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מוֹדָה אֲנִי לְפָנֶיךּ רוּחַ חַי וְקַיָם

Modah ani lefanekha Ru'akh khai v'kayam

I thank You, ever-present Breath of Life
For restoring my soul to my body
this morning

מה טבון wantovu

מַה טֹבוּ אֹהְלֶּיךּ יַעֲקֹב מִשִּׁכִּנֹתֵיךּ יִשִּׂרָאֵל

Mah tovu ohalekha Ya'akov mishkenotekha Yisrael

How lovely are your tents, O Jacob, your sanctuaries, Israel!



"To pray is to regain a sense of the mystery that animates all beings, the divine margin in all attainments. Prayer is our humble answer to the inconceivable surprise of living. It is all we can offer in return for the mystery by which we live. Who is worthy to be present at the constant unfolding of time? Amidst the meditation of mountains, the humility of flowers - wiser than all alphabets - clouds that die constantly for the sake of His glory, we are hating, hunting hurting. Suddenly we feel ashamed of our clashes and complaints in the face of the tacit glory of nature. It is so embarrassing to live! How strange we are in the world, and how presumptuous our doings! Only one response can maintain us: gratefulness for witnessing the wonder, for the gift of our unearned right to serve, to adore and to fulfill. It is gratefulness which makes the soul great."

- Rabbi Abraham Joshua Heschel



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

- Mary Oliver







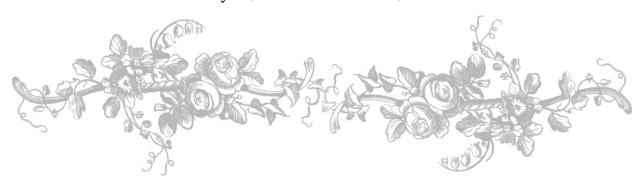


ELOHAI NESHAMAH | אֱלֹהַי נְשָׁמְה

אֱלֹהַי נְשָׁמָה שֶׁנְתַתְּ בִּי טְהוֹרָה הִיא

Elohai neshamah she'natata bi tehora hi

My God, the soul you gave to me is pure
You have created it
You shaped it
You breathed it into me
You preserve it deep within me
One day you will take it from me
Restoring it to everlasting life
But as long as spirit breathes in me
I offer thanks before you
Breath of Life my God
God of my ancestors
And Source of every life.
Blessed are you, YHHHHVHHHH, Breath of Life



P'sukei D'zimrah | בְּסוֹמֵי דְוִמְיְרָה Songs of Praise



א KOL HANESHAMA כל הַנְּשָׁמָה |

פֹל הַנְּשָׁמָה תְּהַלֵּל יָה. הַלְּלוּ־יָה!

Kol haneshamah tehalel Yah. Halleluyah!

Let every living thing Yah's praises sing. Praise Yah!

- Psalm 150:6



P'sukei D'zimrah | בְּלוּבֵי דְוַמְרָה Songs of Praise

הַמֶּלֶרְן HAMELEKH הַמֶּלֶרְ

הַכֶּלֶךְ יּוֹשֵׁב עַל כִּסֵא רָם וִנִשָּׂא

Hamelekh Yoshev al kisei ram v'nisa

שׁוֹכֵן עַד, מְרוֹם וְקְדוֹש שְׁמוֹ: וְכְתוּב, רַנְנוּ צַדִּיקִים בַּיהוה, לַיְשָׁרִים נָאוָה תְהִלָּה. בְּפִי יְשָׁרִים תִּתְרוֹמְם, וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרֵד, וּבִלְשׁוֹן חֲסִידִים תִּתְקַדְשׁ, וּבְקֶרֶב קְדוֹשִׁים תִּתְהַלְּל:

Shokhein ad, marom v'kadosh sh'mo. V'khatuv, ran'nu tzadikim b'Adonai, la'y'sharim navah t'hilah. B'fi y'sharim titromam, uv'divrei tzadikim titbarakh, uvilshon khasidim titkadash, uv'kerev k'doshim tithalal.



יִשְׁתַּבֵּח שִׁמְךּ לְעַד מַלְבֵּנוּ, הָאֵל הַמֶּוֹלֶךְ הַגְּדוֹל וְהַקְּדוֹשׁ בַּשְּׁמִים וּבְאָרֶץ. כִּי לְּךּ נָאֶה, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ וְאִמוֹתִינוּ, שִׁיר וּשְׁבְחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשְׁלָה, נֶצַח, גְּדֻלְּה וּגְבוּרָה, מְּהִלְּה וְתִפְּאֶרֶת, קְדֻשְׁה וּמַלְכוּת. בְּרְכוֹת וְהוֹדְאוֹת מֵעַתְּה וְעַד עוֹלְם. בְּרוּךְ אַתְּה יהוה, אֵל מֶלֶךְ נְּדוֹל בַּתִּשְׁבְּחוֹת, אֵל הַהוֹדְאוֹת, אֲדוֹן הַנִּפְּלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֵלֶך, אֵל, חֵי הַעוֹלַמִים:

Yishtabakh shimkha la'ad malkeinu, ha'eil hamelekh hagadol v'hakadosh bashamayim uva'aretz. Ki l'kha na'eh, Adonai eloheinu veilohei avoteinu v'imoteinu, shir ush'vakhah, haleil v'zimrah, oz umemshalah, netzakh, g'dulah ug'vurah, t'hilah v'tiferet, k'dushah umalkhut. B'rakhot v'hoda-ot mei'atah v'ad olam. Barukh atah Adonai, eil melekh gadol batishbakhot, eil hahoda'ot, adon hanifla'ot, habokheir b'shirei zimrah, melekh, eil, khei ha'olamim.

KHATZI KADDISH | חַצִי קַדִּישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בַּעֵגָלָא וּבִזִמַן קָרִיב וִאִמְרוּ אָמֵן:

יָהֵא שָׁמֵה רַבָּא מִבָרַך לעַלַם וּלעַלְמֵי עַלְמֵיָא:

יִתְבָּרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדְּר וְיִתְעַכֶּה וְיִתְהַלְּל שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא וּלְעַלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra khiruteih, v'yamlikh malkhuteih b'khayeikhon uv'yomeikhon uv'khayei d'khol beit Yisrael, ba'agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varakh l'alam ul'al'mei al'maya.

Yitbarakh v'yishtabakh v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rikh hu. L'eila ul'eila min kol birkhata v'shirata tushb'khata v'nekhemata, da'amiran b'al'ma, v'imru amein.

Let us make the great, ineffable Name of God holy So that it fills the world with holiness, The world that manifested from the divine imagination.

Let that holiness fill our lives and days
May it spread through all Israel and all the world
Now, in our time
And let us say:

Amen!

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

May the Source of All be

Blessed Praised

Glorified

Uplifted

And raised high

Graced

Ascendant

And praised in song

The Holy One,

Blessed Be!

Higher and higher,
Transcending even our ability to express
Our wonder, amazement, and gratitude
Beyond anything we can utter
And yet we still praise

And let us say: *Amen!*

— Translation by JK

בַּרְכוּ | BARKHU

בָּרְכוּ אֶת יהוה הַמְּבֹרְך:

Barkhu et Adonai ham'vorakh.

Bless THE INFINITE, the blessed One!



בָרוּך יהוה הַמְבֹרָך לְעוֹלֶם וְעֶד:

Barukh Adonai ham'vorakh l'olam va'ed.

Blessed is THE INFINITE, the blessed One, now and forever!

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בְּרוּךְ אַתְּה יהוה אֱלֹהֵינוּ מֶלֶךְ הְעוֹלְם יוֹצֵר אוֹר וּבוֹרֵא חשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכּּלֹ:

Barukh atah Adonai eloheinu melekh ha'olam yotzeir or u'vorei khoshekh oseh shalom u'vorei et hakol.

Blessed are you, INFINITE ONE our God, your presence fills the universe, fashioner of light, creator of darkness, maker of peace, creator of all.

In some special way every person completes the universe. If I do not play my part, I injure the pattern of all existence.

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and death, in ebb and flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.

- Rabbi Richard N. Levy, On Wings of Awe p. 319

יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחְד: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלֶם וְעֶד:

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךּ, בְּכָל-לְבֶבְךּ, וּבְכָל-נַפְשְׁדּ, וּבְכָל-מְאֹדֶךּ.
וְהְיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּדְּ הַיּוֹם, עַל-לְבָבֶךּ: וְשִׁנַּנְתְּם לְבָנֶיךּ, וְדְבַּרְתְּ בְּהַ בְּשִׁרְתְּם בְּשִׁרְתְּה בְּבֵיתֶדּ, וְבְלֶכְתְּדְּ בַדֶּרֶךְ וְבְשִׁרְבְּדְּ, וְבְיִּרְ וְבְיִּבְרְתְּ בְּיֵרְ וְבְיִּבְרְתְּם לְאוֹת עַל-יִדֶדּ, וְהְיוּ לְטֹטְפֹת בֵּין עֵינֶיךּ,
וּבְקוּמֶךְתִם לְאוֹת עַל-יִדֶדּ, וְהְיוּ לְטֹטְפֹת בֵּין עֵינֶידְּ,
וֹכְתַבְתָם עַל מְזָזוֹת בֵּיתֶדְ וּבִשְׁעַרֶידִּ:

Sh'ma Yisrael, Adonai Eloheinu Adonai Ekhad. Barukh sheim k'vod malkhuto l'olam va'ed.

V'ahavta eit Adonai elohekha, b'khol l'vav'kha, uv'khol nafsh'kha, uv'khol m'odekha. V'hayu had'varim ha'eileh, asher anokhi m'tzav'kha hayom, al l'vavekha. V'shinantam l'vanekha, v'dibarta bam, b'shivt'kha b'veitekha, uv'lecht'kha vaderekh, uv'shokhb'kha, uv'kumekha. Uk'shartam l'ot al yadekha, v'hayu l'totafot bein einekha. Ukh'tavtam al m'zuzot beitekha uvisharekha.

Thus you shall show your love for Adonai your God:
With every inclination of your knowing heart,
With all the strength through which you live,
With every benefit you have received.

For these words in which I am giving you mitzvot this day
Shall enter into your knowing heart,
That you may help your children sink their teeth in them,
And speak through them
When sitting in your house,
When walking on the road,
At the time for lying down,
At the time for rising up.

And you shall bind them in a sign upon your arm. They shall become frontlets between your eyes. You shall inscribe them in mezuzot for your house, Upon your gates.

- Rabbi Richard N. Levy, On Wings of Awe pp.83-84

I CAN'T BREATHE WE CAN'T BREATHE EARTH CAN'T BREATHE

"I Can't Breathe"
Again and again,
With gun or chokehold.
Police steal the breath of Black Americans
The police are not merely police
For they hold a national authority
To use violence on behalf of the nation:
To serve us all, protect us all.
When they subjugate the Black community
They implicate us all,
They make us all Subjugators
And their misdeeds have stirred
A great Uprising against racism.



We can't breathe.

All humanity is choking

From a virus that invades our lungs.

We have left no space for other species

And the virus leaps into our lives,

And then when our rulers ignore the danger

It becomes still worse-
Choking our societies, our jobs, our businesses,

Our democracy.

Our lives.



Earth Can't Breathe.

All life on Earth depends on Interbreathing
Plants breathe in Carbon dioxide, breathe out Oxygen.
Animals breathe in Oxygen, breathe out Carbon dioxide.
Our Interbreathing is the Breath that keeps all Earth alive.
Nishmat kol khai, tivarekh et shimkha: Yahhhh elohenu:
The breath of all life praises Your Name;
For your Name in truth whispers all life.

YyyyHhhhWwwwHhhh/ Yah, is our God.
The God of all life.

But too much CO2 is the "climate crisis" —
Chokes our breathing.
Earth can't breathe.



"You shall not take My Name with an empty heart."

Every breath we take

Is Itself the Name,

Part of that great Breath that is the Holy One.

You shall not rob My peoples

And My life-forms

Of My Name, My Breath.

We must breathe.

– Rabbi Arthur Waskow



יהוה אֱלֹהֵיכֵם אֱמֵת:

Adonai eloheikhem emet.

Life Unfolding is our God, truly.

MI KHAMOKHA | מִי־כָמֹכָה

מִי־כְמֹכָה בָּאֵלִים יהוה מִי כְּמֹכָה נֶאְדָּר בַּקּדֶשׁ נוֹרָא תִהִלֹת עֹשֵׁה־פֵּלֵא:

Mi khamokha ba'elim Adonai, Mi kamokha ne'edar bakodesh Nora tehilot osei feleh.

יִּטִר חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךּ עַל שְׂפַת הַיָּם: יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

Shirah khadasha shibkhu ge'ulim l'shimkha al s'fat ha'yam Yakhad kulam hodu v'himlikhu v'amru.

יהוה יִמְלֹךְ לְעֹלָם וְעֶד:

Adonai yimlokh l'olam va'ed.

צוּר יִשְׂרָאֵל קוּמָה בְּעָזְרַת יִשְׂרָאֵל: וּפְּדֵה כִנְאָמֶךּ יְהוּדָה וְיִשְׂרָאֵל: גֹּאֲלֵנוּ יהוה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

בָרוּךְ אַתְּה יהוה גְּאַל יִשְׂרָאֵל:

Tzur Yisrael, kumah b'ezrat Yisrael, uf'dei khinumekha Yehudah v'Yisrael. Go'aleinu Adonai tzeva'ot sh'mo k'dosh Yisrael.

Barukh atah Adonai ga'al Yisrael.



What can compare to the Power in the Universe that desires life, that yearns and burns in the human heart, insisting that slaves become free, and that all life be liberated and nurtured to fulfill its divine potential?

This is our God, our rock, our redeemer.

אָדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלְּתֶךְּ:

Adonai s'fatai tiftakh u'fi yagid tehilatekha.

We rise to speak, a web of bodies aligned like notes of music.



AVOT VE'IMOT | אָבוֹת וְאַמוֹת

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמוֹתֵיְנוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, אלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רְבְלָהִי לְאָה: הָאֵל הַגְּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, אֱלֹהֵי רְחֵל, וֵאלֹהֵי לֵאָה: הְאֵל הַנְּדוֹל הַגִּבוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמוֹת, וֹמִבִי תְּבִים טוֹבִים, וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמוֹת, וֹמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהְבָה:

זְכְרֵנוּ לְחַיִּים, מֶלֶךְ חְפֵץ בַּחַיִּים, וְכְתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךְּ אֱלֹהִים חַיִּים:

ֶמֶלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתְּה יהוה, מָגַן אַבְרָהָם וְעָזְרַת שָׂרָה:

**Rarukh atah Adonai Eloheinu veilohei avoteinu ve'imoteinu, elohei Avraham, elohei Yitzkhak, eilohei Ya'akov, elohei Sarah, elohei Rivka, elohei Rakhel, veilohei Lei'ah. Ha'eil hagadol hagibor v'hanora, eil elyon, gomeil khasadim tovim, v'koneih hakol, v'zokheir khasdei avot ve'imot, umeivi g'oola livnei v'neihem, l'ma'an sh'mo b'ahavah.

Zokh'reinu l'khayim, melekh khafeitz bakhayim, v'khot'veinu b'seifer hakhayim, l'ma'ankha elohim khayim.

Melekh ozeir umoshi'a umagein. Barukh atah Adonai, magein Avraham v'ezrat Sarah.

Praised be our ancestors By whose merit we stand here today
Praised be Abraham, who argued with God
Praised be Sarah, who traveled to a land she did not know
Praised be Isaac, who dug his father's wells anew
Praised be Rebecca, who took destiny in her own hands
Praised be Jacob, who wrestled with an angel
Praised be Leah, mother of our people
Praised be Rachel, who journeys with her children, even in exile
Praised be every ancestor who struggled to love and to live and to survive
We give them thanks for our lives.

גבורות | GEVUROT

אַתָּה גִּבּוֹר לְעוֹלֶם אֲדֹנָי רַב לְהוֹשִׁיעַ:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה כָּל חַי בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְּלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנְתוֹ לִישֵׁנֵי עֲפָר, מִי כָמְוֹךְּ בִּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לְּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

> מִי כָמְוֹךּ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֶמֶן אַתָּה לְהַחֲיוֹת כָּל חַי: בַּרוּך אַתָּה יהוה, מִחַיֵּה כָּל חַי:

X

Atah gibor l'olam adonai, rav l'hoshi'a.

M'khalkeil khayim b'khesed, m'khayeih kol khai b'rakhamim rabim, someikh nof'lim, v'rofei kholim, umatir asurim, um'kayeim emunato lisheinei afar, mi khamocha ba-al g'vurot umi domeh lakh, melekh meimit um'khayeh umatzmi-akh y'shuah.

Mi khamokha av harakhamim, zokheir y'tzurav l'khayim b'rakhamim.

V'ne'eman atah l'hakhayot kol khai. Barukh atah Adonai, m'khayeih kol khai.

X

We pray we might encounter
The Power whose gift is life,
Who quickens those who have forgotten
How to live on earth.

We pray for love that will encompass us
For no reason save that we are human,
For the love through which defeated souls may blossom
Into persons able to determine their own lives.

W

We pray that we might walk within the garden of a life of purpose Touched by the Power of the world,

Touching the meaning of the earth.

Praised be the God whose gift is life, Who quickens those who have forgotten how to live on earth.

- Rabbi Richard N. Levy, On Wings of Awe pp. 29-30 (adapted)

unetaneh tokef | וּנִתַנֶּה תֹּקֶך

We have returned to this sacred day in all of its power,
where each of us asks:
"What is my fate in the book of life?"
Yet we cannot just stand here alone absorbed in our fate only;
We stand together concerned about the fate of many.

W

וּנְתַנֶּה תְּכֶּף קְדֻשַּׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאָיוֹם: וּבוֹ תִנְּשֵׂא מַלְכוּתֶךּ, וְיִכּוֹן בְּחֶסֶד כִּסְאֶךּ, וְתֵשֵׁב עָלָיו בֶּאֶמֶת: אֱמֶת כִּי אַתְּה הוּא דַיָּן וּמוֹכְיחַ, וְיוֹדֵעַ וָעֵד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵּר וּמוֹנֶה, וְתִזְכּוֹר כְּל הַנִּשְׁכְּחוֹת: וְתִפְתַּח אֶת מֵפֶּר הַוִּכְרוֹנוֹת, וּמֵאֵלָיו יִקְרַא, וְחוֹתַם יַד כְּל אָדָם בּוֹ:



Un'taneh tokef k'dushat hayom, ki hu nora v'ayom. Uvo tinasei malchutekha, v'yikon b'khesed kisekha, v'teisheiv alav be'emet. Emet ki atah hu dayan umokhi'ach, v'yodei'a vaeid, v'khoteiv v'khoteim, v'sofeir umoneh, v'tizkor kol hanishkakhot: v'tiftakh et seifer hazikhronot, umei'eilav yikarei, v'khotam yad kol adam bo.

אַמִידָה | Amidah

W

The Greatest Shofar blasts.

We hear the alarm.

Where is there justice?

The terrible dread hangs in the air as we ask:

How long before this pandemic ends?

How many will suffer; how many will die?

How do we endure isolation and separation from friends and loved ones?

How long must we wait for a vaccine?

How long?

How many?

How do we endure?

W

What will we encounter in this year?

Racial injustice in our country and in our community?

Refugee children detained separated from their families?

A church burned, a synagogue desecrated, a mosque bombed?

The growth of income inequity?

Voting suppressed and an election distressed?

Famine worsening, our climate degrading?

How much ache, fear and heartbreak are written in the book for this year?

God, We are like sheep passing before the Shepherd

Are You counting? Are You measuring the lifebreath in our lungs?

What is the fate of the world in this book of life?

וּבְשׁוֹפֶר גָּדוֹל יִתְּקַע, וְקוֹל דְּמָמָה דַּקְּה יִשְּׁמֵע: וּמַלְאָכִים יֵחְפֵּזוּן, וְיֹאמְרוּ הְנֵּה יוֹם הַדִּין, לִּפְקוֹד עַל צְבָא מְרוֹם בַּדִּין, וֹרְעָדָה יֹאחֵזוּן, וְיֹאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוֹד עַל צְבָא מְרוֹם בַּדִּין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךּ בַּדִּין: וְכָל בְּאֵי עוֹלָם יַעַבְרוּן לְפְנֶיךּ כִּבְנִי בַּדִּין, כִּי לֹא יִזְכּוּ בְעֵינֶיךּ בַּדִּין: וְכָל בְּאֵי עוֹלָם יַעַבְרוּן לְפְנֶיךּ כִּבְנִי מְרוֹן: כְּבַקְרַת רוֹעָה עֶדְרוֹ, מֵעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ, כֵּן תַּעְבִיר וְתִקְנָה, וְתִּקְנָה, וְתִּקְנָה, וְתִּקְנָה לָכָל בְּרִיָּה, וְתִסְפּוֹר וְתִּמְנֶה, וְתִּפְקוֹד נֶפֶשׁ כָּל חֵי, וְתַחְתּוֹך קִצְבָה לְכָל בְּרִיָּה, וְתִכְתְּנוֹב אֵת גִּזֵר דִּינָם:



Uv'shofar gadol yitaka, v'kol d'mamah dakah yishama: umalakhim yeikhafeizun, v'khil ur'adah yokheizun, v'yomru hineih yom hadin, lifkod al tz'va marom badin, ki lo yizku v'einekha badin. V'khol ba'ei olam ya-avrun l'fanekha kivnei maron. K'vakarat roeh edro, ma'avir tzono takhat shivto, kein ta'avir v'tispor v'timneh, v'tifkod nefesh kol khai, v'takhtokh kitzvah l'khol b'riyah, v'tikhtov et g'zar dinam.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן וּבְיוֹם צוֹם כִּפּוּר יֵחְתֵמוּן:

B'rosh Hashanah yikateivun u'v'yom tzom kippur yeikhateimun.

W

On Rosh Hashanah is written, and on Yom Kippur the course is set!
Who will live and who will die? Whose death will be timely
and whose death will be hastened by the lack of healthcare?
Who will be killed unarmed in the streets
and who will live safely in their homes?

X

Who will die by gun violence and who by their own hand?
Who will die by bigotry and who by peacemaking?
Who will die from Covid and who from isolation?
Whose deaths could be prevented and who will live to a ripe old age?

בְּרֹאשׁ הַשָּׁנָה יִכְּתֵבוּן וּבְיוֹם צוֹם כִּפּוּר יֵחְתֵמוּן:

B'rosh Hashanah yikateivun u'v'yom tzom kippur yeikhateimun.

W

Who will dwell peacefully and who will be detained?
Who will be separated and who will be reunited?
Who will become incarcerated and who will be pardoned?
Who will pass and who will be profiled?

X

Who will speak out and who will remain silent?
Who will suffer from injustice and who will benefit?
Who will hate their neighbor and who will create community?

בָּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן וּבִיוֹם צוֹם כִּפּוּר יֵחְתֵמוּן:

B'rosh Hashanah yikateivun u'v'yom tzom kippur yeikhateimun.

X

Let our values and our faith, let our love and our desire for justice be pathways to divert what is written, to change what is written and accept what is written with grace.

Let *Teshuvah*, *Tefillah* and *Tzedakah* —

Repair, Prayer and Giving Our Fair Share —

hold our broken hearts together
as we join together to work for a better year.

- Unetaneh Tokef interpretation by Rabbi Joshua Lesser

X

וּתְשׁוּבָה וּתְפִּילָה וּצְדָקה מַעֲבִירִין אֶת־רוֹעַ הַנְּוֵרָה:

U'teshuvah u'tefilah u'tzedakah ma'avirin et ro'a ha'gezeirah.

u'v'khen | וְּבְכֵן

אַתָּה קָדוֹשׁ וְשִׁמְךּ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְּלְוּךּ, פֶּלְה:

Atah kadosh v'shimkha kadosh, uk'doshim b'khol yom y'hal'lukha selah.



וְּבְבֵן תֵּן פַּחְדְּךְּ יהוה אֱלֹהֵינוּ, עַל כְּל מַעֲשֶׂיךּ, וְאֵימְתְךְּ עַל כָּל מַעֲשֶׂיךּ, וְאֵימְתְךְּ עַל כָּל מַה שֶׁבְּרָאתְ, וְיִירָאוּךְּ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךּ כָּל הַבְּרוּאִים, וְיֵשְשׁוּ כֻלְּם אֲגִדְּה אַחַת לַעֲשׂוֹת רְצוֹנְךְּ בְּלֵבְב שְׁלֵם, הַבְּרוּאִים, שֶׁיָדְענוּ יהוה אֱלֹהֵינוּ, שֶׁהַשְּׁלְטָן לְפָנֶיךְּ, עֹז בְּיִדְךְּ כְּמוֹ שֶׁיִּדְענוּ יהוה אֱלֹהֵינוּ, שֶׁהַשְּׁלְטָן לְפָנֶיךְּ, עֹז בְּיִדְךְּ וּאַמְךְּ נוֹרָא עַל כְּל מַה שֶׁבְּרָאתְ:

U'v'khein tein pakhd'kha Adonai eloheinu, al kol ma'asekha, v'eimat'kha al kol mah shebarata, v'yira-ukha kol hama'asim v'yishtakhavu l'fanekha kol hab'ruim, v'yei'asu khulam agudah akhat la'asot r'tzon'kha b'leivav shaleim, k'mo sheyadanu Adonai eloheinu, shehashol'tan l'fanekha, oz b'yad'kha ug'vurah biminekha, v'shimkha nora al kol mah shebarata.



וּבְבֵן תֵּן כָבוֹד, יהוה לְעַמֶּךּ, מְּהִלְּה לִירֵאֶיךּ וְתִקְנָה טוֹבָה לְדוֹרְשֶׁיךּ, וּפִתְחוֹן כֶּה לַמְיַחֲלִים לָךּ, שִׁמְחָה לְאַרְצֶךּ וְשְׁשׁוֹן לְעִירֶךּ, וּצְמִיחַת בֶּרֶן לְדָוֹד עַבְדֶּךּ, וַעֲרִיכַת נֵר לְבֶּן־יִשִׁי מְשִׁיחֶךּ, בִּמְהַרָה בְיָמֵינוּ:

Uv'khein tein khavod, Adonai l'amekha, t'hilah lirei'ekha v'tikvah tovah l'dor'shekha, ufitkhon peh lamyakhalim lakh, simkhah l'artzekha v'sason l'irekha, utz'mikhat keren l'David avdekha, va'arikhat neir l'ven yishai m'shikhekha, bimheirah v'yameinu.

וּבְבֵן צַדִּיקִים יִרְאוּ וְיִשְׂמֶחוּ, וִישָׁרִים יַעֲלְׂזוּ, וַחֲסִידִים בְּרִנְּה יָגִילוּ, וְעוֹלֶתָה תִּקְפָּץ־פִּיהָ, וְכָל הָרִשְׁעָה כֻּלְּה כְּעָשָׁן תִּכְלֶה, כִּי תַעֲבִיר מֶמְשֶׁלֶת זְדוֹן מִן הָאֲרֶץ:

Uv'khein tzadikim yiru v'yismakhu, visharim ya-alozu, vakhasidim b'rinah yagilu, v'olatah tikpotz piha, v'khol harishah kulah k'ashan tikhleh, ki ta'avir memshelet zadon min ha'aretz.



וְתִמְלֹךְ, אַתְּה יהוּהְ לְבַדֶּךְּ, עַל כָּל מַעֲשֶׂיךּ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךְּ, וּבִירוּשְׁלַיִם עִיר קָדְשֶׁךְּ, כַּכְּתוּב בְּדִבְרֵי קָדְשֶׁךְּ: יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וְדֹר: הַלְלוּיָה:

V'timlokh, atah Adonai l'vadekha, al kol ma'asekha, b'har tziyon mishkan k'vodekha, u'virushalayim ir kod'shekha, kakatuv b'divrei kod'shekha: Yimlokh Adonai l'olam, elohayikh tziyon l'dor vador, hal'luyah.



קְדוֹשׁ אַתְּה וְנוֹרָא שְׁמֶךּ, וְאֵין אֱלְוֹהַ מִבּלְעָדֶיךּ, כַּכְּתוּב: וַיִּגְבַּה יהוה צְבָאוֹת בַּמִשְׁפְּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַשׁ בִּצְדְקָה. בָּרוּךְ אַתָּה יהוה, הַמֵּלֵךְ הַקָּדוֹשׁ:



Kadosh atah v'nora sh'mekha, v'ein eloha mibaladekha, kakatuv: Vayigbah Adonai tz'va'ot bamishpat, v'ha-eil hakadosh nikdash bitzdakah. Barukh atah, Adonai, hamelekh hakadosh.

SHMA KOLEINU שִׁמַע קוֹלֵנוּ ן

שְׁמַע קוֹלֵינוּ יהוה אֱלֹהֵינוּ חוּס וְרַחֵם עְלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִילְּתֵנוּ: הֲשִׁיבֵנוּ יהוה אֵלְיךּ וְנְשׁוּבְה חַדֵּשׁ יְמֵינוּ כְּקֶדֶם: אַל־תִּשְׁלִיכֵנוּ מִלְּפְנֶיךּ וְרוּחַ קְדְשִׁךּ אַל־תִּקַח מִמֶנוּ: אַל־תַּשְׁלִיכֵנוּ לְעֵת זִקְנָה כִּכְלוֹת כֹּחֵנוּ אַל־תַעַזְבֵנוּ: אַל־תַּעַזְבֵנוּ יהוה אֱלֹהֵינוּ אַל תִּרְחַק מִמֶנוּ:



Sh'ma koleinu Adonai eloheinu, khus v'rakhem aleinu v'kabeil b'rakhamim uv'ratzon et t'filateinu. Hashiveinu Adonai eilekha v'nashuvah, khadesh yameinu k'kedem. Al tashlikheinu milfanekha v'ruakh kodshekha al tikakh mimenu. Al tashlikheinu l'eit ziknah, kikhlot kokheinu al ta'azveinu. Al ta'azveinu Adonai eloheinu, al tikhak mimenu.



Behind our very different lives
There is one voice today:
Spare us, show us compassion.
Accept as one lone impassioned prayer
All the diverse thoughts that fill this room.
Bring us closer to Your presence.
Make our days as fresh, as new, as in our younger years.
Help us drink so deeply of our life
That we may never feel cast out from You,
Aware always of the holiness which seasons our days
Of the youthfulness which we possess
Whatever the number of our years,
And when our strength ebbs finally away
May You embrace us with Your own.

- Rabbi Richard N. Levy, On Wings of Awe p. 343

KI ANU AMEKHA | כִּי אֲנוּ עַמֵּךּ

ּכִּי אָנוּ עַמֶּדְ, וְאַתָּה אֱלֹֹהֵינוּ; אָנוּ בָנֶידְ וְאַתָּה אָבְינוּ.

Ki anu amekha, v'atah eloheinu; anu va'nekha v'atah avinu.

אָנוּ עֲבָדֶיךּ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קְהָלֶּךּ, וְאַתָּה חֶלְקֵנוּ.

Anu avadekha, v'atah adoneinu; anu k'halekha, v'atah khelkeinu.

אָנוּ נַחֲלָתֶדּ, וְאַתָּה גוֹרָלֵנוּ; אָנוּ צֹאנֶדּ, וְאַתָּה רוֹעֲנוּ.

Anu nackhalatekha, v'atah goraleinu; anu tzonekha, v'atah roei'nu.

אָנוּ כַרְמֶדּ, וְאַתָּה נוֹטְרֵנוּ; אָנוּ פְעֻלְּתֶדּ, וְאַתָּה יוֹצְרֵנוּ.

Anu kharmekha, v'atah not'reinu; anu f'ulatekha, v'atah yotz'reinu.

אָנוּ רַעְיָתֶךּ, וְאַתָּה דוֹדֵנוּ; אָנוּ סְגֻלְּתֶךּ, וְאַתָּה קְרוֹבֵנוּ.

Anu rayatekha, v'atah dodeinu; anu s'gulatekha, v'atah k'roveinu.

אָנוּ עַמֶּדָ, וְאַתָּה מַלְבֵּנוּ; אָנוּ מַאֲמִירֶידָּ, וְאַתָּה מַאְמִירֵנוּ.

Anu amekha, v'atah malkeinu; anu ma-amirekha, v'atah ma-amireinu.

X

For we are Your people and You our God.

We are Your children, and You the One who gave us life.

We are Your servants, and You the One we serve.

We are Your congregation, and You our only One.

We are Your heritage, and You are Destiny.

We are Your flock, and You our Shepherd

We are Your vineyard, and you our Protector.

We are your creatures, and You our Creator.

We are Your companion, and You our Beloved.

We are Your treasure, and You the Intimate who redeems us.

We are Your people, and You our Sovereign.

We have chosen You, and You have chosen us.

SIM SHALOM | שִים שָׁלוֹם

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה

Sim shalom tovah u'vrakhah

ַחֵן וָחֶסֶד וְרַחֲמִים עֲלֵינוּ וְעַל כּל־יִשְׂרָאֵל עַמֶּךּ בָּרְכֵנוּ אָבִינוּ כָּלָנוּ כִּאָחָד בִּאוֹר פָּנֵיךּ:

Khen va'khesed v'rakhamim aleinu v'al kol Yisrael amekha Barkheinu avinu kulanu k'ekhad b'or panekha.

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה:

Sim shalom tovah u'vrakhah.

פִּי בְאוֹר פְּנֶיךּ נְתַתְּ לְנוּ יהוה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהְבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:

Ki v'or panekha natata lanu Adonai eloheinu Torat khayim v'ahavat khesed U'tzedakah u'vrakha v'rakhamim v'khayim v'shalom.

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה:

Sim shalom tovah u'vrakhah.

וְטוֹב בְּעֵינֶיךּ לְבְרֵךְ אֶת עַמְךּ יִשְׂרָאֵל וְאֵת כֵּל הַעַמִּים בִּרֹב עֹז וְשֵׁלוֹם:

V'tov b'einekha l'vareikh et am'kha, et am'kha Yisrael V'et kol ha'amim b'rov oz v'shalom.

שִׁים שָׁלוֹם טוֹבָה וּבְרַכָה:

Sim shalom tovah u'vrakhah.

בְּסֵפֶּר חַיִּים בּרְכָה וְשָׁלוֹם וּפַּרְנְסָה טוֹבָה נִזְּכֵר וְנִכְּתֵב לְפָנֶיךְּ אֲנַחְנוּ וְכָל־עַמְּךְּ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

B'seifer khayim b'rakhah v'shalom u'farnasah tovah Nizakheir v'nikateiv l'fanekha Anakhnu v'khol amkha beit Yisrael L'khayim tovim, u'l'shalom.



בָרוּךְ אַתְּה יהוה עוֹשֵׂה הַשָּׁלוֹם:

Barukh atah Adonai oseih hashalom.



Grant peace, goodness and blessing in the world, grace, love, and compassion over us and over all your people Israel. Bless us, source of being, all of us, as one in your light, for by your light you give to us teachings of life, love of kindness, justice, blessing, compassion, life, and peace. So may it be a good thing in your eyes to bless your people Israel along with all peoples with abundant strength and peace.



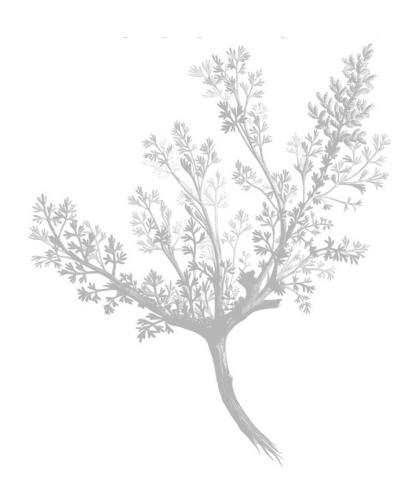
In the book of life, blessing, and peace, and good sustenance, may we be remembered and inscribed, we and all people, for a good life and for peace.

Blessed are You, Life Unfolding, who implants within us a vision of peace.

עודוין ויין vidui

Traditionally we now recite a Hebrew acrostic of the myriad ways in which we have fallen short this past year. But this past year has beaten us down, filled us with dread, and locked us in our homes. This past year has sickened us, put us on edge, and brought us close to despair. And we have responded with kindness, with resilience, and with determination.

We have adapted and we have persevered. Before we admit to the ways we have missed the mark in our lives, let us first acknowledge some of the many mitzvot that we have fulfilled and that we will continue to fulfill. The world is filled with good people, people of conscience and compassion. Whatever comes in this New Year, we take our place in their fine company, and we keep our hearts open to one another and to all life. – JK



Amidah | אֲמִידָה

CONFESSION

We have loved,	ahavnu,	אָהַבְנוּ
We have blessed,	beirakhnu,	בֿבלנוּ
We have grown,	gadalnu,	ּגָדַלְנוּ
We have spoken positively.	dibarnu yofi.	דָבַּרְנוּ יֹפִי
We have raised up,	he'e'linu,	ָהֶע <u>ֱ</u> לִינוּ
We have shown compassion,	v'khasnu,	וְחַסְנוּ
We have acted enthusiastically,	zeiraznu,	זַרַזְנוּ
We have been empathetic,	khamalnu,	ַדְבַּר <u>ְּ</u>
We have cultivated truth.	tipakhnu emet.	טִפַּחְנוּ אָמֶת
We have given good advice,	ya'atznu tov,	יַעַאָנוּ טוֹב
We have respected,	kibadnu,	כַבַ ּבְנוּ
We have learned,	lamadnu,	ַלְמַדְנוּ
We have forgiven,	mahalnu,	ַמְחַלְנוּ
We have comforted,	nihamnu,	נִחַמְנוּ
We have been creative,	salalnu,	ַסְלַלְנוּ
We have stirred,	o'rarnu,	עוֹרַרְנוּ
We have been spiritual activists	s, pa'alnu,	<i>פָּ</i> עַלְנוּ
We have been just,	tzadaknu,	גֿבלנוּ
We have longed for Israel.	kivinu la'aretz.	קִוִינוּ לְאָרֶץ
We have been merciful,	rihamnu,	רַחַמְנוּ
We have given full effort,	shakadnu,	<i>שָ</i> קַדְנוּ
We have supported,	tamakhnu,	ַּלַבַרָּנּ
We have contributed,	taramnu,	הָרַבְינוּ
We have repaired.	tikanu.	תָקַנּוּ

[–] Rabbi Avi Weiss

אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמוֹתֵינוּ, מְבֹא לְפָנֶיךּ תְּפִּלְתֵנוּ, וְאַל תִּתְעַלֵּם מִתְּחִנְּתֵנוּ, שֶׁאֵין אָנוּ עַזֵּי פְנִים וּקְשֵׁי עְׂרֶף, לוֹמַר לְפָנֶיךּ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ וְאִמוֹתִיְנוּ, צַדִּיקִים אַנַחְנוּ וְלֹא חְטָאנוּ, אֲבָל אֲנַחְנוּ חְטָאנוּ:

Eloheinu veilohei avoteinu v'imoteinu, tavo l'fanekha t'filateinu, v'al titalam mit'khinateinu, she-ein anu azei fanim uk'shei oref, lomar l'fanekha Adonai eloheinu veilohei avoteinu ve'imoteinu, tzadikim anachnu v'lo khatanu, aval anakhnu khatanu.



Our God and God of our ancestors
Let our prayers come before You
And do not turn aside from our entreaty.
For we are not so obstinate and stubborn
So prideful and stiff-necked
As to say to You
"We are fully righteous, we have done no wrong!"
For of course we have done wrong.
And so now we join together in confession
Of the ways we have fallen short of our ideals.

AL KHEIT | עַל הֵיטָא NAMING THE WAYS WE HAVE MISSED THE MARK

For the wrong we have done before you by listening to voices at odds with what we knew was right,

And for the wrong we have done before you by not listening to voices telling us unpleasant truths.

For the wrong we have done before you by closing our ears to the poor and the hungry, And for the wrong we have done before you by not tending to our relationships.

For the wrong we have done before you by making no time for those who needed us, And for the wrong we have done before you by abusing our health.

For the wrong we have done before you by giving in to illegitimate pressure, And for the wrong we have done before you by unnecessary anger.

For the wrong we have done before you by giving in to bullies, And for the wrong we have done before you by talking of others' failings behind their backs instead of face to face.

וְעַל כֻּלָם אֱלוֹהַ סְלִיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, כַּפֶּר־לְנוּ:

V'al kulam Eloha s'likhot, s'lakh lanu, m'khal lanu, kapeir lanu.

For all our wrongs, God of forgiveness, forgive us, wipe the slate clean, grant us atonement.



For the wrong we have done before you by ignoring the plight of Jews in oppressive countries.

And for the wrong we have done before you by taking Israel for granted.

For the wrong we have done before you by forgiving in Jews what we condemn in others, And for the wrong we have done before you by forgiving in others what we condemn in Jews.

For the wrong we have done before you by polluting our planet, And for the wrong we have done before you by cutting ourselves off from people of other races and cultures.

For the wrong we have done before you by being afraid of others' disabilities, And for the wrong we have done before you by ignoring our own weaknesses.

For the wrong we have done before you by callous treatment of those with whom we live, And for the wrong we have done before you by callous treatment of those with whom we work or study.

For the wrong we have done before you by being short-tempered and losing our patience, And for the wrong we have done before you by ignoring the sensitivities of children.

Amidah | עַמִידַה

וְעַל כֻּלָּם אֱלוֹהַ סְלִיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, כַּפֶּר־לְנוּ:

V'al kulam Eloha s'likhot, s'lakh lanu, m'khal lanu, kapeir lanu.

For all our wrongs, God of forgiveness, forgive us, wipe the slate clean, grant us atonement.



For the wrong we have done before you by bearing grudges, And for the wrong we have done before you by making those we love feel guilty.

For the wrong we have done before you by giving less tzedakah than we could afford, And for the wrong we have done before you by using others for our own gain.

For the wrong we have done before you by manipulating others' feelings for our own well-being,

And for the wrong we have done before you by indulging in excessive luxuries.

For the wrong we have done before you by ignoring important issues in our own community and country,

And for the wrong we have done before you by being ashamed to act morally in public.

For the wrong we have done before you by punishing others for lacks we see in ourselves, And for the wrong we have done before you by preventing others from showing their own strengths.

For the wrong we have done before you by forgetting to sing and to rejoice, And for the wrong we have done before you by not counting our blessings.

For the wrong we have done before you by timidity and fear, And for the wrong we have done before you by assuming we could not make a difference.

V'al kulam Eloha s'likhot, s'lakh lanu, m'khal lanu, kapeir lanu.

For all our wrongs, God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

אַמִידָה | Amidah

AVINU MALKEINU | אָבִינוּ מַלְכֵּנוּ

אָבִינוּ מַלְבֵּנוּ חָטֶאנוּ לְפָנֶיךּ:

Avinu Malkeinu, we have done wrong before You.

Avinu Malkeinu, we have no Sovereign except You.

Avinu Malkeinu, let this be a good year for us.

Avinu Malkeinu, thwart the plans of our enemies.

Avinu Malkeinu, destroy the power of every oppressor and adversary.

Avinu Malkeinu, remove from all Your children disease, war, famine, exile, and destruction.

Avinu Malkeinu, withhold the plague from Your children.

Avinu Malkeinu, forgive and pardon all our wrong-doing.

Avinu Malkeinu, bring us back in wholehearted repentance before You.

Avinu Malkeinu, send complete healing to all who are sick.

Avinu Malkeinu, inscribe us in Your book for a life of goodness.

Avinu Malkeinu, inscribe us in the book of redemption and freedom.

אַמִידָה | Amidah

Avinu Malkeinu, inscribe us in the book of sustenance.

Avinu Malkeinu, inscribe us in the book of meritorious acts.

Avinu Malkeinu, inscribe us in the book of forgiveness and reconciliation.

Avinu Malkeinu, hear our voice, spare us and have compassion upon us.

Avinu Malkeinu, accept our prayer with compassion and favor.

Avinu Malkeinu, open the gates of heaven to our prayer.

Avinu Malkeinu, remember, that we are dust.

Avinu Malkeinu, please do not turn us away empty-handed from Your presence.

Avinu Malkeinu, let this hour be an hour of compassion and a time of accepantace in Your presence.

Avinu Malkeinu, show mercy to us, and to our children.

Avinu Malkeinu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

X

אָבִינוּ מַלְבֵּנוּ חְנֵּנוּ וַאֲנֵנוּ כִּי אֵין בְּנוּ מַאֲשִׂים: אֲשֵׂה עִמְנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkeinu khoneinu va'aneinu Ki ein banu ma'asim. Aseih imanu tzedakah va'khesed v'hoshi'einu.

Avinu Malkeinu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

THE ARK IS OPENED:

אֵין כְּמְוֹךְ בְאֶלֹהִים, יהוה, וְאֵין כְּמַעֲשֶׂיךְּ. מַלְכוּתְךְּ מַלְכוּת כְּל עֹלְמִים, וּמֶקְשַׁלְתְּךְּ בְּכָל דֹּר וְדֹר. יהוה מֱלֶךְ, יהוה מְלְךְ, יהוה יִמְלֹךְ לְעֹלְם וְעֶד: יהוה עֹז לְעַמּוֹ יִתֵּן יהוה יְבָרֵךְ אֶת עַמּוֹ בִשָּׁלוֹם:

Ein kamokha va-elohim, Adonai, v'ein k'ma-asekha. Malkhut'kha malkhut kol olamim, umemshalt'kha b'khol dor vador. Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va'ed. Adonai oz l'amo yitein, Adonai y'vareikh et amo vashalom.

W

אַב הְרַחֲמִים, הֵיטִיבָה בִּרְצְוֹנְךּ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשְׁלְיִם: כִּי בִּךּ לִבַד בַּטַחִנוּ, מֵלֵךְ אֵל רָם וִנְשַׂא, אַדוֹן עוֹלָמִים:

Av harakhamim, heitivah virtzon'kha et tziyon, tivneh khomot y'rushalayim. Ki v'kha l'vad batakh'nu, melekh eil ram v'nisa, adon olamim



וִיְהִי בִּנְסְעַ הָאָרוֹ וַיְּאמֶר משֶׁה: קוּמֶה | יהוה, וְיָפֵצוּ אֹיְבֶיךּ, וְיְבֵּע מִיְהִי מִצְּיוֹן תֵּצֵא תוֹרָה , וּדְבַר יהוה וְיָנֵסוּ מְשַׂנְאֶיךּ מִפָּנֶיךּ: כִּי מִצִּיוֹן תֵּצֵא תוֹרָה , וּדְבַר יהוה מִירוּשָׁלֵיִם: בָּרוּך שֶׁנְּתַן תּוֹרָה לְעַמוֹ יִשְׂרָאֵל בִּקְדָשְׁתוֹ:

Vay'hi binsoa ha'aron vayomer mosheh, kumah, Adonai, v'yafutzu oy'vecha, v'yanusu m'sanekha mipanekha. Ki mitziyon teitzei torah, ud'var Adonai mirushalayim. Barukh shenatan torah l'amo Yisrael bikdushato.

יהוה, יהוה, אֵל, רַחוּם, וְחַנּוּן, אֶֶרֶךְ אַפַּיִם, וְרַב חֶסֶד, וָאֲמֶת, נֹצֵר חֱסֶד לָאֲלָפִים, נֹשֵׂא עְוֹן, וָפֶשַׁע, וְחַפְּאָה, וְנַקֵה.

Adonai, Adonai, el rakhum v'khanun, erekh apayim v'rav khesed ve'emet, notzeir khesed la'alafim, nosei avon vafesha v'khata'ah v'nakeih

YHVH, YHVH, compassionate and gracious, patient, abounding in lovingkindness and truth, extending lovingkindness to all, forgiving both intentional and unintentional wrongdoing, making us pure and whole!

X

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחְד:

Sh'ma yisra-eil, Adonai eloheinu, Adonai ekhad.

אָחָד אֱלֹהֵינוּ, נְדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Ekhad eloheinu, gadol adoneinu, kadosh v'norah sh'mo.

גַדְלוּ לַיהוה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

Gad'lu l'Adonai iti, un'rom'mah sh'mo yakhdav.

X

לְּדְּ יהוה הַגְּדֻלְּה וְהַגְּבוּרָה וְהַתִּפְּאֶרֶת וְהַנֵּצֵח וְהַהוֹד, כִּי כֹל
בַּשְּׁמֵיִם וּבְאָרֶץ: לְּדְּ יהוֹהְ הַמַּמְלְכָה וְהַמִּתְנַשֵּׁא לְכֹל לְרֹאשׁ:
רוֹמְמוּ יהוֹה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהַר לָּהְדוֹם רַגְלְיוֹ קְדוֹשׁ הוּא:
רוֹמְמוּ יהוֹה אֵלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר לָּדְשׁוֹ, כִּי קָדוֹשׁ יהוֹה אֱלֹהֵינוּ:

L'kha Adonai hag'dulah v'hag'vurah v'hatiferet v'haneitzakh v'hahod, ki khol bashamayim uva'aretz, l'kha Adonai hamamlakhah, v'hamitnasei l'khol l'rosh.
Rom'mu Adonai eloheinu, v'hishtakhavu lahadom raglav, kadosh hu.
Rom'mu Adonai eloheinu, v'hishtakhavu l'har kad'sho, ki kadosh Adonai eloheinu.

TORAH BLESSINGS

BEFORE THE READING:

בַּרְכוּ אֶת יהוה הַמְּבוֹרָך:

Bar'khu et Adonai ham'vorakh.

בָרוּך יהוה הַמְבוֹרָך לְעוֹלָם וָעֶד:

Barukh Adonai ham'vorakh l'olam va'ed.

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֶשֶׁר בְּחַר בְּנוּ מִכְּל הְעַמִים וְנְתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה:

Barukh atah Adonai eloheinu melekh ha'olam, asher bakhar banu mikol ha'amim v'natan lanu et torato. Barukh atah Adonai, notein hatorah.

AFTER THE READING:

בְּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלְם, אֲשֶׁר נְתַן לְנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלְם נְטַע בְּתוֹבֵנוּ: בְּרוּךְ אַתָּה יהוה, נוֹתֵן הַתּוֹרָה:

Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v'khayei olam nata b'tokheinu. Barukh atah Adonai, notein hatorah.

FIRST ALIYAH (Deuteronomy 29:9-14)

שַּהָּם נִצְּבִים הַיּוֹם כַּלְּכֶם לִפְנֵי יְהוֹה אֱלְהֵיכֶם רְאשֵׁיכֵם שִׁבְּטֵיכָם נִצְּבִים הַיּוֹם כַּלְּכֶם לִפְנֵי יְהוֹה אֱלְהֵיכֶם רְאשֵׁיכֵם שִׁבְּטֵיכָם וֹלְנִיכָם וְשִּיְטֵיר בְּבֶּרֶר מְחְנֵּיך מֵחְמֵב עֵצִיך עַד שֹׁאֵב מִימֵיך: 11 לְעָבְרְךְ בִּבְּרֶית יְהוֹּה אֱלֹהֶיְךְ וּבְאָלָתוֹ אֲשֶׁר יְהְנָים וְהַוֹּא יִהְיָה־לְּךְ בִּבְּרָים לְיִצְחָק וְלְיַעֲקְב: 12 וְלָא אִהְכֶם לֹי לְעָבְרְךְ בְּבְרָתְ עִמְּךְ הִיּוֹם וּ בְּאַלְהִים בַּאֲשֶׁר הִּנְּנוֹ לְעִבְרְלְה בְּבְרָתְ שִׁיְרֹ לְאַבְרְתְם לְיִצְחָק וְלְיִעֲקְב: 13 וְלָא אִהְכֶם לְיִבְּבְרָת בְּנִינוֹ וְאָת הְשָּׁבֶּר יִשְׁלוֹ פֹּה עִמְנוֹ עִמֵר הַיּוֹם לִפְנֵי הִוֹם לִפְנֵי הִוֹּה אֲלָה יִנִּוֹ וְאֵת אֲשֶׁר יִשְׁנוֹ פֹּה עִמְנוֹ עִמֵר הִיּוֹם לִפְנֵי יְהוֹה אֱלֹהִינוֹ וְאֵת אֲשֶׁר אִינְנְוֹ פָּה עִמְנוֹ הִיְּוֹם:

- 9. You stand this day all of you before the Eternal, your God; your leaders of your tribes, your elders, and your officers, with all the people of Israel,
- 10. Your little ones, your spouses, and your stranger who is in your camp, from the one who chops wood to the one who draws water;
- 11. That you should enter into covenant with your God, and into the oath, which the Eternal your God makes with you this day;
- 12. In order to establish you this day as God's people and in order to be your God, as promised you and as sworn to your fathers Abraham, Isaac and Jacob.
- 13. And not with you alone will I make this covenant and this oath;
- 14. But with those who stand here with us this day before the Eternal our God, and also with those who are not here with us this day;

SECOND ALIYAH (Deuteronomy 30:11-14)

11 פי הַפּּיְצְוָה הַוֹּאת אֲשֶׁר אֲנֹכִי מְצַוְּהָ הַיְּוֹם לְא־נִפְּלֵאת הַוֹּא מִפְּיְרְ וְלְא־רְחֹקָה הָוֹא: 12 לְא בַשְּׁמֵיִם הֻוֹא לֵאמֹר מִי יְעַלֶּה־לְּנִוּ הַשְּׁמִיִּמְה וְנִקְּתֶּה לְּנוּ וְיִשְּׁמִעֵנוּ אֹתָה וְנַעֲשֶׂנְה: 13 וְלְא־מֵעֶבר לַיָּם הָוֹא לֵאמֹר מִי יְעֲבְר־לְנוּ אֶל־עֵבֶר הַיָּם וְיִקְּתָה וְנַעֲשֶׂנְה: 14 בִּי־קָרוֹב אֵלֶיךְ וִיִּשְׁמִעֵנוּ אֹתָה וְנַעֲשֶׂנְה: 14 בִּי־קָרוֹב אֵלֶיךְ הַדְּבְר לְעֲשֹׂרְוֹ:

- 11. For this commandment which I command you this day, is not hidden from you, nor is it far off.
- 12. It is not in heaven, that you should say, Who shall go up for us to heaven, and bring it to us, that we may hear it, and do it?
- 13. Nor is it beyond the sea, that you should say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it?
- 14. But the word is very near to you, in your mouth, and in your heart, that you may do it.

THIRD ALIYAH (Deuteronomy 30:15-20)

- 15. See, I have set before you this day life and good, and death and evil;
- 16. In that I command you this day to love the Eternal your God, to walk in the ways, and to keep the commandments and the statutes and the judgments, that you may live and multiply; and the Eternal your God shall bless you in the land which you are entering to possess.
- 17. But if your heart turns away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them;
- 18. I announce to you this day, that you shall surely perish, and that you shall not prolong your days upon the land, to which you are going over the Jordan, to enter and possess.
- 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your seed may live;
- 20. That you may love the Eternal your God, and that you may obey God's voice, and that you may cleave to (God); for thereby will you have life, and the length of your days; that you may live in the land which the Eternal swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

KHATZI KADDISH | חַצִי קַדִּישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בַּעֵגָלָא וּבִזמַן קָרִיב וִאִמְרוּ אָמֵן:

יָהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדְּר וְיִתְעַכֶּה וְיִתְהַלְּל שְׁמֵהּ דְּקִדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא וּלְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, הֻשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן:

*

Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra khiruteih, v'yamlikh malkhuteih b'khayeikhon uv'yomeikhon uv'khayei d'khol beit Yisrael, ba'agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varakh l'alam ul'al'mei al'maya.

Yitbarakh v'yishtabakh v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rikh hu. L'eila ul'eila min kol birkhata v'shirata tushb'khata v'nekhemata, da-amiran b'al'ma, v'imru amein.

Let us make the great, ineffable Name of God holy So that it fills the world with holiness, The world that manifested from the divine imagination.

Let that holiness fill our lives and days

May it spread through all Israel and all the world

Now, in our time

And let us say:

Amen!

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

May the Source of All be

Blessed

Praised

Glorified

Uplifted

And raised high

Graced

Ascendant

And praised in song

The Holy One,

Blessed Be!

Higher and higher,
Transcending even our ability to express
Our wonder, amazement, and gratitude
Beyond anything we can utter
And yet we still praise

And let us say: *Amen!*

- Translation by JK

THE TORAH IS LIFTED:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם משֶׁה לִּפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יהוה בִּיַד משֵׁה:

V'zot hatorah asher sam Mosheh lifnei B'nei Yisrael, al pi Adonai b'yad Mosheh.

This is the Torah that Moses taught the Children of Israel, the Divine inspiration transmitted through Moses' hands.

HAFTARAH | הַפְּטָרָה

BLESSING BEFORE THE HAFTARAH READING:

בְּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלְם, אֲשֶׁר בְּחַר בִּנְבִיאִים טוֹבִים, וְרָצָה בְדִבְרֵיהֶם הַנֶּאֲמְרִים בֶּאֲמֶת, בְּרוּךְ אַתְּה יהוה, הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ, וּבִנְבִיאֵי הְאֲמֶת וְצֶדֶק.

Barukh atah Adonai eloheinu melekh ha'olam, asher bakhar binvi'im tovim, v'ratzah v'divreihem hane'emarim be'emet. Barukh atah Adonai, habokheir batorah uv'mosheh avdo, uvinvi'ei ha'emet vatzedek.

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.



ISAIAH 57:15, 58:1-12

57:15) Thus says the Most High and exalted, who dwells in eternity, whose name is Holy One:
I dwell in the heights, in holy space,
But equally with those of crushed and humble spirits,
To breathe new life into the humble,
To renew the heart of those who are crushed...

58:1) So give a full-throated cry, hold nothing back, Raise your voice to the pitch of a shofar, And tell my people of their rebelliousness, Proclaim their wrongs to the House of Jacob.

2) True, every day they ask Me questions – How they would love the intimate knowledge of My paths! They pretend to be a nation that has always acted justly, That has not forsaken the decisions of its God. They ask Me for decisions that would declare them innocent, How they would love to be near to God!

3) [They say:] "For what purpose have we fasted, when You were not watching? Why should we have starved ourselves when You seemed not to know?" Look here: on the day you fasted you were hustling for business, Grinding down the people who work under you!

4) Look here: you fast to dispute, to make trouble,
Pummeling everyone with wicked fists.
You're not fasting today
To raise your voice to heaven's height!5) Is a fast like this the one I asked for?
A day for self-affliction, to bend the head like a reed in the marsh,
To sprawl in sackcloth on the ashes?
Do you call that a fast,
A day to seek the favor of God?

- 6) No, this is the fast that I ask for: To unlock the shackles of evil, To loosen the cords of the yoke, To send forth crushed souls to freedom, To tear every yoke in two!
- 7) It is to share your bread with the hungry, To give the homeless a home, When you see the naked, clothe them, When you see your own flesh and blood, do not turn aside!
- 8) Then your light will burst forth like the morning, And your healing will spring up quickly; Your reputation for justice will precede you And the glory of God will follow close behind.
- 9) Then when you call, Adonai will respond; As soon as you cry out, God will say "Hineni, here I am!" If from your midst you remove The oppressive yoke, the menacing hand, the abusive words.
- 10) If you reach out to the soul of the hungry, If you ease the soul of the bruised, Then your light will shine forth in the darkness, And your shadows will change into noon;
- 11) Adonai will guide you forever, Nourishing your soul like the sun, Restoring your bones to vigor; You will become a well-watered garden, A spring of unfailing fresh water.
- 12) From your midst will step forth rebuilders of ruins, And you will restore the foundations of old. You will be known as repairers of walls long breached, People who reclaim old paths to dwell in once more.

BLESSINGS AFTER THE READING OF THE HAFTARAH:

בְּרוּך אַתָּה יהוה אֱלֹהֵינוּ מֱלֶּךְ הָעוֹלְם, צוּר כְּל הָעוֹלְמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאָמָן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכְּל דְּבָרָיו אֶמֶת וְצֶדֶק.

Barukh atah Adonai eloheinu melekh ha'olam, tzur kol ha'olamim, tzadik b'khol hadorot, ha'eil hane'eman ha'omeir v'oseh, hamdabeir um'kayeim, shekol d'varav emet vatzedek.

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

עַל הַכּּל יהוה אֶלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לֶךְ, וּמְבְּרְכִים אוֹתְךּ:
יִתְבְּרַךְ שִׁמְךְּ בְּפִי כָּל חֵי תְּמִיד לְעוֹלֶם וְעֶד וּדְבְרְךּ אֱמֶת וְקַיָּם לְעַה
בְּרוּךְ אַתְּה יהוה, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמוֹ בֵּית
יִשְׂרָאֵל וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שְׁנָה וְשִׁנָה מֶלֶךְ עַל כָּל הָאָרֶץ
יִשְׂרָאֵל וִיוֹם הַכִּפּוּוִים.

Al hakol, Adonai eloheinu, anakhnu modim lakh, um'var'khim otakh, yitbarakh shimkha b'fi kol khai tamid l'olam va'ed ud'var'kha emet v'kayam la'ad. Barukh atah Adonai, melekh mokheil v'solei'akh la'avonoteinu v'la'avonot amo beit Yisrael, uma'avir ashmoteinu b'khol shanah v'shanah, melekh al kol ha'aretz, m'kadeish Yisrael v'yom hakipurim.

May your name be blessed continually by every living being, forever and eternally. Your word is truth, and stands forever. Blessed are you, ETERNAL ONE, the sovereign of mercy and forgiveness for our wrongdoing, and for that of all your people, the House of Israel, you who make our guilt to pass away year after year — the sovereign over all the earth, source of the holiness of Israel and the Day of Atonement.

RETURNING THE TORAH TO THE ARK הַכְנָסַת סֶפֶּר תּוֹרָה |

יָהַלְלוּ אֶת שֵׁם יהוה, כִּי נִשְׂגְב שְׁמוֹ לְבַדּוֹ:

Y'hal'lu et sheim Adonai, ki nisgav sh'mo l'vado.



הודו עַל אֶֶרֶץ וְשָׁמְיִם. וַיְּרֶם מֶרֶן לְעַמּוֹ, תְּהִלְּה לְכָל חֲסִידִיוּ, לִבְנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ, הַלְלוּיָה:

Hodo al eretz v'shamayim. Vayarem keren l'amo, t'hilah l'khol khasidav, livnei yisraeil am k'rovo, hal'luyah.



עץ חַיִּים הִיא לַּמַּחֲזִיקִים בָּהּ, וְתֹּמְכֶיהָ מְאֻשָּׁהדְּרָכֶיהָ דַרְכֵי נְעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. הֲשִׁיבֵנוּ יהוה, אֵלֶיךּ וְנַשִּׁוּבָה, חַדֵּשׁ יַמֵינוּ כָּקֵדֶם:

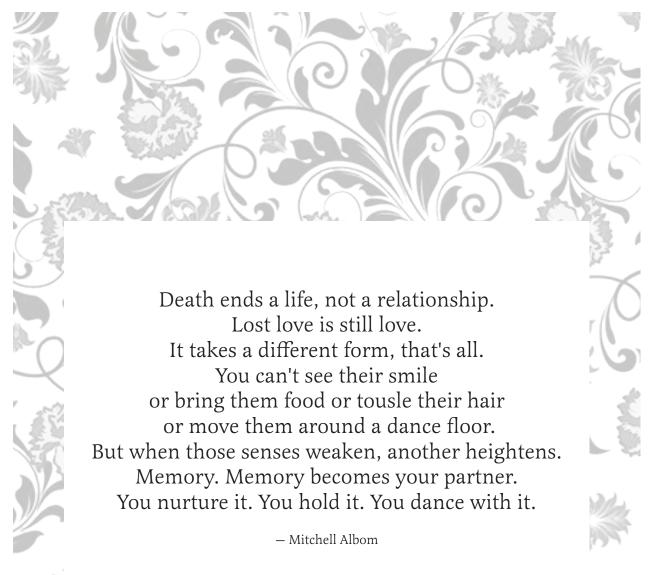
Eitz khayim hi lamakhazikim bah, v'tom'kheha m'ushar. D'rakheha darkhei noam, v'khol n'tivoteha shalom. Hashiveinu Adonai eilekha v'nashuvah, khadeish yameinu k'kedem.

Our Torah is a tree of life for those that hold onto it. How fortunate are its supporters! Her ways are pleasing, and all her pathways lead to peace.

Bring us back home, Source of Life, and we will return, and may our days be renewed and feel new once again.

Translation by JK

Yizkor | הַלְּרַ Memorial Service





Yizkor | לְוַבֹּר Memorial Service

PSALM 23

A psalm of David

מִזְמוֹר לְדָוִד יְהֹוָה רֹעִי לֹא אֶחְסְר: בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי עַלֹּ־מֵי מְנָחוֹת יְנַהְבֻּלִנִי: נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמְוֹ: נִּם כְּי־אֵלֵך בְּגֵיא צַלְמְנֶת לֹא־אִירָא רְע כִּי־אַתְּה עִמְּדִי שִׁבְטְךּ וּמִשְׁעַנְהֶּךְ הֵמָה יְנַחֲמֻנִי: מִּעֲרֹךְ לְפָנֵי | שֻׁלְחָן נָגֶד צֹּרְרִי דּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְנְיָה: אַךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי בָּל־יְמֵי חַיִּי וְשַׁבְתִּי בְּבֵית־יְהֹוָה לְאֹרֶךְ יָמִים:



Mizmor l'david, Adonai ro'i, lo ekhsar. Binot desheh yarbitzei'ni, al mei m'nukhot y'nahaleini. Nafshi y'shoveiv, yankheini v'mag'lei tzedek l'ma'an sh'mo. Gam ki eileikh b'gei tzal'ma'vet, lo ira ra ki ata i-madi; shivt'kha u'mishantekha heima y'nakhamuni. Ta'arokh l'fanai shulkhan neged tzor'rai; dishanta va-shemen roshi, kosi r'vayah. Akh tov va'khesed yird'funi kol y'mei khayai v'shavti b'veit Adonai l'orekh yamim.



The Eternal is my shepherd; I lack nothing.
You set me down among the choicest grasses.
You lead me by the calmest waters, and restore my soul.
You take me along paths of righteousness,
in keeping with the honor of your Name.

Even should I wander in the valley of the shadow of death,

I will fear no evil, for you are with me.

Your power and support are there to comfort me.

You set in front of me a table in the presence of my foes.

You anoint my head with oil; my cup is overflowing.

Surely goodness and loving-kindness will pursue me all the days of my life, and I will come to dwell in the house of the Eternal forever.

Yizkor | הַלְּרַיְ Memorial Service WE REMEMBER THEM

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening of the buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, 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 joys we yearn to share, we remember them.

So long as we live they too shall live, for they now are a part of us, as we remember them.

Yizkor | הַלְּבַר Memorial Service

Prayer in remembrance of a male:	
:שַׁהַלַךְ לְעוֹלֵמוֹ	ַיַזְכֹּר אֱלֹהִים אֶת־נִשְׁמַת
	אָנָא הְּהִי נַפְשׁוֹ צְרוּרָה בִּצְרוּר הַחַ
נָּצַח. אָמֵן:	שְׂמָחוֹת אֶת־פָּנֶּיךּ נְעִימוֹת בִּימִינְךּ
•	name of deceased) shehalakh l'olamo, a'khayim, ut'hi m'nukhato kavod. S'va akha netzakh. Amein.
Let God remember the soul	of who
with the living in the continu	st. Please let his soul be bound up uum of life, and may his rest be nt joy in your presence, and sweet for eternity. Amen.
Prayer in remembrance of a female:	
שֶׁהָלְכָה	ַ אָלהִים אֶת־נִשְׁמַת
בּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתָה	לְעוֹלָמָה: אָנָא הְהִי נַפְשָׁה צְרוּרָה
מות בּימִינְךּ נָּצַח. אָמֵן:	בְּבוֹד: שַּבַע שְּמָחוֹת אֶת־פָּנֶּיךּ נְעִיוּ
	sert name of deceased) shehalkha bitz'ror ha'khayim ut'hi m'nukhata n'imot biminkha netzakh. Amein.
Let God remember the soul of	of who
•	st. Please let her soul be bound up
•	t joy in your presence, and sweet
pleasures at your right hand for	•

Yizkor | つご!! Memorial Service

EIL MALEI RAKHAMIM אל מָלֵא רַחֲמִים

אַל מְלֵא רַחֲמִים שׁוֹכֵן בַּמְּרוֹמִים. הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה. בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים כְּזְהַר הָרָקִיעַ מַזְהִירִים לְנִשְׁמוֹת יַקִירֵינוּ וּקְדוֹשֵׁינוּ שֶׁהְלְכוּ לְעוֹלְמָם: אָנָא בְּעַל הְרַחֲמִים הַסְתִּירֶם בְּצֵל כְּנָפֶיךְּ לְעוֹלְמִים. וּצְרֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמְתְם: יהוה הוּא נַחַלֶּתֶם וְיָנְוּחְוּ בִשָּׁלוֹם עַל מִשִׁכַּבֶם. וְנֹאמֵר אָמֵן:



Eil malei rakhamim shokhein ba'm'romim. Hamtzei m'nukhah n'khonah takhat kanfei ha'shkhinah. B'ma'alot k'doshim ut'horim k'zohar haraki'a mazhirim l'nishmot yakireinu u'k'dosheinu shehalkhu l'olamam. Ana ba'al harakhamim hastireim b'tzeil k'nafekha l'olamim. Utzror bitzror hakhayim et nishmatam. Adonai hu nakhalatam v'yanukhu v'shalom al mishkavam. V'nomar amein.



God filled with compassion, dwelling in the heavens' heights, bring true rest under the wings of your Shekhinah to the souls of our beloved who have entered eternity, where they now shine radiant amidst the countless holy and pure souls, radiant like the holy firmament.

O Source of Compassion, please shelter them under your wings forever.

May their essence be woven into the hearts and lives of we who loved them.

May they rest in peace. And let us say: Amen

Yizkor | つご!! Memorial Service

MOURNER'S KADDISH קַדִּישׁ יַתוֹם |

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בַּעֵגָלָא וּבִזִמַן קָרִיב וִאִמְרוּ אָמֵן:

יָהֵא שָׁמֵה רַבָּא מִבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדְּר וְיִתְעַלֶּה וְיִתְהַלְּל שְׁמֵה דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָּא וּלְעֵלָּא מִכְּל בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן:

> יְהֵא שְׁלְמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

עֹשֶׂה שָׁלוֹם בִּמְרוֹמְיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאִמְרוּ אָמֵן:

X

Yitgadal v'yitkadash sh'meih raba.
B'al'ma di v'ra khiruteih, v'yamlikh malkhuteih b'khayeikhon
uv'yomeikhon uv'khayei d'khol beit Yisrael,
ba'agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varakh l'alam ul'al'mei al'maya.

Yitbarakh v'yishtabakh v'yitpa'ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rikh hu. L'eila ul'eila mi kol birkhata v'shirata tushb'khata v'nekhemata, da'amiran b'al'ma, v'imru amein.

Y'hei sh'lama raba min sh'maya, v'khayim aleinu v'al kol Yisrael, v'imru amein.

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'al kol yoshvei teiveil, v'imru amein.

Yizkor | לְוַבֹּר Memorial Service

Let us make the great, ineffable Name of God holy So that it fills the world with holiness, The world that manifested from the divine imagination.

Let that holiness fill our lives and days May it spread through all Israel and all the world

Now, in our time And let us say: *Amen!*

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

May the Source of All be

Blessed Praised Glorified

Uplifted

And raised high

Graced

Ascendant

And praised in song The Holy One,

Blessed Be!

Higher and higher,
Transcending even our ability to express
Our wonder, amazement, and gratitude
Beyond anything we can utter
And yet we still praise

And let us say: *Amen!*

May great peace and wellbeing descend upon us from that transcendent source, life for us and for all Israel

And let us say:

Amen!

O Source of Peace, your Name beyond all naming, establish peace and harmony among us, among all Israel, and among all who dwell on earth And let us say:

Amen!

- Translation by JK

EILEH EZKERAH אֶלֶה אֶזְכָּרָה וְ

THESE I REMEMBER

A year ago the martyrs uppermost in our minds were the Jewish victims of hate in Pittsburgh and in Poway. This year, another deadly hatred must also be acknowledged. When George Floyd's callous murder was captured on video for the entire world to see, the willful veil of ignorance and indifference that keeps systemic racism intact was ripped from before our eyes. We have, thank God, been forced to see and to grapple with the terrifying and life-threatening reality that our Black fellow citizens face every day. In the words of James Baldwin, "Not everything that is faced can be changed, but nothing can be changed until it is faced."

We know that we must act both individually and collectively to dismantle a centuries-old system that determines Black lives to be less valuable and somehow less worthy than white lives in our society. This moment calls to us, and we must be brave, and humble, and join this struggle. Today, we ache and grieve for the Black lives taken by racist hatred and a racist system that is our society. Tomorrow, we will put our grief into action. Today and every day, we must, we must say their names. — JK

ALL: יִתְגַּדֵּל וְיִתְקַדִּשׁ שִׁמֵהּ רַבָּא

Yitgadal v'yitkadash sh'mei raba

Who shall die while jogging (Amaud Arbery)
Who shall die while relaxing in the comfort of their home
(Botham Jean, Atatiana Jefferson)
Who shall die while seeking help after a car crash
(Jonathan Ferrell, Renisha McBride)
Who shall die while holding a cellphone (Stephon Clark)

EILEH EZKERAH אֵלָה אֲזִכְּרָה ו

ALL:

בְּעַלְמָא דִי בְרָא כִרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה

B'alma divra khirutei v'yamlikh malkhutei

Who shall die while decorating for a party (Claude Reese)
Who shall die while leaving a party (Jordan Edwards, Sean Bell)
Who shall die while enjoying music (Jordan Davis)
Who shall die while selling music (Alton Sterling)

ALL:

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

B'khayeikhon uv'yomeikhon uv'khayei d'khol beit Yisrael

Who shall die while sleeping (Aiyana Jones)
Who shall die for a traffic violation (Sandra Bland)
Who shall die while coming from the store (Trayvon Martin)
Who shall die in her bed in her apartment (Breonna Taylor)

ALL:

בּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן: יְהֵא שְׁמֵה רַבָּא מְבָרַךּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Ba'agala u'vizman kariv, v'imru: Amen Y'hei sh'mei raba m'vorakh l'alam ul'almei almaya.

Who shall die while playing cops and robbers (Tamir Rice)
Who shall die while lawfully carrying a weapon
(Philando Castile, Freddie Gray)
Who shall die while on the shoulder of the road with car problems
(Corey Jones, Terrence Crutcher)

EILEH EZKERAH אַלָּה אֶזְכְּרָה וּ

ALL:

יִתְבָּרֵדְ וְיִשְׁתַבַּח, וְיִתְבְּצֵּר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדְּר וְיִתְעַכֶּה וְיִתְהַלָּל שְׁמֵה דְּקָדְשָׁא בְּרִיךְ הוּא

Yitbarakh v'yishtabakh v'yitpa'ar v'yitromam v'yitnasei v'yithadar v'yit'aleh v'yithalal sh'mei d'kudsha, brikh hu

Who shall die in the first hours of the new year (Oscar Grant)
Who shall die while shopping at Walmart (John Crawford)
Who shall die while cashing a check (Yvonne Smallwood)
Who shall die while reading a book in their own car (Keith Scott)

ALL:

לְעֵלָּא וּלְעֵלָּא מִכָּל בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֶמְתִא, דַאַמִירָן בִּעַלִמָא, וִאִמְרוּ אָמֵן:

L'eila ul'eila min kol birkhata v'shirata tushb'khata v'nekhemata da'amiran b'alma, v'imru: Amen

Who shall die while taking a walk with their stepfather (Clifford Glover)
Who shall die while reaching for their wallet (Amadou Diallo)
Who shall die while running away (Walter Scott)
Who shall die while asking a cop a question (Randy Evans)

EILEH EZKERAH אֵלָה אֲזִכְּרָה ו

ALL:

יְהֵא שְׁלְמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Y'hei shlama raba min sh'maya v'khayim aleinu v'al kol yisrael, v'imru: Amen

Who shall die while begging for their life, their breath, their mother (Eric Garner, George Floyd)

Who shall die during Bible study in their church (Clementa Pinckney, Cynthia Hurd, Susie Jackson, Ethel Lance, Depayne Middleton-Doctor, Tywanza Sanders, Daniel Simmons, Sharonda Coleman-Singleton, Myra Thompson)

ALL:

עֹשֶׂה שְׁלוֹם בִּמְרוֹמְיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ ועַל כַּל יִשִּׂרָאֵל, וְעַל כַּל יוֹשָׁבֵי תֵבֵל, וְאִמְרוּ אָמֵן:

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol yisrael v'al kol yoshvei teivel, v'imru: Amen

May the One who creates peace and harmony above, infuse us with courage, insight, grace and determination so that we might also create peace and harmony among us and among all who dwell on earth. We have received our holy assignment, and we will do our utmost to fulfill our calling. And let us say: Amen.

May the blessed memories of these victims of racist hatred motivate and spur us to righteous action.

- Inspired by the writing of Imani Romney-Rosa Chapman

Avodah Service | סֵדֵר הָעַבוֹּדָה

Now we will bless one another.

In ancient times when the Holy Temple still stood in Jerusalem, on Yom Kippur the *Kohein Gadol*, the High Priest, would enter the *Kodesh Hakodashim*, the Holy of Holies, and seek forgiveness and atonement on behalf of the entire people.

When the Temple was destroyed this ritual ceased. One day, Rabbi Yehoshua and Rabbi Yokhanan ben Zakkai gazed at the ruined Temple. In despair, Rabbi Yehoshua exclaimed, "How terrible for us! The place that atoned for the sins of all the people Israel lies in ruins!" Rabbi Yokhanan replied, "My son, do not grieve. There is another way of gaining atonement, equal to it. What is that? Performing deeds of kindness and love, as the prophet Hosea declared: 'I desire deeds of kindness and love, not burnt offerings.'"

- Avot d'Rabi Natan, ch. 4

W

Whenever a person seeks atonement with a humble and sincere heart, the place where they stand is a Holy of Holies, and that person is a *Kohein Gadol*.

Every person is capable of being a source of at-one-ment And a channel of blessing.

יְבָרֶכְךָּ יהוה וְיִשְׁמְרֶךְּ

Yevarekhekha Adonai v'yishmerekha May the Source of Life bless you and preserve you.

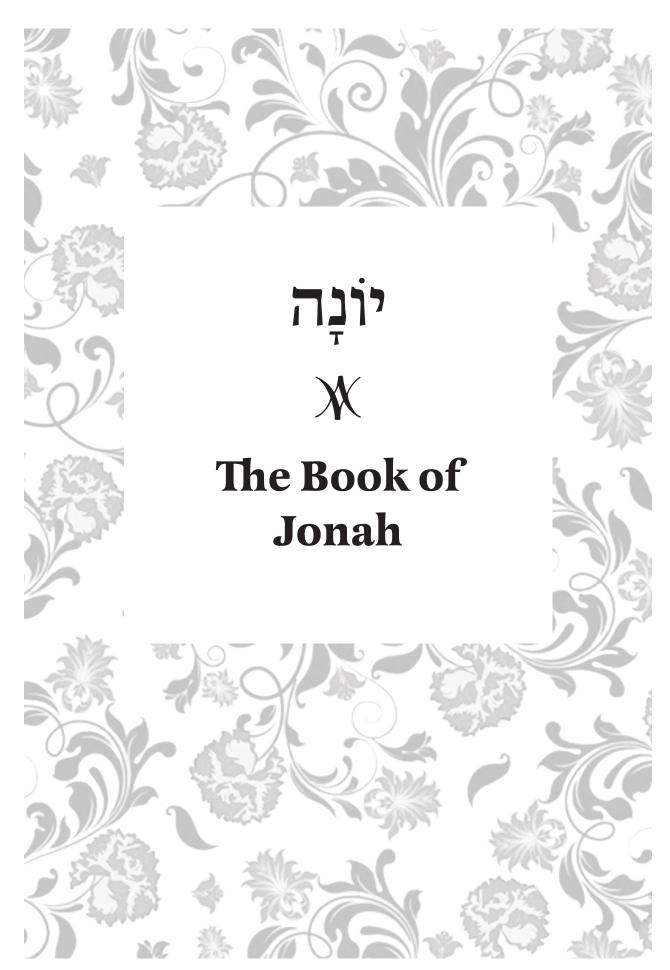
יָאֵר יהוה פְּנְיו אֵלֶיךּ וִיחֻנֶךְ

Ya'eir Adonai panav eilekha vikhuneka May the Source of Light illuminate you and fill you with grace.

יִשָּׂא יהוה פָּנְיו אֵלֶיךּ וְיָשֵׂם לְּךּ שָׁלוֹם

Yisa Adonai panav eilecha v'yaseim lekha shalom May the Source of Shalom be with you and fill you with wholeness and peace. –JK





Chapter 1 פרק א

יוֹנְה בֶּן־אֲמִתַּי לֹאמְר: גַּל־יוֹנָה בֶּן־אֲמִתַּי לֵאמְר:

2 קוּם לֵךְ אֶל־נִינְוֵה הָעִיר הַגְּדוֹלְה וּקְרָא עְלֶיהָ כִּי־עֲלְתָה רֶעַתְם לְפָנְי: 2 וַיָּקְם יוֹנָה לִבְרֹחַ תַּרְשִׁישָׁה מִלּפְנֵי יְהֹוָה וַיֵּכֶד יְפוֹ וַיִּמְצְא אֲנִיָּה | בָּאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָה וַיֵּרֶד בָּה לְבוֹא עִפְּהֶם תַּרְשִׁישָׁה מִלּפְנֵי יְהֹוָה:

The word of THE ALL-SEEING came to Jonah, son of Amitay, saying:

"Rise up, go to Nineveh, the great city, and proclaim against it that its evil has come up to me." And Jonah rose, to flee to Tarshish, from the presence of THE OMNIPRESENT. He went down to Jaffa, and he found a ship sailing to Tarshish, and he paid for passage, and went down into its hold, to sail for Tarshish from the presence of THE OMNIPRESENT ONE.

﴾ וַיהֹנָה הֵטִיל רְוּחַ־גְּדוֹלָה אֶל־הַיֶּם וַיְהִי סְעַר־גָּדוֹל בַּיָּם וְהָאֲנִיָּה חִשְּׁבְה לִהִשַּׁבֵר:

זַיִּירְאוּ הַפַּלְּחִים וַיִּזְעֲקוּ אִישׁ אֶל־אֱלֹהָיו וַיָּטִלוּ אֶת־הַבֵּלִים אֲשֶׁר בְּאֲנִיֶּה זִיִּירְאוּ הַפַּלִּחִים וַיִּזְעֲקוּ אִישׁ אֶל־אֲלֹהִיו וַיָּטִלוּ אֶת־הַבֵּלִים אֲשֶׁר בְּאֲנִיֶּה אֵל־הַיְםבּים לְהָקֵל מֵעֲלֵיהֶם וְיוֹנְה יָרַד אֶל־יַרְכְּתֵי הַסְּפִינְה וַיִּשְׁכַּב וַיֵּרְדִם:

And THE ALMIGHTY cast a great wind on the sea; a huge storm came upon the ocean, and the ship was on the verge of being destroyed. The sailors were afraid, and each one cried out to his god. They cast into the sea the goods that were on board, to lighten the ship's load. And Jonah, meanwhile, had gone down into the belly of the boat, and there he lay and slept.

יוֹנַה | Jonah

ַוּיִּקְרַב אֵלְיו רַב הַחֹבֵל וַיֹּאמֶר לוֹ מַה־לְּךְּ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךְ
 אוּלַי יִתִּעַשֵּׁת הָאֵלֹהִים לָנוּ וְלֹא נֹאבֵד:

The captain now approached him, and addressed him: "What's with you that you sleep! Rise up, and call upon your God! Perhaps then God will notice us, and we shall not be lost."

ַרִיּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפִּילָה גְוֹרָלוֹת וְנַדְעָה בְּשֶׁלְּמִי הְרָעָה הְיֹשְׁלְחִי הְרָעָה הַזֹּאת לָנוּ וַיַּפָּלוּ גְּוֹרָלוֹת וַיִּפֹּל הַגּוֹרֶל עַל־יוֹנָה:

וֹיְאמְרוּ אֵלְיו הַגִּידָה־נְּא לְנוּ בִּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת לְנוּ מַה־
 מַלֹאכְתְּךּ וּמֵאַיִן תָּבוֹא מָה אַרְצֶּךּ וְאֵי־מִזֶּה עַם אֲתָּה:

וֹיֹאמֶר אֲלֵיהֶם עִבְרִי אָנֹכִי וְאֶת־יְהֹוָה אֱלֹהֵי הַשְּׁמֵיִם אֲנִי יָרֵא אֲשֶׁר־
 עַשָׂה אֵת־הַיַּם וְאֵת־הַיַּבַּשָׁה:

10 וַיִּירְאוּ הָאֲנְשִׁים יִרְאָה גְדוֹלָה וַיְּאמְרוּ אֵלָיו מַה־וֹּאת עֲשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כֵּי־מִלִּפִנִי יִהֹוָה הוּא בֹרֵחַ כִּי הִגִּיד לָהֵם:

And people said to one another:

"Come, let's all cast lots that we may know through whom this evil comes upon us!" And they cast lots.

The lot came down on Jonah.

And they said to him: "Please tell us—

who is he through whom this evil has befallen us?

What is your work? Where do you come from?

What is your country? From what people do you stem?"

He said to them: "I am a Hebrew,

and I fear THE OMNIPRESENT ONE, the God of Heaven,

who has made the sea and land."

And they all became afraid—enormous was their fear.

They said to him: "What have you done?"

These people knew that he was fleeing THE ALMIGHTY ONE, as he had told them.

יוֹנֶה | Jonah

11 וַיְּאמְרוּ אֵלְיוּ מַה־נַּעֲשֶׂה לָּךְ וְיִשְׁתּׂק הַיָּם מֵעְלֵינוּ כִּי הַיָּם הוֹלֵךְ וְסֹעֵר:
12 וַיֹּאמֶר אֲלֵיהֶם שָׂאוּנִי וַהְטִילֻנִי אֶל־הַיָּם וְיִשְׁתֹּק הַיָּם מֵעְלֵיכֶם כִּי יוֹדֵעַ
אָנִי כִּי בְשֶׁלִּי הַסַּעַר הַגְּדוֹל הַזֶּה עֲלֵיכֶם:
13 וַיַּחְתְּרוּ הְאֲנָשִׁים לְהָשִׁיב אֶל־הַיַּבְּשָׁה וְלֹא יָכֹלוּ כִּי הַיָּם הוֹלֵךְ וְסֹעֵר עליהם:

And they said to him: "What should we do with you so that the sea might quiet down on our account? Truly, this storm is growing worse!"
He told them: "Pick me up and cast me to the sea, and then the sea will quiet down for you, because I know it is on my account that this great storm has overtaken you."
Meanwhile, the ship's men struggled to get back to dry land, but they couldn't, for the sea continued in its rage against them.

14 וַיִּקְרְאוּ אֶל־יְהֹוָה וַיְּאמְרוּ אָנְּה יְהֹוָה אַל־נְא נְאבְדָה בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ דָּם נָקִיא כִּי־אַתִּה יְהֹוָה כַּאֲשֶׁר חְפַּצְתִּ עָשִׂיתָ:

And they called out to THE OMNIPRESENT ONE, and said: "O, please, ALMIGHTY ONE, let us not perish for the life of this one man, and do not hold against us the blood of someone innocent, for you are THE ALMIGHTY ONE; whatever you may wish, you do."

יוֹנֶה | Jonah

15 וַיִּשְׂאוּ אֶת־יוֹנְה וַיְטִלֶּהוּ אֶל־הַיָּם וַיִּעֲמֹד הַיָּם מִזַּעְפְּוֹ: 16 וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהֹוָה וַיִּזְבְּחוּ־זֶבַח לֵיהֹוָה וַיִּדְרוּ נְדְרֵים:

They picked up Jonah, and they cast him to the sea. And suddenly the ocean ceased its rage.

The people grew afraid; enormous was their awe of THE ALMIGHTY.

And they offered sacrifice to GOD and uttered vows.

Chapter 2 פרק ב

וּ וַיְמֵן יְהֹוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בִּמְעֵי הַדָּג שְׁלֹשְׁה יָמִים וּשְׁלֹשָׁה לֵילְוֹת:

:וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהֹוָה אֶלֹּהְיו מִמְּעֵי הַדְּגְה

THE OMNIPRESENT ONE appointed a great fish to swallow Jonah, and he was inside the belly of the fish for three days and three nights.

And Jonah prayed to THE ETERNAL ONE, his God, inside the belly of the fish. He said:

ַנּיֹאמֶר קָרָאתִי מִצְּרָה לִי אֶל־יְהֹוָה וַיִּעֲנֵנִי מִבֶּטֶן שְׁאוֹל שׁוַּעְתִּי שְׁמַעְהְּ זְּיֹבְנִי מִבֶּטֶן שְׁאוֹל שׁוַּעְתִּי שְׁמַעְהְּ קוֹלֵי:

"I called, in my distress, to THE ETERNAL ONE, and I was answered! From the belly of She'ol I cried, and you have listened to my voice.

Jonah | יוֹנֶה

ַּוַתַּשְׁלִיכֵנִי מְצוּלָה בִּלְבַב יַמִּים וְנָהָר יְסְבְבֵנִי כְּל־מִשְׁבְּרֶיךּ וְגַלֶּיךּ עְלֵי עָבְרוּ: בּ וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנָּגֶד עֵינֶיךּ אַך אוֹסִיף לְהַבִּיט אֶל-הֵיכַל קְדְשֶׁךּ:

For you had cast me to the deep, into the heart of seas; a flood surrounded me. Your breakers and your waves have all passed over me. And I—I said: I have been driven from your sight, but I shall once again look on your holy Temple!

- אֲפְפוּנִי מַיִם עַד־נֶפֶשׁ הְּהוֹם יְסְׂבְבֵנִי סוּף חְבוּשׁ לְרֹאשִׁי:
 לְקִצְבֵי הָרִים יָרַדְתִּי הָאָרֶץ בְּרָחֶיהָ בַעֲדִי לְעוֹלָם וַתַּעַל מִשַּׁחַת חַיַּי יְהֹוָה אֱלֹהֵי:
 בּהִתעַשֵּף עַלַי נַפִּשִׁי אֵת־יִהֹוָה זָכָרְתִּי וַתַּבוֹא אֱלֵיךְ תִּפְלַתִי אֵל־הֵיכַל
- 8 בְּהִתְעַטֵּף עָלַי נַפְּשִׁי אֶת־יְהֹוָה זְכָרְתִּי וַתְּבוֹא אֵלֶיךּ תְּפִּלְתִי אֶל־הֵיכַל קָדְשֶׁדְּ:

Waters overwhelmed me to the edge of death, the deep surrounded me, the seaweed wrapped around my head, there at the remote depths of mountains. I went down into the earth; its bars were closed around me—an eternity! But you have raised my life up from the underworld, REDEEMING ONE, my God! My life was wrapped about me—I grew faint—but I remembered The Eternal One. My prayer has come before you, to your holy Temple.

יִעֲןֹבוּ: מְשַׁמְרִים הַבְלֵי־שָׁוְא חַסְדָּם יַיְעֲוֹבוּ:

ַּנְיִבְיִרְהִי אֲשַׁבֵּׁמְה יְשׁוּעָתָה לַיהֹוָה: 10 וַאֲנִי בְּקוֹל תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר נְדַרְתִּי אֲשַׁבּּׁמְה יְשׁוּעָתָה לַיהֹוָה: 11 וַיֹּאמֶר יְהֹוָה לַדָּג וַיְּקֵא אֶת־יוֹנָה אֶל־הַיַּבְּשֶׁה:

Those who cling to vain and empty things forsake their loyalty, but I, with thankful voice, shall offer you devotions.

What I have vowed, allow me to complete.
All help is from The Omnipresent One!"

And THE REDEEMING ONE spoke to the fish, which vomited up Jonah onto dry land.

Chapter 3 פרק ג

ַוְיְהִי דְבַר־יְהֹוֶה אֶל־יוֹנְה שֵׁנִית לֵאמְר:

2 קום לֵךְ אֶל־נְינְוֵה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֵלֵיךּ:

The word of THE ALL-SEEING came to Jonah for a second time, and said: "Rise up, and go to Nineveh, the great city, and declare to it the message I am giving you."

נִיּקְם יוֹנְה וַיֵּלֶך אֶל־נְינְוֹה כִּדְבַר יְהֹוָה וְנִינְוֹה הְיְתָה עִיר־גְּדוֹלְה
 לֵאלֹהִים מַהַלַךְ שָׁלֹשֵׁת יָמֵים:

יוֹם אֶחֶד וַיִּקְרָא וַיֹּאמַר עוֹד אַרְבָּעִים יוֹם לֶּחָד וַיִּקְרָא וַיֹּאמַר עוֹד אַרְבָּעִים יוֹם ¼ וַנִינֵוָה נֵהִפָּּכֵת:

ז וַיִּאְמִינוּ אַנְשֵׁי נִינְוֵה בֵּאלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שַׂקִּים מִגְּדוֹלְם זַיִּאְמִינוּ אַנְשֵׁי נִינְוֵה בֵּאלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שַׂקִּים מִגְּדוֹלְם זְעַד־קִטַנֵּם:

ַ וַיִּגַע הַדְּבָר אֶל־מֶלֶךְ נִינְוֵה וַיְּקָם מִכּּסְאוֹ וַיִּעֲבֵר אַדִּרְתּוֹ בֵּעְלָיו וַיְכַס מַכָּסְאוֹ וַיִּעֲבֵר אַדּרְתּוֹ בֵעְלָיו וַיְכַס שַׂק וַיֵּשֵׁב עַל־הָאֵפֶּר:

And Jonah rose up, and he went to Nineveh, according to the word of THE ETERNAL ONE.

Now, Nineveh was a city great to THE ALMIGHTY ONE; it takes three days to cross it.

And when Jonah reached the city, and had traveled in it one full day, he called out and he said:

"Forty more days and Nineveh is overthrown!"

And the citizens of Nineveh believed in God, and they declared a fast, and dressed in sackcloth, great and small alike.

And word of it had reached the king of Nineveh, and he rose up from his throne, and he removed his royal robe and dressed himself in sackcloth, and he sat upon a bed of ash.

זַיַּזְעֵק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶּך וֹּגְדֹלְיוֹ לֵאמֹר הְאָדָם וְהַבְּהֵמְה הַבְּקְר וְהַצֹּאן אַל־יִּטְעֲמוּ מְאוּמָה אַל־יִרְעוּ וּמַיִם אַל־יִשְׁתְּוּ:
זְיִתְכַּסוּ שַׂקִּים הְאָדָם וְהַבְּהֵמְה וְיִקְרְאוּ אֶל־אָלֹהִים בְּחָזְקָה וְיָשֶׁבוּ אִישׁ מִדַּרְכּוֹ הָרְעָה וּמִן־הֶחְמְס אֲשֶׁר בְּכַפֵּיהֶם:
מִי־יוֹדֵעַ יָשׁוּב וְנִחַם הָאֱלֹהִים וְשָׁב מֵחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד:

And he cried out, and he said:
"In Nineveh, by order of the king
and all his ministers, declare the following:
No person and no beast,
no cattle and no sheep,
shall taste a thing; they shall not feed,
nor water shall they drink.
Let them be dressed in sackcloth,
human being and beast alike,
and let them call out mightily to God.
Let all forsake their evil ways,
the violence their hands have done!
Who knows? Perhaps God will repent, as well,
returning from a course of wrath,
and we shall not be lost."

10 וַיַּרְא הָאֶלֹהִים אֶת־מַּעֲשֵׂיהֶם כִּי־שָׁבוּ מִדַּרְכָּם הָרָעָה וַיִּנְּחֶם הָאֶלֹהִים עַל־הָרָעָה אֲשֶׁר־דִּבֶּר לַעֲשְׂוֹת־לָהֶם וְלֹא עֲשֶׂה:

And God beheld their actions, that they had returned from evil ways, and God repented of the dire fate that had been planned for them, and did not act. Chapter 4 פרק ד

:וַיַּרַע אֱל־יוֹנָה רָעָה גְדוֹלָה וַיִּחַר לְוֹ

ַ וַיִּתְפַּלֵּל אֶל־יְהֹוָה וַיֹּאמַר אֲנָּה יְהֹוָה הֲלוֹא־זֶה דְבָרִי עַד־הֶיוֹתִי עַל־עַל־אַדְמְתִי עַל־כֵּן קַדַּמְתִּי לִבְרֹחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתְּה אֱל־חַנּוּן אַדְמְתִי עַל־כֵּן קַדַּמְתִּי לִבְרֹחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתְּה אֱל־חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הְרָעָה:

: וְעַתָּה יְהֹנָה קַח־נָא אֶת־נַבְּשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֱחַיְּי:

ַוּיֹאמֶר יְהֹוָה הָהֵיטֵב חָרָה לֶּךְ: 4

ַנִּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִכֶּדֶם לְעִיר וַיַּעֵשׁ לוֹ שְׁם סֻכְּה וַיֵּשֶׁב הַתַּדֶם לְעִיר וַיַּעֵשׂ לוֹ שְׁם סֻכְּה וַיֵּשֶׁב הַתַּחָהָיה בָּעִיר: תַּחְתֵּיהָ בַּצֵל עַד אֲשֶׁר יִרְאָה מַה־יָּהְיֶה בָּעִיר:

This was a woeful thing to Jonah, an enormous evil, and he burned with rage. He prayed to THE ALMIGHTY, and he said: "I ask you, GOD OF JUSTICE, was this not the very thing I thought would happen while I still was standing on my native land? That's why I fled ahead of time to Tarshish, for I knew you are a gracious and forgiving God, slow to be angry, and abundant in your love, and likely to repent of harshness. So now, please take my life from me, for it is better that I die than live!"

And THE REDEEMING ONE said: "Is it right that you should burn with rage?"

And Jonah went out from the city, and stationed himself eastward of the city.

ַוּיְמַן יְהֹוֶה־אֶּלֹהִים קִיקִיוֹן וַיַּעַל | מֵעַל לְיוֹנְה לְהְיוֹת צֵל עַל־רֹאשׁוֹ | הַיְּמַן יְהֹנְה עַל־הַקְּיקִיוֹן שִׂמְחָה גְדוֹלֵה:

And God, THE COMPASSIONATE, appointed a vine, which grew up over Jonah to protect his head with shade and save him from his evil mood.

Jonah felt pleasure at the vine, enormous pleasure.

זַיְמֵן הְאֶלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשַּׁחַר לַמְּחְרָת וַתַּךְ אֶת־הַקִּיקְיוֹן וַיִּיבְשׁ:
 זַיְהִי | כִּזְרֹחַ הַשָּׁמֶשׁ וַיְמַן אֶלֹהִים רוּחַ קְדִים חֲרִישִׁית וַתַּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנְה וַיִּיתְעַלְּף וַיִּשְׁאַל אֶת־נַפְּשׁוֹ לְמוּת וַיֹּאמֶר טוֹב מוֹתִי מְחַיְיִי:
 וַיֹּאמֶר אֲלֹהִים אֶלֹ־יוֹנְה הְהֵיטֵב חֲרָה־לְּךְּ עַלֹ־הַקְּיקְיוֹן וַיֹּאמֶר הֵיטֵב
 חֲרָה־לִי עַד־מֵּוֶת:

And God appointed a vine-weevil, at dawn of the next day, and it attacked the vine so that it withered up.

And when the sun grew bright,
God sent a hot east wind,
and sun's heat attacked the head of Jonah.

He grew faint; his spirit begged to die.

He cried: "It's better that I die than live!"

And God asked Jonah: "Is it right that you should burn with rage about the vine?"

And Jonah said: "It's right that I should burn to death with rage!"

וּ וּיֹאמֶר יְהֹוָה אַתָּה חַסְתָּ עַל־הַקּיקִיוֹן אֲשֶׁר לְא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתּוֹ שֶׁבָּן־לַיְלָה הָיָה וּבִן־לַיְלָה אָבֶד:

וּ וַאֲנִי לֹא אָחוּס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ הַרְבֵּה מְשְׁתֵּים־ עֶשְׂרֵה רָבּוֹ אָדָם אֲשֶׁר לְא־יָדַע בֵּין־יָמִינוֹ לִשְׂמֹאלוֹ וּבְהַמָּה רַבָּה:

And THE ALL-MERCIFUL replied: "You are concerned about this vine,

which you have neither labored over nor have grown, which one night lives, the next night dies.

And I—should I not be concerned for Nineveh, a great city, which has within it more than a hundred-twenty thousand human beings who do not know their right hand from their left, and much cattle, too?"

Jonah





פָּתְחוּ־לִּי שַׁעֲבֵי־צֶדֶק אָבֹא־בָם אוֹדֶה יָהּ זֵה־הַשַּׁעַר לַיהוה צַדִּיקִים יָבֹאוּ בוֹ

Pitkhu li sha'arei tzedek avo vam odeh Yah Zeh ha'sha'ar l'Adonai tzadikim yavo'u vo

W

Open to me, O you gateways of righteousness, Yes, let me come in and give thanks unto Yah!

This is the gateway to Life Unfolding,
May all who are righteous enter here.

KHATZI KADDISH | חַצִי קַדִּישׁ

יִתְצַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבְּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:

יָהֵא שָׁמֵה רַבָּא מִבָרַך לִעָלַם וּלְעָלִמֵי עַלְמַיָּא:

יִתְבָּרֵדְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדְּר וְיִתְעַכֶּה וְיִתְהַלְּל שְׁמֵה דְּקָדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא וּלְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֶמְתָא, דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra khiruteih, v'yamlikh malkhuteih b'khayeikhon uv'yomeikhon uv'khayei d'khol beit Yisrael, ba'agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varakh l'alam ul'al'mei al'maya.

Yitbarakh v'yishtabakh v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rikh hu. L'eila ul'eila min kol birkhata v'shirata tushb'khata v'nekhemata, da'amiran b'al'ma, v'imru amein.

Let us make the great, ineffable Name of God holy
So that it fills the world with holiness,
The world that manifested from the divine imagination.

Let that holiness fill our lives and days
May it spread through all Israel and all the world

Now, in our time And let us say:

Amen!

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

May the Source of All be

Blessed

Praised

Glorified

Uplifted

And raised high

Graced

Ascendant

And praised in song

The Holy One,

Blessed Be!

Higher and higher,
Transcending even our ability to express
Our wonder, amazement, and gratitude
Beyond anything we can utter
And yet we still praise

And let us say: *Amen!*

Translation by JK

P'TAKH LANU SHA'AR | פַתַח לֶנוּ שַׁעַר

פְּתַח לָנוּ שַׁעַר בְּעֵת נְעִילַת שַׁעַר כִּי פָנָה יוֹם הַיּוֹם יִפְנֶה הַשָּׁמֶשׁ יָבוֹא וְיִפְנֶה נְבוֹאָה שְׁעָרֶיךְּ אָנְא אֵל נָא שָׂא נָא סְלַח־נָא מְחַל־נָא חֲמָל־נָא רַחֶם־נָא כַּפֶּר־נָא כְּבשׁ חֵסְא וְעָוֹן

P'takh lanu sha'ar, b'eit ne'ilat sha'ar, ki fanah yom Ha'yom yifneh, ha'shemesh yavo v'yifneh, navo'ah sh'arekha Ana el na, sa na, s'lakh na, m'khal na Khamol na, rakhem na, kaper na, k'vosh kheit v'avon

W

Open the gate for us now when the gates are closing,
 For day is passing, day is passing.
 As the day ends and the sun turns home
 Let us come into your gates.
 Please, God, please,
 Please uplift us,
 Please forgive us,
 Please have mercy,
 Please have pity,
 Please have compassion,
 Please absolve us.
 Help us overcome sin and wrongdoing.

W

The drama of this day draws near its climax
Our bodies weaken as the end appears.
As our flesh diminishes
The space for our soul expands
Yearning to close the distance from the Soul which gave it birth.

Hungry body, yearning soul We now approach the Ne'ilah gates Of pardon, purity and peace.

W

When the Shofar sounds and this exalting day withdraws behind the curtain of the night
We shall miss each other's company,
We who filled each other's spaces with awe.

And so, in these last scenes before the night descends
Let us reach out to touch each other's souls,
That, like God before the lights came up upon the first creation,
We might hover over that new day,
That new and holy, pure and radiant year
For which we hunger,
A year in which we have rediscovered
Wings to God.

- Rabbi Richard N. Levy, On Wings of Awe pp. 437-8 (adapted)

I WON'T TURN BACK

Take this pain and give me freedom, Take this pain and give me freedom, Take this pain and give me freedom, I won't turn back, I won't turn back

Take my arms and hold them higher...

Take my legs and make them stronger...

Take my mind and make it clearer...

Take my thoughts and make them sharper...

Take my heart and make it loving...

Let my eyes see all people...

Take this fear and give me courage...

- Marshall Jones

A HASIDIC STORY

It was late in the afternoon on Yom Kippur. Rabbi Levi Yitzkhak had been praying in the Berditchev synagogue all day. For a moment, he closed his tired eyes. Suddenly, he was seated before the judgment seat of God. The fate of humanity was being weighed in the great scales. Alas, the sins were heavy; the prospects for humanity were bleak.

Rabbi Levi Yitzkhak pleaded with God: "If You wanted us to be angels, You should have let us remain in the Garden of Eden. But You sent us out into the world! And the daily struggle often puts us into the hands of sin." God was moved and motioned the rabbi to a chair at His side. The rabbi continued. His appeal was sincere and convincing. The scales began to tilt in humanity's favor.

Suddenly, the rabbi heard a piteous cry. He looked down to earth, into the tiny Berditchev synagogue. Haim, the washerman, fasting on this holiest day, had fainted from hunger. Levi Yitzkhak rose to leave, to hurry back to earth to conclude the service — so that Haim could break his fast.

A voice called after him: "Levi Yitzkhak! Where are you going? You were on the verge of saving the world." Replied Levi Yitzkhak: "Where is it written that the price of salvation must be the life of Haim, the washerman?"

And he left. As he hurried on his way, a great chorus of angels sang: "Levi Yitzkhak, you are saving the world!

KI ANU AMEKHA | כִּי אֲנוּ עַמֶּךּ

ּכִי אָנוּ עַמֶּדְ, וְאַתָּה אֱלֹהֵינוּ; אָנוּ בָנֶידְ וְאַתָּה אָבְינוּ.

Ki anu amecha, v'atah eloheinu; anu va necha v'atah avinu.

אָנוּ עֲבָדֶיךּ, וְאַתָּה אֲדוֹנֵנוּ; אָנוּ קְהָלֶדְּ, וְאַתָּה חֶלְּקֵנוּ.

Anu avadecha, v'atah adoneinu; anu k'halecha, v'atah chelkeinu.

אָנוּ נַחֲלָתֶךּ, וְאַתָּה גוֹרָלֵנוּ; אָנוּ צֹאנֶךּ, וְאַתָּה רוֹעֲנוּ.

Anu nachalatecha, v'atah goraleinu; anu tzonecha, v'atah roei-nu.

אָנוּ כַרְמֶדּ, וְאַתָּה נוֹטְרֵנוּ; אָנוּ פְעֻלְּתֶדּ, וְאַתָּה יוֹצְרֵנוּ.

Anu charmecha, v'atah not'reinu; anu f'ulatecha, v'atah yotz'reinu.

אָנוּ רַעְיָתֶךּ, וְאַתָּה דוֹדֵנוּ; אָנוּ סְגֻלְּתֶךּ, וְאַתָּה קְרוֹבֵנוּ.

Anu rayatecha, v'atah dodeinu; anu s'gulatecha, v'atah k'roveinu.

אָנוּ עַמֶּדּ, וְאַתָּה מַלְבֵּנוּ; אָנוּ מַאֲמִירֶידּ, וְאַתָּה מַאְמִירֵנוּ.

Anu amecha, v'atah malkeinu; anu ma-amirecha, v'atah ma-amireinu.

X

For we are Your people and You our God. We are Your children, and You the One who gave us life.

We are Your servants, and You the One we serve.

We are Your congregation, and You our only One.

We are Your heritage, and You are Destiny.

We are Your flock, and You our Shepherd

We are Your vineyard, and you our Protector.

We are your creatures, and You our Creator.

We are Your companion, and You our Beloved.

We are Your treasure, and You the Intimate who redeems us.

We are Your people, and You our Sovereign.

We have chosen You, and You have chosen us.

THE OTHER SIDE OF THE COIN

Attempt to be more attentive to You

Better listener

Care-full-er in word and deed

Devote time daily to Your creations

Envelope myself in Your light

Follow my inner knowing

Gaze in Your direction

Help to erase hunger

Involved in whatsoever I am doing, moment by moment by moment

Judge no one harshly

Know You better

Love my neighbor and myself

Meet You morning noon and night

Nurture myself

Open up my lips that I may sing Your praise

Praise you often

Quiet time by myself

Respect all life

Stop to smell the roses

Take time out in nature

Underestimate no one

Validate truths

eXit with grace

Walk with gratitude

You You You

Zing a Zong unto God!

Ruth Samuels Hirsch

GUIDE MY FEET

We pray with all our hearts:

Guide my feet while I run this race Guide my feet while I run this race Guide my feet while I run this race For I don't want to run this race in vain

Take my hand...
Search my heart...
Lift me up...

X

IF YOU LOOK AT THE STARS AND YAWN

Praise me, says God, and I will know that you love me.
Curse me, says God, and I will know that you love me.
Praise me or curse me
And I will know that you love me.

Sing out my graces, says God,
Raise your fist against me and revile, says God.
Sing out graces or revile,
Reviling is also a kind of praise,
says God.

But if you sit fenced off in your apathy, says God,
If you sit entrenched in: "I don't give a hang," says God,
If you look at the stars and yawn,
If you see suffering and don't cry out,
If you don't praise and you don't revile,
Then I created you in vain, says God.

- Aaron Zeitlin, translated from Yiddish

ALEINU עַלֵינוּ |

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לְתֵת נְּדֻלְּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁנְתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵי עוֹלָם נְטַע בְּתוֹכֵנוּ:

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִּפְנֵי מֶלֶךְ, מַלְבֵי הַמְּלְכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

Aleinu l'shabei'akh la'adon hakol, lateit g'dulah l'yotzeir b'reishit, shenatan lanu torat emet vekhei olam nata betokheinu.

Va'anakhnu kor'im umishtakhavim umodim, lifnei melekh malkhei ham'lakhim, hakadosh barukh hu.

X

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.

X

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.

- Rabbi Rami M. Shapiro

ּוְנֶאֲמַר, וְהָיָה יהוה לְמֶלֶךְ עַל כְּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהִיָה יהוה אֵחַד, וּשִׁמוֹ אֵחַד:

V'ne'emar, v'hayah Adonai l'melekh al kol ha'aretz, bayom hahu yihyeh Adonai ekhad, ush'mo ekhad.

Ne'ilah ְנְעִילְה AVINU MALKEINU | אָבִינוּ מַלִּבֵּנוּ

אָבִינוּ מַלְבֵּנוּ חָטָאנוּ לְפָנֵיךּ:

Avinu Malkeinu, we have done wrong before You.

Avinu Malkeinu, we have no Sovereign except You.

Avinu Malkeinu, let this be a good year for us.

Avinu Malkeinu, thwart the plans of our enemies.

Avinu Malkeinu, destroy the power of every oppressor and adversary.

Avinu Malkeinu, remove from all Your children disease, war, famine, exile, and destruction.

Avinu Malkeinu, withhold the plague from Your children.

Avinu Malkeinu, forgive and pardon all our wrong-doing.

Avinu Malkeinu, bring us back in wholehearted repentance before You.

Avinu Malkeinu, send complete healing to all who are sick.

Avinu Malkeinu, inscribe us in Your book for a life of goodness.

Avinu Malkeinu, inscribe us in the book of redemption and freedom.

Avinu Malkeinu, inscribe us in the book of sustenance.

Avinu Malkeinu, inscribe us in the book of meritorious acts.

Avinu Malkeinu, inscribe us in the book of forgiveness and reconciliation.

Avinu Malkeinu, hear our voice, spare us and have compassion upon us.

Avinu Malkeinu, accept our prayer with compassion and favor.

Avinu Malkeinu, open the gates of heaven to our prayer.

Avinu Malkeinu, remember, that we are dust.

Avinu Malkeinu, please do not turn us away empty-handed from Your presence.

Avinu Malkeinu, let this hour be an hour of compassion and a time of accepantace in Your presence.

Avinu Malkeinu, show mercy to us, and to our children.

Avinu Malkeinu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

X

אָבִינוּ מַלְבֵּנוּ חְנֵּנוּ וַעְנֵנוּ כִּי אֵין בְּנוּ מַעֲשִׂים: עֲשֵׂה עִמְנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkeinu khoneinu va'aneinu Ki ein banu ma'asim. Aseih imanu tzedakah va'khesed v'hoshi'einu.

Avinu Malkeinu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

A LITANY OF ATONEMENT

For remaining silent when a single voice would have made a difference For each time that our fears have made us rigid and inaccessible We forgive ourselves and each other;

We begin again in love.

For each time that we have struck out in anger without just cause

For each time that our lack of confidence has diminished our potential

We forgive ourselves and each other;

We begin again in love.

For each time that our greed has blinded us to the needs of others

For the selfishness which sets us apart and alone

We forgive ourselves and each other;

We begin again in love.

For falling short of the admonitions of the spirit
For losing sight of our unity
We forgive ourselves and each other;
We begin again in love.

For these and so many acts both evident and subtle, Which have fueled the illusion of separateness

We forgive ourselves and each other;

We begin again in love.

- Robert Eller-Isaacs

Ne'ilah | נְעִילְה KEN YEHI בֵּן יָהִי

And then all that has divided us will merge
And then compassion will be wedded to power

And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong

And then no person will be subject to another's will
And then all will be rich and free and varied

And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures

And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

– Judy Chicago, "Merger"

Ne'ilah | נְּעִילְה IN THE COMING YEAR MAY WE...

All are invited to type into the chat!

X

יִשְרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחְד:

Sh'ma Yisrael Adonai eloheinu Adonai echad.

Hear, O Israel, Life Unfolding is our God, Life Unfolding is One.

X

בָרוּךְ שֵׁם כְּבוֹד מלְכוּתוֹ לְעוֹלְם וְעֵד:

Barukh shem k'vod malkhuto l'olam va'ed.

Through all time and space your blessed glory shines

W

יהוה הוא הְאֶלֹהִים:

Adonai hu ha'elohim.

YHVH is God

X

ֹרָקּיִעָה גְדוֹלָה: TEKIAH GEDOLAH

X

לַשָּׁנָה הַבָּאָה בִּירוּשָׁלָיִם!

Leshanah haba'ah birushalayim!

Next year in Jerusalem!
Next year in Woodstock!
Next year, in person or in cyberspace, together!

Ne'ilah נְּעִילְה HAVDALAH הַבְדָּלְה

אֵלְיָהוּ הַנְּבִיא אֵלִיָּהוּ הַתִּשְׁבִּי אֵלִיָּהוּ הַגִּלְעָדִי בִּמְהַרָה בְיָמֵינוּ יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דְּוִד:

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu, Eliyahu, Eliyahu hagiladi Bimherah v'yameinu yavo eleinu im mashiach ben David, im mashaich ben David.

Elijah the prophet, come speedily and bring us redemption.

X

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלְם בּוֹרֵא פְּרִי הַגְּפֶּן:

Barukh atah Adonai eloheinu melech ha'olam borei p'ri hagafen. Blessed are You, Source of Life our God, who creates the fruit if the vine.

W

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֱלֶךְ הָעוֹלָם בּוֹרֵא מִינֵי בְשָׂמִים:

Barukh atah Adonai eloheinu melech ha'olam borei minei v'samim. Blessed are You, Source of Life our God, who creates all kinds of fragrant herbs.

X

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Barukh atah Adonai eloheinu melech ha'olam borei m'orei ha'eish. Blessed are You, Source of Life our God, who creates the lights of the fire.

W

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּבְדִיל בֵּין קדֶשׁ לְחֹל:

Barukh atah Adonai eloheinu melech ha'olam hamavdil bein kodesh l'khol.

Blessed are You, Source of Life our God, who distinguishes between holy and ordinary time.

