which I painted creation? Is not all humankind my children?

This I say: Prepare, prepare the road—take away the stumbling blocks and barricades from the people’s way!

As for the downtrodden and destitute, I shall revive the spirit of the lowly, and the hearts of the crushed restore.... I shall create the breath of life.

Cry from the throat, do not relent--tell my people of their transgression. Let them yearn for knowledge of my way.

Behold your workers you continue to oppress! You engage in strife and quarrelling. You strike with a mean fist and knee. Is this the way of righteousness?

Rather this I desire-- the unlocking of the chains of wickedness, the loosening of exploitation, the freeing of all those oppressed, the breaking of the heavy yoke of the past.

Is it not the sharing of bread with those who starve, to give those without shelter a home or restoring a sense of worth to those who feel the shame of their nakedness? Most of all it is to stop hiding from your fellow humans so as to pretend you don't see their needs.

Then shall America's light burst forth like the dawn of a new age, and waters of healing flourish. If you banish oppression from your midst, the menacing threats, the tainted tweets. If you give of yourself to others, then your darkness shall be like the noon day sun. Lady Liberty's torch will once again welcome all who yearn to breathe free. You will be like a well-watered garden, like a spring whose waters do not fail. You will rebuild the ancient ruins caused by failed promises. Instead the foundations of the founding fathers long dormant you will finally fix and restore.

You shall be called the repairer of bridges connecting people too long separated and segregated, you will be the restorer of the roads to carry us forward together into the future.

And let us say not amen, but rather: let us **become** a mighty stream bringing justice to all.

### עלינו Aleynu

*Aleynu leshabe'ah la'adon hakol latet gedulah leyotzer bereyshit shenatan lanu torat emet vehayay olam nata betohenu*

עלינו לשבח לאדון הכל לתת גדולה ליוצר בראשית  
שנתן לנו תורת אמת וחי עולם נטע בתוכנו

*Va'anahnu korim umishtahavim umodim lifney meleh malhey hamelahim hakadosh baruh hu.*

ואנחנו כורעים ומשתחוים ומודים לפני מלך מלכי  
המלכים הקדוש ברוך הוא

*Shehu noteh shamayim veyosed aretz umoshav yekaro bashamayim mima'al ush-hinat uzo begovhey meromim. Hu eloheyinu eyn od. Emet malkenu efes zulato kakatuv betorato. Veyadata hayom vehashevota el levaveha ki adonay hu ha'elohim bashamayim mema'al ve'al ha'aretz mitahat eyn od.*

שהוא נוטה שמים ויסד ארץ ומשב יקרו בשמים  
ממעל ושכינת עזו בגבהי מרומים הוא אלהינו אין  
עוד: אמת מלכנו אפס זולתו כפתיב בתורתו:  
וידעת היום והשבת אל לבבך כי יי הוא האלהים  
בשמים ממעל ועל הארץ מתחת אין עוד

It is up to us to offer praises to the Source of all,  
to declare the greatness of the author of Creation,  
who gave to us teachings of truth and planted eternal life within us.

And so we bend our knee and bow,  
acknowledging the sovereign who rules  
above all those who rule, the blessed Holy One,  
who stretched out the heavens and founded the earth,  
whose realm embraces heaven's heights,  
whose mighty presence stalks celestial ramparts.

This is our God; there is none else besides, as it is written in our Torah:  
"You shall know this day, and bring it home inside your heart,  
that THE SUPREME ONE, is God in the heavens and on the earth below.  
There is no other God."

## קדיש יתום Mourner's Kaddish

יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותה, וימליד מלכותה בסיכון וביומיון ובסיי דכל בית  
 ישאל. בעגלא ובזמן קריב ואמרו אמן  
 יהא שמה רבא מברך לעלם ולעלמי עלמיה  
 יתברך וישתבח, ויתפאר ויתרומם ויתנשא ויתגדר ויתעלה ויתהלל שמה דקדשא בריך הוא לעלא לעלא  
 מכל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן  
 יהא שמה רבא מן שמיא וחיים עלינו ועל כל ישראל, ואמרו אמן  
 עשה שלום במרומו הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliv malhutey behayeyhon  
 uvyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekudsha  
 berih hu*

*le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.*

*Yehey shelama raba min shemaya vehayim aleynu ve'al kol yisra'el ve'imru amen.*

*Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol yisra'el ve'al kol yoshvey tevel ve'imru amen.*



We all have faith in our ability to make mistakes and choose unwisely. About that faith we have no doubts! Rebbe Nahman suggests that if so, we must equally have faith in our ability to fix what is broken

אם אתה מאמין שיכולין לקלקל

תאמין שיכולין לתקן

*im attah ma'amin she-yekholin lekalkel*

*ta'amin she-yekholim letakein*

If you believe it is possible to destroy, then believe it is also possible to repair.

[A melody for this line can be found here.](#)

**We All Need Mending**

*Adapted from Susan Cooke Kittredge, "We All Need Mending."*

My grandmother was an excellent seamstress who made most of her own clothes. Widowed at forty-three and forced to count every penny, she sewed her three daughters' clothes and some of their children's as well.

I can knit but I cannot sew new creations from tissue paper patterns. Whenever I try, I tear the paper. It clearly requires more patience, more math, more exactitude than I am willing or capable of giving.

Recently, though, I have come to relish the moments when I sit down and, somewhat clumsily, repair a torn shirt, hem a skirt, patch a pair of jeans. I believe in mending. The solace and comfort I feel when I pick up my needle and thread clearly exceeds the mere rescue of a piece of clothing. It is a time to stop, a time to quit running around; it is a chance to sew actual rips together. I can't solve the problems of my community or the world, but I can mend things at hand. I can darn a pair of socks.

Accomplishing small tasks, in this case saving something that might otherwise have been thrown away, is satisfying and, perhaps, even inspiring.

Mending something is different from fixing it. Fixing it suggests that evidence of the problem will disappear. I see mending as a preservation of history and a proclamation of hope. When we mend broken relationships, we realize that we're better together than apart, and perhaps even stronger for the rip and the repair.

Mending doesn't say, "This never happened." It says, instead, "Something or someone was surely broken here, but it can be brought to new life." So too my old pajamas, the fence around the garden, the friendship torn by misunderstanding, a country being ripped apart by economic and social inequity, and a global divide of enormous proportions – they all need mending.

I'm starting with the pajamas.

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

*Avinu Malkeynu haneynu va'aneynu ki eyn banu ma'asim asey imanu tz'dakah va'hesed v'hoshieynu.*

Our Creator, our Sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love and save us now.