



TEMPLE
ISRAEL
OF HOLLYWOOD

**HIGH
HOLIDAY
MACHZOR
2022**

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INTRODUCTION

“Every human being is endowed by God with two eyes. With one we’re expected to look at our neighbors, fastening our gaze on their virtues and positive qualities. With the other eye, we’re to turn inward to see our own shortcomings in order to correct them.”

Rabbi Israel Salanter
(19th century CE)

In other words, see the positive in others, but be critical of ourselves. This double challenge is the demand of these High Holydays: to confront our moral deficiencies and flaws, to acknowledge wrongdoing, and then to perform acts of *t’shuvah*.

High Holydays: A Simulation from Birth to Rebirth

The Days of Awe are envisioned as a simulation of our lives from birth to death to rebirth. Rosh Hashanah celebrates the birthday of the world (היום הרדת עולם). The mood of the liturgy, some of the music, ritual and scriptural portions are uplifting, optimistic, and hopeful. By contrast, God is presented not only as the Creator out of Whose womb both the physical and metaphysical worlds emanate, but also as a Judge (Rosh Hashanah is also called יום הדין - “The Day of Judgment”) before Whom we must make an accounting of our lives. The sonorous yet raw blast of the shofar celebrates God’s dominion, yet reminds us of the urgency of this hour. Time (yea, life itself) is far too short. There is no time to waste in making amends with each other and with God.

During these days, if we have not yet made amends with people whom we have slighted, now is the time for us to do so. If we have drifted far from our people, family and faith, now is the opportunity to return and recommit ourselves. If we have been irresponsible and deficient, now is our opportunity to repair the breach, begin to heal and reestablish lives of integrity and meaning.

Yom Kippur is itself a ritual simulation of death, for on this day we confront who we are beyond all superficialities and pretense. On this day we focus only on the life of the spirit. On this day we become acutely aware of life’s fragility and that our time on earth is limited. We become conscious that we have an ongoing choice to live lives of blessing and goodness, or to squander our relationships with others. Will we compromise ethical and moral standards and carry on with meaningless and vain pursuits? As we confront life’s finitude, we become aware of our greater purpose for living, namely, to become kinder and more compassionate human beings.

The traditional means to “simulate death” have included fasting, removing jewelry and perfume, refraining from wearing leather (a sign of luxury and comfort in the ancient world), wearing white (the color of the shroud worn for burial), refraining from sexual relations, and spending the day focused only on our souls through prayer, meditation and study in the synagogue.

On Kol Nidrei we enter a court of the soul and stand humbly before the Creator. The liturgy reminds us that repentance, prayer and the doing of righteous deeds temper God’s severe decree.

As the sun sets on the day, the Gates of Heaven begin to close. Our final utterance of the day is the *Sh’ma*, that ultimate affirmation of faith that constitutes the Jew’s last words of life. In the end we experience renewal and the rebirth of hope, faith and joy.

Our Revised Machzor

This second edition of our Machzor (High Holyday Prayer Book) continues to be a work in progress and is part of a larger liturgical reform process that has been taking place at Temple Israel of Hollywood over the past decade. First used at the 2002 High Holydays, it is meant not only as a prayer book, but also as a study text and, more importantly, as a prod to help us turn our lives around and confront our faults.

I am grateful to my colleagues Rabbi Michelle Missaghieh and Cantor Aviva Rosenbloom whose sensitive hearts, minds and souls are manifest throughout this work. We are grateful to Jennifer Freund of Corporate Impressions for all she has done to help us format a text that is both pleasing to the eye and an effective facilitator of our communal worship experience. Special thanks to Jeff Bernhardt who edited the text in the first version. We acknowledge the more than twenty congregants who have been members of the Temple Israel Synagogue 2000 Team, whose personal spiritual search and concerns for the religious quality of life at Temple Israel have stimulated this work. We are also grateful to Donna Spruijt-Metz who helped organize the survey of our congregants and focus groups to evaluate this Machzor. Finally, I am indebted to Rabbi Richard N. Levy, my teacher, mentor and friend for more than 35 years, who first encouraged us to undertake this project, whose spirit inspires its pages and whose editorial eye helped shaped this work.

L’shanah tova u-m’ukah,
(A Good and Sweet New Year),

Rabbi John L. Rosove

מעריב לראש השנה

ROSH HASHANAH MAAREEV

ROSH HASHANAH MAAREEV

מעריב לראש השנה

שְׁעֵרי תְּשׁוּבָה לְעוֹלָם פְּתוּחִין.

The gates of repentance are always open.

— Midrash Deuteronomy Rabbah 2:12

”בְּחֹץ לֹא יֵלֵךְ גֵּר.” שְׂאִין הַקָּדוֹשׁ בְּרוּךְ הוּא פּוֹסֵל
לְבָרִיָּה אֱלֹא לְכֹל הוּא מְקַבֵּל. הַשְּׁעָרִים נִפְתָּחִין
בְּכֹל שָׁעָה, וְכֹל מִי שֶׁהוּא מְבַקֵּשׁ לְכַנֵּס יִכָּנֵס.

“No stranger need lodge in the street.” (Job 31:32) The Holy One does not reject a single creature. Rather, all are acceptable to God. The gates are open at all times, and all who wish to enter may enter.

— Midrash Exodus Rabbah 19:44

A tree may be alone in the field,
A person alone in the world,
But no Jew is alone on the Holy Days.

— Abba Kovner

Meditations Before Prayer

Psalm 95 - One of six coronation Psalms recited in the Kabbalat Shabbat service, this Psalm emphasizes God as the Sovereign Creator, a central theme of Rosh Hashanah. God is understood to be both transcendent and immanent, far beyond our limited human finite capacity to comprehend, but also close to us, speaking to us in personal ways.

A New Song - This Psalm is a potent response to the cynicism that so often corrupts the human heart. We are reminded that each day is a “new” opportunity to grow, to change and to become more than we thought we could be. When the heavens, earth, sea, trees, and animals sing together, we move beyond our daily pain, disappointment and disillusionment, toward a future redemption of the world and a restoration of hope. Psalm 96 brings us to a universe alive and pulsating with the vibrancy of life; a universe waiting for us to open our hearts, minds and souls and become aware of the glory of creation all around us. Rabbi Abraham Joshua Heschel described this religious response to creation as “radical amazement.”

L'chu n'ra-nah la-do-nai
na-ree-yah l'tsur yish-ei-nu
N'kad'mah fa-nav b'to-dah
biz'mi-rot na-ree-a-lo.
Kee Eil ga-dol Adonai
u-me-lech ga-dol al kol Eh-lo-heem
A-sheer b'yado mech'krei a-retz
v'to-a-fot ha-reem lo.

לְכוּ נִרְנְנָה לַיהוָה
 נְרִיעָה לְצוּר יִשְׁעֵנוּ
 נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה
 בְּזִמְרוֹת נְרִיעַ לוֹ:
 כִּי אֵל גָּדוֹל יי
 וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:
 אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ
 וְתוֹעֲפוֹת הָרִים לוֹ.

Come, sing in joy to Adonai;
 Ring out a shout to our Rock and Rescuer!
 Come in thanks before the Divine Presence,
 shouting in song to God.
 For God is great,
 a Sovereign greater than all image-gods.
 In Whose hand God holds the depths of the earth,
 the greatest heights are God's.

Psalm 95:1-4

Shee-ru ladonai, sheer cha-dash
Shee-ru ladonai, kol ha'aretz

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
 שִׁירוּ לַיהוָה כָּל הָאָרֶץ.

Sing to God a new song,
 Sing to God, all the earth.

Psalm 96:1

Yis'm'chu ha-sha-ma-yeem
v'ta-gel ha-a-retz
yir-am ha-yam u-m'lo-o

יִשְׂמְחוּ הַשָּׁמַיִם
 וְתִגַּל הָאָרֶץ,
 יִרְעַם הַיָּם וּמְלֵאוֹ.

Let the skies rejoice, the earth have glee;
 Let the sea and all it contains roar in praise!

Psalm 96:11

Yir'am ha-yam
 u-m'lo-o tei-vel v'yosh'vei vah.
 N'ha-rot yim'cha-u chaf
 ya-chad ha-reem y'ra-nei-nu.
 Lif'nei Adonai
 kee va lish'pot ha-a-retz
 yish'pot tei-vel b'tze-dek
 v'a-meem v'mei-sha-reem

Let the sea be in a tumult,
 and the settled world, and its inhabitants.
 And let the rivers clap their hands,
 together the mountains sing in joy.
 To the One Who comes to rule the earth,
 to rule the settled world with justice,
 and all peoples with unerring deeds!

Psalm 98:7-9

Mah gad'lu, ma-a-se-cha Adonai
 me'od am'ku mach'sh'vo-te-cha

God, how great are Your works,
 How exceedingly profound are Your thoughts.

Psalm 92:6

Mi-ko-lot ma-yeem ra-beem
 a-dee-reem, mish'be-rei yam
 a-deer ba-ma-rom Adonai
 Ei-do-te-cha ne-em'nu m'od
 L'veit'cha na-a-vah ko-desh
 Adonai l'o-reich ya-meem.

Louder than the sound of mighty waters,
 More exalted than the breakers of the sea,
 Raised up on high are You, Adonai.
 Your precepts have retained their truth;
 And holiness befits Your house,
 The Gracious One forever.

Psalm 93:4-5

* *

יְרַעַם הַיָּם
 וּמְלֹאוֹ תִבֵּל וַיִּשְׁבְּי בָהּ:
 נְהָרוֹת יִמְחֲאוּ כָף
 יַחַד הַרִים יִרְנְנוּ:
 לִפְנֵי יי
 כִּי בָא לְשֹׁפֵט הָאָרֶץ
 יִשְׁפֹט תִבֵּל בְּצֶדֶק
 וְעַמִּים בְּמִישְׁרִים.

מַה גָּדֹלוֹ מַעֲשֵׂיךָ יי
 מְאֹד עֲמֻקּוֹ מַחְשְׁבֹתֶיךָ.

מִקּוֹלוֹת מַיִם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי יָם
 אֲדִיר בַּמָּרוֹם יי
 עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד
 לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ
 יי לְאַרְךָ יָמִים:

The universe is filled with melody. If we were to hear music everywhere, we would realize that every human need and emotion can be expressed through song, sometimes with sadness as in a dirge, and at other times with joy. *As we enter the New Year, I ask myself what melodies have I been singing? What songs have come forth from my own heart in the week gone by, in the year that has passed? Do I spend more time dwelling on the pain in my heart, or rejoicing in songs of love and wonder?*

Mah gad'lu - "God searches all minds and understands the thoughts of every heart." (1 Chronicles 28:9). The rabbis teach that "even before a person shapes a thought in his heart, God understands it." *What are the thoughts and feelings I share only with God?*

For what am I grateful? The Psalms express the deepest yearnings of the human heart for God, love, safety, comfort, and healing. *As we begin the New Year, we reflect on where we are, what we value, and how we would like to grow. To begin, let's first reflect on our blessings and feel gratitude for them. What are the blessings in my life for which I feel grateful?*

Re-creation: The High Holydays are constructed as a simulation of an entire life span of an individual human being (see introductory letter). The theme of creation and re-creating ourselves anew in the New Year is central to the deeper purpose of this season. ee cummings and Leah Goldberg express the awe and wonder that accompany renewal and new beginnings.

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

i who have died am alive again today
and this is the sun's birthday
this is the birthday of life and of love and wings
and of the gay great happening illimitably earth

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

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

ee cummings

* *

Teach me my God, a blessing, a prayer
On the mystery of a withered leaf
On ripened fruit so fair
On the freedom to see, to sense,
To breathe, to know, to hope, to despair.
Teach my lips a blessing, a hymn of praise
As each morning and night
You renew Your days,
Let my days be as the ones before
Lest routine set my ways.

Leah Goldberg
(Hebrew poet, 1911-1970)

OPENING Z'MIROT

Sh'chee-nah, nah, nah, nah

שְׁכִינָה נָה נָה נָה

And give us Your light to find light within us
To illumine the pathway to You.

Cantor Aviva K. Rosenbloom, composer

Hi-neh mah tov u-mah na-yeem

הִנֵּה מָה טוֹב וּמָה נְעִים

she-vet kulam gam ya-chad.

שֶׁבֶת בְּלִם גַּם יַחַד.

How good and lovely it is for all of us to gather together.

Psalm 133:1

L'sha-nah to-vah

לְשָׁנָה טוֹבָה

ti-ka-tei-vu v'tei-cha-tei-mu!

תִּכְתִּיבוּ וְתַחֲתִימוּ

May you be inscribed and sealed
for a good, happy, healthy, and prosperous New Year!

Me-lech al kol ha-a-retz,

מֶלֶךְ עַל כָּל הָאָרֶץ,

m'ka-deish (ha-Sha-bat v') Yis'ra-eil

מִקְדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל

v'Yom Ha-zi-ka-ron.

וְיוֹם הַזִּכְרוֹן.

Praised are You, Adonai, Sovereign over all the earth,

Who sanctifies (the Shabbat and) Israel

and this Day of Remembrance.

OPENING BLESSINGS

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לַזְּמַן הַזֶּה.

Ba-ruch A-tah A-donai Eh-lo-hei-nu Me-lech ha-o-lam,

she-he-che-ya-nu v'ki-y'ma-nu v'hi-gee-ya-nu laz'man ha-zeh.

Praised be the One Who has kept us in life through this joyous day,
enabling us to share the miracle of our people's life through light.

Sh'chee-nah - שְׁכִינָה Lit. "the indwelling feminine presence of God." In the mystical tradition, the *Sh'cheena* enters the Jewish community on holidays to dwell among us.

Hi-neh Mah Tov -The original text from Psalm 133:1 is אָחִים גַּם יַחַד . . . (. . . *shevet a-cheem gam ya-chad* - "for brothers to gather/dwell together"). We have changed the text to avoid gender exclusivity.

She-he-chi-ya-nu - This three-fold blessing is said every time we perform a new action, either for the very first time or the first time of the season. Jews utter these words both privately and publicly as a type of exclamation point, to thank God for the experience.

The Blessings of Last Year: Thinking back over the past year, what is new in my life? A birth, death, new job, sickness, bill of good health, new friend, psychological breakthrough or insight? How can I view this experience as a blessing?

Kindling of the Holiday (and Sabbath) Lights -

Since ancient times, the entry and departure of holy days were both associated with light. These candle flames remind us of the light of enlightenment, the mystery of creation, our capacity to become a partner with God in bringing greater light into the world, and our obligation to strive always to be a force for goodness and the holy.

The Seventh Month -

Why is the New Year (*Rosh Hashanah*) proclaimed in the seventh month (*Tishri*) and not the first month (*Nisan*)? Actually, there is nothing in the name of the holiday which suggests that it is "New!" "*Rosh*" means "head" of the year. The Biblical New Year is actually identified with the month of *Nisan* (when *Pesach* is celebrated) and is referred to in Exodus 12:2 as "the beginning of months...the first month of the year." Springtime would seem the more logical true beginning of the new year - not the end of summer. Rabbi Jeffrey Cohen suggests that *Rosh Hashanah* be translated "peak of the year."

Yom Hazikaron - "Day of Remembrance" - This is the most common term used to describe *Rosh Hashanah* in our prayers. To what is it a remembrance or memorial? The verse from Leviticus above (23:24-25) is the Biblical source. Another name for this holiday is *Yom HaDin* ("Day of Judgment"). The period is referred to as *Yameem Nora'eem* ("Days of Awe") and covers the "Ten Days of Repentance."

KINDLING OF THE HOLIDAY CANDLES

הדלקת נרות ליום טוב [ושבת]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב.

Ba-ruch A-tah A-do-nai, Eh-lo-hei-nu Me-lech ha-o-lam a-sher kid'sha-nu b'mitz'vo-tav v'tzi-vanu l'had'leek ner shel (sha-bat v'shel) Yom Tov .

You are praised, Adonai our God, Majesty of the universe, Who has commanded us to light these candles, through which we touch the holiness of (Shabbat and) the New Year.

...בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יְהִי לָכֶם שַׁבְּתוֹן זְכוֹרֹן
תְּרוּעָה מִקְרָא קֹדֶשׁ: כָּל־מְלֵאכֶת עֲבֹדָה לֹא תַעֲשׂוּ...

In the seventh month, on the first day of the month, there shall be a cessation from work, a day of commemoration proclaimed by the sound of the Shofar, a sacred assembly. You shall do no manner of work.

Leviticus 23:24-25

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בַּיּוֹם חֲגִגּוֹ:
כִּי חֻק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

Sound the Shofar when the new moon appears,
at the turning of the year,
at the returning of our joyful celebration.
For this is a statute binding on Israel,
an ordinance of the God of Jacob.

Psalms 81:4-5

May this new year, called five thousand seven hundred and. . . , bring to us and the Household of Israel renewal and peace, joy and celebration, healing and redemption.

WHEN ROSH HASHANAH FALLS ON SHABBAT

Psalm 92 - For Shabbat

Miz'mor sheer l'yom ha-Sha-bat:

Tov l'ho-dot Ladonai

u-l'za-meir l'shim-cha el'yon.

L'ha-geed ba-bo-ker chas'de-cha

ve-e-mu-nat'cha ba-lei-lot,

a-lei a-sor va'a-lei na-vel

a-lei hi-ga-yon b'chi-nor.

Kee si-mach'ta-nee A-do-nai b'fo-a-le-cha

b'ma-a-sei ya-de-cha a-ra-nein,

mah gad'lu ma-a-se-cha A-do-nai

m'od am'ku mach'sh'vo-te-cha.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהִדּוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:

לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ

וְאִמּוֹנַתְךָ בַּלַּיְלוֹת:

עָלֵי עֲשׂוֹר וְעָלֵי נָבֶל

עָלֵי הַגִּזְיוֹן בְּכִנּוֹר:

כִּי שִׁמַּחְתָּנִי יְיָ בַּפֶּעֶלֶךָ

בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:

מִה גָדְלוֹ מַעֲשֵׂיךָ יְיָ

מְאֹד עִמְקוֹ מַחֲשַׁבְתֶּיךָ:

A Psalm for the day of Shabbat:

It is good to give thanks to God,
to sing out to Your Name Supreme,
to tell about Your loving-kindness in the morning
and Your faithfulness at night,
with a ten-stringed lyre and on flute,
with melodies conceived on harp.
For You, O God, elate me with Your deeds,
I'll sing about the actions of Your hands.
God, how great are Your works,
how exceedingly profound are Your thoughts!

Psalm 92:1-6

The day is departing with a quiet kiss.
It lies open at your feet
while you stand saying the blessings.
You can't create anything yourself, but you
can lead the day to its end and see
clearly the smile of its going down.
See how whole it is,
not diminished for a second,
how you age with the days that keep dawning,
how you bring your lived-out day
to eternity.

Rabbi Nachman of Bratslav
Mishkan Tefillah, p. 185

Psalm 92 has been associated with Shabbat since Biblical times. According to one Midrash (rabbinic story), this Psalm stood up and recited itself at Creation. It expresses gratitude, wholeness and joy in God's world. Rashi (11th century, France) taught that this vision of peace and rest is far from our present reality, especially when applied to individual people or cases. Therefore, he understands "*l'yom ha-Sha-bat*" (for the Sabbath Day) to refer to "*o-lam she-ku-lo Sha-bat*" (a world-in-the-making when all will be serene). (*Kol Haneshamah*, Reconstructionist Machzor, p. 209)

Shabbat and Rest: How can I find a place within me of rest and relaxation? How can I make this Shabbat of Rosh Hashanah a model of Shabbat for me throughout the year?

Your faithfulness at night
- We chant Psalm 92 with the words "your faithfulness at night" during the evening hours as a reminder that God guards our souls at night and returns them to us refreshed and renewed in the morning.

I The Sh'ma and Its Blessings

שמע וברכותיה

The Sh'ma and Its Blessings - "The Sh'ma and Its Blessings" is a unit of prayers which is introduced by the *Bar'chu* and then followed by two blessings before the *Sh'ma* and one blessing after the *Sh'ma*: *Ma-areev A-ra-veem* (Creation), *A-ha-vat O-lam* (Revelation), *Sh'ma / V'a-hav-ta*, and *Mee Cha-mo-cha* (Redemption). These prayers remind us that God is the force for order and meaning in life, the inspiration of the ages in the giving of the Torah to the Jewish people, and the hope for a perfected world based upon the prophetic vision of justice and peace.

Bar'chu - These words were used by the Israelites as an ancient call and response to prayer and war. The congregational response to the *Bar'chu* is called a "Doxology" from the Greek word *doxa*, meaning "glory." The Cantor bends the knee and bows at the word "bless" (the Hebrew root בָּרַךְ - bless - is the same as the word for knee בָּרָךְ) and straightens up when reciting God's name.

Ma-areev Araveem (Creation) - This is the first of two blessings before the *Sh'ma*. In it we recognize God as the ultimate Creator of light and darkness, the stars and moon. We begin the official part of our prayer service recognizing the wonders of the world around us.

Meditation

The words of our prayers must not fall off our lips like dead leaves in the autumn. They must rise like birds - out of the heart - into the vast expanse of eternity.

Rabbi Abraham Joshua Heschel

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

Bar'chu et Adonai ha-m'vo-rach!
Praise the One to Whom praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Bar-uch Adonai ha-m'vo-rach l'o-lam va-ed!
Praised be the One to Whom praise is due now and forever!

CREATION

מעריב ערבים

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מֵעֲרִיב עֲרָבִים, בַּחֲכֵמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אֹרֶךְ מִפְּנֵי חֲשָׁךְ, וְחֲשָׁךְ מִפְּנֵי אֹרֶךְ. וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הַמְּעַרֵב עֲרָבִים:

Ba-ruch A-tah A-do-nai, Eh-lo-hei-nu Me-lech ha-o-lam, a-she-r bid'va-ro ma-a-reev a-ra-veem, b'choch'mah po'tei-ach sh'a-reem u-vit'vu-nah m'sha-neh i-teem, u-ma-cha-leef et haz'ma-neem, u-m'sa-deir et ha-kocha-veem b'mishm'ro-tei-hem ba-ra-kee-ya kir'tzo-no. Bo-rei yom va-lai-la, go-leil or mip'nei cho-shech v'cho-shech mip'nei or, u-ma-a-veer yom u-mei-vee lai-la, u-mav'deel bein yom u-vein lai-la Adonai tz'va-ot sh'mo. Eil chai v'ka-yam, ta-meed yim'loch a-lei-nu l'o-lam va-ed. Ba-ruch A-tah Adonai, ha-ma-a-reev a-ra-veem.

Beloved are You, Eternal God, Soul of the universe,
 by Whose design the evening falls, by Whose command
 dimensions open up and eons pass away and stars spin in their orbits.
 You beat the rhythm of day and night;
 the alternation of light and darkness sings Your creative word.
 In westering sun and spreading dusk,
 God of all things, You are made manifest.
 Eternal, everlasting God, may we ever be aware of Your dominion.
 Beloved are You, Compassionate One, in this serene hour of nightfall.

Adapted from Rabbi Nachman of Bratzlav
 by Rabbis Arthur Green and Andre Unger

REVELATION

אהבת עולם

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֶהְבֶּת, תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדַּת עַל כֵּן יי אֱלֹהֵינוּ,
 בְּשִׁבְבָנוּ וּבְקוֹמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְרֵי תּוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם
 נִהְגָּה יוֹמָם וּלְיָלָה, וְאֶהְבֶּתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.
 בְּרוּךְ אַתָּה יי, אֹהֵב עַמּוֹ יִשְׂרָאֵל:

A-ha-vat o-lam beit Yis'ra-eil am'cha a-hav-ta: To-rah u'mitz-vot, chu-keem u'mi-sh'pa-teem o-ta-nu li-mad'ta. Al kein, Adonai Eh-lo-hei-nu, b'shoch'vei-nu u-v'ku-mei-nu na-see-ach b'chu-ke-cha, v-nis'mach b-div'rei to-ra-te-cha u-v'mitz-vot-te-cha l'o-lam va-ed. Kee hem cha-yei-nu v'o-rech ya-mei-nu, u-va-hem ne-h'geh yo-mam va-lai-la. V'a-ha-vat'cha al ta-seer mi-me-nu l'o-la-meem! Ba-ruch atah, Adonai, o-heiv a-mo Yis'ra-eil.

You have loved the house of Israel eternally, a single unifying love.
 You revealed it in the love notes You left us in Your Torah,
 Your mitzvot, Your ancient statutes, Your modern judgments.
 As we speak aloud Your many words,
 help us hear in them the single message You intended.
 For the secret of our life is there, and the length of our days.
 If only we could pore over Your letters all the day, throughout the night!
 As we accept more and more of Your Torah,
 open us to accept more and more of Your love.
 Do not withhold it from us as we search.
 You are praised in our words, Adonai, as we are loved in Yours.

Life Before Creation -The Talmud teaches that God created seven things before creating the world: Torah, Repentance, the Garden of Eden, Gehenna (the place of purification of souls just after death), God's throne of glory, the Temple in Jerusalem, and the Messiah's name. (Talmud, Pesachim 54a) This teaches that certain principles are built into creation itself and that we do not exist in a valueless, chaotic universe, but rather in one with purpose and meaning.

Ahavat Olam - This prayer is the second of two blessings before the *Sh'ma* called *A-ha-vat O-lam* meaning "the great love." In it God shows God's love to us and reveals God's essence to the Jewish people through the words of Torah. God is portrayed as our teacher and private tutor who guides us in the ways of life through the stories in the Torah.

How can I accept God's love? If one way God shows love to me is through the words of Torah, how can I change my life to be more open to God's voice in Torah? How will Torah speak to me on this Rosh Hashanah?

The significance of learning for Jews - "...learning - learning - learning: that is the secret of Jewish survival." (Ahad Ha-am in a letter to Rabbi Judah Magnes, September 18, 1910)

Sh'ma - The word *Sh'ma* is a command that literally means "listen" or "hear." When the Jews agreed to accept the Torah on Mount Sinai they said "*Na'aseh v'nishma*" ("We will do and we will hear") - Exodus 24:7. The first line of the *Sh'ma* is taken directly from Deuteronomy 6:4, when, before Moses dies, he tells the Israelites that they are to hearken (*sh'ma!*) to God's laws once they enter the land of Israel. The *Sh'ma* affirms that Israel's special name for God is "Adonai" and that Adonai is utterly singular and unique.

Who, Me? - The first paragraph is written in the second person singular "you." It speaks to each of us individually and not as a collective. We are each individually responsible for our relationships with God, not our parents, teachers or spiritual leaders.

Know Another's Pain - The Chassidic master Moshe Leib taught, "True love of another human being is to know his pain and bear his sorrow." What then is "true love of God?" What is the pain that God might "feel" in this world? By sensing God's pain, we might grow closer to God and thereby better understand our own individual purpose in life to be kinder and more compassionate human beings.

Sit or Stand? - Some Jews sit for the *Sh'ma*, others stand. In the Mishnah (200 CE), Beit Hillel ruled successfully that the *Sh'ma* should be said in whatever position one happens to be in when the time of its recitation arrives. The reason for this is because one's *kavannah* (spiritual focus) is of utmost importance and should not be interrupted.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma *Yis'ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad!*
Listen, O Israel: the Eternal One is our God,
the Eternal God alone!

Deuteronomy 6:4

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal'chu-to l'o-lam va-ed!
Blessed is God's glorious majesty forever and ever!

**V'AHAVTA -
FIRST PARAGRAPH OF THE SH'MA - Love of God**
Deuteronomy 6:5-9

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ, וְדִבַּרְתָּ בָם בְּשַׁבְּתֶךָ בְּבֵיתְךָ, וּבְלִכְתּוֹךָ בְּדֶרֶךְ וּבְשַׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרְתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ, וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

V'a-hav-ta et Adonai Eh-lo-he-cha b'chol l'vav'cha u-v'chol naf'sh'cha u-v'chol m'o-de-cha. V'ha-yu ha-d'va-reem ha-ei-leh a-sheer a-no-chee m'tzav'cha ha-yom al l'va-ve-cha. V'shee-nan'tam l'va-ne-cha v'di-bar-ta bam v'shiv't'cha b'vei-te-cha u-v'lech't'cha va-de-rech u-v'shoch-b'cha u-v'ku-me-cha. U-k'shar-tam l'ot al ya-de-cha v'ha-yu l'to-ta-fot bein ei-ne-cha; u-ch'tav'tam al m'zu-zot bei-te-cha u-vish'a-re-cha.

And you shall love Adonai your God
with all your heart,
with the fullness of your soul,
and with all that you have.
And these words that I command you this day
shall be upon your heart.

You shall teach them diligently to your children,
and you shall speak of them when you dwell in your home,
when you go on a journey,
before you go to sleep at night,
and upon rising with the dawn.
And you shall bind them as a sign upon your hand,
and they shall be in the frontlets between your eyes,
and you shall write them upon the doorposts of your house
and upon your gates.

Translation adapted by JLR from the Union Prayer Book

V'HAYAH -
SECOND PARAGRAPH OF THE SH'MA - Land
Deuteronomy 11:13-21

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמָעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכֹל
 לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ,
 יוֹרֵה וּמִלְקוֹשׁ, וְאִסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי
 עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן
 יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם
 וְלֹא יִהְיֶה מִטֶּר, וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ וְאָבַדְתֶּם
 מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וּשְׂמַתֶּם אֶת
 דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם וּקְשַׁרְתֶּם אֶתֶם
 לְאוֹת עַל יַדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם
 אֶתֶם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
 בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה
 אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְתֵּיכֶם לָתֵת לָהֶם, פִּימֵי הַשָּׁמַיִם
 עַל הָאָרֶץ:

And it shall come to pass, if you shall give heed diligently to My commandments which I command you this day, to love the Eternal your God, and to serve God with all your heart and with all your soul, then I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain, and your wine, and your oil. And I will send grass in your fields for your cattle, that you may eat and be full. Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods, and worship them; and then God's anger would be kindled against you, and God will close the skies, that there should be no rain, and the land would yield not her fruit; and you would perish quickly from the good land which Adonai gives you. Therefore shall you lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as signs between your eyes. And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up. And you shall write them upon the doorposts of your house, and upon your gates; that your days may be multiplied, and the days of your children, in the land which the Eternal swore to your ancestors to give them, as the days of heaven upon the earth.

V'haya Im Shamo - The second paragraph, taken directly from Deuteronomy 11:13-21, details a system of rewards and punishments depending on our fulfillment or neglect of the *mitzvot*. Here God is presented as lawgiver, ruler, judge and prosecutor. God's love is conditional upon our ethical and moral behavior. We may reject the theology that God rewards and punishes so directly, especially because we know that the innocent often do suffer. Yet this paragraph reminds us that our actions do have an impact on the environments of both our inner and outer worlds. The way we use or abuse our resources, our bodies, and our minds does affect our world. These words force us to struggle with our understanding of God: Does God purposefully choose who is rewarded and who suffers? Is God merely the primal force behind creation while the world unfolds randomly? Or has God set a master plan beyond human understanding?

Who, Us? - The second paragraph is written in the second person plural "you." It speaks to us as a community rather than as individuals. It is our collective responsibility to keep God's commandments. Tradition holds that we suffer and are rewarded as a group, not individually. When Judaism is practiced at its "best," our commandments are constantly being reviewed, relearned, reinterpreted and reinfused with meaning by our ever-changing, diverse community. Each Movement in Judaism (Reform, Conservative, Reconstructionist and Orthodox) adds to our collective richness.

Meaning of Tzeetzit - In the Ancient Near East, free people wore fringes (*tzeetzit*) on the hem of their everyday clothes. Since only free people wore *tzeetzit*, they were a form of identification. Business transactions were sealed by kissing the *tzeetzit*. The *mitzvah* of *tzeetzit* is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. (*Kol Haneshama* - Reconstructionist Machzor, p. 72)

Symbolism of the Fringe - The rabbis took the commandment "...that you may look upon it, and remember all God's commandments" seriously. Each *tzeetzit* (fringe) has 8 strings and 5 double knots. The gematria (number equivalent to each Hebrew letter) of *tzeetzit* is 600. 600 + 8 strings + 5 knots = 613, the number of *mitzvot* in the five books of Moses. Between each knot are a series of wrappings: 7, 8, 11, and 13. 7+8 = 15 and represents the total for the first two letters in God's holiest name: *yod* (10) + *heh* (5). 11 is the total of the last two letters of God's holiest name: *vav* (6) + *heh* (5). 13 is the gematria for the Hebrew word *echad* (one): *aleph* (1) + *chet* (8) + *daled* (4). The wrappings represent *Adonai Echad* ("God is One"). Looking upon the fringe reminds us of the 613 *mitzvot* and the unity of God.

My Commitments with Others - *What commitments have I entered into with others in my life? Am I always faithful in upholding my end of the agreement? What benefits have I gained from being in these relationships? What does my personal commitment with God say?*

(Note: It is a tradition to kiss the *tzeetzit*/fringe each time one reads the word.)

**VAYOMER -
THIRD PARAGRAPH OF THE SH'MA - Fringes**
Numbers 15:37-41

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל פְּנֵי בִגְדֵיהֶם
לְדֹרֹתָם, וְנִתְּנוּ עַל צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם
לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם
אֹתָם, וְלֹא תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם, אֲשֶׁר
אֹתָם זָנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

*L'ma-an tiz'k'ru va-a-see-tem et kol mitz'vo-tai, vih'yee-tem k'do-sheem
lei-lo-hei-chem. Anee Adonai Eh-lo-hei-chem a-sher ho-tzei-tee
et'chem mei-e-retz mitz'ra-yeem lih'yot la-chem lei-lo-heem. Anee
Adonai Eh-lo-hei-chem.*

And God spoke to Moses, saying, Speak to the people of Israel, and bid them make for themselves **fringes** in the borders of their garments throughout their generations, and that they put upon the **fringe** of the borders a thread of blue; And it shall be to you for a **fringe**, that you may look upon it and remember all God's commandments and do them; and that you seek not after your own heart and your own eyes, which incline you to go astray.

That you may remember, and do all My commandments, and be holy to your God. I am Adonai your God, Who brought you out of the land of Egypt, to be your God; I am Adonai your God.

Miriam at the Sea

At the shores of the Red Sea, Miriam took up her timbrel and sang her song: a song of praise to God. With confidence and love, she led our ancestors away from their fear and hesitation until all hands were joined, all voices raised in hymn and thanksgiving. May her example lead us, too; and may her song soon grow to truly be ours: the song of women and men, girls and boys, joined in understanding and respect. The song of God's miracles; an earth protected and cherished; a gift for our children and the generations to come. The song of a land once ravished by war, now quiet and content; her soldiers home, to leave no more. The song of a world redeemed.

Rabbi Elyse Goldstein

REDEMPTION

גאולה

What the times expect of us as Jews today is that we should speak out, loud and clear, and that we should voice our condemnation of evil in such a way that never a doubt, never the slightest doubt could rise in the heart of the simplest person; that we should get away from abstraction and confront the blood-stained face that history has taken on today...And surely we must know that if we made up our minds to it, the millions of our voices throughout the world could be joined together to intercede everywhere, and ceaselessly, to alleviate the suffering of children, men and women.

Author unknown

Mee cha-mo-cha ba-ei-leem, Adonai?

Mee ka-mo-cha, ne-e-dar ba-ko-desh,

no-rah t'hee-lot o-seh fe-leh?

Mal'chu-t'cha ra-u va-ne-cha,

bo-kei-a yam lif'nei Mo-she,

zeh Ei-lee a-nu v'am'ru:

Adonai yim'loch l'o-lam va-ed!

V'ne-e-mar:

Kee fa-da Adonai et Ya-a-kov,

u-g'a-lo mi-yad cha-zak mi-me-nu.

Ba-ruch A-tah Adonai, ga-al Yis'ra-eil.

מִי כְּמִכָּה בְּאֱלִים יְיָ,

מִי כְּמִכָּה נֶאֱדָר בִּקְדוֹשׁ,

נֹרָא תְהִילָת, עֲשֵׂה פִּלְאָ?

מַלְכוּתְךָ רָאוּ בְּנֵיךָ,

בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,

זֶה אֱלֵי עָנוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר:

כִּי פָדָה יְיָ אֶת יַעֲקֹב,

וַגְּאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

Who is like You, Eternal One, among the gods others worship?
Who is like You, majestic in holiness,
awesome in splendor,
doing wonders?

In their escape from the sea,
Your children saw Your sovereign might displayed.
"This is my God!" they cried.
"The Eternal will reign forever and ever."

Now let all come to say:
The Eternal has redeemed Jacob and rescued Israel
from a power stronger than our own.
You are praised, Eternal One, Who redeemed Israel.

Excerpted from Exodus 15:11, 15:18

* *

Mee Chamocha - These words, taken directly from Exodus 15:11, are known as the "Song of the Sea," which recalls when the Israelites sang praises to God after escaping from slavery. We read that once the Israelites reached safety, Moses sang this poem with all of Israel while Miriam led the women in dance.

A Jewish Messianic Vision - Jewish faith acknowledges the deep divisions, polarities, and sufferings that afflict humankind and our world. Jewish tradition teaches that it is our most sacred and holy duty to bring greater peace, justice and safety to our world. The ethical *mitzvot* (commandments) are meant to guide us in becoming moral beings. The work is great and the task may never be completed. Yet, we cannot abstain from it. Judaism affirms that the Messiah has not come and will do so only when we perform the work of the Messiah ourselves, thus ushering in the Messianic era. Proof that the Messiah has arrived for Jews will be in the establishment of a world order that has already been perfected.

How should we carry on when we lose our faith that God will ever act to eliminate suffering? “Pray as if everything depends on God; Act as if everything depends on you.” (Chassidic saying)

May the day come when all that has divided us will merge,
 and then compassion will be wedded to power,
 and then softness will come to a world that is harsh and unkind,
 and then both men and women will be gentle,
 and then both men and women will be strong,
 and then no person will be subject to another’s will,
 and then all will be rich and free and varied,
 and then the greed of some will give way to the needs of 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, artist

Hashkiveinu - This is the Jewish people’s bedtime prayer. In it we ask God to protect our souls during the cold, dark uncertain hours of the night. The rabbis believed that during sleep the soul journeys to God’s throne in heaven and is rejuvenated for the next day. During its travel to God’s realm, the soul could be susceptible to evil and anguish. Therefore we ask God to spread over us a *sukkat shalom* (“shelter of peace,” during these vulnerable hours.

Sleep = 1/60 of Death - The rabbis believed sleep to be 1/60 of death. The *Hashkiveinu* asks God to protect us as we sleep, just as we ask God to protect the souls of those no longer living when we chant *El Maleh Rachameem* at a funeral.

Pray for the peace and safety of our people - In uncertain times, we think of our people in Israel and around the world who are vulnerable to those whose hearts are burdened with hatred for Jews. We pray for their safety, strength and courage.

A PRAYER FOR THE NIGHT

השכיבנו

הַשְּׂכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים
 וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶיךָ, וְהִגֵּן בְּעַדָּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,
 דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן, וְהִסֵּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ,
 וּבְצֵל כְּנַפֶּיךָ תִּסְתֶּרֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה, כִּי
 אֵל מְלַךְ חַנוּן וְרַחוּם אַתָּה, וְשָׁמוֹר צְאֲתָנוּ וּבּוֹאֵנוּ, לְחַיִּים
 וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
 וּפְרֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ סֶבֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ
 יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Hash'ki-vei-nu A-do-nai Eh-lo-hei-nu l'sha-lom, v'ha-a-mee-dei-nu mal'kei-nu l'cha-yeem. U-fros a-lei-nu su-kat sh'lo-me-cha, v'tak'nei-nu b'ei-tzah to-vah mil'fa-ne-cha, v'ho-shee-ei-nu l'ma-an sh'me-cha, v'ha-gein ba-a-dei-nu, v'ha-seir mei-a-lei-nu o-yev, de-ver, v'che-rev v'ra-av v'ya-gon, v'ha-seir sa-tan mil'fa-nei-nu u-mei-a-cha-reinu, u-v'tzeil k'na-fe-cha tas'tee-rei-nu. Kee Eil shom'rei-nu u-ma-tzee-lei-nu a-tah, kee Eil me-lech cha-nun v'ra-chum a-tah, u-sh'mor tzei-tei-nu u-vo-ei-nu, l'cha-yeem ul'sha-lom, me-a-tah v'ad o-lam. U-fros a-lei-nu su-kat sh'lo-me-cha. Ba-ruch atah Adonai, ha-po-reis su-kat sha-lom a-lei-nu v'al kol a-mo Yis'ra-eil, v'al Y'ru-sha-la-yeem.

Help us to lie down, Adonai our God, in peace, and let us rise up again, our Sovereign, to life. Spread over us the shelter of Your peace. Guide us with Your good counsel and save us for Your Name's sake. Shield us, remove from us enemy, plague, war, famine and anguish; and remove evil from before us and behind us. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge beneath the wings of Your protection. O guard our going and coming that now and always we have life and peace.

Spread over us the shelter of Your peace.

Praised are You, Eternal One, Who spreads a tent of peace over us, over the people of Israel, and over Jerusalem. Amen!

ON SHABBAT

ושמרו

V'sham'ru v'nei Yis'ra-eil

et ha-sha-bat,

la-a-sot et ha-sha-bat

l'do-ro-tam,

b'reet olam.

Bei-ni u-vein b'nei Yis'ra-eil

ot hee l'o-lam,

kee shei-shet ya-meem a-sa Adonai

et ha-sha-ma-yeem v'et ha-a-aretz,

u-va-yom ha-sh'vee-ee

sha-vat va-yi-na-fash.

וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל

אֶת הַשַּׁבָּת,

לַעֲשׂוֹת אֶת הַשַּׁבָּת

לְדֹרוֹתְכֶם

בְּרֵית עוֹלָם:

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יי

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי

שָׁבַת וַיִּנָּפֵשׁ.

For the children of Israel shall keep Shabbat, doing what is fitting through all their generations to make Shabbat an eternal covenant, between Me and the children of Israel, a sign throughout all time and space. For Adonai did the work of heaven and earth in six days, and on the seventh day God ceased work, rested, and breathed a new soul into the world.

Exodus 31:16-17

I declare with perfect faith
that prayer preceded God.

Prayer created God,

God created human beings,

human beings create prayers

that create the God that creates human beings.

Yehuda Amichai

Guarding - The word וּשְׁמְרוּ (*v'sham'ru*) comes from the Hebrew word שמור (*shamor*) meaning "to guard." The placement of *V'sham'ru* after *Hashkiveinu* suggests an aspect of the covenant between God and Israel: God guards Israel, and Israel guards Shabbat. (Kol Haneshama - Reconstructionist Prayerbook, p. 84)

Shavat va-yinafash - The final two words of this passage from Exodus 31 mean "God ceased working and took an in-breath." To experience the deepest of rest, we might emulate God - step back from our daily grind, stop doing the work which fragments and depletes us of strength, and concentrate on matters that enhance our lives. These might include prayer, study, spending time with family, appreciating fine art, music, and good food, seeking intimacy with loved ones, allowing time to "smell the roses."

Meditation Before the T'feelah

Listening comes hard to us.
We can sing and read and look,
taste and smell and touch,
But listening comes hard to us.

Our people's joy and tragedy enter our minds,
But listening to the person behind the joy,
Letting in the person underneath the tragedy,
That takes hard concentration, and a strong will.
But the New Year is to be listened for.

The world looks the same, the people all around us look the same,
But underneath the ordinary day that is today
Is a special quiet which we cannot see.

We have to listen for it.
God is like that too.

God is a word:
Adonai
Eternal
Savior
Monarch.
And all the rest.
They are all words.
The reality lies beneath the words:
In no word
In a soundless name which is

Being
Existence
Life
That special, electric quality
Which makes the samelooking world
The samelooking people
Extraordinary souls.

The reality behind the names of God
Is to be listened for.
It's hard -
It's there.

On Wings of Awe

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fa-tai tif'tach u-fee ya-geed t'hi-la-te-cha:

Eternal God, open my lips, that my mouth may declare Your glory.

Psalm 51:17

1. GOD OF ALL GENERATIONS

אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי
אֲבִרְהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַפֶּלַל,
זוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

*Ba-ruch Atah Adonai, Eh-lo-hei-nu vEh-lo-hei a-vo-tei-nu v'i-mo-tei-nu:
Eh-lo-hei Av'ra-ham, Eh-lo-hei Yitz'chak, vEh-lo-hei Ya-a-kov. Eh-lo-hei
Sarah, Eh-lo-hei Rivkah, Eh-lo-hei Lei-ah, vEh-lo-hei Ra-cheil. Ha-Eil
ha-ga-dol ha-gi-bor v'ha-no-ra, Eil El-yon. Go-meil cha-sa-deem to-
veem, v'ko-nei ha-kol, v'zo-cheir chas'dei a-vot v'i-ma-hot, u-mei-vee
g'u-la liv'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.*

Zoch'rei-nu l'cha-yeem,

Me-lech cha-feitz ba-cha-yeem,

v'chot'vei-nu b'se-fer ha-cha-yeem,

l'ma-an'cha Eh-lo-heem cha-yeem.

זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חָפֵץ בְּחַיִּים,

וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן: בְּרוּךְ אַתָּה יי, מִגַּן אֲבִרְהָם וְעִזְרַת
שָׂרָה:

*Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-tah Adonai ma-gein
Avraham v'ezrat Sarah.*

You are praised, Adonai our God, God of our fathers, God of Abraham, God of Isaac, God of Jacob, and God of our mothers, God of Sarah, God of Rebecca, God of Leah and God of Rachel; great, mighty, and awesome God, God supreme. Ruler of all the living, Your ways are

Adonai S'fatai Tif'tach (Eternal God, Open my lips) - These opening words are meant to be a meditation for focusing our hearts and minds before praying the *T'feelah*. They are taken directly from Psalms 51:17, and were said to be recited by King David after being confronted by Nathan the Prophet about his adulterous affair with Bathsheba (II Samuel). The congregation rises during this opening meditation for the *T'feelah*.

What is the *T'feelah*? Known by many names (*T'feelah - Sh'moneh Esre - Amedah*), this series of 19 blessings for weekdays (7 for Shabbat/Holidays) is a list of praises and petitions. Whereas the *Sh'ma* is a philosophical statement of God's over-arching unity, the *T'feelah* is personal and is an opportunity to draw close to God.

Remember Us Unto Life - The sentence beginning *זְכַרְנוּ לְחַיִּים (Zo-chrei-nu l'cha-yeem - Remember us unto life)* is inserted into the *Avot v'imahot* only during the High Holydays (from Rosh Hashanah to Yom Kippur). The notion that God controls our destiny through a "Book of Life" is Biblical in origin. (Exodus 32:32-33; Isaiah 4:3; Psalms 69:29; Malachi 3:16-18; Daniel 12:1)

ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children, for the sake of Your Name.

Remember us unto life, Sovereign Who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.

You are our Sovereign and our Help, our Savior and our Shield.

Praised are You, Shield of Abraham, Protector of Sarah.

2. GOD'S MIGHT

גבורות

◆ ◆
Who Brings Down the Dew (Moreed Hatal) - This phrase is inserted in our liturgy every time we say the *G'vurot* (Might or Power) between the second day of Passover and the last day of Sukkot. (We change the words to *Masheev ha-ru'ach u'moreed hagashem*, "Who brings down the rain and the wind" after Sukkot because we don't want it to rain on our sukkah.) It recognizes that although it is up to us to take care of the world we are given, God sets the seasons of dew and rain.

◆ ◆
אתה גבור לעולם אדני, מחיה הכל (מתים) אתה,
רב להושיע:
מוריד הטל
מכלכל חיים בחסד, מחיה הכל (מתים) ברחמים רבים,
סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים
אמונתו לישני עפר, מי כמוד בעל גבורות ומי דומה
לך, מלך ממית ומחיה ומצמיח ישועה?
מי כמוד אב הרחמים, זוכר יצוריו לחיים ברחמים?
ונאמן אתה להחיות הכל (מתים).
ברוך אתה יי, מחיה הכל (מתים):

A-tah gi-bor l'o-lam, Adonai, m'cha-yei ha-kol (mei-teem) a-tah, rav l'ho-shi-a...

Mo-reed ha-tal.

M'chal'keil cha-yeem b'che-sed, m'cha-yei ha-kol (mei-teem) b'ra-cha-meem ra-beem. So-meich nof'leem, v'ro-fei cho-leem, u-ma-teer a-su-reem, u-m'ka-yeim eh-mu-na-to lee-shei-nei a-far. Mee cha-mo-cha ba-al g'vu-rot, u-mee do-meh lach, me-lech mei-meet u-m'cha-yeh u-matz'-mi-ach y'shu-a?

Mee cha-mo-cha Av ha-ra-cha-meem zo-cheir y'tsu-rav l'cha-yeem b'ra-cha-meem?

V'ne-e-man a-tah l'ha-cha-yot ha-kol (mei-teem), Ba-ruch a-tah Adonai, m'cha-yei ha-kol (mei-teem).

Your might, Eternal One, is boundless, renewing life (beyond death); great is Your power in the worlds beyond.

You cause the dew to fall in season.

Your love sustains the living, Your great compassion is the Source of life (beyond death). Your power is in the help that comes to the falling, in the healing that comes to the sick, in the freedom You bring to the captive, in the faith You keep with those who sleep in the dust.

Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation?

Who is like You, Source of mercy? In compassion You sustain the life of Your children.

We trust in You to restore our life (to give life to the dead).

Praised are You, Adonai, Who revives all things (beyond death).

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. We pray to stand upright, we fallen; to be healed, we sufferers of the sickness of our kind; We pray that we might break the bonds that keep us from ourselves. 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.

On Wings of Awe

3. SANCTIFICATION OF GOD'S NAME קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יְהִלְלוּךָ,
 סְלָה.
 בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

*A-tah ka-dosh v'shim'cha ka-dosh u-k'do-sheem b'chol yom y'ha-l'lucha, Se-lah!
 Ba-ruch A-tah, Adonai, ha-Me-lech ha-ka-dosh!*

You are the essence of holiness that encompasses the *אין סוף* (*ain sof*-the totality of All). Your Holy Name transcends time and space. Those who seek after You, who strive to bring Your holiness into each moment of living, proclaim Your glory every day.

JLR

Awe

וּבְכֵן תֵּן פְּחָדְךָ יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל
 כָּל מֵה שֶׁבְּרָאָתְךָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ
 כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כְּלֵם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
 בְּלִבָּב שָׁלֵם, כְּמוֹ שִׁידְעֵנוּ יי אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
 עַז בִּידְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מֵה שֶׁבְּרָאָתְךָ.

And therefore, Holy One, let awe of You infuse the whole of Your Creation, and let knowledge of Your presence dwell in all Your creatures. And let every being worship You, and each created life pay homage to Your rule. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, Almighty One, that all authority to rule belongs to You, all strength is rooted in You, all mighty deeds have emanated from You. Your Name alone is the Source of awe that surges through all life.

Holy, Holy, Holy - The Hebrew phrase “You are holy, your name is holy, and holy beings will praise you...” begins the third part of the *Ameedah*. The word קָדוֹשׁ (*kadosh*) appears three times in this short sentence, and though often translated as “holy” it comes from the three letter Hebrew root קדש meaning “set apart, unique, distinct or distinguished.” God is the Force, Intelligence, and Presence in and beyond the universe that is utterly and radically unique.

What is the nature of the holy? “[Holiness] cannot, strictly speaking, be taught, it can only be evoked, awakened in the mind; as everything that comes ‘of the spirit’ must be awakened...it is always perfectly *sui generis* and irreducible to any other.” (Rudolph Otto - *The Idea of the Holy*, p. 7)

U-v'chein (“and therefore”) - This is the first of a series of three prayers in the High Holyday *K'dushah* which begins with the word וּבְכֵן (*u-v'chein*). They are all ascribed to Rabbi Johanan ben Nuri (early 2nd century CE) who lived during the Hadrianic persecutions, sixty years after the destruction of the Second Temple in Jerusalem. They are among the most ancient elements in the High Holyday liturgy. The first of the series of three focuses on a time when humanity will be united through our awe of God rather than by our fear of governmental power.

Hope in the Messiah - The second **וּבְכֵן** recalls Judaism's messianic hope for universal peace throughout the world and specifically hopes for the restoration of the Davidic monarchy through a God-chosen Messiah. Reform Judaism focuses on our hopes for a messianic era of peace brought about by a collective human kindness rather than on the coming of a personal messiah.

Celebration - What does it mean to celebrate in joy? The third **וּבְכֵן** envisions a purified world in which the *tzadeekeem* (the most righteous souls) bask in God's glory. *Tzadeekeem* refers to people who are just in their relationships in business, government, speech, ethics, with their enemies and with those they love. To live a righteous life is a challenge because it requires that we carry ourselves throughout life according to the highest moral, ethical and spiritual values. When we experience the pure decency of a *tzadeek* (a just person), we are always inspired.

Hope

וּבְכֵן תִּזְכֹּר, יְיָ לְעַמְּךָ, תְּהִלָּה לִירֵאָיִךְ וְתִקְוָה טוֹבָה לְדוֹרֶשֶׁיךָ, וּפְתִחוּן פִּיהַ לְמִיַּחֲלִים לָךְ, שְׂמֵחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ, וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדֶּךָ, וְעֵרִיבַת נֵר לְבֶן־יִשְׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְיָמֵינוּ.

And therefore, Holy One, let awe of You infuse Your people, let the praise of You ring out from all who worship You. Let hope enliven all who seek You, and let all who look to You with hope find strength to speak. Grant joy throughout Your land, let happiness resound throughout Your holy city, soon, and in our days.

Justice for the Righteous

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ, וַחֲסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִקָּפֵץ־פִּיהָ, וְכָל הַרְשָׁעָה בָלָה בְּעָשָׂן תִּכְלָה, כִּי תַעֲבִיר מִמְּשַׁלַּת זָדוֹן מִן הָאָרֶץ.

And therefore, let the righteous ones behold Your peace, let them rejoice and celebrate, let all who follow in Your path sing out with glee, let all who love You dance with joy, and may Your power overwhelm all evil, so that it will vanish wholly from the earth like smoke. Then shall the power of injustice pass away.

וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁבֵּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, כְּפָתוּב בְּדַבְרֵי קִדְשֶׁךָ: יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ. קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהָ מִבְּלַעְדֶּיךָ, כְּפָתוּב: וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

May You alone reign over all of Your Creation, and Mount Zion be the seat and symbol of Your glory, and Jerusalem, Your holy city — as it is written in Your holy scriptures: “The Eternal One shall reign forever, Your God, O Zion, through all generations! Halleluyah!”

Holy are You, and awe-inspiring is Your Name, and there is no God apart from You, as it is written: “The Creator of the hosts of heaven shall be exalted through the rule of law, and God, the Holy One, made holy by the reign of justice.”

Praised are You, Adonai, the holy Sovereign Power.

4. SANCTIFICATION OF THE DAY

קדושת היום

אֶתְּהָ בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
 מִלְּפָנֶיךָ לְעִבּוּדְךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.
 וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת
 יוֹם) הַזְּכוּרֹן הַזֶּה, יוֹם (זְכוּרֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא
 קֹדֶשׁ, זִכָּר לְיִצְיַאת מִצְרַיִם.

In love and favor, O God, You have chosen us from all the peoples, for Your service by loving and favoring us as bearers of Your Torah. You have blessed us as a people by making us holy with Your commandments, identifying us with Your great and holy Name. Adonai, our God, lovingly You have given us (this Shabbat and) this Day of Remembrance, a day for (lovingly recalling) the shofar sound, a day for holy assembly and for recalling the Exodus from Egypt.

For Mindfulness

יעלה ויבא

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּזְכֹּר
 זְכוּרֵינוּ וְזְכוּרֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, וְזְכוּרֹן תְּקוּנַת מְשִׁיחֹת,
 וְזְכוּרֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וְזְכוּרֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְפָנֶיךָ לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,
 בְּיוֹם הַזְּכוּרֹן הַזֶּה.
 זְכַרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
 וּפְקַדְנוּ בּוֹ לְבִרְכָה, אָמֵן.
 וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים, אָמֵן.

Our God and God of our ancestors, be mindful of our fathers and mothers and of our own hopes for the time of messianic peace. Remember Jerusalem, Your holy city, as well as the entire household of the people of Israel for goodness, graciousness, kindness, compassion, life and peace, on this Day of Remembrance. This day remember us for well-being. Amen. This day bless us with Your nearness. Amen. This day help us to live. Amen.

The Chosen People - This is one of the most difficult theological notions for contemporary Jews to accept. Many are uncomfortable with the thought that God would select one people for special status. Jewish tradition, however, never understood being chosen to mean that Jews were inherently better or of a higher moral stature than any other people. Rather, our sages argued that Jews bear an obligation to behave ethically and to carry Torah to the world based upon the covenant made between the people of Israel and God at Mount Sinai. Although the *mitzvot* were understood to be obligatory for the Jewish community, this fact never meant that only Jews were entitled to a place in the world to come. All the nations could earn a place in the world to come if they fulfilled the Seven Laws of Noah, including the prohibitions against idolatry, blasphemy, murder, adultery and theft, the commitment to the humane treatment of animals and establishing courts of justice. The Reconstructionist movement eliminated the “chosen people” doctrine entirely from its liturgy, placing emphasis instead on the people *choosing* to live morally and ethically as Jews. Reform Judaism still abides by this doctrine but understands that we are all, in truth, a “*choosing* people.” To be a “Jew by Choice,” whether through conversion or by birth, is required of each of us in an open society in which a multitude of choices claim our allegiances and affections.

The Power of Religious Metaphor - What does it mean when we describe God in terms of monarchy, using descriptive language we would use for an earthly sovereign? Rabbi Abraham Heschel once reflected that the sin of fundamentalists is that they take the Bible literally and fail to intuit its deepest levels of meaning. Language is, by definition, limited, even as our capacity to perceive reality is limited. Language can only point us to a reality that lies beyond human comprehension. Effective poetic imagery has the capacity to touch the heart and exalt the soul. Describing God as a Creator, Maker, Sovereign and Judge, Compassionate and Holy One Who is filled with splendor, majesty and honor does not, of course, imply that we believe literally in an anthropomorphic God, a God that takes on human form. It means only that we are too limited in perception and language to describe God's reality, which is beyond imagination itself. The rabbis understood our incapacity to use language to describe God when remarking that the "Bible is written in the language of human beings." Retaining the use of a royal metaphor, however, is helpful as we strive to make the reality of God's sovereignty in our lives.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם
כָּלֹּ בְּכַבּוּדְךָ, וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהַדָּר
גָּאוֹן עֲוֹדָה, עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶץְךָ, וַיִּדַע כָּל פֶּעוּל כִּי
אַתָּה פְּעַלְתָּנוּ, וַיִּבִין כָּל יֶצוּר כִּי אַתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל
אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יִי אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ, וּמַלְכוּתוֹ בְּכָל
מְשָׁלָה.

Our God and God of our ancestors, may You rule over all the earth with glory, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: "The Sovereign God of Israel is the One Whose dominion extends to all creation."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, (רְצֵה בְּמִנוּחֵתָנוּ)
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֵנוּ מִטּוֹבֶךָ
וְשִׂמְחָנוּ בִּישׁוּעָתְךָ (וְהִנְחִילֵנוּ, יִי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן
שַׁבַּת קִדְּשְׁךָ, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ) וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וּדְבַרְךָ
אֱמֶת וְקִים לְעַד. בְּרוּךְ אַתָּה, יִי,
מְלֹךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם
הַזִּכְרוֹן.

Me-lech al kol ha-a-retz, m'ka-deish (ha-Sha-bat v') Yis'ra-eil v'Yom Ha-zi-ka-ron.

Our God and God of our ancestors, sanctify us with Your *mitzvot*, and let Your Torah be our way of life. (May our rest on this day be pleasing in Your sight.) Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You, O God, are Truth, and Your word is true and stands forever.

Praised are You, Adonai, Sovereign over all the earth, Who sanctifies (the Shabbat and) Israel and this Day of Remembrance.

You transcend our deepest thought and elude the keenest eye, yet all who dwell on earth may find You. Every creature's form proclaims Your glory, for all that breathes is one creation, children of a single Sovereign realm. Thus it was written of old: "The Sovereign God of Israel is the One Whose dominion extends to all creation."

Gates of Repentance

5. WORSHIP

עבודה

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמֶד יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת
הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם
בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ.

Accept the prayer of Your people Israel as lovingly as it is offered. Let our thoughts be gentle, our deeds gracious, and may kindness rule our lips and hearts! Blessed is the spirit, a hymn of love within us, that calls us to prayer.

וּתְחַזְּנֶנָּה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Bring Your watchful and compassionate care to the dwellers in Zion, that they might see Your light made manifest in the cities and villages of the Holy Land, on the roads and in the fields, that Your Presence might inspire peace. Blessed are You, Adonai, Who restores Your Presence in Zion.

6. GRATITUDE-THANKSGIVING

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מְגִן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ
שְׂבָבְךָ יוֹם עִמָּנוּ, וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבְךָ עִת,
עָרֵב וּבִקֵּר וְצָהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם
כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִוֵּינוּ לָךְ.
וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוֹ תָּמִיד לְעוֹלָם וָעֶד.
וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ
נֶאֱדָה לְהוֹדוֹת.

We gratefully acknowledge that You alone are Adonai our God and God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the miracles which are daily with us; and for Your wondrous gifts at all times, morning, noon and night. You are Goodness;

Sacrifices versus Prayer -

When the Temple in Jerusalem fell (70 CE), the sacrificial cult came to an end. The rabbis decided that prayer and worship would be an appropriate substitute for sacrifices. But this notion is also found earlier in the Bible when we read in Psalms, "Take my prayer as an offering of incense, my upraised hands as an evening sacrifice." (141:2). Rabbi Eliezer and Rabbi Abbahu of the Talmud both agreed that "prayer is greater than sacrifices" and "prayer is dearer to God than all good works and all good sacrifices." The *Avodah* blessing in the *T'feelah* recalls the time of sacrificial offerings in the Temple.

What is Stealing? - A *chaseed* was once asked: "What is stealing?" He thought for a moment and then replied, "A man steals when he enjoys the benefits of the earth without giving thanks to God." (Rabbi Harvey Fields, *Bechol Levavcha*, p. 94)

Persian Blessing - "I thank You God for all that You have given me. And I thank You God for all that You have not given me." *What am I thankful for?*

Your mercies never end; You are Compassion; Your love never fails.
You have always been our Hope.

Gates of Repentance

For all these things, may Your Name be blessed and raised in honor
always, Sovereign of ours, forever.

Let all of life acknowledge You! May all beings praise Your Name in
truth, O God, our Rescue and our Aid. Blessed are You, the Gracious
One, Whose Name is good, to Whom all thanks are due.

Kol Haneshama, Reconstructionist Machzor



Albert Einstein on Peace -

“Peace cannot be kept by force. It can only be achieved by understanding,” which may be said of peace between nations, between people and even peace within oneself.

Inner Peace - “I know myself now, and I feel within me a peace above all earthly dignities, a still and quiet conscience...”
(William Shakespeare, Henry the Eighth)



7. PEACE

ברכת שלום

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מְלַךְ אֲדוֹן לְכֹל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ
יִשְׂרָאֵל, בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוּמֶךָ.

בְּסִפּוּר חַיִּים, בְּרַכָּה וְשִׁלוֹם וּפְרִיָּתָהּ טוֹבָה, נִזְכָּר וְנִבְרָא
לְפָנֶיךָ, אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשִׁלוֹם.

בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְּׁלוֹם.

*Shalom rav al Yis'ra-eil am'cha ta-seem l'olam, kee atah hu me-lech a-
don l'chol ha-sha-lom. V'tov b'ei-ne-cha l'va-rech et am'cha Yis'ra-eil
b'chol et u-v'chol sha-ah bish'lo-me-cha.*

*B'se-fer cha-yeem, b'ra-cha v'sha-lom u-far'na-sah to-vah, ni-za-cheir
v'ni-ka-teiv l'fa-ne-cha, a-nach'nu v'chol am'cha beit Yis'ra-eil, l'cha-
yeem to-veem u-l'sha-lom.*

Ba-ruch A-tah Adonai, o-seh ha-sha-lom.

Grant us peace, Your most precious gift, O Eternal Source of peace,
and give us the will to proclaim its message to all the peoples of the
earth. Bless our country, that it may always be a stronghold of peace,
and its advocate among the nations. May contentment reign within its
borders, health and happiness within its homes. Strengthen the bonds
of friendship among the inhabitants of all lands, and may the love of
Your Name hallow every home and every heart.

In the Book of Life, blessing, peace and prosperity, may we be remem-
bered and inscribed, we and all your people Israel, for a life of goodness
and peace.

We praise You, O God, the Source and inspiration of peace.

Based on The Union Prayer Book

ELOHAI N'TZOR

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

O God, keep my tongue from evil, my lips from speaking lies. Help me ignore those who slander me, let me be humble before all. Open my heart to Your Torah, that I may pursue Your commandments. Frustrate the designs of those who plot evil against me. Turn their schemes to naught. Do so for the sake of Your power, Your holiness and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One Who makes peace in the high heavens, bring peace upon us, to all the people Israel and to all humanity. Amen.

* *

A SHORT AMEEDAH

They say we're supposed to be in a palace.
So we bow and take certain steps
as the prescribed supplication
drops from our lips.
But what do we really know
of castles and kings?
My kitchen faucet constantly leaks
and the kids' faces
usually need cleaning.
If a door opened to a real palace,
I'd probably forget
and carry in a load of groceries.
No, the door we stand in front of
when the Ameedah begins is silence.
And when we open it
and step through,
we arrive in our hearts.
Mine's not a fancy place,
no jewels, no throne,
certainly not fit for a king.
But in the small chamber,
for just a few moments on Sabbath,
God and I can roll up our sleeves,
put some schnapps out on the table,
sit down together, and finally talk.
That's palace enough for me.

Syd Lieberman (Temple Emanuel of Beverly Hills Siddur, p. 73)

Meditation: Take a moment to find your pulse. Can you feel it? Can you hear it? Is it quick? Slow? Your pulse is your timepiece, your clock, expressing the flow, literally, of your life. Can you feel the regular beat? Feel that pulse of time.

What is an accomplishment of this last year about which you feel proud? What happened this year that gave you joy? What was a significant challenge of this past year? Where have you traveled?

Look at your hands. Feel your hands. What have your hands accomplished this year? What have they held? What have they touched? How do you use them every day? Bless the work of your hands. Clench them. Relax them. Realize your power. Where do you want to go in the year ahead? (Leora Zeitlin)

“Help me to ignore those who slander me” - In the private chambers of our own hearts, we know that there are people who do not like us. Sometimes they try to cause us to lose our jobs, break up our marriages and significant relationships, take away our children, and influence those around us. At times their attacks against us are subtle. Though we know that the damage caused by slander can be harsh, at these times we ask for strength to withstand it and rise above the pain others cause us.

Silence and Meditation -
A Jewish sage taught, “Silence and meditation are the rungs on which one climbs to the Higher Worlds.”

YIH'-YU L'RA-TZON

יהיו לרצון

*Yih'yu l'ra-tzon im'rei fee
v'heg'yon li-bee l'fa-ne-cha,
Adonai, tzu-ree v'go-a-lee.*

יְהִיוּ לְרָצוֹן אֲמָרֵי פִי
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרֵי וְגוֹאֲלֵי.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

Psalm 19:15

OSEH SHALOM

עשה שלום

*O-seh sha-lom bim'ro-mav,
hu ya-a-seh sha-lom a-lei-nu
v'al kol Yis'ra-eil
v'al kol yosh'vei tei-vel
v'im'ru: A-men!*

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

May the One Who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world. Amen!

Avenu Malkeinu: Our Parent, Our Sovereign אבינו מלכנו

III

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

A-vee-nu Mal'kei-nu, sh'ma ko-lei-nu...hear our voice.

אָבִינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ.

*A-vee-nu Mal'kei-nu, cha-ta-nu l'fa-ne-cha...
we have done wrong in Your presence.*

אָבִינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

*A-vee-nu Mal'kei-nu, cha-mol a-lei-nu v'al o-la-lei-nu v'ta-pei-nu...
be compassionate with us and with our children.*

אָבִינוּ מַלְכֵנוּ, כְּלֵה דְבַר וְחָרֵב וְרָעַב מֵעַלֵינוּ.

*A-vee-nu Mal'kei-nu, ka-lei de-ver v'che-rev v'ra-av mei-a-lei-nu...
help us bring an end to sickness, war and famine.*

אָבִינוּ מַלְכֵנוּ, כְּלֵה כָּל צָר וּמַשְׁטֵיִן מֵעַלֵינוּ.

*A-vee-nu Mal'kei-nu, ka-lei kol tzar u-mas'teen me-a-lei-nu...
move all humanity to end oppression.*

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

*A-vee-nu Mal'Kei-nu, kot'vei-nu b'se-fer cha-yeem to-veem...
inscribe us in the Book of Life.*

אָבִינוּ מַלְכֵנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

*A-vee-nu Mal'kei-nu, cha-deish a-lei-nu sha-nah to-vah...
renew us for a good year.*

אָבִינוּ מַלְכֵנוּ, הָרִם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

*A-vee-nu Mal'keinu, ha-reim ke-ren Yis'ra-eil a-me-cha...
give strength and vision to Your people Israel.*

אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*A-vee-nu Mal'kei-nu, cho-nei-nu va-a-nei-nu kee ein ba-nu ma-a-seem,
a-seh i-ma-nu tz'da-kah va-che-sed v'ho-shee-ei-nu...*

*be gracious with us and respond to us, for we have too few good deeds.
Place in our hearts the will to act righteously, gently and lovingly, and
bring us renewal.*

Our Voices - The Vilna Gaon (17th century CE) suggests that rather than focusing on whether God hears us or not, we should concentrate on *koleinu* - our voice - for, as he said, the essence of prayer is the uplifted voice, the voice that is lifted in longing or song, in guilt or anger, sadness or despair. (Cited by Rabbi Janet Marder)

We have done wrong - We are not angels. Yet, we are able to change the way we see the world and behave towards others. Especially at this season we remind ourselves that change and growth are difficult and never-ending.

A Musical Midrash: Avenu Malkeinu - We appeal to God as our Parent (*Avenu*) and our Ruler (*Malkeinu*), acknowledging both God's judgment and mercy. The classic musical setting is by Max Janowski of Chicago. Think of it as one long, urgent plea of a broken-hearted person. Our confession of wrongdoing before God and our request for mercy at the beginning of the prayer, are underlined by a low repeated note from the organ, conveying a sense of concern and seriousness. When the cantor's voice lingers on the highest note, we are asking God to *chadeish aleinu* - renew us for a good year, at the same time as the choir chants the theme of this prayer: *Sh'ma koleinu*, hear our voice.

It's a *mitzvah* to visit the sick - In his *Mishnah Torah*, Maimonides taught, "It is a positive rabbinic commandment to visit the sick, comfort mourners and serve in a funeral escort." During these High Holydays each of us is metaphorically called upon to attend to our own brokenness and strive to undertake *tikkun hanefesh* (restoration of our soul).

The Shortest Prayer in the Torah - The shortest prayer in the whole Torah is Moses' words of healing for his sister Miriam *אל נא רפא נא לה (el na refana la)* "Please God heal her." (Numbers 12:13). Our prayers for healing do not need to be long and colorful, just direct and heartfelt.

"**The evidence** is simply overwhelming that prayer functions at a distance to change physical processes in a variety of organisms, from bacteria to humans." (Larry Dossey, M.D., Healing Words)

Medicine and Prayer are both efficacious in healing. (*Talmud*)

1/60 of Pain - Rabbi Abba, son of Rabbi Hanina, taught: He who visits a sick person, takes away 1/60 of his pain. (*Talmud, Nedarim* 39b)

מי שברך

A PRAYER FOR THE HEALING OF A LOVED ONE

מי שְׁבֵרַךְ אֲבוֹתֵינוּ, אֲבֵרָהֶם, יִצְחָק, וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרַךְ וְיִרְפָּא אֶת הַחוֹלִים הָאֵלֶּה. הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֵיהֶם לְהַחֲלִימָם וְלִרְפְּאוֹתָם, לְהַחְזִיקָם וּלְהַחְיוֹתָם. וְיִשְׁלַח לָהֶם בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, בְּתוֹךְ שָׁאֵר חוֹלֵי יִשְׂרָאֵל הַשְּׂתָא בְּעַגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר; אָמֵן!

Mee she-bei-rach A-vo-tei-nu, Av'ra-ham, Yitz'hak, v'Ya-a-kov, v'i-mo-tei-nu Sa-rah, Riv'ka, Ra-chel v'Le-ah, Hu y'va-reich v'y'ra-pei et ha-cho-leem ha-ei-leh. Ha-Ka-dosh Ba-ruch Hu y'ma-lei ra-cha-meem a-lei-hem, l'ha-cha-lee-mam u'l'ra-po-tam, l'ha-cha-zee-kam u'l-hach'yo-tam. V'yish'lach la-hem bim'hei-ra r'fu-ah shlei-ma, r'fu-at ha-ne-fesh u-r'fu-at ha-guf, b'toch sh'ar cho-lei Yis'ra-eil, hash'ta ba'a-ga-lah u-viz'-man ka-reev, v'no-mar: A-men!

O God, Who blessed our ancestors, Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah, send Your blessing to all in need of healing. Have mercy on them, and graciously restore their health and strength. Grant them a *refua sh'lei-ma*, a complete recovery, along with all others who are stricken. May healing come speedily, and let us say: Amen.

* *

מי שְׁבֵרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

Mee she-bei-rach A-vo-tei-nu m'kor ha-b'ra-chah l'i-mo-tei-nu
May the Source of strength Who blessed the ones before us
Help us find the courage to make our lives a blessing - And let us say:
Amen!

מי שְׁבֵרַךְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִבּוֹתֵינוּ

Mee she-bei-rach I-mo-tei-nu m'kor ha-b'ra-chah la-vo-tei-nu
Bless those in need of healing with *refua sh'lei-ma*
The renewal of body, the renewal of spirit - And let us say: Amen!

English words - Deborah Lynn Friedman

* *

Tikun Hanefesh **(Healing the Soul)**

These two words come together for me in full circle completion, alluding to a larger full circle completion I have experienced over the course of my life.

As a young person, I felt marginalized by my religion, unwelcome as a woman in the Conservative/Orthodox traditions of my Eastern European grandparents and Canadian parents and uneducated into the language and rituals that were themselves transitioning from *shtetl* to suburb. Like many Jews of my generation, I looked outside Judaism for my identity, to the university for education, to psychotherapy for personal and professional growth and to the arts for self-expression. Like many Jews I became a psychotherapist, looking to heal the soul (both mine and others), but sadly, looking outside the potential of my own heritage.

In recent years I have become aware that the work I do is not separate from the potential for a Jewish life, and I have returned to the traditions of my heritage for ***Tikun Hanefesh***, despite early memories of being unwelcome and uneducated. As I continue to pursue education, personal growth and self-expression in both my personal and professional life, I am aware that rich templates for these explorations lie in our tradition, and indeed within these Days of Awe.

Congregant Voice

* *

Renewal

It has taken so much work and preparation to get to this place . . . to allow myself this time. The year is spent studying, applying, learning, changing, experimenting, failing, achieving. Every day I have to get out there and figure things out and do something about them. It all leads up to this time. Now I sit. It's time to listen deeply . . . and let it all wash over me.

Congregant Voice

Chadesh Yameinu K'kedem **Renew Our Days as of Old**

I am holding my first great-granddaughter, six days old, in my arms for the first time, and those lines from the liturgy come to my mind. They often do: every time I read them they move me to a personal fervent little prayer of my own. They come to me in different modes: of frustration, despair, doubt, hope, gratitude. This time they seem to express exactly my blissful feeling of gratefulness for the gift of this sweet, warm little bundle in my arms, a continuation of my self-fulfillment, a Renewal of My Days as of Old.

Congregant Voice

IV

Closing Prayers

History - The *Aleinu* traditionally was ascribed to the third century CE Babylonian Talmudist, Rav Abba Arikha, as a prelude to the *Malchuyot* (God as Sovereign) in the Rosh Hashanah Shofar service. Later, it was re-introduced as a tribute to the martyrs of Blois in southern France who were massacred in 1171 CE. They chose to utter this Rosh Hashanah prayer as their dying affirmation of God's sovereignty and righteousness. Since then, the *Aleinu* has found its place at the conclusion of every service as a tribute to the martyrs of our people throughout the ages as both a concluding vow and an ultimate expression of hope.

A Future Hope - The *Aleinu* consists of two paragraphs written at different times, using different styles, and with different messages. The first (the older of the two - possibly from the period of the Maccabean Revolt - 2nd century BCE) is a particular declaration of the Jewish affirmation of God's unity and a denunciation of all forms of idolatry. The second paragraph emphasizes God's sovereignty and the hope for universal peace.

ALEINU

עלינו

A-lei-nu l'sha-be-ach la-a-don ha-kol, עלינו לשבח לאדון הכל,
la-tet g'du-lah l'yo-tzeir b'rei-sheet, לתת גדלה ליוצר בראשית,
she-lo a-sa-nu k'go-yei ha-a-ra-tzot, שלא עשנו כגויי הארצות,
v'lo sa-ma-nu k'mish-p'chot ולא שמנו כמשפחות
ha-a-da-mah, האדמה,
she-lo sam chel-kei-nu ka-hem שלא שם חלקנו בהם,
v'go-ra-lei-nu k'chol ha-mo-nam. וגרלנו בכל המונם.

Va-a-nach-nu kor-eem (bend the knee)
u-mish'ta-cha-veem (bow) *u-mo-deem*,
lif'nei me-lech (straighten up)
mal'chei ha-m'la-cheem,
ha-ka-dosh ba-ruch hu.

ואנחנו כורעים
ומשתחוים ומודים,
לפני מלך,
מלכי המלכים,
הקדוש ברוך הוא.

It is our duty to praise the Source of all, to ascribe greatness to the Creator of everything, for God has not made us like the nations of the world, nor like the families of the earth. God has not made our portion like theirs, nor our destiny like that of their multitudes.

We bend the knee, bow and give thanks before the Sovereign of Sovereigns, the Holy One Blessed is God.

May the time not be distant, O God, when Your enduring rule shall be established on earth, when justice shall prevail in the land, when evil will be destroyed, and the strong shall no more oppress the weak. May sin be cleansed from the heart of every person, and may all people exercise the just power over their lives that is their birthright. Growing in wisdom, may we overflow like a river with understanding. May our arms embrace all suffering people, and may we each be loved for the peace we bring to others. May our deeds exceed our speech, and may we never raise a fist, except to conquer fear and doubt and grave despair. O God, rise up like the sun over all humanity; cause Your light to go forth over all the lands between the seas, and light up the universe with the joy of wholeness, of freedom and of peace.

Rabbi Richard N. Levy

V'ne-e-mar, v'ha-yah Adonai
 l'me-lech al kol ha-a-retz,
 ba-yom ha-hu
 yi-h'yeh Adonai e-chad
 u-sh'mo e-chad.

וְנֹאמֵר, וְהָיָה יי
 לְמֶלֶךְ עַל כָּל הָאָרֶץ,
 בַּיּוֹם הַהוּא
 יִהְיֶה יי אֶחָד,
 וּשְׁמוֹ אֶחָד:

And let us say: The Eternal One will reign over all the earth;
 On that day, O God, You shall be One and Your Name shall be One.

THE MOURNER'S KADDISH

קדיש יתום

To open eyes when others close them
 To hear when others do not care to listen
 To look when others turn away
 To seek insight when others give up
 To rouse oneself when others accept
 To continue struggling when one is not the strongest
 To cry out when others keep silent

To be a Jew
 It is that
 It is first of all that

And further
 To live when others are dead
 And to remember when others have forgotten.

Emanuel Eydeau (Mishkan Tefillah, p. 63)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעַלְמָא דִּי בְּרָא כְרֵעֻתֵיהּ,

Yit-ga-dal v'yit-ka-dash sh'meh ra-ba b'al-ma di v'ra chi-ru-teh,

וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית

v'yam-lich mal-chu-teh b'cha-yei-chon uv'yo-mei-chon uv'cha-yei d'chol beit

יִשְׂרָאֵל. בְּעִגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv v'im-ru: A-men!

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עָלְמַיָּא:

Ye-heh sh'meh ra-ba m'va-rach l'o-lam ul-al-mei al-ma-ya.

יִתְבָּרַךְ וַיְשַׁתְּבַח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

Yit-ba-rach v'yish-ta-bach, v'yit-paar v'yit-ro-mam v'yit-na-seh, v'yit-ha-dar

וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא לְעָלְא וּלְעַלְא

v'yit-a-leh v'yit-ha-lal sh'meh d'kud-sha, b'rich hu, l'ei-la ul-ei-la

מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחְמַתָּא, דְאָמְרִין

בְּעַלְמָא, וְאָמְרוּ אָמֵן:

in kol bir'cha-ta v'shee-ra-ta, tush-b'cha-ta v'ne-che-ma-ta da-a-mi-ran
 b'al-ma, v'im-ru: Amen!

The Theme of the Aleinu - This prayer focuses on the dual themes of the unique and special character of the Jewish people and of the universal dream of unity between all peoples in the fulfillment of the messianic vision of a perfected world. The sage Rabbi Hillel (1st century CE) addressed the tension between our Jewish sense of obligation to the needs of our own people and to humankind in general with his ethical maxim, "If I am not for myself, who will be for me? But if I am for myself alone, what am I? And if not now, when?" (Mishnah, Pirkei Avot 1:14)

History of the Kaddish - We are not sure who wrote the Kaddish or when it was written. It may be that it began as a brief, one sentence prayer ("May God's great name be blessed now and forever") which increased in length over the ages. It is written in Aramaic, not Hebrew, which was the language of the Jews between 586 BCE and the 5th century CE. Nowhere in the prayer is there mention of death. Rather, it is a prayer praising God's greatness. We say Kaddish especially when commemorating a death because it is precisely at the moment of death that we are in greatest need of sensing meaning beyond the transitory.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

Y'heh sh'la-ma ra-ba min sh'ma-ya v'cha-yeem a-lei-nu v'al kol Yis'ra-eil,
וְאָמְרוּ אָמֵן:

v'im'ru: A-men!

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל,

O-seh sha-lom bim'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis'ra-eil,
וְאָמְרוּ אָמֵן:

v'im'ru: A-men!

May the Source of peace send peace to all who mourn,
and comfort to all who are bereaved. Amen.

Let the glory of God be extolled,
and God's Great Name be hallowed in the world whose creation God
willed.

May God's spirit rule in our own day, in our own lives,
and in the life of all Israel,
and let us say: Amen.

Let God's Great Name be blessed forever and ever.
Beyond all the praises, songs, and adorations
that we can utter is the Holy One, the Blessed One,
Whom we glorify, honor, and exalt.

And let us say: Amen.

For us and for all Israel, may the blessing of peace
and the promise of life come true,
and let us say: Amen.

May the One Who causes peace to reign in the high heavens,
also cause peace to descend upon us, upon all Israel, and upon all
the world,
and let us say: Amen.

CLOSING SONGS

ADON OLAM

אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטָרֶם כָּל יַעִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אֲזִי מְלֶךְ שְׁמוֹ נִקְרָא.

*A-don o-lam, a-sher ma-lach b'te-rem kol y'tzeer niv-ra,
l'eit na-a-sah v'chef-tzo kol, a-zai me-lech sh'mo nik-ra.*

וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹיָה, וְהוּא יִהְיֶה, בְּתַפְאָרָה.

*V'a-cha-rei kich'lot ha-kol, l'va-do yim'loch no-ra,
v'hu ha-yah, v'hu ho-veh, v'hu yi-h'yeh b'tif-a-rah.*

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית, וְלוֹ הָעוֹז וְהַמְשָׁרָה.

*V'hu e-chad, v'ein she-ni l'ham'shil lo l'hach'bee-rah,
b'lee rei-sheet, b'lee tach-leet, v'lo ha-oz v'ha-mis'rah.*

וְהוּא אֵלִי וְחֵי גְאֻלִּי, וְצוֹר חֲבִלִי בְּעֵת צָרָה.
וְהוּא נְסִי וּמְנוֹס לִי מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.

*V'hu Ei-lee, v'chai go-a-lee v'tzur chev'lee b'eit tza-rah,
v'hu ni-see u-ma-nos lee, m'nat ko-see b'yom e-kra.*

בִּידוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאַעִירָה.
וְעַם רוּחִי גִוִּיתִי, יֵי לִי וְלֹא אִירָא.

*B'ya-do af'keed ru-chee b'eit i-shan v'a-ee-rah,
v'im ru-chee g'vi-ya-tee: Adonai lee, v'lo i-ra.*

You are the Eternal God, Who reigned before any being had yet been created; when all was done according to Your will, already then You were Sovereign.

And after all has ceased to be, still You will reign in solitary majesty; You were, You are, and You will be in glory.

And You are One; none other can compare to You, or consort with You; You are without beginning, without end; Yours alone are power and dominion.

And You are my God, my living Redeemer, my Rock in time of trouble and distress;

You are my banner and my refuge, my benefactor when I call upon You.

Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also:

You are with me, I will not fear.

When was Adon Olam Written?- Some say it was composed by the great Spanish Jewish poet Solomon ibn Gabirol during the 11th century CE. Others say it was written much earlier, perhaps at the time Jews lived under Moslem rule in Babylonia. There are many different musical settings for *Adon Olam* (sung on Shabbat, during the High Holydays, and even at Moroccan Jewish weddings).

The Theology of Adon Olam - The end of the poem suggests that it originated as a nighttime prayer, and it was actually incorporated into the bedtime recitation of the *Sh'ma* ("Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: You are with me, I will not fear").

B'ya-do af-keed ru-chee - "Into Your hands I entrust my spirit..." Such remarkable intimacy and faith reside at the heart of these words! *Is there anyone into whose hands I entrust my life? Is there anyone in whom I place my complete trust? Where is the source of my emotional strength and courage? Does God provide that for me? Does God sustain me when I feel vulnerable? To whom do I turn when feeling low? Is it too late for me to discover faith in my life?*

Ein Keiloheinu - Was composed circa the 9th century CE, and has been included in Jewish prayer ever since. Originally it began with the second stanza מי באלהינו (*Mee chei-lo-hei-nu*) and was then followed by אין באלהינו (*Ein kei-lo-hei-nu*), but it was later reversed - perhaps so that when the first letters of the three stanzas were combined they would spell the word אמן (Amen).

Said the Holy One to Israel: "I have told you that when you pray you should do so in the synagogue in your city. If you cannot pray in the synagogue, pray in your field. If you cannot pray in your field, pray in your house. If you cannot pray in your house, pray in your bed. If you cannot pray in your bed, meditate in your heart." (Midrash Psalm 4:9)

EIN KEILOHEINU

Ein kei-lo-hei-nu
Ein ka-do-nei-nu
Ein k'mal'kei-nu
Ein k'mo-shee-ei-nu

There is none like our God, our Sovereign, our Redeemer.

Mee chei-lo-hei-nu
Mee cha-do-nei-nu
Mee ch'mal'kei-nu
Mee ch'mo-shee-ei-nu

Who is like our God, our Sovereign, our Redeemer?

No-deh lei-lo-hei-nu
No-deh la-do-nei-nu
No-deh l'mal'kei-nu
No-deh l'mo-shee-ei-nu

We give thanks to our God, our Sovereign, our Redeemer.

Ba-ruch E-lo-hei-nu
Ba-ruch A-do-nei-nu
Ba-ruch Mal'kei-nu
Ba-ruch Mo-shee-ei-nu

Praised be our God, our Sovereign, our Redeemer.

A-tah hu Ei-lo-hei-nu
A-tah hu A-do-nei-nu
A-tah hu Mal'kei-nu
A-tah hu Mo-shee-ei-nu

You alone are our God, our Sovereign, our Redeemer.

אין באלהינו

אין באלהינו,
אין באדונינו,
אין במלפנו,
אין כמושיענו.

מי באלהינו,
מי באדונינו,
מי במלפנו,
מי כמושיענו.

נודה לאלהינו,
נודה לאדונינו,
נודה למלפנו,
נודה למושיענו.

ברוך אלהינו,
ברוך אדונינו,
ברוך מלפנו,
ברוך מושיענו.

אתה הוא אלהינו,
אתה הוא אדונינו,
אתה הוא מלפנו,
אתה הוא מושיענו.

BENEDICTION

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִתְּמוּ

L'sha-nah to-vah ti-ka-tei-vu v'tei-cha-tei-mu!

**May you be inscribed and sealed
for a good, happy, healthy, and prosperous New Year!**

שחרית לראש השנה

ROSH HASHANAH SHACHAREET

ROSH HASHANAH SHACHAREET

שחרית לראש השנה

“Open the Gates of Righteousness for me.” (Psalm 118:9) At the time of judgment in the World to Come, everyone will be asked: “What was your occupation?” If the person answers, “I used to feed the hungry,” they will say to that one, “This is God’s gate, you who fed the hungry may enter.” . . . “I used to clothe the naked,” they will say to that one, “This is God’s gate, you who clothed the naked may enter” . . . and similarly with those who raised orphans, those who performed the *mitzvah* of *tz’dakah*, and those who performed acts of caring and lovingkindness.

Midrash

Rabbi Zusya said at his death, “I am not afraid that in the next world they will ask me, ‘Why were you not Moses?’ I am afraid that they will ask me, ‘Why were you not Zusya?’”

Rabbi Meshulam Zusya of Hanipoli
(Chassidic, 18th Century CE)

Our task in this world is to grow into ourselves, and since each self is different from every other self ever created, there can be no standardized instructions for the task. The problem posed us is ours alone; namely, how to grow into our best moral selves.

Author unknown

On Rosh Hashanah we sit in judgment of ourselves. Before the tribunal of reason and honesty the roster of our deeds stands exposed. The reality of our daily lives meets the sharp scrutiny of our ideals. We want to be so much more than we are. We want to be wiser, kinder, more vital, and more confident in the act of living. We want to seize the world zestfully and turn it to some urgent purpose. The valleys of dullness in which we wander threaten the meaningfulness of our lives and we ache to ascend the peaks of excitement. Time passes far too quickly and the boredom of routine is the terrifying symptom of wasted opportunity. We half-live and fear the future.

Each of us is capable of an unimagined greatness. Each of us is a treasure house of vital potential. Yet apprehensive love and inhibited talent pervade the expression of our being. Past failure and present fear restrict the range of our feeling and the purview of our thinking. While this day of meditation awakens us to the truth of what we are, it must also quicken within us the reality of what we can be.

Author unknown

A Curse Turned into a Blessing - The words of *Mah Tov* come from Numbers 24:5, when Balaam, a non-Israelite prophet, is hired to curse the Jews in the desert. He looks out over our settlements and is struck by their beauty. Rather than a curse, he pours forth these words of blessing.

Our places of worship and study - No fewer than six synonyms for “place” are found within this short paragraph: *ohel* (“tent”), *mishkan* (“dwelling place”), *bayee* (“house”), *heichal* (“palace”), *m'on* (“refuge”), and *makom* (“place”). Why? Tamar Frankel suggests that we assume a posture of humility as we prepare to enter the physical and spiritual “dwelling-place” of God’s holiness. Yet, we also must bring with us an appropriate *kavanah* (“intention”) in order for us to become aware of God’s presence here.

Mo-deh (Mo-dah)

anee l'fa-ne-cha,

Me-lech chai v'ka-yam,

she-he-che-zar'ta bee nish'ma-tee

b'chem'la, ra-bah e-mu-na-te-cha.

I offer thanks to You, Sovereign Source and Sustainer of life, Who returns to me my soul each morning faithfully and with gracious love.

MAH TOVU

Mah to-vu o-ha-le-cha Ya-a-kov,

mish'k'no-te-cha Yis'ra-eil!

Va-a-nee b'rov chas'd'cha

a-vo vei-te-cha.

Esh'ta-cha-veh el hei-chal

kod'sh'cha b'yir'a-te-cha.

Adonai a-hav'ti m'on bei-te-cha

u-m'kom mish'kan k'vo-de-cha.

Va-a-nee esh'ta-cha-veh v'ech'ra-ah,

ev'r'cha lif'nei Adonai o-see.

Va-a-nee t'fee-la-tee l'cha

Adonai et ra-tzon,

Eh-lo-heem b'rov chas'de-cha

a-nei-nee be-e-met yish'e-cha.

How lovely are your tents, O Jacob,
how fine your encampments, O Israel!
And as for me, drawn by Your love,
I come into Your house.
I lay me down in a humble surrender,
before Your holy shrine in awe.
Great One, how I love Your house's site,
adore Your Glory's dwelling place.
And as for me, I fall in prayer,
my body I bend down,
I greet, I bless, I bend the knee
before the One Who fashions me.
And as for me, my prayer is for You, Adonai,
may it be for You a time of desire,
O God, in the abundance of Your love,
respond to me in truth with Your help.

Numbers 24:5; Psalms 5:8, 26:8, 95:6 and 69:14

מוֹדָה (מוֹדָה)

אֲנִי לְפָנֶיךָ,

מֶלֶךְ חַי וְקַיִם,

שֶׁהַחַיִּת בֵּי נִשְׁמָתִי

בְּחֶמְלָה רַבָּה אֶמוֹנָתְךָ.

מַה טּוֹב

מַה טּוֹב אֶהְיֶיךָ יַעֲקֹב,

מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

וְאֲנִי בְּרַב חֶסֶדְךָ

אָבוֹא בֵּיתְךָ,

אֶשְׁתַּחֲוֶה אֶל הַיְכָל

קֹדֶשְׁךָ בִּירְאָתְךָ.

יְיָ אֶהְבֵּתִי מְעֹן בֵּיתְךָ,

וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה,

אֶבְרַכְּךָ לְפָנָי יְיָ עֹשִׂי.

וְאֲנִי, תְּפִלָּתִי לְךָ

יְיָ, עֵת רְצוֹן,

אֱלֹהִים בְּרַב חֶסֶדְךָ,

עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ.

Morning Blessings

ברכות השחר

II

OPENING BLESSINGS

BLESSING FOR WEARING THE TALLIT

עטיפת טלית

As I wrap myself in the *tallit*,
I fulfill the *mitzvah* of my Creator, as written in Torah:
"They shall make fringes for themselves
on the corners of their garments throughout their generations."
Even as I cover myself with this *tallit*,
So may my soul be robed in the garment of God's light.

Mishkan Tefillah, p. 81

בְּרַכְּי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהָדָר
לְבִשְׁתָּ. עֵטָה אֹר אֶת שְׁלֹמָה, נוֹטָה שָׁמַיִם בִּירֵיעָה.

Bar'chee naf'shee et Adonai, Adonai Eh-lo-hai ga-dal'ta m'od, hod v'ha-dar la-vash'ta. O-teh or ka-sal'ma, no-teh sha-ma-yeem ka-y'ree-ah.

Praise Adonai, O my soul! Adonai, my God, You are very great!
Arrayed in glory and majesty, You wrap Yourself in light as with a
garment, You stretch out the heavens like a curtain.

Psalm 104:1-2

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam a-sheer kid'sha-nu b'mitz-vo-tav, v'tzi-va-nu l'hi-ta-teif ba-tzee-tzit.

You are praiseworthy Adonai, our God, Absolute Ruler over all that
exists, Who inspires us to holiness through God's *mitzvot*, and
commands us to wrap ourselves in the cords of the fringed tallit.

FOR THE GIFT OF OUR BODIES

אשר יצר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם
בְּחֶכְמָה, וּבְרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים. גְּלוּי
וְיָדוּעַ לְפָנַי כִּסָּא כְבוֹדְךָ שָׂאם יִפְתַּח אַחַד מֵהֶם, אוֹ יִסְתֵּם
אַחַד מֵהֶם, אֵי אֶפְשָׁר לְהִתְקַיֵּים וְלַעֲמוֹד לְפָנֶיךָ:

Whoever wrapped in a tallit in one's youth will never forget:/ taking it out of the soft sack, opening the folded tallit./ spreading it, kissing the border along its length (sometimes embroidered and sometimes embossed)./ Afterwards, a great sweep over the head/ like the heavens, like a huppah, like a parachute. Afterwards, folding it/ around one's head as if playing hide and seek, and then wrapping/ the body in it, tight tight, letting it fold you like a cocoon/ and then opening it like wings for flying./ And why are there stripes and not black-white squares /like a chessboard? Because squares are finite without hope/ and stripes comes from infinity/ and go on to infinity like the runways at the airport / so that angels may land and take off./ When you wrap yourself in a tallit you cannot forget / coming out of a swimming pool or the sea /and being wrapped in a great towel and casting it/ over one's head and wrapping in it, tight tight/ and shivering a little and laughing and - blessing. (Yehudah Amichai)

Blessings for the Body, Torah and Soul - In the coming pages we praise God for miraculously creating the body and soul and infusing human life with a capacity for self-reflection. The blessing for Torah, however, comes between the blessings for the body and soul, thereby affirming that Torah is a source for us to determine our higher moral and spiritual purpose. *Have I carried out a commitment to study Torah this year?*

The Holiness of the Body - *Asher Yatzar* is attributed to the fourth-century sages Abaye and Rav Papa of the Talmud (Berachot 11a). It speaks of our dependence on the intricate functioning of our bodies, warning us not to take them for granted, and recognizing them as a wondrous sign of God's creation.

Body is the Soul's House - "The body is the soul's house. Shouldn't we therefore take care of our house so that it doesn't fall into ruin?" (Philo, *Voices of Wisdom*, p. 210)

Torah Study for All - Before 586 BCE, the study of Torah was the prerogative of the priestly class (Jeremiah 18:18), but after the exile, public study of Torah arose. Joshua 1:8 explicitly demands: "This Torah book should never leave your mouth; you should recite it day and night so that you will listen to everything that is written in it; then your path will succeed, and then you will flourish."

First We Bless, Then We Do - Blessings almost always precede actions. Therefore, after we recite the blessing over Torah, we study sections of Jewish literature that emphasize the importance of Torah study. (Traditionally the texts are from the Torah, the Mishnah and the Talmud.)

בְּרוּךְ אַתָּה יי, רוֹפֵא כָּל בֶּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת:

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher ya-tzar et ha-a-dam b'choch'mah, u-va-ra vo n'ka-veem n'ka-veem, cha-lu-leem cha-lu-leem. Ga-lu-i v'ya-du-a lif'nei ki-seh k'vo-de-cha she-im yi-pa-te-ach e-chad mei-hem, o yi-sa-teim e-chad mei-hem, ee ef'shar l'hit'ka-yeim v'la-a-mod l'fa-ne-cha:

Ba-ruch A-tah Adonai, ro-fe chol ba-sar, u-maf'lee la-a-sot.

Blessed are You, Adonai, our God, Sovereign of all worlds, Who shaped the human being with wisdom, making for us all the openings and vessels of the body. It is revealed and known before Your throne of Glory, that if one of these passageways be open when it should be closed, or blocked up when it should be free, we could not stay alive or stand before You.

Blessed are you, Miraculous One, the wondrous healer of all flesh.

ברכות התורה FOR THE STUDY OF TORAH

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְעִסוּק בְּדַבְּרֵי תוֹרָה:

Ba-ruch A-tah Adonai, Eh-lo-hei-nu Me-lech ha-o-lam a-sher kid'sha-nu b'mitz-vo-tav v'tzi-va-nu la-a-sok b'div'rei To-rah.

Blessed are You, Adonai our God, Who inspires us to be holy through the *mitzvot* and gives us the sacred obligation to immerse ourselves in the study of Torah.

וְהַעֲרַבְנָא יי אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרַתְךָ בְּפִינוּ, וּבְפִי עַמְּךָ
בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמְּךָ בֵּית
יִשְׂרָאֵל, בְּלִנּוּ יוֹדְעֵי שְׁמֶךָ, וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה:

Eternal our God, make the words of Your Torah sweet to us and to the House of Israel Your people, that we and our children may be lovers of Your Name and students of Your Torah.

בְּרוּךְ אַתָּה יי, הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

Ba-ruch A-tah Adonai, ha-m'la-meid Torah l'amo Yis'ra-eil.

Blessed are You Adonai, the Teacher of Torah to Your people Israel.

Rabbi Eliezer said "Repent one day before your death." His students asked him, "Does one know on which day he will die?" "Then all the more reason that we must repent today," he replied, "lest we die tomorrow, and thus our whole life will be spent in repentance."

Talmud Shabbat 153a

Among the ways for a person to repent is to... give charity, keep far away from where one has sinned, and even change one's name as if to say, I am a different person and not the same one who sinned.

RAMBAM, Mishnah Torah, 2:4

What is perfect repentance? It is when an opportunity presents itself to repeat an offence once committed, and the offender, while able to commit the offence, nevertheless refrains from doing so out of penitence, not out of fear or failure of vigor...It consists in this, that the wrong doer abandons the sin, removes it from thought, and resolves never to repeat it...Although repentance and supplication are always good, they are particularly so and are immediately accepted during the ten days intervening between Rosh Hashanah and Yom Kippur...If one wounds, curses or robs a neighbor or commits similar wrongs, they are never pardoned until the injured party has received the compensation due and has also been appeased. Even though compensation has been paid, the wrongdoer must also appease the one injured and ask forgiveness...If however, the injured party is unwilling to forgive, three friends should come and entreat the offended one and solicit pardon. If they fail, the wrongdoer must try a second and a third time. If the offended person continues to be obdurate, the one who refused to forgive is now the sinner. But if the offended person was the offender's teacher, the pupil has to go to the teacher again and again, even a thousand times, till pardon has been granted.

RAMBAM, Mishnah Torah, 2:1, 2, 9

What is *t'shuvah* (repentance)? It's about getting "unstuck." It's about movement and transformation. It's not about arriving but about approaching. It's not about destinations but about journeys. It's not about achieving but about being. It's not about performance but about effect. It's about moving from here and coming closer to there.

Baal Shem Tov

Do not think that the words of prayer as you say them go up to God. It is not the words themselves that ascend; it is rather the burning desire of your heart that rises like smoke toward heaven. If your prayer consists only of words and letters, and does not contain your heart's desire - how can it rise up to God?

Or Ha-Meir 3:16c from Your Word is Fire (p. 51)

Take special care to guard your tongue before morning prayer. Even greeting your fellow, we are told, can be harmful at that hour. A person who wakes up in the morning is like a new creation. Begin your day with unkind words, or even trivial matters - even though you may later turn to prayer, you have not been true to your creation. All of your words each day are related to one another. All of them are rooted in the first words that you speak.

Likuteem Y'kareem 12a, from Your Word is Fire (p. 29)

Learning from Everything

The Rabbi of Sadgora once said to his Hasidim, "We can learn something from everything, and not only everything God has created, but also what humans have created." "What can we learn from a train?" one Hasid asked. "That because of one second a person can miss everything." "And from the telegraph?" asked another. "That every word is counted and charged." "And the telephone?" asked a third, "That what we say here is heard there." (Abraham Jacob of Sadgora, 1819 - 1883).

Texts for Study: The following selections focus on the theme of *t'shuvah*, (repentance). *T'shuvah* תשובה is built on the three letter Hebrew root שׁוּב and means 'to return' or 'to turn' to the path of relationships of decency and meaning, to Jewish tradition and the Jewish people, to oneself, and to God. *Take a few moments to reflect - what personal work do I need to do in the next ten days to effect t'shuvah in these areas of my own life?*

Rambam's Mishnah Torah - Rabbi Moses ben Maimon (RAMBAM - also known as Maimonides - 1135-1204 CE) composed this legal code so that the Jewish community of his day "might learn ...the correct way to determine what is forbidden and permitted, as well as other rules of the Torah...so that the entire Oral Law might become systematically known to all..." RAMBAM classified by subject matter the entire talmudic and post-talmudic *halakhic* (legal) literature into 14 books, each representing a distinct category of the Jewish legal system. The structure, form and arrangement of the code stirred significant controversy for many reasons, among which were RAMBAM's failure to cite sources and authorities. Today, this controversy has died down and the *Mishnah Torah* is considered one of the authoritative codes of Jewish law. (see Encyclopedia Judaica)

ROSH HASHANAH SHACHAREET

Why do we not say blessings over our ethical obligations (e.g. honoring parents and welcoming the stranger)? Abudraham (13th Century, Spain) teaches that we do not say blessings over commandments that depend upon the cooperation of others “since the beneficiaries may choose not to accept our gifts, or [they may choose] to reject our kindness altogether,” and then the blessing will have been for naught. Rabbi Barukh Epstein (1860-1931, Russia/USA) notes that certain blessings specific to the Jewish people contain the formula “Who has sanctified us through God’s commandments and commanded us...”(e.g. wearing the tallit, keeping the Jewish dietary laws, and kindling the Sabbath candles). However, both Jews and non-Jews are obligated to perform the ethical commandments thereby making us no different from other nations in this respect.

Talmud Torah k'neged kulam - “And the study of Torah is equal to them all, because it leads to them all.” The purpose of study is to know the *mitzvot* (commandments) so that we may perform them. The 13th century treatise on all 613 *mitzvot* (*Sefer HaHinnuch* - author unknown) explains that we become what we do. If we accustom ourselves to wrong-doing, our hearts and souls will be corrupted. If we accustom ourselves to performing ethical acts and deeds of loving-kindness, our lives will be lifted spiritually and we will become more loving.

OUR ETHICAL OBLIGATIONS

אלו דברים

אלו דברים שאין להם שעור שאדם אוכל פרותיהם בעולם הזה והקרן קיימת לו לעולם הבא, ואלו הן:

Ei-lu d'va-reem sh'ein la-hem shi-ur: sh'-a-dam o-chel pei-ro-tei-hem ba-o-lam ha-zeh v'ha-ke-ren ka-ye-met lo la-o-lam ha-ba, v'ei-lu hen:

These are the obligations without measure, whose reward, too, is without measure:

Ki-bud av va-eim, כבוד אב ואם,

Honoring father and mother;

ug'mee-lut cha-sa-deem, וגמילות חסדים,

performing acts of love and kindness;

v'hash'ka-mat beit ha-mi-drash והשכמת בית המדרש

sha-cha-reet v'ar'veet, שחרית וערבית,

attending the house of study daily;

v'hach'na-sat or-cheem והכנסת אורחים,

welcoming the stranger;

u-vi-kur cho-leem, ובקור חולים,

visiting the sick;

v'hach'na-sat ka-lah, והכנסת כלה,

rejoicing with bride and groom;

v'hal'va-yat ha-meit, והלוית המת,

consoling the bereaved;

v'i-yun te-fee-lah ועיון תפלה,

praying with sincerity;

va-ha-va-at sha-lom והבאת שלום בין אדם לחברו,

bein a-dam la-cha-vei-ro

making peace where there is strife.

v'tal'mud Torah k'ne-ged ku-lam. ותלמוד תורה כנגד כלם.

And studying Torah is equal to them all,

because it leads to them all.

Talmud, Shabbat 127a

Six Torah episodes are to be remembered each day, to refine our direction:

Y'tzi-at Mitzrayeem: recall the Exodus from Egypt; depart from whatever enslaves.

Amalek: recall Amalek who attacked from behind; be on guard against evil.

Ma-amad Har Sinai: recall standing at Sinai; make Torah part of your daily life.

Ma-asei Eigel Hazahav: recall the Golden Calf; keep material desires in check and be wary of heresy.

Korach: recall Korach's rebellion; prevent the ego from misleading and destroying your way.

Shabbat: recall the first gift; welcome *Shabbat* each week.

Temple Emanuel of Beverly Hills Prayer book (p. 98)

FOR THE GIFT OF OUR SOULS

אלהי נשמה

אֱלֹהֵי, נְשָׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא. אֶתָּה בְּרֵאתָהּ,
 אֶתָּה יִצַּרְתָּהּ, אֶתָּה נִפְחַתָּהּ בִּי, וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
 כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, מוֹדָה (מוֹדָה) אֲנִי לְפָנֶיךָ, יי
 אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאֲמוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן
 כָּל הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה יי, אֲשֶׁר בִּידוֹ נִפְּשׂ כָּל חַי, וְרוּחַ כָּל בֶּשָׂר
 אִישׁ.

Eh-lo-hai, n'sha-mah she-na-ta-ta bee te-ho-rah hee. A-tah v'ra-ta, A-tah y'tzar-ta, A-tah n'fach-ta bee, v'A-tah m'sham-rah b'kir'bee. Kol z'man she-ha-n'sha-mah v'kir'bee, mo-deh (mo-dah) a-nee l'fa-ne-cha, Adonai Eh-lo-hai vEh-lo-hei a-vo-tai v'i-mo-tai, ri-bon kol ha-ma-a-seem, a-don kol ha-n'sha-mot. Ba-ruch A-tah, Adonai, a-sheer b'ya-do ne-fesh kol chai, v'ru-ach kol b'sar eesh.

My God, the soul that You have placed within me is a pure one. You created it, You sculpted it, You breathed it inside of me, You protect and preserve it in me. All the time it remains in me I shall express gratitude, My God, God of all those who lived before me, Author of all works, Protector of every soul. You Who restore the soul to the body of us all, You are endlessly praiseworthy.

Talmud, Berachot 60b
 Translation - Rabbi Richard Levy revised

THE MIRACLES OF DAILY LIFE

נסים בכל יום

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לִשְׂכֻבֵי
 בֵּינָה, לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sheer na-tan la-sech'vee vee-nah, l'hav'cheen bein yom u-vein lai-lah...Who has implanted mind and instinct within every living being.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנִי בְּצַלְמוֹ:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, she-a-sa-nee b'tzal'mo...Who has made me in Your image.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנִי יִשְׂרָאֵל:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, she-a-sa-nee Yis'ra-eil...Who has made me a Jew.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנִי בְּנוֹבַת חוֹרֵין:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam she-a-sa-nee ben/bat cho-reen...Who has made me to be free.

The Soul - The Hebrew word for soul is נְשָׁמָה (*n'shamah*) meaning "breath." God is the giver of breath to humanity and breathed life into Adam (Genesis 2:7). The rabbis hold that God puts the *n'shamah* into our bodies at the moment of birth. (Talmud, Sanhedrin 81b)

Our Soul is Pure -God breathed our soul into each of us, giving us life and breath. Therefore our soul is God within us and ultimately incorruptible. The rabbis express this in the Talmud when they teach "And you should know that God is pure, God's Heavenly servants are pure, and the *n'shamah* (soul) that God gave you is pure. If you guard it, it will be good for you..." (Talmud Niddah 30b)

God is Like Our Soul - "Just as God fills the world, so the *n'shamah* (soul) fills the body. Just as God sees but is not seen, so the *n'shamah* sees but is not seen. Just as God feeds the whole world, so the *n'shamah* feeds the whole body. Just as God is pure, so the *n'shamah* is pure. Just as God abides in the innermost precincts, so the *n'shamah* abides in the innermost precincts." (Talmud, Berachot 10a)

Niseem b'chol yom - Each of these blessings was originally performed individually in the home upon awakening each day. Each is associated with a particular action (e.g. "...who has implanted..." to hearing the cock crow; "who opens the eyes of the blind..." - opening one's eyes, etc.). The rabbis realized that few were saying these at home. In the 9th century CE these blessings were included in the synagogue ritual before the formal commencement of prayer.

Brings Freedom to the Captive...Power Lifts Up the Fallen - Two blessings for sitting up in bed and then standing up. Anyone who has been sick in bed knows of the miraculous neurological, muscular and skeletal structure that enables us to sit and stand.

Provides for All My Needs - Originally this was a blessing thanking God for enabling us to put on our sandals, when sandals were a luxury item, and people had to walk barefoot.

Makes Firm Each Person's Steps -Thanking God for the ability to walk.

Girds Israel with Strength...Crowns Israel with Glory - These two blessings parallel putting on a belt and a head covering. We think of God even when we get dressed in the morning.

Removes Sleep from the Eyes... - Rabbi Nachman of Bratslav (1772-1810) warns us that when we are too self-critical we sometimes overlook our good qualities. He understands sleep as an unconscious metaphor for the stupor of thinking that you're no good - and neither is anyone else. We ask God to help us find the strength to see beyond our faults at the start of each day.

Clothed by God - "All these blessings encourage us to experience ourselves as being clothed in the qualities, power and attributes of God." (Rabbi Richard N. Levy)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, po-kei-ach iv'reem...Who opens the eyes of the blind. (Based on Psalm 146:8)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּישׁ עֲרֻמִּים:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, mal'beesh a-ru-meem ...Who clothes the naked.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ma-teer a-su-riee ...Who brings freedom to the captive. (Based on Psalm 146:7)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, zo-keif k'fu-fmee ...Whose power lifts up the fallen. (Based on Psalm 146:8)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ro-ka ha'a-retz al ha-ma-yeem ...Who stretches out the earth over the waters. (Based on Psalm 136:6)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל צְרָכָי:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, she-a-sah lee kol tzor'kee...Who provides for all my needs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִּין מִצְעָדֵי גַבְרִי:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ha-mei-cheen mitz'a-dei ga-veir ...Who makes firm each person's steps. (Based on Psalms 37:23 and Proverbs 20:24)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, o-zeir Yis'ra-eil big'vu-rah...Who girds Israel with strength. (Based on Psalm 65:7)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָה:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, o-teir Yis'ra-eil b'tif-a-rah ...Who crowns Israel with glory. (Based on Psalm 8:6)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעֵף כֹּחַ:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ha-no-tein la-ya-eif ko-ach...Who gives strength to the weary.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְעַבֵּיר שְׁנָה מֵעֵינָי

וְתַנּוּמָה מֵעַפְעָפִי:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ha-ma-a-veer shei-nah mei-ei-nai u-t'nu-mah mei-a-fa-pai...Who removes sleep from the eyes, slumber from the eyelids.

Talmud, Berachot 60b

P'sukei D'Zimra - Psalms of Praise II

פסוקי דזמרה

BLESSED IS THE ONE

ברוך שאמר

<i>Ba-ruch she-a-mar v'ha-yah ha-o-lam</i>	ברוך שאמר והיה העולם,
<i>Ba-ruch hu</i>	ברוך הוא,
<i>Ba-ruch o-seh v'rei-sheet</i>	ברוך עשה בראשית,
<i>Ba-ruch o-mer v'o-seh</i>	ברוך אומר ועשה,
<i>Ba-ruch go-zeir um'ka-yeim</i>	ברוך גוזר ומקים,
<i>Ba-ruch m'ra-cheim al ha-a-retz</i>	ברוך מרחם על הארץ,
<i>Ba-ruch m'ra-cheim al ha-b'ree-yot</i>	ברוך מרחם על הבריות,
<i>Ba-ruch m'sha-leim</i>	ברוך משלים
<i>sa-char tov l'rei-av</i>	שכר טוב ליראיו,
<i>Ba-ruch chai la-ad</i>	ברוך חי לעד
<i>v'ka-yam la-ne-tzach</i>	וקים לנצח,
<i>Ba-ruch po-deh u-ma-tzeel</i>	ברוך פודה ומציל,
<i>Ba-ruch sh'mo.</i>	ברוך שמו.

Blessed is the One Who spoke and all things came to be! Blessed are You! Blessed is the One Who keeps creating anew! Blessed is the One Who speaks and acts! Blessed is the One Who determines and fulfills! Blessed is the One Who deals mercifully with the earth! Blessed is the One Who deals mercifully with creatures! Blessed is the One Who responds with good to those in awe! Blessed is the One Who lives eternally and lasts forever! Blessed is the One Who delivers and redeems! Blessed is Your Name!

ברוך אתה יי אלהינו מלך העולם, האל האב הרחמן,
המהלל בפני עמו, משבח ומפאר בלשון חסידיו ועבדיו,
ובשירי דוד עבדך. נהללך יי אלהינו בשבחות ובזמרות,
נגדלך ונשבחך ונפאריך ונזכיר שמך, ונמליכך, מלכנו
אלהינו, יחיד, חי העולמים, מלך משבח ומפאר עדי עד
שמו הגדול:

ברוך אתה יי, מלך מהלל בתשבחות:

Speech Creates - We pray “Blessed is the One Who spoke and all things came to be,” a clear reference to the opening chapter of the Torah that imagines the creation of the world. Jewish religious tradition affirms the doctrine of *creatio ex nihilo*, that God creates something out of nothing through an act of speech. We humans merely rearrange what already exists. “We may not be able to create physical things through speaking, as God does, but through what we say, we surely create thoughts, feelings, desires, and relationships - indeed entire realms of human experience.” (Rabbi Elliot Dorff, My People’s Prayer Book, Vol. 3, p. 58)

Get Ready to Pray - The purpose of שאמר “Blessed is the One” is to get us in the mood for prayer and a dialogue with God. We begin with a multitude of praises of God, not because God needs them, but because we humans need a corrective to our egocentricity in order to make room for our experience of God.

Psalms as Preparation - There are times when you must prepare yourself before you can pray. Reciting Psalms or studying Torah may provide the inspiration you need. But take care also to avoid giving yourself too fully to these preparations, lest they consume all your strength and leave no room for prayer itself. (Toledot Ya'akov Yosef 83a, from Your Word is Fire (p. 34))

God Has a Womb - God is said to deal “mercifully with the world and all creatures.” The Latin word for “mercy” is *merces*, from which we derive the French word *merci*, meaning “thanks” and “compassion.” But the Hebrew word for “the one who shows mercy” is מְרַחֵם (*m'rachem*) from the Hebrew word רֶחֶם (*rechem*) meaning “womb.” Therefore God is portrayed as having given birth to the world - in Hebrew אב הַרְחֵמָן (*av harachaman*), literally “a father who acts as though he had a womb.” Rabbi Richard Levy has translated this as “Father of motherly love.” (Tamara Frankel)

Psalms accompanied the earliest prayer - Before the synagogue liturgy was set, Psalms were sung in the ancient Temple in Jerusalem, thereby constituting some of the earliest prayer rites in Judaism. Notice the chant-like repetition and rhythm of this Psalm. Here, God is presented as the Creator of all.

A Grand Image of God emerges from the verses of this Psalm. God is the essence of goodness and power, from Whose intelligence and discernment come forth all the created world. God is the sole Creator, Liberator, and loving Sustainer of life, hence the appropriate placement of Psalm 136 in the Rosh Hashanah liturgy.

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, ha-Ehl ha-av ha-ra-cha-man, ha-m'hu-lal b'fee a-mo, m'shu-bach um'fo-ar bil'shon cha-see-dav va-a-va-dav, u-v'shee-rei Da-veed av'd'cha. N'ha-lel'cha Adonai Eh-lo-hei-nu bish'va-cho-t u-viz'mi-rot, n'ga-del'cha u-n'sh'bei-cha-cha u-n'fa-er'cha v'naz'keer shim'cha, v'nam'lich'cha, mal'kei-nu Eh-lo-hei-nu, ya-cheed, chei ha-o-la-meem, Me-lech m'shu-bach u-m'fo-ar a-dei ad sh'mo ha-ga-dol.

Ba-ruch A-tah Adonai, Me-lech m'hu-lal ba-tish'ba-cho-t.

Blessed are You, the Everlasting One, our God, the Sovereign of all the worlds. Divine One, Who gave birth to all, the merciful, subject of praise upon our people's mouths, lauded and glorified upon the tongues of all who love and serve You. And through these, the songs sung by Your servant David, may we hail You, Source of Being. With praises and with melodies we celebrate Your greatness, and we praise You, glorify You, call to mind Your Name, and crown You as our Sovereign, God of ours, the only One, the living One, throughout all worlds. The One Who reigns, lauded and glorified unto the end of time, Whose Name is ever great. Blessed are You, Adonai, Sovereign hailed in songs of praise!

PSALM 136 - A SONG FOR ROSH HASHANAH DAY

הוֹדוּ לַיהוָה לְיָי בִּי טוֹב, בִּי לְעוֹלָם חַסְדּוֹ:

Ho-du la-do-nai kee tov, kee l'o-lam chas'do.

הוֹדוּ לֵאלֹהֵי הַאֱלֹהִים, בִּי לְעוֹלָם חַסְדּוֹ:

Ho-du lei-lo-hei ha-Eh-lo-heem, ki l'o-lam chas'do.

הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים, בִּי לְעוֹלָם חַסְדּוֹ:

Ho-du la-a-do-nei ha-a-do-neem, kee l'o-lam chas'do.

לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ, בִּי לְעוֹלָם חַסְדּוֹ:

L'o-seh nif'la-ot g'do-lot l'va-do, ki l'o-lam chas'do.

לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה, בִּי לְעוֹלָם חַסְדּוֹ:

L'o-seh ha-sha-ma-yeem bit'vu-nah, kee l'o-lam chas'do.

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם, בִּי לְעוֹלָם חַסְדּוֹ:

L'ro-ka ha-a-retz al ha-ma-yeem, kee l'o-lam chas'do.

לַעֲשֵׂה אוֹרִים גְּדֹלִים, בִּי לְעוֹלָם חַסְדּוֹ:

L'o-seh o-reem g'do-leem, kee l'o-lam chas'do.

אֶת הַשֶּׁמֶשׁ לְמַשְׁלַת בַּיּוֹם, בִּי לְעוֹלָם חַסְדּוֹ:

Et ha-she-mesh l'mem'she-let ba-yom, kee l'o-lam chas'do.

אֶת הַיָּרֵחַ וְכּוֹכְבֵי לְמַשְׁלוֹת בַּלַּיְלָה, בִּי לְעוֹלָם חַסְדּוֹ:

Et ha-ya-rei-ach v'cho-cha-veem l'mem'sh'lot ba-lai-lah, kee l'o-lam chas'do.

לְמִכָּה מִצְרִים בְּכֹרִיָּהֶם, בִּי לְעוֹלָם חֲסִדוֹ:

L'ma-keh Mitz'ra-yeem biv'cho-rei-hem, ki l'o-lam chas'do.

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, בִּי לְעוֹלָם חֲסִדוֹ:

Va-yo-tze Yis'ra-eil mi-to-cham, ki l'o-lam chas'do.

בְּיַד חֲזָקָה וּבְזִרְעֵ נְטוּיָהּ, בִּי לְעוֹלָם חֲסִדוֹ:

B'yad cha-za-kah u-viz'ro-a n'tu-ya, kee l'o-lam chas'do.

לְגֵזֶר יָם סוּף לְגִזְרִים, בִּי לְעוֹלָם חֲסִדוֹ:

L'go-zeir yam suf lig'za-reem, kee l'o-lam chas'do.

וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ, בִּי לְעוֹלָם חֲסִדוֹ:

V'he-e-veer Yis'ra-eil b'to-cho, kee l'o-lam chas'do.

וַנֵּעַר פָּרְעֹה וַחִילוֹ בַּיָּם סוּף, בִּי לְעוֹלָם חֲסִדוֹ:

V'ni-eir Par'oh v'chei-lo v'yam suf, kee l'o-lam chas'do.

לְמוֹלִיד עָמוֹ בַּמִּדְבָּר, בִּי לְעוֹלָם חֲסִדוֹ:

L'mo-leech a-mo ba-mid'bar, kee l'o-lam chas'do.

לְמִכָּה מְלָכִים גְּדֹלִים, בִּי לְעוֹלָם חֲסִדוֹ:

L'ma-kei m'la-cheem g'do-leem, kee l'o-lam chas'do.

וַיַּהֲרֹג מְלָכִים אֲדִירִים, בִּי לְעוֹלָם חֲסִדוֹ:

Va-ya-ha-rog m'la-cheem a-dee-reem, kee l'o-lam chas'do.

לְסִיחוֹן מֶלֶךְ הָאָמְרִי, בִּי לְעוֹלָם חֲסִדוֹ:

L'see-chon me-lech ha-e-mo-ree, kee l'o-lam chas'do.

וּלְעוֹג מֶלֶךְ הַבְּשָׁן, בִּי לְעוֹלָם חֲסִדוֹ:

U-l'og me-lech ha-ba-shan, kee l'o-lam chas'do.

וַנָּתַן אֲרָצָם לְנַחֲלָהּ, בִּי לְעוֹלָם חֲסִדוֹ:

V'na-tan ar'tzam l'na-cha-lah, kee l'o-lam chas'do.

נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ, בִּי לְעוֹלָם חֲסִדוֹ:

Na-cha-lah l'Yis'ra-eil av'do, kee l'o-lam chas'do.

שֶׁבַשְׁפִּלְנוּ זָכַר לָנוּ, בִּי לְעוֹלָם חֲסִדוֹ:

She-b'shif'lei-nu za-char la-nu, kee l'o-lam chas'do.

וַיַּפְרְקֵנוּ מִצָּרֵינוּ, בִּי לְעוֹלָם חֲסִדוֹ:

Va-yif'r'kei-nu mi-tzar-ei-nu, kee l'o-lam chas'do.

נֹתַן לָחֵם לְכֹל בֶּשֶׂר, בִּי לְעוֹלָם חֲסִדוֹ:

No-tein le-chem l'chol ba-sar, kee l'o-lam chas'do.

הוֹדוּ לְאֵל הַשָּׁמַיִם, בִּי לְעוֹלָם חֲסִדוֹ:

Ho-du l'Eil ha-sha-ma-yeem, kee l'o-lam chas'do.



Pray slowly at first - Enter into prayer slowly. Do not exhaust your strength, but proceed step by step. Even if you are not aroused as your prayer begins, give close attention to the words you speak. As you grow in strength and God helps you draw near, you can even say the words more quickly and remain in God's Presence. (Tzawa'at Rivash 4a-b, from Your Word is Fire, p. 35)



Acknowledge the Eternal One Who is good,
 God's love is everlasting.
 Praise the God of all gods,
Kee l'o-lam chas'do.
 Give thanks to the most powerful of powers,
 God's love is everlasting.
 Who alone performed great, wondrous deeds,
Kee l'o-lam chas'do.
 Maker of the heavens with sublime discernment,
 God's love is everlasting.
 Founder of the earth upon the waters,
Kee l'o-lam chas'do.
 Maker of heaven's great lights,
 God's love is everlasting.
 Sunlight for dominion over the day,
Kee l'o-lam chas'do.
 Moon and stars to rule the night,
 God's love is everlasting.
 Who, amid the depths of our oppression remembered,
Kee l'o-lam chas'do.
 Who unyoked us from our troubles,
 God's love is everlasting.
 Who gives sustenance to all flesh,
Kee l'o-lam chas'do.
 Praises to the heaven's God,
 God's love is everlasting.



Shabbat as a Bride - A king once built a bridal chamber, plastered, painted and adorned it. Now what was needed to complete it? Why, a bride! So with the world. After the six days of creation, what was needed to finish it? The Sabbath. (Midrash, Genesis Rabba 10:9)



PSALM 92 - A SONG FOR THE SABBATH DAY

מזמור שיר

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לְהַדוֹת לַיְי, וּלְזַמֵּר לְשִׁמְךָ
 עֲלִיוֹן:

Miz'mor sheer l'yom ha-sha-bat tov l'ho-dot L'Adonai. u-l'za-meir l'shim-cha el'yon.

לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ וְאַמוֹנַתְךָ בַּלַּיְלוֹת:
L'ha-geed ba-bo-ker chas'de-cha ve-e-mu-nat'cha ba-lei-lot.

עַלֵי עֶשׂוֹר וְעַלֵי נַבֵּל, עַלֵי הַגִּיזוֹן בְּכִנּוֹר:
A-lei a-sor va-a-lei na-vel, a-lei hi-ga-yon b'chi-nor.

כִּי שִׁמַּחְתָּנִי יי בְּפַעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:
Kee si-mach'ta-nee Adonai b'fo-a-lei-cha b'ma-a-seh ya-de-cha a-ra-nen.

מַה גָּדְלוֹ מַעֲשֵׂיךָ יי, מֵאֵד עִמְּךָ מַחֲשַׁבְתֶּיךָ:
Ma gad'lu ma-a-se-cha Adonai, m'od am'ku mach'she-vo-te-cha.

It is good to give thanks to God
 to sing hymns to Your Name, O Most High!
 To tell of Your love in the morning,
 to sing at night of Your faithfulness;
 to pluck the strings, to sound the lute, to make the harp vibrate.

Your deeds, O God, fill me with gladness.
Your work moves me to song.
How great are Your works, O God!
How profound Your design!

Psalm 92:1-6

צִדִּיק כַּתְּמָר יִפְרַח כְּאַרְז בַּלְבָּנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבֵית יי בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִנּוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
לְהַגִּיד כִּי יֵשֶׁר יי צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

*Tza-deek ka-ta-mar yif'rach k'e-rez bal'va-non yis'geh:
Sh'tu-leem b'veit Adonai b'chatz'rot Eh-lo-hei-nu yaf'ree-chu:
Od y'nu-vun b'sei-vah d'shei-neem v'ra-a-na-neem yi-h'yu;
L'ha-geed kee ya-shar Adonai tsu-ree v'lo av'la-tah bo.*

The righteous shall flourish like the palm tree,
Like cedars of Lebanon they grow.
Implanted in the House of God,
Amid the courtyards of our God they will bear fruit.
They shall flourish still in old age,
Vigorous with the sap of life they shall be,
To proclaim that God is just,
My Rock in Whom is no unrighteousness.

Psalm 92:13-16

יי מֶלֶךְ גִּאוּת לְבִשׁ, לְבִשׁ יי עוֹ הַתְּאֵזֶר, אֵף תִּכּוֹן תֵּבֵל
בַּל תִּמּוֹט:

*Adonai ma-lach gei-ut la-veish, la-veish Adonai oz hit-a-zar, af ti-kon
te-veil bal ti-mot.*

God reigns, robed in majesty, God is robed and girded with power so
that the world is set firm, that it cannot be moved.

Psalm 93:1

מִקְלוֹת מַיִם רַבִּים, אֲדִירִים מִשְׁפְּרֵי יָם, אֲדִיר בַּמָּרוֹם יי:
עוֹדוֹתֶיךָ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ נֶאֱוָה קֹדֶשׁ, יי, לְאַרְךָ יָמִים:

*Mi-ko-lot ma-yeem ra-beem, a-dee-reem mish'b'rei yam, a-deer ba-ma-
rom Adonai. Ei-do-te-cha ne-em'nu m'od, l'veit'cha na-a-vah ko-desh,
Adonai, l'o-reich ya-meem.*

But louder than the sound of mighty waters, more exalted than the
breakers of the sea, raised up on high are You, Adonai. Your precepts
have retained their truth, and holiness befits Your house, Gracious One,
forever.

Psalm 93:4-5

Blessedness (Ashrei) - *Ashrei* is an alphabetical acrostic in which each verse begins with a different letter of the Hebrew alphabet (beginning with “*A-ro-mim-cha*” אָרוֹמִימְךָ in the fourth line). This makes the Psalm easy to memorize and, says the medieval commentator Abudraham, helps us praise God with every structure available to the organs of speech.

The Missing Letter - Where is the Hebrew letter נ (*nun*) in *Ashrei*? It is the only letter not represented in this acrostic prayer. Some explain this omission because the word נִפְלָה (*nifla*) meaning “downfall” begins with this letter, and the Psalmist refused to allude to the possible tragedy of Israel’s downfall. We praise God *almost* completely in the *Ashrei* - not completely because our human limitations make it impossible for us to comprehend, conceive of, describe, or even experience God in God’s overwhelming totality. The missing נ (*nun*) suggests our fallibility as opposed to God’s perfection, our humanness against God’s Divinity, our meekness God’s greatness and glory.

סוּמֵךְ יִהְיֶה לְכֹל הַנִּפְלִים
Lift up the fallen - (Psalm 145:14 - "God Who lifts up the fallen.") Rabbi Mordecai Yosef Liener of Izbica teaches that not only does God lift up the fallen, but so should lovers lift up each other. How do we know this? Because in order to get married, Jewish law requires that a bride and groom need only a coin, but instead they use a ring. The ring is round just like the Hebrew letter ס (samech), the first word of the phrase above. Therefore, when a bride and groom exchange rings,

PSALM 145 - ASHREI

אֲשֶׁרִי

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה:

Ash'rei yosh'ei vei-te-cha, od y'ha-le-lu-cha se-lah.

אֲשֶׁרִי הָעַם שִׁבְכָה לוֹ, אֲשֶׁרִי הָעַם שְׂיִי אֱלֹהִיו:

Ash'rei ha-am she-ka-chah lo, ash'rei ha-am she-Adonai Eh-lo-hav.

תְּהִלָּה לְדוֹד,

אָרוֹמִימְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

T'hi-lah l'Da-vid,

a-ro-mim'cha Eh-lo-hai ha-me-lech, va-a-var'cha shim'cha l'o-lam va-ed.

בְּכֹל יוֹם אַבְרָכָךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

B'chol yom a-var'che-kah, va-a-hal'lah shim'cha l'o-lam va-ed.

גָּדוֹל יי וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:

Ga-dol Adonai u-m'hu-lal m'od, V'lig'du-la-to ein chei-ker.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגְיִדוּ:

Dor l'dor y'sha-bach ma-a-se-cha, u-g-vur-o-te-cha ya-gee-du.

הֵדָר כְּבוֹד הוֹדְךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

Ha-dar k'vod ho-de-cha, v'div'rei nif'l'o-te-cha a-see-cha.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֵאמְרוּ וְגִדּוֹלְתֶךָ אֲסַפְּרָנָה:

Ve-e-zuz no-ro-te-cha yo-mei-ru ug'du-lat-cha a-sap're-nah.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקַתְךָ יִרְנְנוּ:

Ze-cher rav tuv'cha ya-bee-u, v'tzid'kat-cha y'ra-nei-nu.

חֲנוּן וְרַחוּם יי, אַרְךָ אַפַּיִם וְגִדְלֵךְ חֶסֶד:

Cha-nun v'ra-chum Adonai, e-rech a-pa-yeem u-g'dal cha-sed.

טוֹב יי לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

Tov Adonai la-kol, v'ra-cha-mav al kol ma-a-sav.

יודוך יי כָּל מַעֲשֵׂיךָ, וְחִסְדֵיךָ יִבְרָכֶנּוּ:

Yo-du-cha Adonai kol ma-a-se-cha, va-cha-see-de-cha y'var'chu-cha.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וְגִבּוֹרְתֶךָ יִדְבְּרוּ:

K'vod mal'chut-cha yo-mei-ru, u-g'vu-rat-cha y'da-bei-ru.

לְהוֹדִיעַ לְבַנְי הָאָדָם גִּבּוֹרְתָיו, וְכְבוֹד הֵדָר מַלְכוּתוֹ:

L'ho-dee-a liv'nei ha-a-dam g'vu-ro-tav, u-ch'vod ha-dar mal'chu-to.

מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתֶךָ בְּכֹל דוֹר וָדוֹר:

Mal'chut-cha mal'chut kol o-la-meem, u-mem'shal't'cha b'chol dor va-dor.

סוּמֵךְ יי לְכֹל הַנִּפְלִים, וְזוֹקֵף לְכֹל הַכִּפּוּפִים:

So-mech Adonai l'chol ha-nof-leem, v'zo-keif l'chol ha-k'fu-feem.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ:

Ei-nei chol ei-le-cha y'sa-bei-ru, v'A-tah no-tein la-hem et och'lam b'i-to.

פֹּתַח אֶת יְדֶךָ, וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן:

Po-tei-ach et ya-de-cha, u-mas'bee-a l'chol chai ra-tzon.

צִדִּיק יִּי בְּכֹל דְּרָכָיו, וְחֹסֵד בְּכֹל מַעֲשָׂיו:

Tza-deek Adonai b'chol d'ra-chav, v'cha-seed b'chol ma-a-sav.

קָרוֹב יִּי לְכֹל קְרָאִיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

Ka-rov Adonai l'chol kor'av, l'chol a-sheer yik'ra-u-hu ve-e-met.

רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שְׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

R'tzon y'rei-av ya-a-seh, v'et shav'a-tam yish'ma v'yo-shi-eim.

שׁוֹמֵר יִּי אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:

Sho-meir Adonai et kol o-ha-vav, v'et kol har'sha-eem yash'meed.

תְּהִלַּת יִּי יִדְבֹר פִּי, וּיְבָרֵךְ כָּל בֶּשֶׂר שִׁם קְדָשׁוֹ, לְעוֹלָם וָעֶד:

T'hi-lat Adonai y'da-beir pee, vee-va-reich kol ba-sar shem kod'sho, l'o-lam va-ed.

וְאַנְחֵנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

Va-a-nach-nu n'va-rech Yah, mei-a-tah v'ad o-lam, ha-l'lu-yah!

Happy are they who dwell in Your house,
They will praise You forever.

Psalms 84

Happy are they who are near You,
Happy are they who know You are God.

Psalms 144

A Psalm of David.

I will exalt You, my sovereign God; I will bless Your Name forever.

Great is Adonai and worthy of praise; God's greatness is infinite.

One generation shall acclaim Your work to the next; they shall tell of
Your mighty acts.

The glorious majesty of Your splendor, and Your wondrous works will I
rehearse.

They shall speak of the might of Your awesome deeds, and I will
recount Your greatness.

Adonai is gracious and compassionate, endlessly patient, overflowing
with love.

Adonai is good to all; God's compassion shelters all God's creatures.

All Your works, O God, shall praise You, Your faithful shall bless You.

They shall speak of the glory of Your dominion, and tell of Your
strength;

To reveal Your power to the world, and the glorious splendor of Your
realm.

Your realm is an everlasting dominion; Your rule endures through all
generations.

Adonai, you support the falling; You raise up all who are bowed down.

The eyes of all are turned to You; You sustain them in time of need.

You open Your hand to fulfill the needs of all the living.

God, You are just in all Your paths, loving in all Your deeds.

Adonai is near to all who call upon God, to all who call upon You in
truth.

it is as if they are saying to one another, "With this ring if you fall, I will *samech* you - I will support you and uphold you." That is a couple's vow to each other throughout their lives, and surely that is evidence of God's presence between them. (Kushner and Polen, Filling Words with Light, p. 38)

It Takes You Back - The responsive way we chant the *Ashrei* prayer reflects one of the oldest forms of Jewish music that we know, as explained by sages of the first century, some of whom had witnessed the service in the Temple in Jerusalem. In one of three forms of responsive singing, the leader would chant the first line, whereupon the congregation would respond with the second line of the verse. As we sing the *Ashrei*, we can picture ourselves in the choir of Levites in the *Beit haMikdash*, the ancient Temple in Jerusalem before 70 CE, when it was destroyed by Rome.

Adonai will fulfill the hope of all who revere God; God will hear their cry and help them.
 Adonai preserves those who love God, but to the lawless, God brings grief.
 My lips declare the glory of Adonai; let all flesh bless God's Holy Name forever and ever.
 We will bless Adonai now and always. Halleluyah!

Psalm 115

Women and Music - Women in ancient Mediterranean cultures, including Israel, used to greet their people's triumphant armies with song. Scholars have found evidence that Israelite women once participated in levitical choirs in the Temple in Jerusalem (before its destruction in 70 CE).

Repetition of the Last Line - Psalm 150 concludes the Book of Psalms with a loud crescendo. When a Biblical book ends, the last verse is often repeated twice. In this case "Let every breath praise God!" also ends *P'sukei D'Zimra*, this section of our prayer service.

God holds down the lid over our souls - The Hebrew word for "breath" נְשָׁמָה (*n'shamah*) can also mean "soul." Rabbi Levi Yitzchak of Berditchev reminds us that if our soul is like breath, it is a vapor whose natural state is floating upward. Therefore, being alive is not the default position. The natural state is death. Without an intervening force, our souls would fly upwards and leave us. It's almost as if what keeps us alive is that God, as it were, is pressing down on the lid and keeping our soul from escaping from our bodies into the void. (Kushner and Polen, Filling Words with Light, p. 40)

PSALM 150 - HALLELUYAH

הללויה

<i>Ha-l'lu-yah, ha-l'lu Eil b'kod'sho,</i>	הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ,
<i>Ha-l'lu-hu bir'kee-a u-zo.</i>	הַלְלוּהוּ בְּרִקְעַ עֲזוֹ:
<i>Ha-l'lu-hu big'vu-ro-tav,</i>	הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
<i>Ha-l'lu-hu k'rov gud'lo.</i>	הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:
<i>Ha-l'lu-hu b'tei-ka sho-far,</i>	הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
<i>Ha-l'lu-hu b'ne-vel v'chi-nor.</i>	הַלְלוּהוּ בְּנִבְל וּכְנֹר:
<i>Ha-l'lu-hu b'tof u-ma-chol,</i>	הַלְלוּהוּ בְּתוֹף וּמְחוֹל,
<i>Ha-l'lu-hu b'mi-neem v'u-gav.</i>	הַלְלוּהוּ בְּמִנִּים וְעֹגֵב:
<i>Ha-l'lu-hu b'tzil'z'lei sha-ma,</i>	הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,
<i>Ha-l'lu-hu b'tzil'tz'lei t'ru-ah;</i>	הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
<i>Kol ha-n'sha-mah t'ha-leil Yah</i>	כָּל הַנְּשָׁמָה תְהִלַּל יְהוָה
<i>Ha-l'lu-yah.</i>	הַלְלוּיָהּ.

(Interpretive Translation)

Praise God in the depths of the universe:
 Praise God in the human heart.
 Praise God for power and beauty,
 for God's all-feeling, fathomless love.
 Praise God with drums and trumpets
 with string quartets and guitars.
 Praise God in market and workplace,
 with computer, with hammer and nails.
 Praise God in bedroom and kitchen;
 Praise God with pots and pans.
 Praise God in the Temple of the present:
 Let every breath be God's praise.

Rabbi Sheldon Marder

THE SOVEREIGN GOD

הַמֶּלֶךְ

Ha-Melech ha-yo-sheiv al

ki-se ram v'ni-sa.

Sho-chein ad, ma-rom

v'ka-dosh sh'mo.

V'cha-tuv, ra-n'nu tza-dee-keem

b'Adonai,

la-y'sha-reem na-vah t'hi-lah.

B'fee y'sha-reem tit'ro-mam

u-v'div'rei tza-dee-keem tit'ba-rach

u-vil'shon cha-see-deem tit'ka-dash

u-v'keh-rev k'do-sheem tit'ha-lal.

הַמֶּלֶךְ הַיּוֹשֵׁב עַל

כִּסֵּא רָם וְנִשְׂא.

שׁוֹכֵן עַד, מְרוֹם

וְקָדוֹשׁ שְׁמוֹ:

וְכָתוּב, רַנְנֵנוּ צְדִיקִים

בַּיּוֹם

לְיִשְׂרָאֵל נְאֻוָּה תְהִלָּה.

בְּפִי יִשְׂרָאֵל תְּתַרְוֶמֶן

וּבְדַבְרֵי צְדִיקִים תְּתַפְּרֶךָ

וּבְלִשׁוֹן חֲסִידִים תְּתַקְדָּשׁ

וּבִקְרֹב קְדוֹשִׁים תְּתַהַלֵּל.

God, **Supreme Sovereign**, inhabits eternity, sacred and exalted.

As the Psalmist has written:

Rejoice in Adonai you righteous ones.

It is fitting for the upright to praise God.

Yish'ta-bach shim'cha

la-ad mal'kei-nu

Let Your Name be praised forever in heaven and on earth,

יִשְׁתַּבַּח שְׁמֶךָ

לְעַד מְלַכְנוּ,

הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.

Ha-eil ha-Me-lech ha-ga-dol v'ha-ka-dosh ba-sha-ma-yeem u-va-a-retz.

God's greatness and holiness is in heaven and on earth.

כִּי לָךְ נְאֻוָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ: שִׁיר

וְשִׁבְחָה, הִלַּל וְזָמְרָה, עֲזֵר וּמְמַשְׁלָה, נִצַּח, גְּדֻלָּה וּגְבוּרָה,

תְהִלָּה וְתַפְאֶרֶת, קְדוּשָׁה וּמְלֻכוֹת.

בְּרֻכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

Kee l'cha na-eh, Adonai Eh-lo-hei-nu vei-lo-hei A-vo-tei-nu v'i-mo-tei-

nu. Sheer ush'va-chah ha-lel v'zim'rah, oz u-mem'sha-lah, ne-tzach,

g'du-lah u-g'vu-rah, t'hi-lah v'tif-e-ret, k'du-shah u-mal'chut.

B'ra-chot v'ho-da-ot me-a-tah v'ad o-lam.

Songs of praise and adoration become You, acknowledging Your might and Your dominion. Yours are strength and sovereignty, sanctity and grandeur and glory always.

We offer You our devotion, open our hearts in acclamation.

◆ ◆
Daily distractions are also prayer - Prayer is never repeated: the quality of each day's prayer is unlike that of any other. This is the inner meaning of the Mishnah's words: "One whose prayer is rigid prays without supplication." (B'rachot 4:4) This can be seen even in the thoughts that distract us from true prayer; they, too, are different every day. Each day and its prayer, each day and its distractions - until Messiah comes. (Toledot Ya'akov Yosef 67d from Your Word is Fire, p. 97)

בְּרוּךְ אַתָּה יי, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חַי
הָעוֹלָמִים.

Ba-ruch A-tah Adonai, Eil Me-lech ga-dol ba-tish'ba-chot, Eil ha-ho-da-ot, A-don ha-nif'la-ot, ha-bo-cheir b'shee-rei zim'rah, Me-lech, Eil, chei ha-o-la-meem.

Praised are You, Sovereign of wonders, Who delights in song, the Only One, the Life of the universe.

CHATZEE KADDISH

חצי קדיש

Chatzee Kaddish - The function of the *Chatzee Kaddish* is to separate the different rubrics of the service. We now draw to a close the preliminary prayers of *Birchot Hashachar* (the Prayers of the Morning) and *P'sukei D'Zimra* (Verses of the Psalms).

Clearing My Mind - Have the initial prayers helped me to clear my mind of distractions now that we are about to begin praying formally as a congregation with the *Bar'chu*? What more do I need to do in order to open my heart and soul in prayer?

Wearing White - During the High Holydays it is customary to wear white as a sign of purity and renewal. It is our hope that the new year be one in which God gives us an opportunity to start anew.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרְעוּתָהּ,
Yit'ga-dal v'yit'ka-dash sh'meh ra-ba. B'al'ma di-v'ra chi-ru-teh,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל.

v'yam'lich mal'chu-teh b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis'ra-eil,

בְּעִגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן:

ba-a-ga-la u-viz'man ka-reev, v'im-ru: A-men!

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא:

Y'heh sh'meh ra-ba m'va-rach l'a-lam u-l'al-mei al'ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

Yit'ba-rach v'yish'ta-bach, v'yit'pa-ar v'yit'ro-mam v'yit'na-seh, v'yit'ha-dar

וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעַלְמָא וְלְעַלְמָא
מְכַל בְּרַכְתָּא

v'yit'a-leh v'yit'ha-lal sh'meh d'kud'sha, b'rich hu, l'ei-la ul'ei-la mi-kol bir'cha-ta

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחַמְתָּא, דְּאִמִּירָן בְּעֶלְמָא,

וְאִמְרוּ: אָמֵן:

v'shee-ra-ta, tush'b'cha-ta v'ne-che-ma-ta da-a-mee-ran b'al'ma, v'im'ru: Amein!

Let the glory of God be extolled, and God's Great Name be hallowed in the world whose creation God willed. May God's spirit rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen. Let God's Great Name be blessed forever and ever. Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, Whom we glorify, honor, and exalt. And let us say: Amen. For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

Sh'ma and Its Blessings

שמע וברכותיה

III

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

Bar'chu et Adonai ha-m'vo-rach!
Praise the One to Whom praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Bar-uch Adonai ha-m'vo-rach l'o-lam va-ed!
Praised be the One to Whom praise is due now and forever!

CREATION

יוצר אור

*Ba-ruch A-tah Adonai,
Eh-lo-hei-nu Me-lech ha-o-lam,
yo-tzeir or, u-vo-rei cho-shech,
o-seh sha-lom u-vo-rei et ha-kol:
Ha-mei-eer la-a-retz v'la-da-reem
a-le-ha b'ra-cha-meem.
U-v'tu-vo me-cha-desh b'chol yom
ta-meed ma-a-seh v'rei-sheet:
Mah ra-bu ma-a-se-cha Adonai.
Ku-lam b'choch-mah a-see-ta,
mal-ah ha-a-retz kin'ya-ne-cha:
Tit'ba-rach Adonai Eh-lo-hei-nu
al she-vach ma-a-seh ya-de-cha.
V'al m'o-rei or
she-a-sita y'fa-a-ru-cha
se-lah.
Ba-ruch A-tah Adonai
yo-tzeir ha-m'o-rot.*

בְּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל:
הַמַּאִיר לָאָרֶץ וְלַדָּרִים
עָלֶיהָ בְּרַחֲמִים.
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם
תְּמִיד מַעֲשֵׂה בְּרָאשִׁית:
מִה רַבּוֹ מַעֲשֵׂיךָ יְיָ.
כֹּלֶם בְּחֻכְמָה עָשִׂיתָ,
מְלֵאָה הָאָרֶץ קִנְיָנֶיךָ:
תַּתְּבָרָךְ יְיָ אֱלֹהֵינוּ
עַל שִׁבְחַת מַעֲשֵׂיךָ יְדִידֶךָ.
וְעַל מְאֹרֵי אוֹר
שֶׁעָשִׂיתָ יְפָאָרוֹךְ
סְלָה.
בְּרוּךְ אַתָּה יְיָ
יוֹצֵר הַמְּאֹרוֹת:

A *Minyan* - We need a prayer quorum of ten adult Jews over 13-years-old to participate in public prayer (e.g. *Bar'chu*, the *Ameedah* with *K'dushah*, the Torah and Haftarah readings, priestly benedictions, and the *Kaddish*). The Talmud (Ber. 21b and Meg. 23b) derives this from the term *eidah* (“community”), the term applied to the ten spies (Num. 14:27). Based on Psalms 82:1: “God stands in the congregation of God,” the Talmud explains that if ten pray together the Divine Presence is with them (Ber. 6a). (EJ, vol. 12, p. 67)

Part of Community - How has the Jewish community been there for me in the past year? How have I been there for the Jewish people?

Harsh Truth vs. Empowerment - The first prayer after the *Bar'chu* describes God as the Creator of light. It is based on Isaiah 45:7: “I form light and create darkness, I make peace and create evil.” Isaiah was active during the Babylonian exile (586 - 583 BCE) when various forms of Persian dualism, including Zoroastrianism, became the religious norm. This verse from Isaiah was rewritten by the rabbis, after much controversy, substituting “Creator of all” for “Creator of evil” in order to affirm that there were not two gods, but One. Do we want our liturgy to articulate truth, however painful or difficult, or do we want a liturgy that comforts and elevates us?

Where Is God's Hidden Light? - Rabbi Judah teaches: The light of God is not completely hidden, otherwise the world would not exist. "Rather it is hidden and sown like a seed that gives birth to other seeds and fruit. Every single day, a ray of light shines into the world, keeping everything alive; with that ray, God feeds the world." (Zohar)

God's Partners - We create alongside God. A Midrash teaches that during creation the angels kept asking God, "Are You finished yet?" God kept answering, "Not yet." Finally the angels said, "Now, are You done?" God then turned to humanity and said, "Ask my partners." *In what ways have I acted like God's partner in the past year? How have I expressed my creativity?*

Seeing the sun again - "After a long illness I was permitted for the first time to step outdoors. And as I crossed the threshold, sunlight greeted me. So long as I live I shall never forget that moment. The sky overhead was very blue, very clear, and very, very high. A faint wind blew from off the western plains, cool and yet somehow tinged with warmth - like a dry chilled wine. And everywhere in the firmament above me, in the great vault between earth and sky, on the pavements, the buildings - the golden glow of sunlight. It touched me, too, with friendship, with warmth, with blessing. And I remembered how often I had been indifferent to the sunlight, how often, preoccupied with petty and sometimes mean concerns, I had disregarded it. And I said to myself, How precious is the sunlight, but alas, how careless of it we are." (Milton Steinberg)

You create light and darkness, the possibility of peace within a warring world, all forms and creatures, who acknowledge their only common bond in You. You open daily the gates of the east, cleave the windows of the sky, bring forth the sun from its place, the moon from its abode. The sky, the sun, the moon, are far from us. Yet their Creator created us, and so their world is ours, their light is ours, though we must often gather up their light from the dark places where it has fallen. Bring forth their light, that ours may shine anew! You Who have created light are praised.

On Wings of Awe

REVELATION

אהבה רבה

אֱהָבָה רַבָּה אֶהְבֶּתֶנּוּ, יי אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה וּיְתָרָה חֶמְלַת עָלֵינוּ. אֲבִינוּ מִלְכֵנוּ, בְּעִבּוֹר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שִׁבְטָחוּ בָךְ, וְתִלְמָדִם חֻקֵי חַיִּים, בֵּין תַּחֲנֻנוּ וְתִלְמִדְנוּ. אֲבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלִהְשָׁבִיל, לִשְׁמַע, לִלְמַד וְלִלְמַד, לִשְׁמֹר וְלַעֲשׂוֹת וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאֱהָבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיַחַד לְבַבְנוּ לְאֱהָבָה וְלִירָאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בִּטְחָנוּ, נִגְיָלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאֲרֻצֵּנוּ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתְּךָ, וּבָנוּ בַחֲרַת מִכָּל עֵם וְלִשׁוֹן. וְקִרְבַּתֵנוּ לְשְׁמֶךָ הַגְּדוֹל סִלָּה בְּאַמַּת לְהוֹדוֹת לְךָ וְלִיְחִידְךָ בְּאֱהָבָה. בְּרוּךְ אַתָּה יי, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאֱהָבָה.

A-ha-vah ra-bah a-hav-ta-nu, Adonai Eh-lo-hei-nu, chem'lah g'do-lah vee-tei-rah cha-mal'ta a-lei-nu. A-vee-nu mal-kei-nu, ba-a-vur a-vo-tei-nu v'i-mo-tei-nu she-bat'chu v'cha, va-t'lam-dem chu-kei cha-yeem, ken t'cho-nei-nu u-t'lam-dei-nu. A-vee-nu, ha-av ha-ra-cha-man, ham'ra-chem, ra-chem a-lei-nu, v'ten b'li-bei-nu l'ha-veen u-l'has-keel, lish'mo-a, lil'mod u-l'la-meid, lish'mor v'la-a-sot u-l'ka-yeim et kol div'rei tal'mud to-ra-te-cha b'a-ha-vah.

V'ha-eir ei-nei-nu b'to-ra-te-cha, v'da-bek li-bei-nu b'mitz'vo-te-cha, v'ya-ched l'va-vei-nu l'a-ha-vah u-l'yir-ah et sh'me-chah, v'lo nei-vosh l'o-lam va-ed: kee v'shem kod'sh'cha ha-ga-dol v'ha-no-ra ba-tach'nu, na-gee-lah v'nis'm'cha bee-shu-a-te-cha. Va-ha-vee-ei-nu l'sha-lom mei-ar-bah kan-fot ha-a-retz, v'to-li-chei-nu ko-m'i-ut l'ar-tzei-nu. Kee Eil po-el ye-shu-ot A-ta, u-va-nu va-char-ta mi-kol am v'la-shohn v'keirav'ta-nu l'shim-cha ha-ga-dol se-lah be-e-met l'ho-dot l'cha u-l'ya-ched'cha b'a-ha-vah. Ba-ruch A-tah Adonai, ha-bo-cheir b'a-mo Yis'ra-eil b'a-ha-vah.

When you love Adonai Elohecha body and soul,
 these things I ask of you will be possible:
 To answer your children's questions about Me
 and believe your answers yourselves;
 To connect religion to your everyday comings and goings -
 for example, when you hug them
 in bed at night with tender words - "Sh'ma Yisrael,"
 or when you think to say "Modeh Ani"
 in the rush to getting them up and out in the morning
 To be alert enough
 to open doors for your children
 in every waking moment
 and when they dream.

And finally, to remember just why
 all these things matter:

They matter because I Adonai Elohecha,
 Brought you and your children out of Egypt
 to be God for you.
 I am your God.
 And when you do these things
 I will be your children's God.

Rabbi Sheldon Marder

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yis-ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad!

Listen, O Israel: the Eternal One is our God,
 the Eternal God alone!

Deuteronomy 6:4

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתָו לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal'chu-to l'o-lam va-ed!

Blessed is God's glorious majesty forever and ever!

**V'AHAVTA - FIRST PARAGRAPH OF THE SH'MA -
 Love of God
 Deuteronomy 6:5-9**

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לְבָבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל
 מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל
 לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָךָ, וְדִבַּרְתָּ בָם בְּשַׁבְּתְךָ בְּבֵיתְךָ,
 וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל
 יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכִתַּבְתָּם עַל מְזוֹזֹת בֵּיתְךָ
 וּבְשַׁעְרֶיךָ:

*V'a-hav-ta et Adonai Eh-lo-he-cha b'chol l'va-v'cha u-v'chol naf-sh'cha
 u-v'chol m'o-de-cha. V'ha-yu ha-d'va-reem ha-ei-leh a-sheer a-no-chee
 m'tza-v'cha ha-yom al l'va-ve-cha. V'shi-nan'tam l'va-ne-cha v'di-bar-ta
 bam v'shiv't'cha b'vei-te-cha u-v'lech-t'cha va-de-rech u-v'shoch-b'cha
 u-v'ku-me-cha. U-k'shar-tam l'ot al ya-de-cha v'ha-yu l'to-ta-fot bein ei-
 ne-cha; u-ch'tav-tam al m'zu-zot bei-te-cha u-vish'a-re-cha.*

The Sh'ma - The word *Sh'ma* ("Listen!") is made of the three "mother sounds," the three fundamental sounds from which all other sounds are derived. The *shin* ש (shh) is the sound of cacophony, the chaos of all sound at once, "white noise." It shows up on an oscilloscope as a chaos of lines. The *mem* מ (mmm) is the harmony of all sound, as in "om," and shows up on an oscilloscope as straight balanced lines, equidistant from one another, harmonious. The letter *ayin* ע is the functional equivalent of the *aleph*, the silence that contains all sound. All the other letters of the Hebrew alphabet have their origin in these three letters. The *Sh'ma* declares the oneness of all things, the continuum that life and death are one, the final reality, a deeper truth than the dualistic premise of the surrounding culture which separates the material from the spiritual, but instead that God is the ground of oneness and coherence. (Rabbi Allan Lew)

Feeling at One - When do I feel most at peace and one within myself, with those I love, in my work? Meditate on that oneness now.

V'ahavta - This is the first of three paragraphs after the *Sh'ma*. It is taken directly from Deuteronomy 6:5-9. Before the *Sh'ma*, *Ahavat Olam* expresses God's love for us in teaching us Torah. In this paragraph, we are now commanded to love God through concrete *mitzvot* such as teaching our children about God and Judaism and affixing a *mezuzah* to our doorposts. This paragraph commands us to "write them on the doorposts of your house." Jews take these words literally by writing the words of the *V'ahavta* (along with the two following paragraphs) and place them in our *mezuzah*.

ROSH HASHANAH SHACHAREET

The Three Paragraphs Following the *Sh'ma*

There are three Biblical paragraphs that follow the recitation of the *Sh'ma*. The first is the *V'ahavta* and is chanted as a congregation. The second and third are read individually. Each presents a different image of God. The *V'ahavta* presents God as a loving parent and details our obligations (e.g. saying the *Sh'ma* daily, affixing *mezuzot* to our doors and teaching our children).

V'haya Im Shamo - This second paragraph details a system of rewards and punishments for our fulfillment or neglect of the *mitzvot*. Here God is presented as lawgiver, ruler, judge and prosecutor Whose love is conditional upon our ethical and moral behavior. We may reject the theology that God rewards and punishes, especially because we know that the innocent often do suffer. Yet we read these verses to remind us of our people's ancient struggle to understand life's mysteries.

Torah Tunes - *V'ahavta* is an excerpt from the Torah, and as such, it is chanted with the melodies used for Torah chanting (i.e. cantillation, or trope). The art of chanting is ancient and may date back to Second Temple times (before 70 CE). The different melodic patterns used by various Jewish communities developed much later, perhaps during the Middle Ages, along with the signs or accents (*t'amim*) in the text, which were codified in the 9th and 10th centuries CE. We have inherited the Lithuanian version of the East-European Ashkenazi cantillation, which has been described as the most meticulous musical system in existence.

You shall love Adonai your God with all your mind, with all your heart, and with all your soul. These words which I command you today, keep them close to your heart. Teach them to your children, say them over and again. In the evening and in the morning, wherever you may be, when you speak, when you are silent, keep them close, very close. Copy these words and place them as a sign on your hand and as frontlets between your eyes. Set them before you on the doorposts of your homes, and on your gates, so that you will remember your God and do all of God's *mitzvot*, today and every day of your life.

V'HAYAH - SECOND PARAGRAPH OF THE SH'MA - Land Deuteronomy 11:13-21

וְהָיָה אִם שָׁמַעַתְּ אֶת דְּבַר יְהוָה אֱלֹהֶיךָ וְעָשִׂיתָ אֶת מִצְוֹתָיו וְלֹא יָרָדוּ מֵעַל הָאָרֶץ מַטֵּר וְיָרָה וּמַלְקוֹשׁ וְאִסְפַּת דְּגַנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאָכְלֹת וְשִׁבְעֵת. הַשְּׂמֵרוּ לָכֵן פֶּן יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בְּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מֵטֵר וְהִיאָדְמָה לֹא תִתֵּן אֶת יְבוּלָהּ וְאֲבֹדְתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֵם וְשִׁמְתֶם אֶת דְּבָרֵי אֱלֹהֵי לְבַבְכֶם וְעַל נַפְשֵׁכֶם וְקִשְׁרֹתֶם אֶת לְאוֹת עַל יַדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם וְלִמְדֹתֶם אֶת אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ וּכְתַבְתֶּם עַל מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְתֵּיכֶם לֵאמֹר לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ:

And it shall come to pass, if you shall give heed diligently to My commandments which I command you this day, to love the Eternal your God, and to serve God with all your heart and with all your soul, then I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain, and your wine, and your oil. And I will send grass in your fields for your cattle, that you may eat and be full. Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods, and worship them; and then God's anger would be kindled against you, and God will close the skies, that there should be no rain, and the land would yield not her fruit; and you would perish quickly from the good land which the Lord gives you. Therefore shall you lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as

frontlets between your eyes. And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up. And you shall write them upon the doorposts of your house, and upon your gates; that your days may be multiplied, and the days of your children, in the land which the Eternal swore to your ancestors to give them, as the days of heaven upon the earth.

**VAYOMER - THIRD PARAGRAPH OF THE SH'MA -
Fringes
Numbers 15:37-41**

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל פְּנֵפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ
עַל צִיצִית הַכֹּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית,
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם,
וְלֹא תִתְּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אֹתָם
זָנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אָנֹכִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לֵהָיוֹת לָכֶם לְאֱלֹהִים, אָנֹכִי יְיָ אֱלֹהֵיכֶם:

*L'ma-an tiz'k'ru va-a-see-tem et kol mitz'vo-tai, vi-h'yee-tem k'do-sheem
lei-lo-hei-chem. A-nee Adonai Eh-lo-hei-chem a-sheer ho-tzei-tee et-
chem mei-e-retz mitz'ra-yeem lee-h'yot la-chem lei-lo-heem. A-nee
Adonai E-lo-hei-chem.*

And God spoke to Moses, saying: Speak to the people of Israel, and bid them make for themselves **fringes** on the borders of their garments throughout their generations, and that they put upon the **fringe** of the borders a thread of blue; and it shall be to you for a **fringe**, that you may look upon it and remember all God's commandments, and do them; and that you seek not after your own heart and your own eyes, which incline you to go astray; that you may remember, and do all My commandments and be holy to your God. I am Adonai your God, Who brought you out of the land of Egypt, to be your God; I am Adonai your God.

Our faith and truth rest on all this, which is binding upon us:
That the Boundless One alone is our divinity
and that no divinity exists but One:

That we are Israel, community of God;
that it is God Who saves us from the hand of tyrants;

Who enacts great deeds without measure,
and wondrous deeds beyond all count;

Who puts our souls amid the living
and Who keeps our feet from giving way;

A Sign of Freedom - In the ancient Near East, free people wore fringes, or *tzeetzit*, on the hem of their everyday clothes. *tzeetzit* were worn by the nobility. Business transactions were sealed by kissing the *tzeetzit*. The *mitzvah* of *tzeetzit* is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around the finger. Today, many Jews who wear a *tallit* hold the *tzeetzit* in their right hand as they recite the *Sh'ma*, the affirmation of God's sovereignty in our lives. They kiss the fringes at each mention of the word *tzeetzit*, to show that we take these words seriously, like a legal contract.

What contracts have we entered into in our lives? Are we always faithful to upholding our end of the agreement? What benefits have we gained from being in these contracts?

Kissing the Tzeetzit - The third paragraph of the *Sh'ma* is taken directly from Numbers 15:37-41. It understands our relationship to God in very intimate, sensual and even erotic terms. The symbolism of the strings and knots reminds us to curb our physical appetites and our lust after false gods. Instead, tradition calls upon us to direct our spiritual and emotional energies in the fulfillment of our higher purpose through the *mitzvot*. When we recite this paragraph it is customary to actually kiss the *tzeetzit* (fringes) every time we recite the word "*tzeetzit*" as an expression of our love and devotion to Torah, which is why the Talmud teaches, "The *mitzvah* of *tzeetzit* is equal to all the *mitzvot* put together." (Talmud, Menachot 43b)

ROSH HASHANAH SHACHAREET

Who breaks apart the schemes of those who hate us,
confounds the thoughts of any bearing us ill-will;

That it is God Who made miracles for us in Egypt
signs and wonders in the land of Pharaoh.

From one generation to the next, God is our guarantor,
and even on a day that turned to night,
God stayed with us when death's deep shadow fell.

And even in our age of orphans and survivors,
God's loving acts have not abandoned us,

And God has brought together our scattered kin
from the distant corners of the earth.

As then, so now, God brings the people Israel forth
from every place of menace, to a lasting freedom.

God is the One who brought the Israelites through a divided Sea of
Reeds.

There, they beheld Divine might,
they praised and thanked the Name,
and willingly accepted for themselves God's rule.

Then, as now, full of joy, Moses, Miriam, and all Israel sang this song.
"Redemption," Kol Haneshama Shabbat v' Hagim, p. 74

REDEMPTION

Who Among the gods? -
Mee Chamocha literally
reads "Who is like You,
Eternal One, among the
gods?" Perhaps this points
to a transitional period
before the Israelites fully
accepted monotheism, and
still believed in many gods,
but understood *Adonai* as
the supreme God. Later it
had been interpreted to
either mean that God is
supreme among the gods
other nations worship, or
even that *Adonai* is
supreme among the "celestial
beings" (angels in
heaven).

Mee cha-mocha ba-ei-leem, Adonai?

Mee ka-mocha, ne'edar ba-kodesh,

no-rah t'hee-lot o-seh fe-leh?

Shee-ra cha-da-shah shib'chu

ge-u-leem

l'shim'cha al s'fat ha-yam,

ya-chad ku-lam ho-du

v'him-lee-chu v'am'ru:

Adonai yim'loch l'o-lam va-ed!

Tzur Yis'ra-eil

Ku-mah b'ez'rat Yis'ra-eil,

u-f'dei chin'u-me-cha Y'hu-dah

v'Yis'ra-eil.

גאולה

מִי כַמֹּכָה בְּאֱלִים יְיָ,
מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,
נֹרָא תִהְיֶילֶת, עֲשֵׂה פְּלֵא:

שִׁירָה חֲדָשָׁה שִׁבְחוּ
גְּאוּלִים
לְשִׁמְךָ עַל שִׁפְתַי הַיָּם,
יַחַד כָּלֶם הוֹדוּ
וְהַמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כְּנַאֲמֶךָ יְהוּדָה
וְיִשְׂרָאֵל.

Go-a-lei-nu Adonai tz'va-ot sh'mo,
 k'dosh Yis'ra-eil.
 Ba-ruch A-tah Adonai
 ga-al Yis'ra-eil.

גָּאֲלֵנוּ יְיָ עֲבֹת שְׁמוֹ,
 קְדוֹשׁ יִשְׂרָאֵל.
 בְּרוּךְ אַתָּה יְיָ,
 גָּאֵל יִשְׂרָאֵל:

Meditation Before the T'feelah

The myriads of letters in the Torah stand for the myriads of souls in Israel. If one single letter is left out of the Torah, it becomes unfit for use; if one single soul is left out of the union of Israel, the Divine Presence will not rest on it. Like the letters, so the souls must unite and form a union. But why is it forbidden for one letter in the Torah to touch its neighbor? Because every soul of Israel must have hours when it is alone with its Maker.

Martin Buber

Rabbi Yosi ben Halafta was once asked what God has been doing since the creation. His answer: "Making ladders for people to ascend and descend."

Midrash, Leviticus Rabba 8:1

A person reaches in three directions: inward, to oneself; up to God; and out, to others. The miracle of life is that in truly reaching in any one direction, one embraces all three.

Rabbi Nachman of Bratslav

The students of Rabbi Eleazar gathered around his sickbed, and asked him: "Will you teach us the ways of life so that we may know eternal life?" He responded: "Be careful to protect the honor of your friends, place your children at the feet of scholars and, when you pray, know before Whom you stand."

Talmud, Berachot 28a

Rabbi Eleazar said: "Always prepare your prayer, rehearsing it, practicing it with your life. Then say it..." Rabbi Abba said: "Rabbi Eleazar's teaching is especially applicable to the prayers we say on Rosh Hashanah and Yom Kippur."

Talmud, Rosh Hashana 35a

Repentance depends on forgetting - A Midrash teaches that God granted Adam and Eve an all important blessing as they were about to leave the garden of Eden. "I will give you," God said, "the gift of forgetfulness." שְׁמִיחָה (*shimchah*) can be understood as שְׁמִיחָה "the one who wipes away," as in the verse from Isaiah 25:8: וּמַחָה... דְּמִעָה מֵעַל כָּל פְּנִים "And the Eternal God will wipe away tears from all faces." Everyone experiences moments of hurt and pain. We differ only in our ability to forgive those who have hurt us. Some even choose to forget and block the memory from their minds. And others harbor hatred, resentment and grudges. Doing so, however, harms only ourselves. (Based on a passage from Temple Emanuel of Beverly Hills Prayer Book, p. 31)

Forcing God? Even solitary prayer takes two:/ One to sway back and forth/ And the one who doesn't move is God. /But when my father prays, he would stand in his place, / Erect, motionless, and force God / To sway like a reed and pray to him. (Yehudah Amichai, Open Closed Open, p. 42)

IV

T'feelah תפילה

Open My Mouth - Rabbi Lawrence Kushner asked, "Who is working my mouth anyway, me or God?" From this question he suggests a spiritual paradigm in which God and the people are not distinct from one another at all, but are literally within one another.

T'feelah - The *T'feelah* (meaning "Prayer") is also known as the *Ameedah* ("Standing Prayer") and the *Sh'moneh Esreh* ("18" Prayers). It is the most holy rubric of every Jewish prayer service and is said both communally and silently while standing. While originally 18 parts, it is now composed of 19 parts, but on Shabbat and holidays the middle 13 (which are petitionary in nature and therefore unnecessary on a holy day) are replaced with one prayer of gratitude emphasizing the special nature of the day.

When is Prayer Acceptable? - Rabbi Ammi taught, "A person's prayer is not acceptable unless one puts one's heart in one's hands." (Talmud, Ta'anit 8a)

God of... God of... - Why does the *Avot* read "God of Abraham, God of Isaac, and God of Jacob" rather than "God of Abraham, Isaac and Jacob?" To teach us that each of our ancestors understood God differently, and it is up to each of us to develop our own unique relationship with God.

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonai s'fa-tai tif'tach u-fee ya-geed t'hi-la-te-cha:
Eternal God, open my lips, that my mouth may declare Your glory.

1. GOD OF ALL GENERATIONS

אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאֵהָבָה:

Ba-ruch Atah Adonai, Eh-lo-hei-nu vEh-lo-hei a-vo-tei-nu v'i-mo-tei-nu: Eh-lo-hei Av'ra-ham, Eh-lo-hei Yitz'chak, vEh-lo-hei Ya-a-kov. Eh-lo-hei Sarah, Eh-lo-hei Rivkah, Eh-lo-hei Lei-ah, vEh-lo-hei Ra-cheil. Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra, Eil El-yon. Go-meil cha-sa-deem to-veem, v'ko-nei ha-kol, v'zo-cheir chas'dei a-vot v'i-ma-hot, u-mei-vee g'u-la liv'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.

You are praised, Adonai our God, God of our fathers, God of Abraham, God of Isaac, God of Jacob, and God of our mothers, God of Sarah, God of Rebecca, God of Leah and God of Rachel; great, mighty, and awesome God, God supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children, for the sake of Your Name.

Zoch'rei-nu l'cha-yeem,

Me-lech cha-feitz ba-cha-yeem,

v'chot'vei-nu b'se-fer ha-cha-yeem,

l'ma-an'cha Eh-lo-heem cha-yeem.

זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-tah Adonai ma-gein Avraham v'ezrat Sarah.

Remember us unto life, Sovereign Who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.

You are our Sovereign and our Help, our Savior and our Shield. Praised are You, Shield of Abraham, Protector of Sarah.

2. GOD'S POWER

גבורות

אַתָּה גְּבוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכּוֹל (מֵתִים) אֶתְּהָ, רַב לְהוֹשִׁיעַ:

מֹרִיד הַטָּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּוֹל (מֵתִים) בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה, מִי כְמוֹךְ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ, מְלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

מִי כְמוֹךְ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת הַכּוֹל (מֵתִים). בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכּוֹל (מֵתִים):

A-tah gi-bor l'o-lam, Adonai, m'cha-yei ha-kol (mei-teem) a-tah, rav l'ho-shi-a.

Mo-reed ha-tal.

M'chal'keil cha-yeem b'che-sed, m'cha-yei ha-kol (mei-teem) b'ra-cha-meem ra-beem. So-meich nof'leem, v'ro-fei cho-leem, u-ma-teer a-sureem, u-m'ka-yeim eh-mu-na-to lee-shei-nei a-far. Mee cha-mo-cha bal g'vu-rot, u-mee do-meh lach, me-lech mei-meet u-m'cha-yeh u-matz'-mi-ach y'shu-a?

Mee cha-mo-cha Av ha-ra-cha-meem zo-cheir y'tsu-rav l'cha-yeem b'ra-cha-meem?

V'ne-e-man a-tah l'ha-cha-yot ha-kol (mei-teem), Ba-ruch a-tah Adonai, m'cha-yei ha-kol (mei-teem).

Your might, Eternal One, is boundless, renewing life (beyond death); great is Your power in the worlds beyond.

You cause the dew to fall in season.

Your love sustains the living, Your great compassion is the Source of life (beyond death). Your power is in the help that comes to the falling, in the healing that comes to the sick, in the freedom You bring to the captive, in the faith You keep with those who sleep in the dust.

Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation?

Who is like You, Source of mercy? In compassion You sustain the life of Your children.

We trust in You to restore our life (to give life to the dead). Praised are You, Adonai, Who revives all things (beyond death).

Adonai is forever mighty,

Restoring life to those marked out for death,

Liberating peoples once destined for defeat.

Including the Women - God is often depicted as the Psalmist's shield (Psalms 3:4). This phrase *Ma-gein Avraham* - "Shield of Abraham" comes from Genesis 15:1 where God makes a covenant with Abraham saying, "I am a shield to you." Reform, Conservative and Reconstructionist prayer books have not only added the matriarchs into the beginning of the *Avot* (God of Sarah, God of Rebecca..., etc.) but also added the phrase *עזרת שרה* (*ezrat Sarah*) "Sarah's protector" or *פוקד* (*poked Sarah*) "One who remembers Sarah," at the end of the *Avot*.

Resurrection of the Dead (*m'chayei mei-teem*) - In the late 19th century, the Reform movement read the phrase *מְחַיֶּה מֵתִים* (*m'chayei mei-teem*) "Resurrection of the Dead" literally. As a result, they rejected this theology and eliminated the phrase from the liturgy. In traditional prayer books it is found in the *G'vurot* prayer of the *Amidah*. Since then many liberal prayer books have understood it in more metaphorical terms, such as "You give life to the dying" (by remembering our dead they live on in life) or "reviving what is dead" or "You are the life-giver to the dying" (those that might have died but received help and live, owe thanks to God).

The dew in its season - Without moisture there can be no life. During the summer months (from *Pesach* to *Shemini Atzeret*) this praise is inserted into the *G'vurot* prayer (from *Shemini Atzeret* to *Pesach* the prayer is for rain) as testimony to God's restorative power within the natural world.

Adonai is forever mighty,
 Banishing despair through the loving acts of human beings,
 Reviving barren hopes within the womb of weary dreamers,
 Cutting loose the fetters of victims
 Fallen underneath the sickness of our days,
 Remembering those passed over by the dust of time.
 May You extend Your mighty hand to us,
 Restoring us,
 Banishing our despair,
 That from the dust of our uncaring age
 We might bring to bud those loving acts that make us
 Human.

On Wings of Awe

Modern Understanding of Reward and Punishment - The *Un'taneh Tokef* prayer refers to the awesome and threatening power of this day, and is an essential part of the High Holyday liturgy. Our ancestors felt themselves exposed to Divine retribution for their sins through plague, war and other woes; we today, though we may not hold to a theology in which God rewards and punishes in such concrete ways, also understand that to every action we take there is a consequence either to others or to ourselves or both. Even wrongs we commit out of the public eye have an impact on our moral character. Sadya Gaon (9th-10th century CE) noted that "Every sin is inscribed in the soul."

T'shuvah Relieves Us of Guilt - The act of *t'shuvah* (i.e. making restitution with those whom we have wronged, with ourselves and with God) not only relieves us of guilt, but results in a restoration of relations between those alienated from one another, and changes us as we perform *t'shuvah*.

Life isn't always fair - "Well, heaven forgive him, and forgive us all! Some rise by sin, and some by virtue fall." (William Shakespeare, Measure for Measure)

UN'TANEH TOKEF

When we begin a new year, it is decided,
 And when we actually repent, it is determined:

Who shall be truly alive, and who shall merely exist;
 Who shall be happy, and who shall be miserable;

Who shall be tormented by the fire of ambition,
 and whose hopes shall be quenched by the waters of failure;

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

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

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

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

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

Who shall be serene,
 And who shall be distraught;

Who shall be at ease,
 And who shall be afflicted with anxiety;

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

But T'shuvah, T'feelah, and Tz'dakah,
 Have the power to change the character of our lives.

May we resolve then, to turn from our accustomed ways
 And to behave righteously
 So that we may truly begin a new year.

Stanley Rabinowitz (adapted)

וּבְנֵי תַקְוָה תִּקְרָא קְדֻשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם.
 וּבֹו תִנְשָׂא מַלְכוּתְךָ, וְיִבּוֹן בְּחֶסֶד כְּסֵאֲךָ, וְתִשָּׁב עָלָיו
 בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דָיִן וּמוֹכִיחַ, וְיִוֹדַע וְעַד,
 וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל הַנְּשָׁכָחוֹת.
 וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹנוֹת, וּמֵאֲלֵיו יִקְרָא, וְחוֹתֵם יָד
 כָּל אָדָם בּוֹ.

U-n'-ta-neh to-kef k'du-shat ha-yom, kee hu no-ra v'a-yom. U-vo ti-na-sei mal'chu-te-cha, v'yi-kon b'che-sed kis'e-cha, v'tei-sheiv a-lav be-emet. E-met kee A-tah hu da-yan u-mo-chee-ach, v'yo-de-a va-eid, v'cho-teiv v'cho-teim, v'so-fer u-mo-neh, v'tiz'kor kol ha-nish'ka-chot. V'tif'tach et sei-fer ha-zich'ro-not, u-mei-ei-lav yi-ka-rei, v'cho-tam yad kol a-dam bo.

Let us proclaim the sacred power of this day;
 It is awesome and full of dread.
 For on this day Your dominion is exalted.
 Your throne established in steadfast love.
 There in truth You reign.
 In truth You are Judge and Arbiter, Counsel and Witness.
 You write and You seal. You record and recount.
 You remember deeds long forgotten.
 You open the book of our days,
 and what is written there proclaims itself,
 for it bears the signature of every human being.

The great shofar is sounded. The still small voice is heard.
 The angels, gripped by fear and trembling, declare in awe:
 This is the day of judgment!
 For even the hosts of heaven are judged,
 as all who dwell on earth stand arrayed before You.

As the shepherd seeks out the flock and makes the sheep pass under the staff, so do You muster and number and consider every soul, setting the bounds of every creature's life, and decreeing its destiny.

בְּרֵאשִׁי הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחַתְמוּן

B'rosh Ha-sha-nah yi-ka-tei-vun, u-v'Yom tzom Ki-pur yei'cha-tei-mun.

כְּמָה יַעֲבֹרוּן, וְכֵמָּה יִפְרֹאוּן; מִי יִחִיָּהּ, וּמִי יָמוּת; מִי בְקָצוֹ,
 וּמִי לֹא בְקָצוֹ; מִי בְאֵשׁ, וּמִי בַמַּיִם; מִי בַחֶרֶב, וּמִי בַחֲיָהּ;
 מִי בְרָעַב, וּמִי בְצָמָא; מִי בְרַעַשׁ, וּמִי בַמִּגְפָּה; מִי
 בַחֲנִיקָה, וּמִי בַסְּקִילָה; מִי יָנוּחַ, וּמִי יָנוּעַ; מִי יִשְׁקֹט, וּמִי
 יִטְרַף; מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר; מִי יַעֲנִי, וּמִי יַעֲשֶׂר; מִי
 יִשְׁפֹּל, וּמִי יָרוּם.

Ka-mah ya-av'run, v'cha-mah yi-ba-rei-un; mee yich'yeh, u-mee ya-mut; mee v'ki-tzo, u-mee lo v'ki-tzo; mee va-eish, u-mee va-ma-yeem; mee va-che-rev, u-mee va-cha-yah; mee va-ra-av, u-mee va-tza-ma; mee va-ra-ash, u-mee va-ma-gei-fah; mee va-cha-nee-kah, u-mee

What Can I Do to Make Amends? - From whom am I alienated who was once important in my life? Do I even remember the reason for the alienation? Would it be worth it to me to make amends? How can I come closer to God?

The Awe of God - "Penetrating so many secrets, we cease to believe in the unknowable. But there it sits nevertheless, calmly licking its chops." (H.L. Mencken - journalist/writer - early 20th century CE)

The Last Judgment - "I shall tell you a great secret, my friend. Do not wait for the last judgment. It takes place every day." (Albert Camus - French existentialist writer - 20th century CE)

vis'kee-lah; mee ya-nu-ach, u-mee ya-nu-a; mee yi-sha-keit, u-mee yi-ta-reif; mee yi-sha-leiv, u-mee yit'ya-sar; mee yei-a-nee, u-mee yei-a-sheir, mee yi-sha-feil, u-mee ya-rum.

On Rosh Hashana it is written, on Yom Kippur it is sealed.

How many pass on, how many thrive,
who lives on, and who dies,
whose death is timely, and whose is not,
who dies by fire, and who by drowning,
who by the sword, and who by the beast,
who by hunger, and who by thirst,
who by an earthquake, who by a plague,
who by strangling, and who by stoning,
who dwells in peace, and who is uprooted,
who lives safely, and who is harmed,
whose life is tranquil, and whose is tormented,
who is poor, and who is wealthy,
who is humbled, and who is raised up.

But REPENTANCE, PRAYER, and RIGHTEOUS DEEDS
enable us to pass through the most severe decree.

U-t'shu-vah u-t'fee-lah u-tz'da-kah ותשובה ותפילה וצדקה
ma-a-vee-reen et ro-a ha-g'zei-rah. מעבירין את רע הגזרה.

Taking Responsibility -
“Don’t whine; Don’t complain;
Don’t make excuses.” (Coach John Wooden)

Mental Wellness - “I can feel guilty about the past, apprehensive about the future, but only in the present can I act. The ability to be in the present moment is a major component of mental wellness.” (Abraham Maslow - psychologist)

A-dam y'so-do mei-a-far
ma-a-vee-reen et ro-a ha-g'zei-rah.
b'naf'sho ya-vee lach'mo.
Ma-shul k'cha-tzeer ya-veish
u-ch'tzeetz no-veil,
k'tzeil o-veir
u-ch'a-nan ka-leh,
u-ch'ru-ach no-sha-vet,
u-ch'a-vak po-rei-ach
v'cha-cha-lom ya-uf.

אדם יסודו מעפר
וסופו לעפר.
בנפשו יביא לחמו.
משול כחציר יבש
וכצין נוכל,
כצל עובר
וכענן כלה,
וכרוח נושבת,
וכאבק פורח,
וכחלום יעוף.

Our origin is dust, and dust is our end.
Each of us is a shattered urn, grass that must wither
a flower that will fade, a shadow moving on,
a cloud passing by, a particle of dust floating on the wind,
a dream soon forgotten.

But You are everpresent, Whose dominion transcends all thought and spirit, the everlasting God.

3. SANCTIFICATION OF GOD'S NAME קדושת השם

We sanctify Your Name throughout the world, as it is sanctified in the heavens above, as it is written by Your prophet: "And each celestial being calls to another, and exclaims HOLY, HOLY, HOLY is the Ruler of the Multitudes of Heaven! All the world is filled with Divine glory!"

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמַקְדֵי שָׁמַיִם אוֹתוֹ בְּשָׁמַיִ
מְרוֹם, כְּכַתּוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

*N'ka-deish et shim'cha ba-o-lam, k'shem she-mak-dee-sheem o-to
bish'mei ma-rom, ka-ka-tuv al yad n'vee-e-cha: v'ka-rah ze el zeh v'a-mar:*

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ

Ka-dosh, Ka-dosh, Ka-dosh Adonai Tz'va-ot, m'lo chol ha-a-retz k'vo-do.

אֲדִיר אֲדִירֵנוּ, יְהוֹה אֲדִירֵנוּ, מַה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ.

A-deer a-dee-rei-nu, Adonai Adoneinu, mah a-deer shim'cha b'chol ha-a-retz.

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ. אֲנִי יְהוֹה אֱלֹהֵיכֶם.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא אֱמִינוּ, הוּא מְלִכֵנוּ,
הוּא מוֹשִׁיעֵנוּ וְהוּא יִשְׁמְעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.

*E-chad hu Eh-lo-hei-nu, hu a-vee-nu, hee i-mei-nu, hu mal'kei-nu, hu
mo-shee-ei-nu, v'hu yash-mee-ei-nu b'ra-cha-mav l'ei-nei kol chai.*

A-nee Adonai Eh-lo-hei-chem.

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

Yim'loch Adonai l'o-lam, Eh-lo-ha-yich tzee-yon l'dor va-dor, ha-l-lu-yah!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ,
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינּוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ, הַמְּלֶךְ הַקְּדוֹשׁ.

*L'dor va-dor na-geed god'le-cha, ul'ne-tzach n'tza-cheem k'du-shat-cha
nak-deesh, v'shiv'cha-cha, Eh-lo-hei-nu, mi-pee-nu lo ya-mush l'o-lam
va-ed, kee Eil Me-lech ga-dol v'ka-dosh A-tah. Ba-ruch A-tah Adonai,
ha-Me-lech ha-ka-dosh.*

Awe

וּבְכֵן תִּזְכֹּר יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל
כָּל מַה שִׁבַּרְתָּ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ
כָּל הַבְּרוּאִים, וְעָשׂוּ כְּלֵם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבְבֵי שָׁלֵם, כְּמוֹ שִׁדְעֵנוּ יְיָ אֱלֹהֵינוּ, שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ,
עַז בְּיָדְךָ וְגִבּוֹרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה
שִׁבַּרְתָּ.

Choreography on saying Kadosh - It is customary in the saying of *Kadosh, kadosh, kadosh* (Holy, holy, holy...) for us to rise three times onto our tip toes as if ascending in holiness.

The Awe of God - More than any other modern Jewish thinker, Rabbi Abraham Joshua Heschel has evoked the awe-inspiring reality of God with these words: "What is God? Not an emotion, a stir within us, but a power, a marvel beyond us, tearing the world apart. The word that means more than universe, more than eternity, holy, holy, holy; we cannot comprehend it. We only know it means infinitely more than we are able to echo. Staggered, embarrassed, we stammer and say: The One, who is more than all there is, Who speaks through the ineffable, Whose question is more than our mind can answer: The One to Whom our life can be the spelling of an answer."

Uvchen וּבְכֵן - Part of the *K'dushah*, the following three prayers beginning with the word וּבְכֵן are ascribed to Rabbi Johanan ben Nuri (early 2nd century CE) who lived during the Hadrianic persecutions sixty years after the destruction of the Second Temple in Jerusalem. They are among the most ancient elements in the High Holyday liturgy. The first of the series of three focuses on a time when humankind will be united through our awe of God rather than by our fear of governmental power.

A Messianic Vision - The second **וְגָבַן** recalls Judaism's messianic hope for universal peace throughout the world and specifically hopes for the restoration of the Davidic monarchy through a God-chosen Messiah (Reform Judaism focuses on our hopes for a messianic era of peace rather than expecting the coming of a personal messiah).

Messiah - The Hebrew word for Messiah is **מָשִׁיחַ** (*mashiach*) and means "anointed one." In the days of the Hebrew Bible kings were anointed with olive oil upon assuming the throne. The kings of Israel (beginning with Saul, David and Solomon) were all regarded as having been chosen first by God and then by the Israelite people. Over time the word *mashiach* changed in meaning and came to signify the one who will ultimately usher in a time of peace in the end of days.

The Righteous Ones - The third **וְגָבַן** envisions a purified world in which the *tzadeekem* (the most righteous souls) bask in God's glory.

Earning Righteousness - The Midrash teaches, "Righteousness is not an inheritance, but one's own." (Midrash, Numbers Rabbah 8:2)

And therefore, Holy One, let awe of You infuse the whole of Your Creation, and let knowledge of Your presence dwell in all Your creatures. And let every being worship You, and each created life pay homage to Your rule. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, Almighty One, that all authority to rule belongs to You, all strength is rooted in Your arm, all mighty deeds have emanated from Your hand. Your Name alone is the source of awe that surges through all life.

Hope

וּבְגֵן תֵּן כְּבוֹד, יי לְעַמֶּךָ, תְּהִלָּה לִירֵאִיךָ וְתִקְוָה טוֹבָה לְדוֹרֶשֶׁיךָ, וּפְתִחוּן פֶּה לַמִּיחָלִים לָךְ, שִׂמְחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ, וְצִמְיַחַת קֶרֶן לְכֹל יוֹשְׁבֵי תֵבֵל.

And therefore, Holy One, let awe of You infuse Your people, let the praise of You ring out from all who worship You. Let hope enliven all who seek You, and let all who look to You with hope find strength to speak. Grant joy throughout Your land, let happiness resound throughout Your holy city, soon, and for all peoples of the earth.

Righteous Ones

וּבְגֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלֶזּוּ, וַחֲסִידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָה תִקְפֹץ פִּיהָ, וְכֹל הָרָשָׁעָה כְּלָה בְּעֵשָׂן תִּכְלָה, כִּי תַעֲבִיר מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ.

And therefore, let the righteous ones behold Your peace, let them rejoice and celebrate, let all who follow in Your path sing out with glee, let all who love You dance with joy, and may Your power overwhelm all treachery, so that it vanishes wholly from the earth like smoke. Then shall the power of injustice pass away.

וְתִמְלֹךְ, אֶתָּה יי לְבִדְדָךְ, עַל כָּל מַעֲשֵׂיךָ, כְּפָתוּב בְּדַבְרֵי קֹדֶשְׁךָ. יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ. קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹוָה מִבְּלַעֲדֶיךָ, כְּפָתוּב: וַיִּגְבֶּה יי עֲבָאוֹת בְּמִשְׁפָּט, וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה, יי, הַמְּלֹךְ הַקְּדוֹשׁ.

May You alone be Sovereign over all of Your Creation, as it is written: "The Eternal One shall reign forever, Your God, O Zion, through all generations! Halleluyah!"

Holy are You, and awe-inspiring is Your Name, and there is no God apart from You, as it is written:
"The Creator of the hosts of heaven shall be exalted through the rule of law, and God, the Holy One, made holy by the reign of justice."
Praised are You the Holy Sovereign Power.

Let us know awe again, Adonai our God!
Help us in our regulated life
in our days oppressed by mere annoyances
to encounter greatness, wonder and majesty
The surprise of good people
The worth of each of us.

Let us know hope again, Adonai our God.
Help us in our placid life,
in our days oppressed by too much self-concern
to do without that others might know having,
to dare an act that will better someone's life,
to find the love to share another's pain,
The strength to fight for causes beyond our own contentment,
The courage to face down cynicism before an honest human being.

Let us know You again, Adonai our God.
Help us in our unconnected life,
in our days oppressed by pains which have no purpose,
to shed our fears of finding a reality beyond what we can see and touch,
that one day we might find the nerve
to perceive within the seas and sky and earth and human race
You.

On Wings of Awe

4. SANCTIFICATION OF THE DAY קְדוּשַׁת הַיּוֹם

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשַׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלִּבְנֵי לְעִבּוֹדֶתְךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָּ.
וְתַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת
יוֹם הַזְכָּרוֹן הַזֶּה, יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא
קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם.

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your *mitzvot*. Thus You have linked us with Your great and holy Name.

In love have You given us, Adonai our God, (this Sabbath day for sanctity and rest, and) this Day of Atonement for pardon, forgiveness, and atonement. It is for us (in love) a holy convocation, commemorating the Exodus from Egypt.

◆ ◆
My Role in Making the World a Better Place - What have I done to bring the world nearer to an ideal Jewish vision? Do I say daily prayers or do other things that regularly open my heart and soul to God's living presence in my life? Am I engaged in significant work on behalf of both the Jewish people and the greater community to bring the ideal of messianism into the world? In what ways do I strive always to be a kind, patient and forgiving person, especially in those situations when I feel hurt, angry, afraid and aggressive?

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיִזְכֹּר
 זְכוּרֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, וְזִכְרוֹן תְּקוּת מְשִׁיחֹת,
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזִכְרוֹן כָּל עַמּוּד בֵּית יִשְׂרָאֵל
 לְפָנֶיךָ לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,
 בְּיוֹם הַזִּכְרוֹן הַזֶּה.

זְכַרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָה, אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.



Meditation for Mindfulness - Take a moment to find your pulse. Can you feel it? Can you hear it? Is it quick? Slow? Your pulse is your timepiece, your clock, expressing the flow, literally, of your life. Can you feel the regular beat? Feel that pulse of time. What is an accomplishment of this last year that you are proud of? What happened this year that gave you joy? What was a significant challenge of this past year? Where have you traveled? Look at your hands. Feel your hands. What have your hands accomplished this year? What have they held? What have they touched? How do you use them every day? Bless the work of your hands. Clench them. Relax them. Realize your power. Where do you want to go in the year ahead? (Leora Zeitlin)



Our God and God of our ancestors, be mindful of our fathers and mothers and of our own hopes for the time of messianic peace. Remember Jerusalem, Your holy city, as well as the entire household of the people of Israel for goodness, graciousness, kindness, compassion, life and peace, on this Day of Remembrance.

This day remember us for well-being. Amen.

This day bless us with Your nearness. Amen.

This day help us to live. Amen.

The House of Israel is called to holiness, to a covenant with the Eternal for all time. As we are called to serve the Most High, may we rejoice. May this day infuse meaning in our lives, breathing into our souls the breath of God. Let the shofar's sound awaken the still small voice of conscience, that prophetic call to justice and compassion. May our prayers unite us in one human circle of love, our people's memory of enslavement compel us to help the oppressed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, מְלוֹךְ עַל כָּל
 הָעוֹלָם כְּלוֹ בְּכַבּוּדְךָ, וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ,
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזִיךָ, עַל כָּל יוֹשְׁבֵי תֵבֵל אֲרֻצֶּיךָ,
 וְיָדַע כָּל פְּעוּל כִּי אַתָּה פְּעַלְתָּנוּ, וְיָבִין כָּל יִצְוֹר כִּי
 אַתָּה יִצְרָתָנוּ, וְיֵאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יְיָ אֱלֹהֵי
 יִשְׂרָאֵל מְלֹךְ, וּמְלִכּוֹתוֹ בְּכָל מְשָׁלָה.

Our God and God of our ancestors, may You rule over all the earth with glory, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: "The Sovereign God of Israel is the One Whose dominion extends to all creation."

On this Yom Hazikaron (Day of Remembrance) we pray for enlightenment. Let love, compassion and kindness grow among us, and let goodness be our daily care. This day may we find spiritual well-being. This day may we discover a holy strength abiding within our community. This day may we strive to create a life of integrity and purpose.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, (רְצֵה בְּמִנוּחַתָּנוּ)
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ
 וְשִׂמְחָנוּ בִּישׁוּעָתְךָ (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
 וּבְרִצּוֹן שֶׁבֶת קִדְּשָׁךְ, וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ)
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
 וְדַבְּרָךְ אֱמֶת וְקַיִם לְעַד. בְּרוּךְ אַתָּה, יְיָ,
 מֶלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְּשׁ (הַשְּׁבֶת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Me-lech al kol ha-a-retz, m'ka-deish (ha-Sha-bat v') Yis'ra-eil v'Yom Ha-zi-ka-ron.

Our God and God of our ancestors, sanctify us with Your *mitzvot*, and let Your Torah be our way of life. (May our rest on this day be pleasing in Your sight.) Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You, O God, are Truth, and Your word is true and stands forever. Praised are You, Adonai, Sovereign over all the earth, Who sanctifies (the Shabbat and) Israel and this Day of Remembrance.

Adonai, our God, let this holy time lift us to Your presence in life, in peace, in leaping joy. You have promised us it will. Find rest in our rest, holiness in our performance of *mitzvot*. Help us find our being in Your Torah, feed us with Your store of good, bring us joy in Your victory over evil. Wash clean our hearts that we may serve You and Your creatures honestly. Dower us with love and acceptance, joyous delight in your (Shabbat and) holy festivals, that we may know joy.

On Wings of Awe

5. WORSHIP

עבודה

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת
 הָעֲבוּדָה לְדָבִיר בִּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרִצּוֹן, וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

Accept the prayer of Your people Israel as lovingly as it is offered. Let our thoughts be gentle, our deeds gracious, and may kindness rule our lips and hearts! Blessed is the spirit, a hymn of love within us, that calls us to prayer.

וּתְחַזְּינָה עֵינֵינוּ בְּשׁוֹבְךָ לְרִצּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
 הַמַּחְזִיר שְׂכִינָתוֹ לְרִצּוֹן.

Bring Your watchful and compassionate care to the dwellers in Zion, that they might see Your light made manifest in the cities and villages of the Holy Land, on the roads and in the fields, that Your presence might inspire peace.

Zion - In this prayer we ask God to dwell with us in Zion. Zion not only refers to the ancient land of Canaan (Israel), but it represents the place where God's Divine presence (*shechinah*) dwells on earth. Therefore, we are asking God to be close to us both practically and metaphorically.

Why Jerusalem, why me? / Why not another city, another person? / Once I stood at the Western Wall /when suddenly a flock of startled birds soared up / shrieking and flapping their wings like bits of paper / with wishes scribbled on them, wishes / that flew out from between the massive stones / and ascended on high. (Yehudah Amichai, Open Closed Open, p. 144)

Yiddish Proverb on Thanks - If a Jew breaks a leg, he thanks God he did not break both legs; if he breaks both, he thanks God he did not break his neck. (Rabbi Harvey Fields, Bechol Levavcha, p. 95)

Peace and Prayers - "Where there is no peace, prayers are not accepted." (Rabbi Nachman of Bratzlav)

Peace - I, may I rest in peace - I, who am still living, say, / May I have peace in the rest of my life./ I want peace right now while I'm still alive. / I don't want to wait like that pious man who wished for one leg / of the golden chair of paradise, I want a four-legged chair / right here, a plain wooden chair, I want the rest of my peace now. / I have lived out my life in wars of every kind: battles without / and within, close combat, face-to-face, the faces always / my own, my lover-face, my enemy face. Wars with the old weapons - sticks and stones, blunt axe, words, / dull ripping knife, love and hate./ I don't want to fulfill my parents' prophecy that life is war./ I want peace with all my body and all my soul. / Rest me in peace. (Yehuda Amichai)

6. GRATITUDE-THANKSGIVING

הודאה

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרֵב וּבִקְרָ וְצָהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיְנוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכַנּוּ תָמִיד לְעוֹלָם וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיֶה לָּךְ אֵת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי, הַטּוֹב שְׂמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת.

Eternal, our God, we are grateful for our lives and our souls. We acknowledge that You are the Source for the wondrous workings of the world around us, which we witness every day. You are a most gracious Sovereign, Whose motherlove and compassion are without measure. May all who worship Your Name be inscribed in the Book of Life for a year of blessing, sustenance and peace. Praised are You Whose Name is Good, to Whom it is fitting to give abundant praise.

7. PEACE

ברכת שלום

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your Name hallow every home and every heart. We praise You, O God, the Source and inspiration of peace.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֶהְרוֹן וּבִגְוִי בְּהַנִּים עִם קְדוֹשְׁךָ, כְּאֲמוֹר:

Our God, our ancestors' God, bless us with the threefold blessing written by Moses, Your servant and spoken from the mouth of Aaron and his sons:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. (בֵּין יְהִי רְצוֹן)

Y'va-re-ch'cha Adonai v'yish'm're-cha. (Kein y'hee ra-tzon!)

May God bless you and keep you. (May it be God's will.)

יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. (בֵּין יְהִי רְצוֹן)

Ya-eir Adonai pa-nav Eh-le-cha vee-chu-ne-ka (Kein y'hee ra-tzon!)

May God's face shine upon you and be gracious to you. (May it be God's will.)

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם. (בֵּין יְהִי רְצוֹן)

Yi-sa Adonai pa-nav Eh-le-cha v'ya-sem l'cha sha-lom. (Kein y'hee ra-tzon!)

May God's face be lifted toward you and grant you peace. (May it be God's will.)

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אָבִינוּ, בְּלָנוּ בְּאֶחָד בְּאֹר פְּנֵיךָ,
כִּי בְּאֹר פְּנֵיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשְׁלוֹמְךָ.
בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלִשְׁלוֹם.
בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.

Seem sha-lom to-vah u-v'ra-cha, chein va-che-sed v'ra-cha-meem, a-lei-nu v'al kol Yis'ra-eil a-me-cha. Bor'chei-nu, a-vee-nu, ku-la-nu k'e-chad b'or pa-ne-cha, kee v'or pa-ne-cha na-ta-ta la-nu, Adonai Eh-lo-hei-nu, to-rat cha-yeem, v'a-ha-vat che-sed, u-tz'da-kah u-v'ra-cha v'ra-cha-meem v'cha-yeem v'sha-lom, v'tov b'ei-ne-cha l'va-rech et am'cha Yis'ra-eil b'chol et u-v'chol sha-ah bish'lo-me-cha.

B'se-fer cha-yeem, b'ra-chah v'sha-lom u-far'na-sah to-vah, ni-za-cheir v'ni-ka-teiv l'fa-ne-cha, a-nach-nu v'chol am'cha beit Yis'ra-eil, l'cha-yeem to-veem u-l'sha-lom.

Ba-ruch A-tah Adonai, o-seh ha-sha-lom.

Grant peace and happiness, blessing and mercy, to all Israel and all the world. Bless us, our God, with the light of Your presence, for in that light we have found a teaching of life, the love of mercy, the law of justice, and the way of peace.

In the Book of Life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Blessed is Adonai, the Source of Peace.

Priestly Benediction - Birkat Kohanim - In traditional synagogues, the Priestly Blessing was invoked by male descendants of the *kohanim* (priests). In some congregations, the service leader recites the blessing and the congregation responds with "Kein y'hee ra-tzon." In other communities, all the members of the congregation wrap arms and *tallitot* around each other and recite the blessing together. And yet another way to enact the priestly blessing is for each of us to turn to our neighbors and recite the first half of each blessing while the neighbor responds with the second half of the blessing.

Be at peace - "The first focus in life here on earth is to be at peace with all people." (Rabbi Joel ben Abraham Shemariah)

When and Where is God? "God is present whenever [and wherever] a peace treaty is signed." (Rabbi Nachman of Bratslav)

"Who is a hero? The one who turns an enemy into a friend." (Avot d'Rabbi Nathan)

Justice, truth and peace: Rabban Simeon ben Gamaliel said: "The world stands on three things: on truth, on justice and on peace. These three are interlinked: when justice is done, truth is achieved and peace is established." (Pirkei Avot, 1:18) *How can I act in a just way toward those I love, which will expose me to the truths of their lives and then bring me closer to them in peace?*

God insists on truth - The rabbis in the Talmud point out that in Deuteronomy (10:17) Moses codified the phrase "HaEl, hagadol, hagibor, v'hanorah - the great mighty and awesome God." But Jeremiah refers only to God as "great" and "mighty" (Jeremiah 32:18) and Daniel refers to God only as "great" and "awesome." (Daniel 9:4). In other words, they each leave out an attribute of God. The rabbis don't understand the *chutzpah* of Jeremiah and Daniel. How could it be that they abolish what Moses established? The rabbis explain that Jeremiah lived during the time of the Temple's destruction. He was unable to witness God's awesome deeds. So he left out the word "awesome." And Daniel lived during the time when King Nebuchadnezzar enslaved young Jews. He was unable to witness God's mighty deeds, so he left out the word "great." Therefore Rabbi Eleazar teaches: We learn from this that Jeremiah and Daniel knew that when it comes to prayer, the Holy One insists on truth. (Talmud, Yoma 69b)

SILENT MEDITATION

Silence is a fence around wisdom.

Mishnah, Pirkei Avot 3:13

* *

We humans chase over the world to find things:
 We climb high mountains,
 We descend to the nethermost depths of the sea,
 We trek to the wilderness and to the desert,
 But there is one place where we neglect to search - our heart.
 It is there we will find God.

Rabbi Tzadok Hakohen of Lublin

* *

September

Autumn will come. How shall I celebrate this solemn term?
 I think: according to the custom of the worm.
 Ignorant of its wings and flight
 I will crawl upward to some unscaled height
 and wrapped in silk secretions there, not knowing
 whether bright wings, all cramped and hid, are growing:
 whether I'll live, emerge and change, or if I'll die,
 like an old leaf next spring, crumbling and dry;
 I'll wait, like that green caterpillar there
 wrapped tight in threads of self-secreted prayer.

Ruth F. Brin (Harvest: Collected Poems and Prayers, p. 13)

* *

Every one of us should believe that we are reborn each day.

Rabbi Israel ben Eliezer (The Baal Shem Tov)

* *

I am a Jew because the faith of Israel demands of me no abdication of the mind.
 I am a Jew because the faith of Israel requires of me all the devotion of my heart.
 I am a Jew because in every place where suffering weeps, the Jew weeps.
 I am a Jew because at every time when despair cries out, the Jew hopes.
 I am a Jew because the word of Israel is the oldest and the newest.
 I am a Jew because the promise of Israel is the universal promise.
 I am a Jew because, for Israel, humanity is not created: we are creating it.
 I am a Jew because Israel places humanity and its unity above the nations and above Israel itself.
 I am a Jew because, above humanity, the image of divine Unity, Israel places the unity which is divine.

Edmund Fleg

* *

How to Know God For People Who Know Better

Often, when I enthuse to other congregants about the work that I am doing at our Temple, I'm met with a reaction that goes something like this: "Well, that's nice, but I wish you'd do something for people like me." And when I ask what's meant by "people like me," I invariably get the same answer: people who don't believe in God. People for whom the God language of the liturgy is an obstacle, not an enabler.

People for whom the Temple provides many things - a community, a way to connect with tradition and ethnic culture, an educational institution, a social action agency, a place to mark lifecycle events, to mourn and heal and rejoice - but not, as it turns out, a place to worship God.

Worshipping God, they tell me, they can't do because they don't believe in God. And because they don't believe in God, they also have a hard time with prayer, with the literal truth of the Torah, with the obligations of halacha (even as pared down by the Reform movement), and with most of the other elements of religious Judaism.

How do they feel about spirituality? No problem. The infinity of the night sky, a baby's hand curled around one's finger, a Mozart symphony: life is full of occasions for awe, wonder, and radical amazement. When I ask them to consider that these experiences might be manifestations of God, they patiently try to set me straight. To acknowledge how limited the human mind is, they explain, is not the same thing as believing in the burning bush. To be dumbfounded by nature, beauty and art is not the same as being dumbfounded by a God who would ask Abraham to sacrifice his son.

The opposite of spirituality - nihilism - is also offered as an alternative to believing in God. Whenever a young person is stricken with disease, whenever an innocent person is killed, whenever natural catastrophe or human malevolence make a mockery of our attempts at civilization, it is natural to think that the guiding principle of life is meaninglessness.

Science? Here, too, people find explanations of existence which don't require God. From the origin of the universe to the nature of human consciousness, science is nicely prepared to account - or to attempt to account - for everything, without recourse to supernatural Beings.

So what can the Temple do for people who don't believe in God, whether they call themselves atheists, agnostics, secular Jews, or simply modern Americans?

First, we can acknowledge that these feelings exist; that they are not shameful; that they are legitimate, mature responses to contemporary life; that they arise even among people who call themselves observant. Imagine our Temple as a place not to suppress these feelings, or to pretend they don't exist, but to wrestle with them. Imagine our Temple as a sacred space for that struggle.

Second, we can make our worship services an opportunity for this wrestling. Imagine a service that was as welcoming and fulfilling to someone who has no doubt about God, as to someone who has only doubt about God. Is it beyond our capacity to create such a service? Many of us bet that it is possible.

Third, we can learn from one another. Every time I have had a candid conversation with other Jews about their feelings about religion, Judaism and God, I have been struck by how important these themes have been to the development of their identity. Whether they think of themselves as militant atheists, perplexed neurotics, ironic postmodernists, New Age Kabbalists, passionate converts, righteous fundamentalists, or any of the other species on our ark, it is clear that their response to Judaism has been a fundamental determinant of their character and their lives. Imagine a Temple where we tell one another our religious autobiographies.

When I am asked whether I believe in God, I say that “belief” is the wrong term to use. I experience God. I experience God within the fact that anything at all exists; within the breath, the now, the tiny miracles of everyday existence; within the grandeur and the mysteries of the cosmos; within the awesome power of the human mind to account for the physical universe; within the infuriating injustices of evil and misfortune; even within the seductive explanatory power of meaninglessness and absurdity.

Is the God I experience in this way the God of our present liturgy? Not enough, not yet. Getting there is the job we have set ourselves. The rituals and prayers we use today were inspired by ancient lightning. Our task is not to fashion ordinary language that everyone can rationally believe in. Our work, instead, is to unbottle that lightning. Our task is to find the words, music, space, movement, symbols and silence which permit those sparks to leap across the millennia and set fire to our own souls. I see the Temple as a place in which we can safely search for an electric connection, beyond explanation, between the YHVH of our ancestors and the YHVH in my heart. If this can be possible for a jaded ironist like me, perhaps it can be possible for us all.

Congregant Voice

On Rosh Hashanah it is written, and on Yom Kippur it is sealed:
 Who will pass through life withholding their gifts from the world,
 and who will live as if created *b'tzelem Ehloheem*.
 Who will die empty of heart,
 and who will live filled with love.
 Who will burn with anger's fire,
 and who will quench hatred with peaceful waters.
 Who will live with the selfishness of a beast,
 and who will wield the sword of righteousness.
 Who will allow others to die by hunger,
 and who will be compelled to feed the hungry.
 Who will be shaken by injustice,
 and who will battle this plague on humanity.
 Who will be strangled by insecurity,
 and who will build a life of fulfillment.
 Who will toss restlessly each day and waste it,
 and who will rest easily and proud of the day's efforts.
 Who will be tranquil with the gift of life,
 and who will be torn by envy of others.
 Who will impoverish their lives by apathy,
 and who will enrich their lives with engagement.
 Who will degrade themselves by bringing others low,
 and who will raise their souls by uplifting another.

For *t'shuvah*
 prayer
 and *tz'dakah*
 can turn our lives around
 and bring to us,
 and to our world,
 a year of blessing.

Rabbi Linda Bertenthal

* *

When our daughter was 17 she was cited for violating curfew with a group of friends. I went with her to court where teens and parents waited together: moms and dads more resigned than righteous; kids unsure how to act in front of friends, parents and the law. It seemed the children intensely resembled their parents on that day. One by one the teenagers approached the judge, each a fresher and more impressionable version of mom or dad.

Justice was done: the kids received community service. My daughter considered it a "bonding experience" for the two of us. I felt alienated and alone. L'dor v'dor?

Congregant Voice

* *

יְהִי לְרָצוֹן אִמְרֵי פִי וְהַגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי וְגוֹאֲלִי.

Yi-h'yu l'ra-tzon im'rei fee v'hag'yon li-bee l'fa-ne-cha, Adonai, tsu-ree v'go-a-lee.

May the words of my mouth and the meditations of my heart be acceptable before You, Adonai, my Rock and my Redeemer.

Psalms 19:15

B'tzelem Ehloheem - "In the image of God."

V

Aveenu Malkeinu: Our Parent, Our Sovereign

אבינו מלכנו

Aveenu Malkeinu (Our Father, Our Monarch) - reflects God's nearness as a parent, and the great chasm between humankind and the Sovereignty of God. The prayer suggests that God is both immanent in our lives and transcendent beyond space and time.

God as Parent - A Hebrew prophet said, "Have we not all one Father? Did not one God create us all?" (Malachi 2:10) But what does it mean to be a parent? This prayer may emphasize our equality, no matter what race, religion or people with whom we identify. It may also remind us of our own relationships to our parents (whether living or dead) and the dual difficulties and blessings that arise from these relationships.

God as Sovereign - There are very few kings left in this world, but for our ancestors, a king represented total and ultimate power over their lives. When we call God "Sovereign" we acknowledge that God ultimately has control over the number of our days, while we have power over their quality.

We have sinned before You - What does it mean to say that we have sinned before God? The Talmud teaches: "The impulse to evil is sweet in the beginning and bitter in the end." (Jerusalem Talmud, Shabbat 14:3) *What are the transgressions I have committed this past year that*

Aveenu Malkeinu: A hundred generations have stood as we do now before the open Ark. That they found in themselves little merit, testifies to their humility. They struggled with weakness and wrongdoing, and they amended their ways. We can only hope and pray for similar fortitude. Their faith was strong, but we are of a generation that has sought to dethrone You.

Many have said to the works of their hands: you are our gods. Strange, then, to see the emptiness in those who cast You out! Strange to see the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves.

We pray that on this day we, too, may come close to You, the living God, the God of life. For You are with us whenever we seek Your presence.

We call You *Aveenu*. As a loving parent, forgive our failings and wrongdoings. We call you *Malkeinu*. As a wise ruler, teach us to be full of courage that we may redeem and rebuild Your realm.

To this vision, to this possibility, to this task, we offer ourselves anew.
Gates of Repentance, adapted

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

A-vee-nu Mal'kei-nu, sh'ma ko-lei-nu...hear our voice.

אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

A-vee-nu Mal'kei-nu, cha-ta-nu l'fa-ne-cha...we have committed wrongs in Your presence.

אָבִינוּ מַלְכֵנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטִפְנוּ.

A-vee-nu Mal'kei-nu, cha-mol a-lei-nu v'al o-la-lei-nu v'ta-pei-nu...be compassionate with us and our children.

אָבִינוּ מַלְכֵנוּ, בְּלֵה דָבָר וְחָרֵב וְרָעַב מֵעַלֵינוּ.

A-vee-nu Mal'kei-nu, ka-lei de-ver v'che-rev v'ra-av mei-a-lei-nu...inspire us to fulfill Your vision by ending sickness, war and famine.

אָבִינוּ מַלְכֵנוּ, כִּלְהַ כָּל צָר וּמַשְׁטֵיץ מֵעָלֵינוּ.

A-vee-nu Mal'kei-nu, ka-lei kol tzar u-mas-teen mei-a-lei-nu...move all humanity to end oppression.

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

A-vee-nu Mal'Kei-nu, kot'vei-nu b'se-fer cha-yeem to-veem...inscribe us in the Book of Life.

אָבִינוּ מַלְכֵנוּ, חֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה.

A-vee-nu Mal'kei-nu, cha-deish a-lei-nu sha-nah to-vah...renew and refresh us for a good year.

אָבִינוּ מַלְכֵנוּ, מִלֵּא יָדֵינוּ מִבְּרָכוֹתֶיךָ.

A-vee-nu Mal'kei-nu, ma-lei ya-dei-nu mi-bir'cho-te-cha...fill our hands with blessing.

אָבִינוּ מַלְכֵנוּ, חֲנִנוּ וְעֲנֵנוּ כִּי אֵין פָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

A-vee-nu Mal'kei-nu, cho-nei-nu va-a-nei-nu kee ein ba-nu ma-a-seem, a-seh i-ma-nu tz'da-kah va-che-sed v'ho-shi-ei-nu...be gracious with us and respond to us, for we have too few good deeds. Place in our hearts the inspiration and will to act righteously, gently and lovingly, and bring us meaning and salvation.

seemed exciting at first, but eventually led to a deterioration in my relationships with others and in my ethical integrity?

Moral Perfection - More than most of the prayers of the High Holyday season, the *Aveenu Malkeinu* is emblematic of the theme of this season: to strive for moral perfection. For many of us, the image of God that emphasizes God's male hierarchical power, like an earthly king who dispenses justice and inspires fear, is a challenge. We yearn for a personal intimacy with God. The *Aveenu Malkeinu*, embraces both of these relationship images; that of מַלְכֵנוּ (*malkeinu*) king-subject and אָבִינוּ (*aveenu*) parent-child. *What moral standards did our parents set for us? What moral standards have we set for our children?*

A Prayer to Be Heard: *Help me, God, I can no longer hold my suffering inside. I feel so isolated and alone. I don't know whom to turn to, whom to rely on. Give me the courage, God, to trust someone enough to open my heart. Fill me with the faith that I will not be rejected. Please, God, show me how to find the right person to receive my words. Let it not be someone who will judge me or misunderstand me. And when there is no one who will listen, hear me, God. Hear me and heal me. Amen. ("Talking To God," p. 164 - Rabbi Naomi Levy)*

VI For the Reading of Torah

סדר קריאת התורה

“May your eyes sparkle with the light of Torah” - (Talmud, B'rachot 17a)

Public Reading of Torah -

The idea of a public reading of the Torah is first found in Deuteronomy (31:11-12) when Moses tells the priests and the Levites that once every seven years they are to gather all the men, women and children to read the entire Torah aloud in order to understand God's awe and keep the *mitzvot* (commandments). In addition, King Josiah heard that the scroll of the Torah was suddenly found during the Temple renovations and arranged for it to be read to all of Israel (II Kings 23:2). The third account in the Bible is when Ezra the scribe read the entire Torah from early morning until noon on the first day of Rosh Hashanah (Nehemiah 8:1-8).

Torah as a Rope - “Torah is like a rope which the great and gracious God has thrown to us as we drown in the stormy sea of life, that we may seize hold of it and be saved.” (The Memoirs of Gluckel of Hamelin)

God, then Torah - The Torah service begins with reference to God, not the Torah. It speaks of God as the universal Ruler throughout all time and space.

May your eyes sparkle with the light of Torah,
And your ears hear the music of its words.
May the space between each letter of the scrolls
Bring warmth and comfort to your soul.
May the syllables draw holiness from your heart,
And may this holiness be gentle and soothing
To you and all God's creatures.
May your study be passionate,
And meanings bear more meanings
Until life itself arrays itself to you
As a dazzling wedding feast.
And may your conversation,
Even of the commonplace,
Be a blessing to all who listen to your words
And see the Torah glowing on your face.

Danny Siegel

Se-u sh'a-reem ro-shei-chem,

v'hi-nas'u pit'chei o-lam,

v'ya-vo Me-lech ha-ka-vod!

Mee hu zeh Me-lech ha-ka-vod?

Adonai tz'va-ot —

Hu Me-lech ha-ka-vod! Se-lah.

שָׂאוּ שְׁעָרִים רְאֵשֵׁיכֶם,

וְהִנְשְׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד!

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?

יְיָ צְבָאוֹת —

הוּא מֶלֶךְ הַכְּבוֹד! סֵלָה.

Lift up your heads, O gates!
Lift yourselves up, O ancient doors!
Let the Sovereign of Glory enter.
Who is this Sovereign of Glory?
Adonai Tz'vaot —
This is the Sovereign of Glory. Sela.

Ein ka-mo-cha va-Eh-lo-heem, Adonai,

v'ein k'ma-a-se-cha.

Mal'chut'cha mal'chut kol olameem,

u-mem'shal't'cha b'chol dor va-dor.

אֵין כַּמוֹךָ בְּאֵלֹהִים, יְיָ,

וְאֵין כַּמֵּעֲשִׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,

וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

Ignoring the Bad - In composing this liturgical section of God's 13 Attributes, the rabbis deliberately misread it by cutting off God's list of adjectives in the middle, including only God's positive qualities. The excised words include God visiting "the iniquity of fathers upon children and children's children, upon the third and fourth generations." (Exodus 34:6-7) By removing these words from our liturgy, in effect, we urge God to regard especially our good qualities.

Only on the High Holydays and Festivals - These 13 Attributes of God are recited only on the High Holydays and Festivals (Sukkot, Pesach and Shavuot). These attributes invite God to be more compassionate with us as we enter a new phase of our lives, a new year or a new festival cycle. During times of transition, we often need more support and compassion.

Torah Should Not Be Worshipped - At the moment we take the Torah from the ark, we recite the *Sh'ma*, not even mentioning the Torah itself. Rabbi Elliot Dorff teaches: "It may be that the rabbis wanted to guarantee that we worship God, the Torah's inspiration, rather than the Torah itself."

Responsive Chanting - Earlier in the service we recited the *Sh'ma* together as a community. In some services we recite the *Sh'ma* and its following line responsively. The prayer leader holds the Torah, faces the congregation, chants the *Sh'ma* and then waits for the congregation to repeat it. The responsive face-to-face rendering might recall our response at Mount Sinai when receiving the Tablets of the Law when the entire community responded *נְעִשֶׂה וְנִשְׁמָע* (*na-aseh v'nishma* - "we will do and we will hearken").

For one day from Zion Torah will go forth,
and the word of God from Jerusalem;
Praised be the One Who has shared holiness with Israel
by giving us the Torah.

Numbers 10:35; Isaiah 2:3

(The Thirteen Attributes of God are omitted on Shabbat)

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת: נִצֵּר
חֶסֶד לְאֱלֹפִים, נִשָּׂא עֵוֹן וּפְשָׁע וְחַטָּאָה, וְנִקְהָ:

Adonai, Adonai, Eil ra-chum v'cha-nun, e-rech a-pa-yeem, v'rav che-sed v'e-met. No-tzeir che-sed la-a-la-feem, no-se a-von va-fe-sha v'cha-ta-ah, v'na-keh.

Adonai, Adonai, God filled with mother love, slow to anger, great in covenantal love and truth: Keeping love for the thousands within the covenant, forgiving perverse actions, rebelliousness, and the missing of the mark, and acquitting.

Exodus 34:6-7

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yis'ra-eil: Adonai Eh-lo-hei-nu, A-do-nai E-chad!
Listen, O Israel: the Eternal One is our God,
the Eternal God alone!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנָנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

E-chad Eh-lo-hei-nu, Ga-dol A-do-nei-nu, Ka-dosh v'no-ra she-mo.
Our God is One, Adonai is One, with a holy and awesome Name.

גְּדְלוּ לַיְיָ אֱתֵי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Gad'lu la-Adonai i-tee, u-n'ro-m'mah sh'mo yach'dav.
Magnify Adonai with me, and let us exalt God's Name together.

Psalms 34:4

Torah procession

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל
בְּשָׂמִים וּבְאַרְצֵי: לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֵאשׁ:

L'cha Adonai hag'du-lah v'hag'vu-rah v'ha-ti-fe-ret v'ha-nei-tzach v'ha-hod, kee chol ba-sha-ma-yeem u-va-a-retz. L'cha Adonai ha-mam'la-chah v'ha-mit'na-se l'chol l'rosh.

To You, Adonai, belong the greatness, the power, the glory, the everlasting victory, and the majesty, for to You belongs everything in heaven and on earth, sovereignty and the exaltation as Head above all.

I Chronicles 29:11

* *

רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ בִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Ro-m'mu Adonai Eh-lo-hei-nu v'hish'ta-cha-vu l'har kod'sho kee kadosh Adonai Eh-lo-hei-nu.

Exalt Adonai our God and worship at the holy mountain, for Adonai our God is holy.

Psalms 99:9

* *

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים.

Al sh'lo-sha d'va-reem ha-o-lam o-meid al ha-To-rah v'al ha-a-vo-dah v'al g'mee-lut cha-sa-deem.

Upon three things is the world established: upon Torah, upon Divine service, and upon deeds of lovingkindness.

Mishnah, Pirkei Avot 1:2

* *

יִשְׂרָאֵל וְאוֹרֵי תֵּא הַדּ הוּא, תּוֹרָה אוֹרָה הַלְלוּיָהּ.

Yis'ra-eil, Yis'ra-eil v'o-rai-ta had hu...Torah o-rah, Torah o-rah, Ha-l'lu-yah.

Israel shines forth light...The light of Torah, Praise God's Name.

* *

דוֹנְדֵי . . אֶרֶץ יִשְׂרָאֵל בְּלֵי תּוֹרָה הִיא כְּגוּף בְּלֵי נֶשְׁמָה.

Dundai. . . E-retz Yis'ra-eil b'lee Torah, hee k'guf b'lee n'sha-mah.

The land of Israel without Torah, is like a body without a soul.

The Jewish people read Torah aloud to God all year long, a portion a week, like Scheherazade who told stories to save her life. By the time Simchat Torah rolls around, God forgets and they can begin again.

Yehuda Amichai (Open Closed Open, p. 42)

Procession Etiquette - As the Torah approaches, we show our respect for Torah and our tradition by facing and never turning our backs to the Torah. When the Torah is brought near, it is customary to touch it with our *tzeetzit* (fringes of prayer shawls) or our prayerbooks, and then kiss the fringe or prayerbook. Others bow as the Torah passes by. Many Persian Jews make a sweeping motion with their hands and then touch their eyes as the Torah passes, as a metaphoric statement that the Torah brings light to our lives. Others actually kiss the Torah itself.

Meaning of the Procession - The procession of the Torah scroll through the community graphically symbolizes three things: First, the Torah belongs to the people as a whole, not only to its leaders; second, through touching it we indicate that we affirm the importance of its teaching for our lives; and third, through kissing it we proclaim that we experience its teachings as gifts of God's great love.

Torah like a fig tree - "Why is the Torah compared to a fig tree? Because the fruit of most trees, such as the olive tree, the vine, and the date palm, is gathered all at once, while the fig tree's fruit is gathered little by little. So it is with the Torah. One studies a little each day and eventually learns much, because the Torah is not to be learned in one or even two years." (Midrash, Numbers Rabbah 21:15)

God Continually Gives

Us Torah - The last phrase of the *Aliyah* blessing reads **נֹתֵן הַתּוֹרָה** (*no-tein ha-Torah*), meaning “Giver of the Torah.” David Halevi, a 17th century commentator on the Shulchan Arukh, notes the present tense, “giver” rather than “who gave.” He asked why the blessing does not refer back to God as the One who “gave” the Torah to Israel in a singular revelation at Mount Sinai. His answer is that every time we study Torah we receive new insights. “God gives us Torah every day, for [when] we occupy ourselves with it, God helps us find new meaning.” (Shulchan Arukh, Orech Chayim 47:5)

“**Knowledge creates memory.**” (Saul Friedlander - philosopher, 20th century CE)

“**Life, I think, is hard work:** / As Jacob labored to be with Rachel seven years / plus seven plus seven times seven, I’ve worked / to be one with my life, like the beloved Rachel / and to be one with my death, like the beloved Rachel.” (Yehudah Amichai)

Private to Public Thanks -

The Talmud teaches that we recite these words of thanks upon surviving a sea voyage, a journey through a desert, an illness, or release from prison. Originally these words were said privately but since the 12th century, we see signs of it entering the synagogue service officially and being recited generally when one passes safely through any form of danger.

VI For the Reading of Torah

BLESSINGS FOR THE READING OF TORAH

Before the Reading of Torah

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:
בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי, נֹתֵן הַתּוֹרָה:

Aliyah: *Bar’chu et Adonai ham’vo-rach*

Congregation: *Ba-ruch Adonai ham’vo-rach l’o-lam va-ed*

Aliyah: *Ba-ruch Adonai ham’vo-rach l’o-lam va-ed.*

*Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher
ba-char ba-nu mi-kol ha-a-meem v’na-tan la-nu et To-ra-to.
Ba-ruch A-tah Adonai, no-tein ha-To-rah.*

Praise the One to Whom praise is due!

Praised be the One to Whom praise is due, now and forever!

Praised be our Eternal God, Ruler of the universe,

Who has chosen us from all peoples by giving us the Torah.

We praise You, Eternal One, Giver of the Torah.

After the Reading of Torah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָת
אַמֶּת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יי, נֹתֵן
הַתּוֹרָה:

*Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher na-tan la-
nu To-rat e-met, v’cha-yei o-lam na-ta b’to-chei-nu. Ba-ruch A-tah
Adonai, no-tein ha-To-rah.*

Praised be our Eternal God, Ruler of the universe, Who has given us the Torah of truth, implanting within us eternal life. We praise You, Eternal One, Giver of the Torah.

BIRKAT HAGOMEL

ברכת הגומל

A PRAYER FOR THOSE WHO HAVE SURVIVED AN ORDEAL, SURGERY, OR LIFE-THREATENING ILLNESS

Individual

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל
לְחַיִּים טוֹבוֹת, שְׁגַמְלֵנִי כָּל טוֹב:

*Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, ha-
go-mel l’cha-ya-veem to-vot, she-g’ma-la-nee kol tov.*

Blessed are You, Adonai our God, Ruler of the universe, Who sustains life, is the Source of all goodness, and has sustained me with love.

Congregation

מִי שְׁגַמְלֵכֶם כָּל טוֹב, הוּא יְגַמְלֵכֶם כָּל
טוֹב סְלָה:

*Mee she-g'mal-chem kol tov, hu yig'mal-chem kol tov
se-lah!*

May the One Who has been gracious in sustaining you
continue to grant you strength and favor you with good-
ness and long life. Amen!

MEE SHEBEIRACH

מִי שְׁבֵרַךְ

A PRAYER FOR THE RECOVERY
OF A LOVED ONE

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק, וְיַעֲקֹב, וְאִמּוֹתֵינוּ
שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרְךָ וַיְרַפֵּא אֶת הַחֹלִים
הָאֵלֶּה. הַקְדּוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֵיהֶם
לְהַחֲלִימָם וְלְרַפְּאוֹתָם, לְהַחְזִיקָם וּלְהַחְיֹתָם. וַיִּשְׁלַח לָהֶם
בְּמַהְרָה רַפּוּאָה שְׁלֵמָה, רַפּוּאָת הַנֶּפֶשׁ וְרַפּוּאָת הַגּוּף,
בְּתוֹךְ שְׂאֵר חוֹלֵי יִשְׂרָאֵל הַשְּׂתָא בְּעַגְלָא וּבְזִמְן קָרִיב,
וְנֹאמַר; אָמֵן!

*Mee she-bei-rach a-vo-tei-nu, Avraham, Yitzhak, v'Yaakov, v'l-mo-tei-
nu Sa-rah, Riv-ka, Ra-chel v'Le-ah, Hu y'va-rech v'y'ra-pei et ha-cho-
leem ha-ei-leh. Ha-Ka-dosh Ba-ruch Hu y'ma-lei ra-cha-meem a-lei-
hem l'ha-cha-lee-mam u'l'ra-po-tam, l'ha-cha-zee-kam u'l-hach'yo-tam.
V'yish'lach la-hem bim-hei-ra r'fu-ah sh'lei-ma, r'fu-at ha-ne-fesh u-r'fu-
at ha-guf, b'toch sh'ar cho-lei Yis'ra-eil, hash'ta ba'a-ga-lah u-viz'man
ka-reev, v'no-mar: Amen!*

O God, Who blessed our ancestors, Abraham, Isaac and Jacob; Sarah,
Rebecca, Rachel and Leah, send Your blessing to all in need of heal-
ing. Have mercy on them, and graciously restore their health and
strength. Grant them a *refua sh'lei-ma*, a complete recovery, along with
all others who are stricken. May healing come speedily, and let us say:
Amen.

* *

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

Mee she-bei-rach A-vo-tei-nu m'kor ha-b'ra-cha l'l-mo-tei-nu
May the Source of strength Who blessed the ones before us
Help us find the courage to make our lives a blessing - And let us say:
Amen!

מִי שְׁבֵרַךְ לְאִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

Mee she-bei-rach l-mo-tei-nu m'kor ha-b'racha la-vo-tei-nu
Bless those in need of healing with *refua sh'lei-ma*
The renewal of body, the renewal of spirit - And let us say: Amen!

◆ ◆
Dancing to Bring About Healing - Martin Buber tells a story about Rabbi Moshe Leib who heard that his friend, the Rabbi of Berditchev, had fallen ill. On the Sabbath, Rabbi Leib said his friend's name over and over again, praying for his recovery. Then Rabbi Leib put on his new shoes, laced them up tightly and danced. A *tzadeek* (righteous person) who was present remarked: "Power flowed forth from his dancing. Every step was a powerful mystery. An unfamiliar light suffused the house, and everyone watching saw the heavenly hosts joined in his dance."
◆ ◆

First Day of Rosh

Hashanah - Traditionally, Genesis 21, the telling of the story of the birth of Isaac, the second son of Abraham, and the banishment of Ishmael, Abraham's first-born son by the Egyptian concubine Hagar, is read on the first day of Rosh Hashanah. The scriptural portion chosen articulates some of the essential themes of Rosh Hashanah. Isaac's birth parallels the world's birth. Yet the tragic banishment of Ishmael and Hagar and God responding to the cry of a mother for her child reminds us that Rosh Hashanah has universal themes as well, that we are all part of the grand scheme of God's creation, that God responds to the cries of all children and their parents who suffer.

9. מצחק - "And Sarah saw the son of Hagar the Egyptian, whom she had born to Abraham, mocking..." Because the Biblical text does not elaborate on the meaning of מצחק (here translated "mocking") in this context, the rabbis took free reign in their interpretation. The apparent injustice of the expulsion is the cause of difficulty for the rabbis. By interpreting מצחק on the basis of how it appears in other Biblical contexts, they developed the character of Ishmael in such a way as to justify Sarah's irrational behavior. Depending on the context, מצחק can indicate that Ishmael was committing idolatry, partaking in illicit sexual relations, attempting to murder Isaac, and taunting Isaac over Abraham's inheritance. According to the rabbis, Sarah either saw Ishmael doing one of these acts, or she anticipated his activity and thus tried to protect her son Isaac, who

Genesis 21 בראשית כא

The Birth of Isaac and Banishment of Ishmael

א ויהיה פקד את שרה כאשר אמר ויעש יהוה לשרה כאשר דבר: ב ותהר ותלד שרה לאברהם בן לזקניו למועד אשר דבר אתו אלהים: ג ויקרא אברהם את שם בנו הנולד לו אשר ילדה לו שרה יצחק: ד וימל אברהם את יצחק בנו בן שמונת ימים כאשר צוה אתו אלהים: ה ואברהם בן מאת שנה בהולד לו את יצחק בנו: ו ותאמר שרה צחק עשה לי אלהים כל השמע יצחק לי: ז ותאמר מי מלל לאברהם היניקה בנים שרה פי ילדתי בן לזקניו: ח ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום הגמל את יצחק: ט ותרא שרה את בן הגר המצרית אשר ילדה לאברהם מצחק: י ותאמר לאברהם גרש האמה הזאת ואת בנה כי לא יירש בן האמה הזאת עם בני עם יצחק: יא וירע הדבר מאד בעיני אברהם על אודת בנו: יב ויאמר אלהים אל אברהם אל ירע בעיניך על הנער ועל אמתו כל אשר תאמר אליך שרה שמע בקלה כי ביצחק יקרא לה זרע: יג וגם את בן האמה לגוי אשימנו כי זרעך הוא: יד וישכם אברהם | בפקר ויקח לחם וחמת מים ויתן אל הגר שם על שכמה ואת הילד וישלחה ותלך ותתע במדבר באר שבע: טו ויכלו המים מן החמת ותשלך את הילד תחת אחד השיחים: טז ותלך ותשב לה מנגד הרחק במטחי קשת כי אמרה אל אראה במות הילד ותשב מנגד ותשא את קלה ותבך: יז וישמע אלהים את קול הנער ויקרא מלאך אלהים | אל הגר מן השמים ויאמר לה מה לך הגר אל תיראי כי שמע אלהים אל קול הנער כאשר הוא שם: יח קומי שאי את הנער והחזיקי את ידך בו כי לגוי גדול אשימנו: יט ויפקח אלהים את עיניה ותרא באר מים ותלך ותמלא את החמת מים ותשק את הנער: כ ויהי אלהים את הנער ויגדל וישב במדבר ויהי רבה קשת: כא וישב במדבר פארן ותקח לו אמו

אֵשֶׁה מֵאָרֶץ מִצְרַיִם: כִּב וַיְהִי בַעַת הַהוּא וַיֹּאמֶר
 אָבִימֶלֶךְ וּפִיכֵל שֶׁר־צָבָאוּ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים
 עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה: כִּג וְעַתָּה הִשָּׁבְעָה לִּי
 בְּאֱלֹהִים הַנֵּה אֲסִיתֶשְׁקֶר לִי וּלְנִינִי וּלְנִכְדֵי בְחֹסֶד
 אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גָּרְתָה
 בָּהּ: כֹּד וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֶשָּׁבַע: כֶּה וְהוֹכַח אַבְרָהָם
 אֶת־אָבִימֶלֶךְ עַל־אֲדוּת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי
 אָבִימֶלֶךְ: כּו וַיֹּאמֶר אָבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה
 אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא
 שָׁמַעְתִּי בְלִתֵּי הַיּוֹם: כִּז וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן
 לְאָבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית: כח וַיֵּצֵב אַבְרָהָם
 אֶת־שִׁבְעַת בָּבָשֶׁת הַצֹּאן לְבִדְהָן: כט וַיֹּאמֶר אָבִימֶלֶךְ
 אֶל־אַבְרָהָם מַה הֵנָּה שִׁבְעַת בָּבָשֶׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ
 לְבִדְנָה: ל וַיֹּאמֶר כִּי אֶת־שִׁבְעַת בָּבָשֶׁת תִּקַּח מִיָּדִי בְּעִבּוֹר
 תְּהִי־לִי לְעֵדָה כִּי חִפְרָתִי אֶת־הַבָּאָר הַזֹּאת: לא עַל־כֵּן
 קָרָא לְמָקוֹם הַהוּא בְּאֵר שִׁבְעַת כִּי שֵׁם נִשְׁבַּעוּ שְׁנֵיהֶם:
 לב וַיִּכְרְתוּ בְרִית בֵּין אַבְרָם שִׁבְעַת וַיִּקָּם אָבִימֶלֶךְ וּפִיכֵל
 שֶׁר־צָבָאוּ וַיֵּשְׁבוּ אֶל־אָרֶץ פְּלִשְׁתִּים: לג וַיִּטַּע אִשָּׁל
 בְּבָאָר שִׁבְעַת וַיִּקְרָא־שֵׁם בְּשֵׁם יְהוָה אֵל עוֹלָם: לד וַיִּגַּר
 וַיַּעַשׂ יְהוָה לְשָׂרָה־אַבְרָהָם בְּאָרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

1. And God visited Sarah as God had said, and the Eternal did for Sarah as God had spoken. 2. For Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him. 3. And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. 4. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5. And Abraham was a hundred years old, when his son Isaac was born to him. 6. And Sarah said, God has made laughter for me, so that all who hear will laugh with me. 7. And she said, Who would have said to Abraham, that Sarah would suckle children? For I have borne him a son in his old age. 8. And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned. 9. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking... 10. And she said to Abraham, Cast out this slave and her son; for the son of this slave shall not be heir with my son, with Isaac. 11. And the thing was very grievous in Abraham's sight because of his son. 12. And God said to Abraham, Let it not be grievous in your sight because of the child, and because of your slave; in all that Sarah has said to you, listen to her voice; for in Isaac shall your seed be called. 13. And also of the son of the slave will I make a nation, because he is your seed. 14. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and wandered in the wilderness of

was to become the bearer of the faith and the link in the chain of Jewish tradition. (Tosefta Sota 6:6)

10. גַּרְשׁ הָאִמָּה הַזֹּאת וְאֶת בְּנָהּ
 "Cast out this woman and her son..." To the modern, Sarah's actions appear harsh and cruel, despite the rabbinic view (above) that Sarah was merely protecting her son and the future of the Jewish people. The Biblical account of Ishmael is astonishingly close to one of the first legal codes in history, the Code of Hammurapi (Paragraph 146 - Mesopotamia, 19th century BCE), thereby helping to date our own text to the middle of the 2nd millenium BCE. In this case a woman who does not bear children must provide a slave girl as a concubine for her husband so that he may beget a child. The wife, however, retains the legal rights over the child which is born to the slave girl. The status of the concubine (i.e. Hagar) never equals that of the primary wife (Sarah). If the concubine attempts to raise herself to a position of equality, the primary wife may demote her to the status of slave, but may not expel nor mistreat her. Hammurapi's Code would likely have found Sarah guilty for expelling Hagar and Ishmael. One has to wonder about Abraham. Where was he? Why did he allow the expulsion of Hagar and Ishmael to certain death in the wilderness?

The Relationship between Ishmael and Isaac -

Though scant in the Biblical texts, the rabbinic sources cite intense rivalry and hatred between them, auguring the historical relationship between Jews and Muslims. Isaac argued for his worthiness because he was circumcised at the age of 8 days. Ishmael argued that he was more worthy because he voluntarily submitted to circumcision at the age of 13 years. Isaac countered that he was more worthy because at 37 years he submitted to be sacrificed at the *Akeda* (Genesis 22 - see the following).

19. And God opened her eyes, and she saw a well of water -

This is identified as Miriam's Well, which God created on the second day of creation (Legends of the Jews). It is said that the well accompanied the people during the period of the wandering in the desert on account of the merit of the prophetess Miriam, but dried up upon Miriam's death (Num. 20:1-2). The tradition accorded great religious sanctity to Miriam whose image was enhanced, at least in part, as a polemic against early Christianity that posited Jesus' mother, Mary, to be "Salvatory Mother." The rabbis argued that Jews had their own "Salvatory Mother" in the prophetess Miriam.

Second Day of Rosh Hashanah -

Genesis 22, known as "The Binding of Isaac" (*עקדת יצחק* - *A-kei-dat Yitz'hak*) is read traditionally on the second day of Rosh Hashanah. The scriptural portion chosen recalls the near slaughter of Isaac by Abraham. For Jews, faith in God leads us to the conclusion that all life is sacred, that child sacrifice is abhorrent, and that there are limits when acting in God's name.

VI For the Reading of Torah

Beersheba. 15. And the water was spent in the bottle, and she cast the child under one of the shrubs. 16. And she went, and sat down opposite him a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat opposite him, and lifted up her voice, and wept. 17. And God heard the voice of the lad; and the angel of God called to Hagar from heaven, and said to her, What ails you, Hagar? fear not; for God has heard the voice of the lad where he is. 18. Arise, lift up the lad, and hold him in your hand; for I will make him a great nation. 19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink. 20. And God was with the lad; and he grew, and lived in the wilderness, and became a bowman. 21. And he lived in the wilderness of Paran; and his mother took for him a wife from the land of Egypt. 22. And it came to pass at that time, that Abimelech and Pikol the chief captain of his army spoke to Abraham, saying, God is with you in all that you do; 23. Now therefore swear to me here by God that you will not deal falsely with me, nor with my son, nor with my grandson; but according to the kindness that I have done to you, you shall do to me, and to the land where you have sojourned. 24. And Abraham said, I will swear. 25. And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. 26. And Abimelech said, I do not know who has done this thing; nor did you tell me, nor have I heard of it, until today. 27. And Abraham took sheep and oxen, and gave them to Abimelech; and both of them made a covenant. 28. And Abraham set seven ewe lambs of the flock by themselves. 29. And Abimelech said to Abraham, What do these seven ewe lambs mean which you have set by themselves? 30. And he said, These seven ewe lambs shall you take from my hand, that they may be a witness to me, that I have dug this well. 31. Therefore he called that place Beersheba; because there they swore both of them. 32. Thus they made a covenant at Beersheba; then Abimelech rose up, and Pikol the chief captain of his army, and they returned to the land of the Philistines. 33. And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God. 34. And Abraham sojourned in the Philistines' land many days.

בראשית כב Genesis 22

עקידה The Binding of Isaac

א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה
אֶת אַבְרָהָם וַיֹּאמֶר אֱלֹהֵי אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: ב וַיֹּאמֶר
קַח נָא אֶת בְּנֶךָ אֶת יְחִידְךָ אֲשֶׁר אָהַבְתָּ אֶת יִצְחָק
וְלֶךְ לְךָ אֶל אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד
הַהָרִים אֲשֶׁר אָמַר אֱלֹהֶיךָ: ג וַיִּשְׁפֹּם אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׁ
אֶת-חֲמורוֹ וַיִּקַּח אֶת שְׁנֵי נְעָרָיו אֹתוֹ וְאֶת יִצְחָק בְּנוֹ וַיִּבְקַע
עֵצִי עֹלָה וַיִּקַּם וַיֵּלֶךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים:
ד בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא
אֶת הַמָּקוֹם מֵרְחֹק: ה וַיֹּאמֶר אַבְרָהָם אֶל-נְעָרָיו

שָׁבוּ לָכֶם פֶּה עִם הַחֲמֹר וְאֲנִי וְהַנֶּזֶר נִלְכָּה עַד כֹּה
 וְנִשְׁתַּחֲוֶה וְנִשׁוּבָה אֵלֵיכֶם: ו וַיִּקַּח אַבְרָהָם אֶת עֵצֵי הָעֵלֶה
 וַיִּשֶׂם עַל יִצְחָק בְּנֹו וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכָלֶת
 וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: ז וַיֹּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו
 וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים
 וְאִיִּה הַשֶּׁה לְעֵלֶה: ח וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה לּוֹ
 הַשֶּׁה לְעֵלֶה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: ט וַיָּבֹאוּ אֶל הַמְּקוֹם
 אֲשֶׁר אָמַר לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת הַמִּזְבֵּחַ
 וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת יִצְחָק בְּנֹו וַיִּשֶׂם אֹתוֹ
 עַל הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: י וַיִּשְׁלַח אַבְרָהָם אֶת יָדוֹ וַיִּקַּח
 אֶת הַמַּאֲכָלֶת לִשְׁחֹט אֶת בְּנֹו: יא וַיִּקְרָא אֱלֹו מְלֶאֶךְ
 יְהוָה מִן הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִּי:
 יב וַיֹּאמֶר אֵל תִּשְׁלַח יָדְךָ אֶל הַנֶּזֶר וְאֵל תַּעֲשֵׂ לּוֹ מְאֹמָה
 כִּי עַתָּה יִדְעֵתִי כִּי יֵרָא אֱלֹהִים אֹתָהּ וְלֹא חֲשַׁכְתָּ אֶת בְּנֹךְ
 אֶת יַחֲדָךְ מִמֶּנִּי: יג וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְאֶ
 וְהִנֵּה אֵיל אַחֵר נֶאֱחָז בְּסַבָּךְ בְּקִרְנָיו וַיִּלֶךְ אַבְרָהָם וַיִּקַּח
 אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֵלֶה תַּחַת בְּנֹו: יד וַיִּקְרָא אַבְרָהָם
 שֵׁם הַמְּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר
 יְהוָה יִרְאֶה: טו וַיִּקְרָא מְלֶאֶךְ יְהוָה אֵל אַבְרָהָם שְׁנִית
 מִן־הַשָּׁמַיִם: טז וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נָאִם יְהוָה כִּי יַעַן אֲשֶׁר
 עָשִׂיתָ אֶת הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֹךְ אֶת יַחֲדָךְ:
 יז כִּי בָרַךְ אֲבָרְכֶךָ וְהִרְבָּה אֲרַבָּה אֶת זֶרְעֶךָ כְּכֹכְבֵי
 הַשָּׁמַיִם וּכְחֹל אֲשֶׁר עַל שִׁפְתַי הִים וַיִּרְשׁ זֶרְעֶךָ אֶת שַׁעַר
 אֵיבָיו: יח וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֵב אֲשֶׁר
 שָׁמַעְתָּ בְּקִלְיִ: יט וַיֵּשֶׁב אַבְרָהָם אֶל נְעָרָיו וַיִּקְמוּ וַיֵּלְכוּ
 יַחְדָּו אֶל בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע:

1. And it came to pass after these things, that God tested Abraham, and said to him, Abraham; and he said, here am I. 2. And God said, Take now your son, your only son Isaac, whom you love, and go to the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you. 3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and broke the wood for the burnt offering, and rose up, and went to the place of which God had told him. 4. Then on the third day Abraham lifted up his eyes, and saw the place far away. 5. And Abraham said to his young men, Stay here with the ass; and I and the lad will go yonder and worship, and come back to you. 6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and

2. קח נָא “Take now your son, your only son, Isaac, whom you love...” The command that God was about to make to Abraham was so horrific, the language was couched in entreaty. The use of the particle נָא was to lessen the shock of the command.

Why was Abraham not told directly to take Isaac? “Rabbi Johanan said: And God said: ‘Take now your son.’ ‘Which one?’ ‘Your only son.’ ‘Each is the only one of his mother.’ ‘Whom you love.’ ‘I love them both: are there limits to one’s emotions?’ Said God : ‘Isaac.’ And why did God not reveal it to him [without delay]? (*Genesis Rabbah* 39:9) Perhaps, to break Abraham in slowly, to accustom him to the idea that something significant was being asked of him.”

2. וְלֶךְ לְךָ...” This is the same expression used when Abraham received God’s call (Gen. 12:1) to leave all that was familiar to him and go to a place God would show him. The command portends the personal transformation of Abraham’s life and of the religious history of western civilization.

Moriah - מְרִיָּה - The name of the place where Abraham took Isaac to bind him on the altar. The root of “Moriah” יִרְיָה (though it is related to רִיָּה) appears six times in this brief passage and refers to “seeing.” This verb appears in every pivotal event in the story, that the essence of Divine inspiration is being made manifest in the sight of

Abraham. There are two kinds of seeing; one way is to look on an object and become aware of its size, shape, color, texture and line. The second kind of seeing is intuitive, and involves a special kind of apprehension. In every spiritual encounter, we sense the new and are awakened (or reawakened) to a presence we did not realize had been there before. Abraham, as prophet, intuitively apprehended God and felt compelled to respond.

There is danger that a prophet may mistake his own inner voice for that of God. והֵעֲלֵהוּ שָׁם לְעֹלָה "...and offer him as a burnt offering..." Tradition has overwhelmingly interpreted this passage to mean that God told Abraham to sacrifice his son Isaac upon the altar. True, the verb והֵעֲלֵהוּ is taken to mean "sacrifice." Rabbi David Gordis (reflecting the Midrash Rabba) suggests that there is another way to read this: "lift him up." Could it be that the command meant that God only intended that Abraham sanctify his son in some kind of ritual? If so, Abraham almost tragically misunderstood God's command. The danger of fundamentalism is in misinterpretation and claiming it as truth!

Alternative Reading - We have included a second alternate Torah reading, Genesis 1:1-2:4, which recounts the great creation story of the Bible. Rosh Hashanah also acknowledges the theme of the world's birthday. Reform synagogues often read the creation story because of its thematic message on this day commemorating creation itself.

he took the fire in his hand, and a knife; and they went both of them together. 7. And Isaac spoke to Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering? 8. And Abraham said, God will provide a lamb for a burnt offering, My son; so they went both of them together. 9. And they came to the place which God had told him; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10. And Abraham stretched out his hand, and took the knife to slay his son. 11. And the angel of the Eternal called to him from heaven, and said, Abraham, Abraham; and he said, Here am I. 12. And he said, Lay not your hand upon the lad, nor do anything to him; for now I know that you fear God, seeing that you did not withhold your son, your only son from me. 13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in place of his son. 14. And Abraham called the name of that place Adonai-Yireh; as it is said to this day, In the Mount of the Eternal it shall be seen. 15. And the angel of the Eternal called to Abraham from heaven the second time, 16. And said, By myself have I sworn, said the Eternal, because you have done this thing, and have not withheld your son, your only son; 17. That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore; and your seed shall possess the gate of his enemies; 18. And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice. 19. So Abraham returned to his young men, and they rose up and went together to Beersheba; and Abraham lived at Beersheba.

בראשית א"א-ב"ג Genesis 1:1-2:3 Creation

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:
 ב וְהָאָרֶץ הִיְתָה תְהוֹ וּבְהוּ וַחֲשָׁךְ עַל-פְּנֵי תְהוֹם וּרוּחַ
 אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם: ג וַיֹּאמֶר אֱלֹהִים
 יְהִי אֹר וַיְהִי אֹר: ד וַיֵּרָא אֱלֹהִים אֶת הָאֹר כִּי-טוֹב
 וַיְבַדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: ה וַיִּקְרָא
 אֱלֹהִים לָאֹר יוֹם וּלְחֹשֶׁךְ קִרְא לַיְלָה וַיְהִי-עֶרֶב
 וַיְהִי-בֹקֶר יוֹם אֶחָד: ו וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ
 בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם: ז וַיַּעַשׂ
 אֱלֹהִים אֶת הַרְקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת
 לַרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהִי-כֵן:
 ח וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהִי עֶרֶב וַיְהִי-בֹקֶר
 יוֹם שֵׁנִי: ט וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת
 הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וְתִרְאֶה הַיַּבְשָׁה וַיְהִי כֵן:
 י וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלַמְקוֹהַ הַמַּיִם קִרְא

ימים וירא אלהים כי טוב: יא ויאמר אלהים תדשא
 הארץ דשא עשב מזריע זרע עץ פרי עשה פרי למינו
 אשר זרעו בו על הארץ והי כן: יב ותוצא הארץ
 דשא עשב מזריע זרע למינהו ועץ פרי אשר
 זרעו בו למינהו וירא אלהים כי טוב: יג והי ערב
 והי בקר יום שלישי: יד ויאמר אלהים יהי
 מארת ברקיע השמים להבדיל בין היום ובין הלילה
 והיו לאתת ולמועדים ולימים ושנים: טו והיו
 למאורת ברקיע השמים להאיר על הארץ והי כן:
 טז ויעש אלהים את שני המארת הגדלים
 את המאור הגדל לממשלת היום ואת המאור
 הקטן לממשלת הלילה ואת הכוכבים: יז ויתן אתם
 אלהים ברקיע השמים להאיר על הארץ: יח ולמשל
 ביום ובלילה ולהבדיל בין האור ובין החשך וירא
 אלהים כי טוב: יט והי ערב והי בקר יום רביעי:
 כ ויאמר אלהים ישרצו המים שרץ נפש חיה
 ועוף יעופף על הארץ על פני רקיע השמים:
 כא ויברא אלהים את התנינם הגדלים ואת כל נפש
 החיה הרמשת אשר שרצו המים למינהם ואת
 כל עוף כנף למינהו וירא אלהים כי טוב: כב ויברך
 אתם אלהים לאמר פרו ורבו ומלאו את המים
 בימים והעוף ירב בארץ: כג והי ערב והי בקר יום
 חמישי: כד ויאמר אלהים תוצא הארץ נפש
 חיה למינה בהמה ורמש וחיתו ארץ למינה והי כן:
 כה ויעש אלהים את חית הארץ למינה
 ואת הבהמה למינה ואת כל רמש האדמה למינהו
 וירא אלהים כי טוב: כו ויאמר אלהים נעשה אדם
 בצלמנו כדמותנו וירדו בדגת הים ובעוף השמים
 ובבהמה ובכל הארץ ובכל הרמש הרמש על הארץ:
 כז ויברא אלהים את האדם בצלמו בצלם אלהים
 ברא אתו זכר ונקבה ברא אתם: כח ויברך אתם
 אלהים ויאמר להם אלהים פרו ורבו ומלאו
 את הארץ וכבשה ורדו בדגת הים ובעוף השמים
 ובכל חיה הרמשת על הארץ: כט ויאמר אלהים

Literalism? Should we read this text as literally true, as myth, or as “salvatory history?” Though religious fundamentalists affirm the literal truth of the creation story, modern Jews understand it as religious myth. This text, like many in the Hebrew Bible, was designed to set forth the Biblical authors’ beliefs about God, faith, covenant, and the purpose of human and Israelite life. This myth, in particular, begins a “salvatory history” of the world affirming the existence of a purposeful and moral God Who created order out of chaos and Who is the Source of ultimate meaning.

1. בראשית ברא אלהים - “In the beginning...” “In human practice, when mortal rulers build a palace, they build it not with their own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus God consulted the Torah and created the world, while the Torah declares, ‘In the beginning God created...’”

“Beginning” ראשית refers to the Torah, as in the verse, “God made **ME** as the beginning (ראשית) of God’s way.” (Prov. 8:22) *Genesis Rabba* 1:1 The **ME** (above) is *personified wisdom* (“Does not wisdom call...”) (Prov. 8:1) Hence, the Midrash retranslates the above verse “*With wisdom did God make me as the beginning of God’s way.*” Further, wisdom is none other than Torah. The Midrash teaches that God created the world with Torah (i.e. wisdom). **Conclusion** - The Midrash affirms the belief that pat-

tern, order and purpose are built into the structure of the universe itself, and through study of Torah (i.e. wisdom) do we begin to glean ultimate meaning in life.

3. **Let there be light and there was light.** – “**Let there be light and there was light.**” “And the light dwells with Him” (Dan. 29:15) refers to the deeds of the righteous, as it is written, “Light is sown for the righteous.” (Ps. 97:11) This first light of creation, created on the first day, is the mystical light of enlightenment and awareness, as opposed to the physical luminaries of the sun, moon and stars that were created on the fourth day (verses 15-19).

The intense brilliance of the inner world - “Just as a hand held before your eyes hides the highest mountain, so our petty day-to-day life hinders us from seeing the fantastic lights and secrets that fill the world. The one who is able to put life from his eyes shall see the intense brilliance of the inner world.” (Rabbi Nachman of Bratslav)

Five times is the word אור (light) written in verses 3-5. In Genesis 12, Abraham receives from God the call to go forth and is promised that he and his descendents would become a blessing to all the earth. Five times is the word “bless” written in Genesis 12 suggesting the parallel between the creation of the world that brought forth the light of awareness and enlightenment, and the revolutionary role of Abraham and his descendants in fulfilling God’s blessing by bringing the teaching of ethical monotheism into the world.

הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֵת כָּל הָעֵץ אֲשֶׁר בּוֹ פְּרִי עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: לְוֹלְכֵי חַיֵּי הָאָרֶץ וּלְכָל עוֹף הַשָּׁמַיִם וּלְכָל רוֹמֵשׁ עַל הָאָרֶץ אֲשֶׁר בּוֹ נַפֶּשׁ חַיָּה אֶת־כָּל־יֶרֶק עֹשֶׂב לְאֹכְלָהּ וַיְהִי כֵן: לֹא וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי:

פרק ב

א וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: ב וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: ג וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Chapter 1:1. In the beginning when God began to create the heavens and the earth, 2. the earth was without form, and void; and darkness was upon the face of the deep. And a wind from God moved upon the face of the waters. 3. And God said, Let there be light; and there was light. 4. And God saw the light, that it was good; and God divided the light from the darkness. 5. And God called the light Day, and the darkness God called Night. And there was evening and there was morning, one day. 6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. 8. And God called the firmament Heaven. And there was evening and there was morning, the second day. 9. And God said, Let the waters under the heaven be gathered together to one place, and let the dry land appear; and it was so. 10. And God called the dry land Earth; and the gathering together of the waters God called Seas; and God saw that it was good. 11. And God said, Let the earth bring forth grass, herb yielding seed, and fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth; and it was so. 12. And the earth brought forth grass, and herb yielding seed after its kind, and tree yielding fruit, whose seed was in itself, after its kind; and God saw that it was good. 13. And there was evening and there was morning, the third day. 14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; 15. And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. 16. And God made two great lights; the large light to rule the day, and the small light to rule the night; and God made the stars. 17. And God set them in the firmament of the heaven to give light upon the earth, 18. And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. 19. And there was evening and there was morning, the fourth day.

20. And God said, Let the waters be filled with many kinds of living creatures, and birds that may fly above the earth in the open firmament of heaven. 21. And God created the great crocodiles, and every kind of creature that live in the waters, and every kind of winged birds, and God saw that it was good. 22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let the birds multiply in the earth. 23. And there was evening and there was morning, the fifth day. 24. And God said, Let the earth bring forth all kinds of living creatures, cattle, and creeping things, and beasts of the earth after their kind; and it was so. 25. And God made the beasts of the earth after their kind, and cattle after their kind, and every thing that creeps upon the earth after its kind; and God saw that it was good. 26. And God said, Let us make the human being in Our own image, after Our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. 27. So God created the human being in God's own image, in the image of God did God created the human being; male and female did God create them. 28. And God blessed them, and said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moves upon the earth. 29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, on which is the fruit of a tree yielding seed; to you it shall be for food. 30. And to every beast of the earth, and to every bird of the air, and to every thing that creeps upon the earth, where there is life, I have given every green herb for food; and it was so. 31. And God saw every thing that God had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Chapter 2

1. Thus the heavens and the earth were finished, and all the host of them. 2. And on the seventh day God ended the work which God had made; and God rested on the seventh day from all the work which God had made. 3. And God blessed the seventh day, and sanctified it; because on it (the seventh day) God had rested from all the work which God in creating had made.

The Torah is lifted and all sing:

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל עַל פִּי
 יְיָ בְּיַד מֹשֶׁה:

V'zot ha-To-rah a-she sam Mo-she lif'nei b'nei Yis'ra-eil al pee Adonai b'yad Mo-she.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

27. So God created the human being... “The history of humankind is a struggle of two Adams. One Adam sees his humanity realized in conquering the world, in the scientific harnessing of nature. This creative pursuit lends dignity to humankind and constitutes his uniqueness in the cosmos. The second Adam sees his human distinctiveness expressed in a worshipful relationship with God together with others in a faith community.” (Soloveitchik) **Adam I** (Gen.1:26-28) is a technological/utilitarian human who partners with woman with whom he is created simultaneously in pursuit of practical ends. Being created in the Divine image means being endowed with power, intelligence, and the ability to create and produce. He is this-worldly and never lonely. **Adam II** (Gen.2:7, 15-24) was created from dust and endowed with Divine purpose through Divine breath. He does not lord over the earth. Rather, he cultivates the ground and watches it. He needs an intimate partner and to be in relationship. He is an existential being aspiring for the religious experience of sanctity, community and transcendence.

The Lifter and Dresser of the Torah - It is an honor to lift the Torah and to replace the cover and silver. The one who lifts is called *magbia* (lit. “lifter”) and the one who wraps is called *golel/golelet* (lit. “wrapper”). It is traditional for the *magbia* to lift the Torah high and then turn so that the congregation can see at least three columns of the Torah.

VII Reading of the Haftarah

קריאת ההפטרה

The Ultimate Prophet -

The rabbis ask, "What was the distinction between Moses and the other prophets? The latter looked through nine lenses... whereas Moses looked through only one.... They looked through cloudy lenses... but Moses through one that was clear." (Leviticus Rabbah 1:4)

"The Bible's prophets were not theologians - they were storytellers, determined to give us all much pause." (Paul Tillich - theologian)

Moral Idealism - "The moral idealism of the Prophets waged incessant war on political materialism." (Ahad Haam - Flesh and Spirit, 1904)

Our People's Persistence

"The secret of our people's persistence is...that at a very early period the Prophets taught us to respect only the power of the spirit and not to worship material power." (Ahad Haam - "The Jewish State and the Jewish Problem," 1897)

Who is Reliable in Life? -

God is referred to as **הַאֵל הַנֶּאֱמָן** (*ha-Eil ha-ne-e-man*) the "faithful God" who can be depended upon like a **צוּר** (*tzur*) a solid "rock." In this ever changing world, there are very few things in life that we can take for granted as stable. *How might we be affected by seeing God as the stable force in our life?*

VII Reading of the Haftarah

Blessing before the reading of the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת. בְּרוּךְ אַתָּה יי, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאַמֶּת וְצִדְקָה.

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher ba-char bin'vi-eem to-veem, v'ra-tza v'div'rei-hem ha-ne-e-ma-reem be-e-met. Ba-ruch A-tah Adonai, ha-bo-cheir ba-To-rah uv'Mo-she av'do, u-v'Yis-ra-eil a-mo, u-vin'vi-ei ha-e-met va-tze-dek.

Praised be our Eternal God, Ruler of the universe, Who has called faithful prophets to speak words of truth. We praise You for the revelation of Torah, for Moses Your servant and Israel Your people, and for the prophets of truth and righteousness.

Blessing after the reading of the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צְדִיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו אֱמֶת וְצִדְקָה. עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, (וְעַל יוֹם הַשַּׁבָּת הַזֶּה), וְעַל יוֹם הַזִּכְרוֹן הַזֶּה, שֶׁנִּתְּתָ לָנוּ יי אֱלֹהֵינוּ, (לְקֹדֶשׁה וְלִמְנוּחָה), לְכָבוֹד וְלִתְפָאָרֶת. עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שְׁמֶךָ בְּפִי כָּל חַי תְּמִיד לְעוֹלָם וָעֶד וּדְבָרְךָ אֱמֶת וְקַיִם לְעַד. בְּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת) (ו) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Ba-ruch A-tah Adonai Eh-lo-heinu Me-lech ha-o-lam, tzur kol ha-o-lameem, tza-deek b'chol ha-do-rot, ha-Eil ha-ne-e-man ha-o-mer v'o-seh, ham'da-beir u-m'ka-yem, she-kol d'va-rav e-met va-tze-dek.

Al ha-To-rah, v'al ha-a-vodah, v'al han'vee-eem, (v'al yom ha-Sha-bat ha-zeh) v'al yom ha-zi-ka-ron ha-zeh, she-na-ta-ta la-nu Adonai Eh-lo-hei-nu, (lik'du-sha v'lim-nu-cha), l'cha-vod u-l'ti-fa-ret. Al ha-kol Adonai Eh-lo-hei-nu, a-nach-nu mo-deem lach, u-m'var-cheem o-tach, yit'ba-rach shim'cha b'fee kol chai ta-meed l'o-lam va-ed u-d'var'cha e-met

v'ka-yam la-ad. Ba-ruch A-tah Adonai, Melech al kol ha-aretz, m'ka-desh (ha-sha-bat) (v)Yis-ra-eil v'yom ha-zi-ka-ron.

Blessed is Adonai our God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God Whose word is deed, Whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and for this (Shabbat and this) Day of Remembrance that You, Adonai our God, have given us (for holiness and rest,) for honor and glory, we thank and bless You. May Your Name be blessed forever by every living being, for Your word is true forever. Blessed is Adonai, Ruler of all the earth, for the holiness of (the Sabbath,) the house of Israel and the Day of Remembrance.

HAFTARAH FOR FIRST DAY

I Samuel 1 א שמואל

א ויהי איש אחד מן הרמתים צופים מהר אפרים ושמו
אלקנה בן ירחם בן אליהוא בןתחו בן צוף אפרתי:
ב ולו שתי נשים שם אחת חנה ושם השנית פננה ויהי
לפננה ילדים ולחנה אין ילדים: ג ועלה האיש ההוא
מעירו מימים ימימה להשתחות ולזבח ליהוה צבאות
בשלה ושם שני בני עלי חפני ופנחס בנהים ליהוה:
ד ויהי היום ויזבח אלקנה ונתן לפננה אשתו ולכל בניה
ובנותיה מנות: ה ולחנה יתן מנה אחת אפים כי את חנה
אהב ויהוה סגר רחמה: ו וכעסתה צרתה גם פעם
בעבור הרעמה כי סגר יהוה בעד רחמה: ז וכן יעשה
שנה בשנה מדי עלתה בבית יהוה פן תכעסנה ותבכה
ולא תאכל: ח ויאמר לה אלקנה אישה חנה למה תבכי
ולמה לא תאכלי ולמה ירע לבבך הלא אנכי טוב לך
מעשרה בנים: ט ותקם חנה אחרי אכלה בשלה ואחרי
שתה ועלי הפהן ישב על הפסא על מזוזת היכל יהוה:
י והיא מרת נפש ותתפלל על יהוה ובכה תבכה:
יא ותדר נדר ותאמר יהוה צבאות אסראת תראה |
בעני אמתך וזכרתני ולא תשכח את אמתך ונתתה
לאמתך זרע אנשים ונתתיו ליהוה כל ימי חייו ומורה
לא יעלה על ראשו: יב והיה כי הרבתה להתפלל לפני
יהוה ועלי שמר את פיה: יג וחנה היא מדברת על לבה
רק שפתיה נעות וקולה לא ישמע ויחשבה עלי לשכרה:
יד ויאמר אליה עלי עד מתי תשתפרין הסירי את יינד

Haftarah for the First Day of Rosh Hashanah -

The following portion is taken from the Book of the Prophets (First Samuel 1) and is linked closely to the theme of the Torah portion for this day. It is a painful story of Hannah, who yearned to become pregnant and give birth, and whose faith and God's grace brought her the birth of Samuel. This story parallels the struggles of the matriarch Sarah, in Genesis 21, to conceive and give birth to Isaac in her old age.

Childless Women -

According to tradition, childless women who give birth to heroes in the Bible, conceive them on Rosh Hashanah. The Talmud teaches that God "remembered" Sarah, Rachel, and Hannah, all of them infertile for many years of marriage, and gave them the gift of conception on Rosh Hashanah Day, the Day of Remembrance. (Talmud, Rosh Hashanah 11a)

A True Prayer from the Heart -

The Haftarah concerns Hannah's yearning prayer for a child. Of all the petitions, prayers, and Psalms in the Bible, mostly uttered by men, it is this woman's heartfelt plea to God that was singled out by our sages as a model and prototype for the *Ameedah*. She doesn't use any fancy formulas. Rather, we

read: "And she was in bitterness of soul, and prayed to the Eternal, and wept bitterly.... And Hannah spoke in her heart; only her lips moved, but her voice was not heard." This is the type of prayer we strive to reach toward on the High Holydays.

10. "And she was in bitterness of soul, and prayed to the Eternal, and wept bitterly." Every year Hannah came into the Sanctuary bitter of heart, and she came out bitter of heart. But one year she came out and her countenance had changed. Why? This time she prayed from her heart and not from her head, nor from a book of prescribed blessings, but with passion. This time, as well, though she asked for a child, she also promised to raise him in service to God. For the first time Hannah was focused not only on what she needed and wanted, but on what she could give back. She thought of what blessings she had and what she could offer to others, and this perspective changed her life. *Do I use more of my time ruminating on what I want, need and lack or on what I have? Do I too often play the victim, rather than seeking ways to give to others? Am I overwhelmed with envy, resentment, and anger, or am I grateful, satisfied and wanting to give to others?*

"Who is the wealthy one?" The one who is content with his portion." (Mishnah, Pirkei Avot 4:1)

The Gift of Compassion - There is a Zen parable about a woman who loses a child and goes to the master demanding that life be fair. "Go" the master says, "bring me a mustard seed from a house that has never seen sorrow, and I will pro-

מַעֲלִיף: טו וְתַעַן חֲנָה וּתְאָמַר לֹא אֲדָנִי אִשָּׁה קִשְׁתָּ רוּחַ אֲנֹכִי וַיִּזַּן וְשָׁכַר לֹא שְׁתִּיתִי וְאֶשְׁפָּךְ אֶת נַפְשִׁי לִפְנֵי יְהוָה: טז אֵל תִּתֵּן אֶת אִמְתְּךָ לִפְנֵי בַת בְּלִיעַל כִּי מְרַב שִׁיחֵי וּבְעֵסִי דִּבְרַתִּי עַד הַנָּה: יז וַיַּעַן עָלַי וַיֹּאמֶר לְכִי לְשִׁלּוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת שְׁלַתְךָ אֲשֶׁר שָׂאֵלְתָּ מֵעַמּוֹ: יח וּתְאָמַר תִּמְצָא שְׁפַחְתְּךָ חֵן בְּעֵינַיִךְ וּתְלַךְ הָאִשָּׁה לְדַרְכָּהּ וּתֹאכַל וּפְנֵיהָ לֹא הָיוּ לָהּ עוֹד: יט וַיִּשְׁכַּמוּ בַּבֶּקֶר וַיִּשְׁתַּחֲוּ לִפְנֵי יְהוָה וַיָּשָׁבוּ וַיָּבֹאוּ אֶל בֵּיתֶם הַרְמַתָּה וַיִּדַע אֶלְקָנָה אֶת חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָה יְהוָה: כ וַיְהִי לְתַקְפוֹת הַיָּמִים וַתַּהַר חֲנָה וּתְלִד בֶּן וַתִּקְרָא אֶת שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שָׂאֵלְתִּיו: כא וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת זִבְחַ הַיָּמִים וְאֶת נְדָרוֹ: כב וְחֲנָה לֹא עָלְתָה כִּי אָמְרָה לְאִישָׁה עַד יִגְמַל הַנְּעָר וְהִבְאֵתִיו וְנִרְאָה אֶת פְּנֵי יְהוָה וַיֵּשֶׁב שָׁם עַד עוֹלָם: כג וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁה עֲשֵׂי הַטּוֹב בְּעֵינַיִךְ שְׁבִי עַד גְּמַלְךָ אִתּוֹ אַךְ יָקָם יְהוָה אֶת דְּבָרֹךְ וַתֵּשֶׁב הָאִשָּׁה וַתִּינַק אֶת בְּנָהּ עַד גְּמֻלָּהּ אִתּוֹ: כד וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גְּמַלְתּוּ בְּפָרִים שְׁלֹשָׁה וַאִיפָּה אַחַת קָמַח וְנֹבֵל יִזֵּן וַתִּבְאֶהוּ בֵּית יְהוָה שְׁלוֹ וְהַנְּעָר נָעַר: כה וַיִּשְׁחַטּוּ אֶת הַפֶּר וַיָּבִיאוּ אֶת הַנְּעָר אֶל עָלִי: כו וּתְאָמַר בִּי אֲדָנִי חֵי נַפְשְׁךָ אֲדָנִי אֲנִי הָאִשָּׁה הַנִּצְצַבֶּת עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֶל יְהוָה: כז אֵל הַנְּעָר הַזֶּה הַתְּפַלְלֵתִי וַיִּתֵּן יְהוָה לִי אֶת שְׂאֵלְתִי אֲשֶׁר שָׂאֵלְתִי מֵעַמּוֹ: כח וְגַם אֲנֹכִי הִשְׂאֵלְתֶהּוּ לַיהוָה כָּל הַיָּמִים אֲשֶׁר הָיָה הוּא שָׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוּ שָׁם לַיהוָה:

1. And there was a certain man of Ramathaim-Zophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite; 2. And he had two wives; the name of the one was Hannah, and the name of the other Peninna; and Peninna had children, but Hannah had no children. 3. And this man went out of his city yearly to worship and to sacrifice to the God of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. 4. And when the time came that Elkanah offered, he gave to Peninna his wife, and to all her sons and her daughters, portions; 5. But to Hannah he gave a unique portion; for he loved Hannah; but God had closed her womb. 6. And her adversary also provoked her bitterly, to irritate her, because Adonai had closed her womb. 7. And as He did so year by year, when she went up to God's house, so He provoked her; therefore she wept, and did not eat. 8. Then said Elkanah her husband to her, Hannah, why do you weep? and why do

you not eat? and why is your heart grieved? am I not better to you than ten sons? 9. So Hannah rose up after they had eaten in Shiloh, and after they had drunk. And Eli the priest sat upon a seat by the gate post of the temple of Adonai. 10. And she was in bitterness of soul, and prayed to God, and sobbed incessantly. 11. And she vowed a vow, and said, Adonai of hosts, if You will indeed look on the affliction of Your maidservant, and remember me, and not forget Your maidservant, but will give to Your maidservant a male child, then I will give him to God all the days of his life, and there shall no razor come upon his head. 12. And it came to pass, as she continued praying before the Lord, that Eli observed her mouth. 13. And Hannah spoke in her heart; only her lips moved, but her voice was not heard; therefore Eli thought that she was drunk. 14. And Eli said to her, How long will you be drunk? Put away your wine from you. 15. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before God. 16. Take not your maidservant for a worthless woman; for out of my great complaint and grief have I been speaking. 17. Then Eli answered and said, Go in peace; and the God of Israel will grant you the petition that you have asked of Him. 18. And she said, Let your maidservant find grace in your sight. So the woman went her way, and ate, and her countenance was sad no more. 19. And they rose up in the morning early, and worshipped before God, and returned, and came to their house to Ramah; and Elkanah knew Hannah his wife; and Adonai remembered her. 20. And it came to pass, in due course, that Hannah conceived and bore a son, and called his name Samuel, saying, Because I have asked him from God. 21. And the man Elkanah, and all his house, went up to offer to Adonai the yearly sacrifice, and his vow. 22. But Hannah did not go up; for she said to her husband, I will not go up until the child is weaned, and then I will bring him, that he may appear before God, and there remain forever. 23. And Elkanah her husband said to her, Do what seems to you good; remain until you have weaned him; may God fulfill His word. So the woman stayed, and nursed her son until she weaned him. 24. And when she had weaned him, she took him with her, with three bulls, and one ephah of flour, and a bottle of wine, and brought him to the house of God in Shiloh; and the child was young. 25. And they slew a bull, and brought the child to Eli. 26. And she said, Oh my lord, as your soul lives, my lord, I am the woman who stood by you here, praying to Adonai. 27. For this child I prayed; and God has granted me my petition which I asked of Him; 28. Therefore also I have lent him to God; as long as he lives he shall be lent to God. And he worshipped Adonai there.

HAFTARAH FOR SECOND DAY

ירמיה לא 1-31

א כֹּה אָמַר יְהוָה מֵעַתָּה חֵן בְּמִדְבַּר עִם שְׂרִידֵי חֶרֶב הַלּוֹךְ
 לְהַרְגִיעוּ יִשְׂרָאֵל: ב מִרְחֹק יְהוָה נִרְאָה לִי וְאֶהְבֵּת עוֹלָם
 אֶהְבֵּתֶיךָ עַל בֵּין מִשְׁכַּתֶּיךָ חֶסֶד: ג עוֹד אֶבְנֶךָ וְנִבְנִית
 בְּתוֹלַת יִשְׂרָאֵל עוֹד תַּעֲדֵי תַפְיֶךָ וַיֵּצֵאת בְּמַחֹל
 מִשְׁחָקִים: ד עוֹד תִּטְעֵי כְרָמַיִם בְּהָרֵי שְׁמֶרוֹן נָטְעוּ

mise you a life of fairness.” So she journeys from town to town and knocks on doors, searching for a family with no tale of woe. In this house she meets a starving child, in that one, a sick husband, in the next one, two brothers who have not spoken to each other in years, and in the next one, a bride and groom separated by war. She comes back to the master. “Have you found the mustard seed from the house that has never seen suffering?” he asks. “No,” she says, “but I have found the gift of compassion.” (Rabbi Elyse Goldstein, The Wisdom of Modern Rabbis, edited by Rabbi Sidney Greenberg)

Hell Over Heaven - “When I am called to the afterworld, I would prefer Hell over Heaven, because those who suffer are found there.” (Rabbi Moshe Leib of Sassov)

Haftarah for the Second Day of Rosh Hashanah - The following portion is taken from the prophetic book Jeremiah and is linked closely to the theme of the Torah portion for this day. Jeremiah lived in exile in the 7th century BCE and speaks of a future hope of return to the Holy Land. This hope parallels the hope of the Jewish people as a result of the angel holding back Abraham’s hand from slaughtering his son Isaac, in the Torah portion (Genesis 22), which preserved the future of the Jewish people.

ROSH HASHANAH SHACHARET

Begging to See Our Dreams Realized - In

Jeremiah 31:15, Rachel, Jacob's beloved wife, is said to be weeping for her exiled children and "refusing to be comforted." We know that Rachel died in childbirth, giving birth to Benjamin, during the Israelites' travel in the desert. On Rosh Hashanah, Rachel becomes the "mother of sorrows" because she knew the passionate struggle for life and completion - and the sense of loss or failure we feel when what we sought, which seems just within our reach, is suddenly taken away. Therefore on Rosh Hashanah we beg and plead "with God that we be allowed to see our dreams." (Tamar Frankel in Beginning Anew: A Woman's Companion to the High Holy Days)

Redemption Turns to Lamentation - The opening

verses of this Haftarah (Jer. 31:1-13) express the ecstatic, prophetic and messianic hope and fulfillment of our people's return to Zion. The children of Israel have been redeemed. They sing and praise God's goodness. Their mourning is turned into joy. Suddenly, (Jer. 31:14-19) we read of Rachel's bitterness and her refusal to be comforted. Why are the events so ordered in this way? Perhaps, Jeremiah described 2,600 years ago what Israelis today call the מצב (*ma-tzav* - situation). Our people have achieved much in our return to Zion, including the building of the ancient land and the ingathering of Jews from around the world. We have great reason to feel exhilaration and hope. Yet, there is still good reason for weeping. May our tears be dried over time by the warm winds of peace, justice and security.

נִטְעִים וְחָלְלוּ: הַ כִּי יֵשׁ יוֹם קָרְאוּ נִצְרִים בְּהַר אֶפְרַיִם
קוּמוּ וְנַעֲלֵה צִיּוֹן אֵל יְהוָה אֱלֹהֵינוּ: ו כִּי־כֹה אָמַר
יְהוָה רִנּוּ לִיעֲקֹב שְׂמֵחָה וְצַהֲלוּ בְּרֹאשׁ הַגּוֹיִם הַשְּׂמִיעוּ
הַלְלוּ וְאָמְרוּ הוֹשֵׁעַ יְהוָה אֶת עַמּוֹךְ אֶת שְׂאֵרֵי יִשְׂרָאֵל:
ז הִנְנִי מֵבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבְּצֹתִים מִיַּרְדֵּן אֶרֶץ
בְּסָ עוֹר וּפִסְתִּי הָרָה וְיִלְדֹת יַחְדוּ קָהֵל גְּדוֹל יָשׁוּבוּ הִנֵּה:
ח בְּבִכֵי יָבֹאוּ וּבִתְחִנּוּנִים אוֹבִילִם אוֹלִיכִם אֵל נַחֲלֵי מַיִם
בְּדַרְדָּר יִשָּׂר לֹא יִכְשְׁלוּ בַּה כִּי הֵייתִי לְיִשְׂרָאֵל לְאֵב
וְאֶפְרַיִם בְּכָרִי הוּא: ט שָׁמְעוּ דְבַר יְהוָה גּוֹיִם וְהִגִּידוּ
בְּאֵיִם מִמֶּרְחֶק וְאָמְרוּ מִזֵּרֶה יִשְׂרָאֵל יִקְבְּצֵנוּ וְשָׁמְרוּ
פְרֻעָה עֲדָרוּ: י כִּי־פָדָה יְהוָה אֶת יַעֲקֹב וּגְאָלוּ מִיַּד חֹזֶק
מִמֶּנּוּ: יא וּבֹאוּ וּרְנְנוּ בְּמִרוֹם צִיּוֹן וְנִהְרֹוּ אֵל טוֹב יְהוָה
עַל דָּגָן וְעַל תִּירֹשׁ וְעַל יַצְהָר וְעַל בְּנֵי צֶאֱן וּבִקְרַ וְהִיתָה
נֶפֶשׁ כַּגֵּן רוּחַ וְלֹא יוֹסִיפוּ לְדַאֲבָה עוֹד: יב אִז תִּשְׂמַח
בְּתוֹלָה בְּמַחֹל וּבַחֲרִים וְזִקְנִים יַחְדוּ וְהִפְכֹתִי אֶבְלָם
לְשֹׁשׂוֹן וְנַחֲמֹתִים וְשִׂמְחֹתִים מִיְּגוֹנָם: יג וְרוּתִי נֶפֶשׁ
הַכֹּהֲנִים דָּשָׁן וְעַמִּי אֶת טוֹבֵי יִשְׂבְּעוּ נְאֻם יְהוָה:
יד כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְכֵי תִמְרוּרִים
רַחֵל מִבִּכְיָה עַל בְּנֵיהָ מֵאַנְהָה לְהִנָּחֵם עַל בְּנֵיהָ כִּי אֵינֶנּוּ:
טו כֹּה אָמַר יְהוָה מִנְעִי קוֹלֶךָ מִפְּכֵי וְעֵינֶיךָ מִדְּמָעָה כִּי
יֵשׁ שָׂכָר לִפְעֻלָּתֶךָ נְאֻם יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:
טז וַיֵּשׁ תִּקְוָה לְאַחֲרֵיתֶךָ נְאֻם יְהוָה וְשָׁבוּ בָנִים לְגִבּוֹלָם:
יז שְׂמוֹעַ שְׂמַעְתִּי אֶפְרַיִם מִתְנוּדָד יִסְרֵתְנִי וְאוֹסֵר פְּעֻגָּל
לֹא לָמַד הִשִּׁיבֵנִי וְאַשׁוּבָה כִּי אֵתָה יְהוָה אֱלֹהֵי:
יח כִּי אַחֲרֵי שׁוֹבֵי נַחֲמֹתִי וְאַחֲרֵי הַדְּעִי סִפְקֹתִי עַל יַרְדֵּן
בְּשֹׁתִי וְגַם־נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֲרַפְתָּ נְעוּרַי: יט הֲבֵן
יִקְיָר לִי אֶפְרַיִם אִם יִלְדֵּ שְׁעֵשְׁעִים כִּי מִדֵּי דַבְּרֵי בּוֹ זָכַר
אֲזַכְרֶנּוּ עוֹד עַל־כֵּן הִמּוּ מַעֲי לֹו רַחֵם אֲרַחֲמֶנּוּ
נְאֻם יְהוָה:

1. Thus says God, The people who survived the sword found grace in the wilderness; when Israel sought for rest. 2. God has appeared to me, far away, saying, I have loved you with an everlasting love; therefore I have remained true to you. 3. Again I will build you, and you shall be built, O virgin of Israel; you shall again be adorned with your tambourines, and shall go out dancing with those who make merry. 4. You shall yet plant vines upon the mountains of Samaria; the planters shall

plant, and shall enjoy the fruit. 5. For there shall be a day, when the watchmen upon Mount Ephraim shall cry, Arise, and let us go up to Zion to Adonai our God. 6. For thus says God; Sing with gladness for Jacob, and shout on the hilltops of the nations; proclaim, praise, and say, O God, save Your people, the remnant of Israel. 7. Behold, I will bring them from the north country, and gather them from the ends of the earth, and with them the blind and the lame, the woman with child and she who labors with child together; a great company shall return there. 8. They shall come weeping, and with supplications will I lead them; I will make them walk by the rivers of waters in a straight way, where they shall not stumble; for I am a father to Israel, and Ephraim is My firstborn. 9. Hear the word of God, O you nations, and declare it in the islands far away, and say, the One Who scattered Israel will gather him, and keep him, like a shepherd keeps his flock. 10. For Adonai has redeemed Jacob, and ransomed him from the hand of him who was stronger than he. 11. Therefore they shall come and sing in the height of Zion, and shall flow to the goodness of Adonai, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be like a watered garden; and they shall not languish in sorrow any more. 12. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning to joy, and will comfort them, and make them rejoice from their sorrow. 13. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, says God. 14. Thus says Adonai; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. 15. Thus says Adonai; Refrain your voice from weeping, and your eyes from tears; for your work shall be rewarded, says God; and they shall come again from the land of the enemy. 16. And there is hope for your future, says Adonai, that your children shall come again to their own border. 17. I have surely heard Ephraim bemoaning himself thus; You have chastised me, and I was chastised, like a bull unaccustomed to the yoke; turn me back, and I shall be turned; for you are Adonai my God. 18. For after I had returned, I repented; and after I was instructed, I struck upon my thigh; I was ashamed and even confounded, because I did bear the reproach of my youth. 19. Is Ephraim My dear son? Is he a darling child? For whenever I speak of him, I earnestly remember him still; therefore My inward parts are troubled for him; I will surely have mercy upon him, says Adonai.

Alternative Haftarah

Isaiah 55:6-13 ישעיה נה"ו-יג

ו דַּרְשׁוּ יְהוָה בְּהַמְצֵאוֹ קִרְאֵהוּ בְּהִיטּוֹתוֹ קְרוֹב: ז יַעֲזֹב
 רָשָׁע דַּרְכּוֹ וְאִישׁ אֶן מִחֻשְׁבֹּתָיו וַיֵּשֶׁב אֶל יְהוָה וַיִּרְחַמְהוּ
 וְאֶל אֱלֹהֵינוּ כִּי יִרְבֶּה לְסִלּוֹת: ח כִּי לֹא מִחֻשְׁבֹּתַי
 מִחֻשְׁבֹּתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נֶאֱמַר יְהוָה: ט כִּי גָבְהוּ
 שָׁמַיִם מֵאָרֶץ כֵּן גָּבְהוּ דַרְכֵי מַדְרֵיכֵיכֶם וּמִחֻשְׁבֹּתַי
 מִמִּחֻשְׁבֹּתֵיכֶם: י כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג
 מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם הֲרִיחַ אֶת־הָאָרֶץ

Your children shall return - "In Rachel's tomb in Bethlehem there is a mosaic on one of the walls which consists of the verses from Jeremiah which tell of Rachel's weeping and God's consolation that her children will return to their own border. The mosaic is signed, 'This was made by one of her children who returned.'" (Rabbi Sidney Greenberg)

Hope - "So long as still within the inmost heart a Jewish spirit sings; so long as the eye looks eastward, gazing toward Zion, our hope is not lost - that hope of two millennia, to be a free people in our land, the land of Zion and Jerusalem." (Naftali Herz Imber, 1856-1909, *Hatikvah* - Israeli National Anthem)

What are my hopes in this New Year? Is there something that is standing in the way of my realizing my hopes and dreams? What do I need to do in order to effect real change in my life?

6. Seek God while God may be found - "God's love and grace for sinners is not that God forgives them when they persist in their sinfulness, but that God offers them the possibility of repentance, which is grace enough. This offer of repentance and forgiveness is a double-edged sword. While opening the door to reconciliation, the offer also means that failure to repent compounds the initial sin, because failing to repent is a sin in itself, sometimes more damning than the initial one. The initial sin might have been a single, discrete event, but ignoring the Divine call to repent is a continuous sin." (Solomon Schimmel, Wounds Not Healed By Time)

Who was Second Isaiah?

Isaiah lived in Babylonia during the Jews' exile from Israel after the destruction of the Temple in 586 BCE. The author of Isaiah chapters 40-66 is often referred to as Second Isaiah. He lived during a time when Egypt and Babylon were the world's great powers. The Babylonians, led by Nebuchadnezzar, had plundered Jerusalem in 597 BCE and destroyed it 10 years later. Though exiled, the Jews managed to keep alive their sense of identity and continued to practice their religion. Second Isaiah continually reminded the Jews to repent from their sins and that soon God would return them to the Promised Land. His message was well timed. When Nebuchadnezzar died, the Babylonian empire began to crumble, and a new force, the Persians, arose. The King of Persia, Cyrus, overran Babylonia and in 539 BCE began to permit the Jews' return to Israel.

"For My thoughts are not like yours..." - Isaiah is reminding us that no matter how much we pray, ponder, or try and understand God, we will never be able to comprehend the mystery of the universe. Maimonides took this to mean that we can never speak of God's positive attributes; rather, what God is not. Jewish mystics took another approach by flooding the student with contradictory images of God (God is water and fire, male and female, a spark of darkness, etc.) in order to both illustrate the incomprehensible nature of God as well as God's multifaceted being.

וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לְזֵרַע וְלֶחֶם לְאֹכֵל: יֵאָמֵר כִּי
יְהִי דְבַר יְיָ אֲשֶׁר יֵצֵא מִפִּי לֹא יִשׁוּב אֵלַי רִיקִים כִּי
אִם עָשָׂה אֶת אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו:
יֵב כִּי בְשִׂמְחָה תֵצֵאוּ וּבְשָׁלוֹם תּוֹבְלוּן הַהָרִים וְהַגְּבָעוֹת
יִפְצְחוּ לְפָנֵיכֶם רִנָּה וְכָל עֵצֵי הַשָּׁדָה יִמְחֵאוּ כִּף: יֵג תַּחַת
הַנְּעֻצִים יַעֲלֶה בְרוֹשׁ תַּחַת [וְתַחַת] הַסְּרָפָד יַעֲלֶה הַדָּם
וְהִי לִיהוָה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכָּרֵת:

6. Seek God while God may be found, call upon God while God is near; 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to God, and God will have mercy upon him; and to our God, Who will abundantly pardon. 8. For My thoughts are not your thoughts, nor are your ways My ways, says Adonai. 9. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. 10. For as the rain comes down, and the snow from heaven, and returns not there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater; 11. So shall My word be that goes out of My mouth; it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing for which I sent it. 12. For you shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13. Instead of the thorn the cypress tree shall come up, and instead of the nettle shall the myrtle tree come up; and it shall be to God for a name, for an everlasting sign that shall not be cut off.

The Sounding of the Shofar

סדר תקיעת שופר

VIII

The time has come to sound the horn, its solemn, soulful cry carrying us back to the time when sound and soul were first created; its yearning notes lifting us into the time to come, when a new and just Creation will dawn for all humankind.

On Wings of Awe

ALEINU

A-lei-nu l'sha-bei-ach

la-a-don ha-kol,

la-tet g'du-lah l'yo-tzeir

b'rei-sheet,

she-lo a-sa-nu k'go-yei

ha-a-ra-tzot,

v'lo sa-ma-nu

k'mish'p'chot ha-a-da-mah,

she-lo sam chel'kei-nu ka-hem

v'go-ra-lei-nu k'chol ha-mo-nam.

It is our duty to praise the Master of all, to ascribe greatness to the Creator of everything, for God has not made us like the nations of the world, nor like the families of the earth. God has not made our portion like theirs, nor our fate like that of their multitudes.

Va-a-nach'nu kor-eem (bend/prostrate now)

u-mish'ta-cha-veem u-mo-deem,

lif'nei me-lech (rise up now)

mal'chei ham'la-cheem,

ha-ka-dosh ba-ruch hu.

We bow, prostrate and give thanks before the Sovereign of Sovereigns, the Holy One, Blessed is God.

עלינו

עֲלֵינוּ לְשִׁבַח לְאֲדוֹן הַכֹּל,

לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי

הָאֲרָצוֹת,

וְלֹא שָׂמְנוּ

כְּמִשְׁפְּחוֹת הָאֲדָמָה,

שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,

וְגִרְלָנוּ כְּכֹל הַמּוֹנִים.

וְאֲנַחְנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים,

לְפָנֵי מֶלֶךְ,

מֶלֶכֵי הַמְּלָכִים,

הַקְּדוֹשׁ בְּרוּךְ הוּא.

The Shofar - The shofar is one of the earliest musical instruments known to humanity which is still in use. During the morning service (in Psalm 150) we sing about the presence of the shofar in the Temple. Its sound is raw, untempered and primal.

Wake Up Now! -

Maimonides taught that the shofar's sound is meant to be a spiritual wake-up call. It shouts out to each of us, "Awake O sleepers from your sleep, O slumberers arouse from your slumbers, and examine your deeds, return in repentance and remember your Creator." (Rambam, Yad T'shuvah 3:4) Rabbi Greenberg understands the purpose of the shofar to cut "through the web of routine, rationalization and indulgence; to wake up people and get them to take themselves and their actions as seriously as they deserve." (Rabbi Yitz Greenberg, The Jewish Way)

History of Aleinu -

Originally the *Aleinu* was composed by the Talmudic Sage Rav Abba Arikha as a prelude to the Rosh Hashanah *Malchuyot* prayer. It was only later introduced as the concluding prayer of the service in memory of all Jewish martyrs, following the martyrdom of the Jews of Blois, France who were massacred in 1171 CE.

Multiple Meanings of the Shofar - Throughout the centuries, the shofar has developed rich associative meanings. The medieval philosopher Saadya Gaon (Egypt, 10th century CE) suggests that the sound reminds us of the coronation of a monarch; the beginning of the 10 Days of Repentance; the giving of the Torah at Mt. Sinai; the prophets who raised their voices like the shofar to call upon the moral conscience of our ancestors to live ethical lives; the ram who took the place of Isaac as a sacrifice thus attesting to the faith of Abraham and the grace of God; our awe in the presence of God; a summons to the Heavenly Court on the Day of Judgment; our hope and expectation of the messianic coming.

A Call to Arms/A Call to Worship - A novice blowing the shofar will muster up great energy, gather the deepest of breaths and exhale mightily. The reward for this effort is usually an embarrassing whimper. Those practiced in the art achieve a long, clear, compelling tone with a steady, gentle force. So it is with a call to arms, or a call to worship. (Congregant Voice)

Imperfection - The shofar sound quivers with rawness. Its imperfect nature stirs up our own feelings of imperfection as Jews and as people. It forces us to ask ourselves: *What flaws and weaknesses do I need to work on this year to be able to fulfill my best potential?*

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מְלֵאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:

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

Numbers 29:1

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתַי, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Ba-ruch A-tah, Adonai Eh-lo-hei-nu, Me-lech ha-o-lam, a-sher kid'sha-nu b'mitz'vo-tav, v'tzi-va-nu lish'mo-a kol sho-far.

You are praised, Adonai our God, Majesty of the universe, Who made us holy through Your *mitzvot* and commanded us to listen to the sound of the shofar.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Ba-ruch A-tah, Adonai Eh-lo-hei-nu, Me-lech ha-o-lam, she-he-chi-ya-nu v'ki-y'ma-nu v'hi-gee-ya-nu laz'man ha-zeh.

You are praised, Adonai our God, Majesty of the universe, Who has given us life, sustained us and brought us to this time of wonder and joy.

Meditation Before Sounding the Shofar

Hear the Shofar -
its long sonorous *t'keeah* blast
announce the coronation of a King,
the crowning of a Queen
the beginning of Creation,
and the New Year.

Hear the Shofar -
its frantic nine *t'ruah* staccato notes
compel all urgently to return
to family, community, *mitzvot*, and God.

Hear the Shofar -
the cry of weeping humanity
and feel the pain of the world.

Hear the Shofar -
and let us do battle
against all that oppresses and subjugates
that we might wipe the tear from every cheek
and the sigh from every lip
renewing life and hope.

JLR

MALCHUYOT: God's Sovereignty

מלכויות

Today marks the birthday of the world. Today we affirm our faith that the world makes sense, that there is design and purpose, order and beauty within it. And we affirm that we, who are created in God's image, are called upon to continue the work of creation, to finish the task of bringing order out of chaos, light where there is darkness, understanding where there is ignorance, and hope where there is despair.

Our God and God of our fathers and mothers, inspire us to sense Your sovereignty in the royal splendor that pervades the universe, in the holy power that creates of all creatures a single household. Let this holy time lift us into Your presence in life, in peace, in leaping joy.

You are praised, Ruler over all the earth, Whose holiness we encounter through (Shabbat), Israel, and the Day of Remembrance.

On Wings of Awe

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

T'KEE-AH SH'VA-REEM-T'RUAH T'KEE-AH

תְּקִיעָה שְׁבָרִים תְּקִיעָה

T'KEE-AH SH'VA-REEM T'KEE-AH

תְּקִיעָה תְּרוּעָה תְּקִיעָה

T'KEE-AH T'RUAH T'KEE-AH

Adonai ma-lach, ge-ut la-veish;

La-veish Adonai, oz hit'a-zar;

Af ti-chon tei-veil, bal ti-mot.

יְיָ מֶלֶךְ, גְּאוֹת לְבִישׁ;
לְבִישׁ יְיָ, עֹז הַתְּאוֹר;
אִף תִּכּוֹן תֵּיבֵל, בַּל תִּמּוֹט.

Adonai reigns; God is robed in majesty.
Adonai is robed and girded with strength;
The world is established, it cannot be moved.
Your throne is established from of old;
You are from everlasting.

Malchuyot: God's Sovereignty - The first section of shofar blasts is called *Malchuyot*, literally "Monarchy." The Midrash reminds us of Shifrah, the first midwife to the Jews in Egypt, who challenged the Pharaoh. Shifrah, a woman whose name consists of the same Hebrew letters as the word shofar (ש.פ.ר.), with strength and conviction sounds out a call for each of us to leave our narrow places and to return to God and our true selves.

Habits - Rabbi Zalman Schachter-Shalomi teaches that *Malchuyot* reminds us of "the many places in our lives where habits or people rather than God rule over us. There are certain people in whose presence I cannot be myself. They have the power to flatten out my heart. This is the issue of *Malchuyot*." (The Jewish Holidays)

Three Types of Shofar Blasts - Rabbi Isaac Arama (Spain, 15th century CE), has written that the *T'keeah* is a long sound of nine beats and represents the sound of joy, hope and trust in our future redemption. The *T'keeah* is the coronation blast that announces the presence of God as Absolute Monarch over the physical and spiritual worlds. The *T'ruah* is a series of nine frantic blasts equal in time to the one long *T'keeah* blast and represents fear and trembling before present judgment. The *Sh'vareem* is a series of three short blasts of three beats each and is a midway sound between *T'keeah* and *T'ruah*, suggesting that there is still time to turn from lives of purposelessness to lives of meaning and integrity.

Zichronot - The second section of the shofar blasts is *Zichronot*, meaning memory. Memory can be a source of comfort as well as a stumbling block for future growth. On Rosh Hashanah we search our memories of the past year, not to get stuck in the past, but rather to help us move forward to a better future.

Memories I Hold On To - Rabbi Zalman Schachter-Shalomi teaches that “the issue of *Zichronot* is that there are memories I cannot let go of even though they are no longer appropriate. Having placed certain resentments in my memory bank, I have difficulty removing them.” (The Jewish Holidays)

100 Blasts - We blow a total of 100 shofar blasts on Rosh Hashanah morning. One Midrash teaches that the 100 blasts recall the cries which Sarah uttered when she was told that her son Isaac was offered up as a sacrifice; and yet another Midrash links the 100 blasts to the cries a woman in childbirth utters - the first 99 in the agony of labor and the final one as she gives birth (recalling how Rosh Hashanah is the birthday of the world).

The Sobbing Shofar - *If the sound of the shofar was meant to represent sobbing and sighing, what deep wounds in my own heart have I not acknowledged completely or resolved? What pains and hurts have I inflicted on the people near to me? How might I go about reconciling with those I have wronged?*

ZICHRONOT: Remembrances

זכרונות

You remember the creation of the universe. You recollect every creature You formed from of old. Before You is revealed everything that humans cannot see, everything that has been buried since the world began. There is no forgetting before Your throne of Glory. You remember every act.

When we become convinced that we do not matter, that our lives are only wrinkles in the tapestry of the world,

You remember the creation of the universe. You recollect every creature You formed from of old.

When governments commit atrocious crimes, when they seem to have escaped unpunished from their savagery,

There is no forgetting before Your throne of Glory. You remember every single act.

When the promise of Your creation seems obscured, when the thread of goodness merely leads us deeper into the forest,

Before You is revealed everything that humans cannot see, everything that has been buried since the world began.

Our God and God of our ancestors, remember us for good, for a peaceful victory over evil, for the everlasting covenant of love You promised Abraham on Mount Moriah. Praised are You Who has remembered the covenant.

On Wings of Awe

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
 T'KEE-AH SH'VA-REEM-T'RU-AH T'KEE-AH
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 T'KEE-AH SH'VA-REEM T'KEE-AH
 תְּקִיעָה תְּרוּעָה תְּקִיעָה
 T'KEE-AH T'RU-AH T'KEE-AH

A-re-shet s'fa-tei-nu

ye-e-rav l'fa-ne-cha,

Eil ram v'ni-sa,

mei-veen u-ma-a-zin,

ma-bit u-mak-shiv

l'kol t'ki-a-tei-nu,

u-t'ka-beil b'ra-cha-mim uv'ra-tzon

sei-der zich-ro-no-tei-nu.

אֲרֶשֶׁת שְׁפָתֵינוּ

יַעֲרֹב לְפָנֶיךָ,

אֵל רָם וְנֹשֵׂא,

מִבֵּין וּמֵאֲזִין

מִמֵּיט וּמִמְקֹשֵׁיב

לְקוֹל תְּקִיעֹתֵנוּ,

וּתְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן

סֵדֵר זְכוֹרוֹתֵינוּ.

O God Supreme accept the offering of our lips, the sound of the shofar. In love and favor hear us, as we invoke Your **REMEMBRANCE**.

SHOFAROT: Revelation and Redemption שופרות

On the third day as morning dawned, there were thunder-voices and lightning and a dense cloud upon the mountain Sinai and a loud shofar blast, and all the people in the camp trembled.

Exodus 19:16

The sound of the shofar grew louder and louder, Moses spoke, and God answered him in a thunder-voice.

Exodus 19:19

As the commandments were spoken, all the people witnessed the thunder-voices and the lightning, the shofar blasts and the mountain smoking, and when the people saw it, they fell back and stood at a distance.

Exodus 20:15

When the Temple stood, the priests proclaimed: Adonai has ascended with *Teruah!* It is Adonai in the sound of shofar blast!

Our God and God of our ancestors, let there be heard from this shofar today the promise of the great shofar announcing our freedom. Raise up the banner to gather our exiles, bring home all those scattered among strangers, that they may find that place You have promised. Sovereign of all the universe, may You remember the promise of the shofar.

On Wings of Awe

תְּקִיעָה שְׁבָרִים – תְּרוּעָה תְּקִיעָה

T'KEE-AH SH'VA-REEM-T'RU-AH T'KEE-AH

תְּקִיעָה שְׁבָרִים תְּקִיעָה

T'KEE-AH SH'VA-REEM T'KEE-AH

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

T'KEE-AH T'RUAH T'KEE-AH GEDOLAH

A-re-shet s'fa-tei-nu

ye-e-rav l'fa-ne-cha,

Eil ram v'ni-sa,

mei-vin u-ma-a-zin,

ma-bit u-mak-shiv

l'kol t'ki-a-tei-nu,

u-t'ka-beil b'ra-cha-meem uv'ra-tzon

sei-der shof'ro-tei-nu.

אֶרְשֶׁת שְׁפָתֵינוּ

יַעֲרֹב לְפָנֶיךָ,

אֵל רֶם וְנִשְׂא,

מִבֵּין וּמֵאֲזִין

מִבֵּיט וּמִקְשִׁיב

לְקוֹל תְּקִיעֹתֵינוּ,

וּתְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן

סֵדֶר שׁוֹפְרוֹתֵינוּ.

Teaching Compassion Even For Our Enemies - Yet another Midrash explains the 100 shofar sounds. They correspond to the 100 groans of the Biblical tyrant Sisera's mother who, after wreaking terror on the Jewish people, died before his mother's eyes in battle. (Judges 4-5) Thankfully, Sisera's death stopped our people's suffering and became their salvation. Yet Sisera, the Midrash reminds us, also had a mother, and to this day we are forced to hear her cries and recall her grief over the death of her evil child each Rosh Hashanah when we hear the blasts of the shofar - (Rabbi Immanuel Jacobovitz)

Improving Oneself - Rabbi Zalman Schachter-Shalomi teaches that *Shofarot*, the third section of shofar blasts, "has to do with *shipur* (from the same Hebrew root as *shofar*) *ma'asecha* meaning 'improvement of your deeds.' We examine the issues in our lives to discover which changes are necessary, because without them our lives are too terrible to live. Unless I write myself into the Book of Life, I am certainly not going to live for another year. I must renew my will to live." (The Jewish Holidays)

"A person is like a shofar. A shofar sounds only when breath is blown through it; we can say prayers only because God moves through us. Like God, the prayers are everywhere, but they need mouths and hands to give them melody and movement. Without us they would flow unnoticed through the universe. People are the instruments that transform prayers into music and words." (Rabbi Lawrence Kushner)

O God Supreme, accept the offering of our lips, the sound of the shofar. In love and favor hear us, as we invoke the **SOUND OF YOUR SHOFAR.**

FOR OUR CONGREGATION AND OUR PEOPLE

Eternal God, we pray to You for the whole House of Israel, scattered over the earth, yet bound together by a common history and united by a common heritage of faith and hope.

Be with our brothers and sisters whose lives are made hard because they are Jews. Give them strength to endure, and lead them soon from bondage to freedom, from darkness to light.

Bless this sacred congregation and all who serve it, together with all other congregations, in all lands near and far. May those who worship here, study Torah in order to teach it to young and old, and those who provide food for guests, donations for the poor, a home for strangers, a haven for the oppressed, comfort for the ill and bereaved, and all those who are faithfully occupied with the needs of the community, as well as building up the land of Israel - may they know that their good works find favor in the eyes of God and this community.

FOR OUR NATION AND ITS LEADERS

We pray for all those who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and inspire them to be responsive to Your will, so that our nation may be to the world an example of justice and compassion.

FOR THE PEOPLE AND STATE OF ISRAEL

Eternal God of the universe, receive our prayers for the peace and security of the State of Israel and its people. Spread forth Your blessing upon the Land and upon all who labor in its interest. Inspire those who lead the Jewish State and enable them to follow the ways of righteousness. O God of Jewish history and humankind, awaken all the inhabitants of our Land to Your spirit. Remove from their hearts hatred, malice, jealousy, fear, and strife. Let the Jewish people scattered throughout the earth be infused with the ancient hope of Zion and encouraged by the symbol of Jerusalem as the eternal city of peace.

May the State of Israel be a blessing to all its inhabitants and to the Jewish people everywhere, and may she be a light to the nations of the world. Amen!

RETURNING THE TORAH TO THE ARK

This is the covenant that I shall make with the house of Israel after those days, Adonai proclaims: I shall put my Torah in their inward parts, and on their hearts shall I write it, and I shall be their God and they shall be My people. No more will you need to teach your neighbor to know God, for you shall all know Me, from the smallest of you to the greatest of you, says Adonai.

Jeremiah 31:32-33

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Y'ha-l'lu et shem Adonai, kee nis'gav sh'mo l'va-do.

Let us praise the name of the Eternal, whose Name alone is exalted.

Ho-do al e-retz v'sha-ma-yeem,

va-ya-rem ke-ren l'a-mo,

t'hi-lah l'chol cha-see-dav,

liv'nei Yis'ra-eil am k'ro-vo.

Ha-l'lu-yah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם,
וַיִּרְם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל חַסִּידָיו,
לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ.
הַלְּלוּיָהּ.

God's splendor covers heaven and earth, and the people of God are raised on high. God's faithful ones are granted glory, and the children of Israel are become intimates of Adonai. Halleluyah!

Psalms 148:13-14

God's law is perfect, restoring the soul:

God's teaching is sure, making wise the simple;

God's precepts are right, rejoicing the heart;

God's *mitzvah* is clear, enlightening the eyes;

God's word is pure, enduring forever;

God's judgments are true, and altogether just.

Behold, a good doctrine has been given to you, do not forsake it. It is a tree of life to all who hold fast to it, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace. Help us to turn to You and we shall return. Renew our days as in days of old.

Proverbs 3:18, 3:17 and Lamentations 5:21

Eitz cha-yeem hee

la-ma-cha-zee-keem bah,

v'tom'che-ha m'u-shar.

D'ra-che-ha dar'chei no-am,

v'chol n'tee-vo-te-ha sha-lom.

עֵץ חַיִּים הִיא
לְמַחְזִיקִים בָּהּ,
וְתַמְכִּינָהּ מֵאֲשֶׁר.
דְּרָכֶיהָ דְרָכֵי נְעִים,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

“Every living soul is a letter of the Torah, wherefore all souls taken together make up the Torah.” (Rabbi Nathan of Nemerov)

“Torah is the distillation of the soul of Israel into the written words of its classic literature, in the institutions in which it has taken shelter. But the Torah in the ideal cannot be chained to the written word nor contained wholly in the institutions designed for human beings. It is the indwelling of the Divine spirit in living souls as expressed in the genius of Israel.” (Rabbi Abraham Aaron Neuman)

“Every glory and wonder, every deep mystery and all beautiful wisdom are hidden in the Torah, sealed up in her treasures.” (Rabbi Moses ben Nachman - Nachmanides or RAMBAN)

Become a Torah - “The object of the whole Torah is that a person should become a Torah.” (Baal Shem Tov)

Torah Compared to a Tree - Rabbi Nachman ben Isaac said: Why are the words of Torah compared to a tree, as it says in Proverbs 3:18, “It is a tree of life to those who hold fast to it?” To teach you that as a small log may set fire to a large log, so do the lesser scholars sharpen the wits of the greater. And Rabbi Chanina said the same: Much have I learned from my teachers, and more from my colleagues than from my teachers, and from my students most of all. (Rabbi Chaim Stern, Day By Day, p. 348) *Who are my most significant teachers/mentors/students?*

ROSH HASHANAH SHACHAREET

Return us to Adonai and we shall return...

The book of Lamentations mourns the destruction of Jerusalem in 587 BCE by the Babylonian King Nebuchadnezzar. This passage is the next to last verse in the book and expresses the yearning hope, echoed through two millennia of our people's exile, for the final return to the land of Israel and a reconstruction of the ancient Temple. By concluding the Torah service with this passage, we associate a return of the Torah to the Holy Ark with the return of the people of Israel to God and to our restored homeland. In these moments, though we live outside the land, we can still make a spiritual return to faith.

God is beyond our brokenness

- The *Aleinu* is not a hope that everyone acknowledge God's force in everything. This prayer operates with that as a given. Rather, it is a yearning that people see through the apparent brokenness, confusion, contradiction and discord to the ultimate Divine unity that is the true source of reality. (Kushner and Polen, Filling Words with Light, p.119)

Co-Creators with God

- This prayer emphasizes that our obligation to God flows from our role as a part of Creation. The rabbis understand that we are created in God's image and are "like God" in that we are endowed with a moral sensibility, a soul, a creative impulse, intelligence, and empowerment to affect the world. As God's partners, we are called upon to rebuild the world with an eye towards perfection. Each of us has a unique task in life in our personal

*Ha-shee-vei-nu Adonai,
e-le-cha v'na-shu-vah,*

Cha-deish ya-mei-nu k'ke-dem.

Aleinu

*A-lei-nu l'sha-be-ach la-a-don ha-kol, לְאֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
la-tet g'du-lah l'yo-tzeir b'rei-shit, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
she-lo a-sa-nu k'go-yei ha-a-ra-tzot, שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
v'lo sa-ma-nu וְלֹא שָׁמְנוּ
k'mish-p'chot ha-a-da-mah, כְּמִשְׁפְּחוֹת הָאֲדָמָה,
she-lo sam chel-kei-nu ka-hem, שֶׁלֹא שָׁם חָלְקֵנוּ כֶּהֱם,
v'go-ra-lei-nu k'chol ha-mo-nam. וְגִרְלָנוּ כְּכֹל הַמּוֹנִם.*

It is our duty to praise the Master of all, to ascribe greatness to the Creator of everything, for God has not made us like the nations of the world, nor like the families of the earth. God has not made our portion like theirs, nor our fate like that of their multitudes.

**וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מְלִכֵי
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.**

*Va-a-nach-nu kor-im u-mish-ta-cha-vim u-mo-dim, lif-nei me-lech mal-chei
ham-la-chim, ha-ka-dosh ba-ruch hu.*

We bow, prostrate and give thanks before the Sovereign of Sovereigns, the Holy One Blessed is God.

Sovereign of the universe, fulfill my heart's petitions for the good. Let me be worthy to perform Your will with a whole heart. Deliver me from the inclination to do evil, and inspire me to build Your dominion on earth through Torah and *mitzvot*. May I merit, with all Israel, Your people, that Your Presence may dwell upon us. Make evident before us and all peoples of the earth the spirit of wisdom and understanding, the spirit of knowledge, justice and peace. May we be blessed with wonder and awe of You and all Your works.

Kol Haneshama, adapted

**וְנֹאמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי
אַחַד, וְשִׁמוֹ אֶחָד:**

*V'neh-e-mar v'-ha-yah Adonai l'me-lech al kol ha-a-retz, ba-yom ha-hu
yih'-yeh Adonai e-chad. U-shmo e-chad.*

And it has been said: "The Eternal One shall reign over all the earth; on that day, O God, You shall be One and Your Name shall be One."

MEDITATIONS BEFORE THE KADDISH

Our angels
spend much of their time sleeping...
No matter how long they may sleep
One hundred two hundred years
Ten centuries is not too much
The first to wake up
Takes the torch that has been handed down
Adds a drop of oil to the lamp
Blesses the eternal light
and then recalls the name
Of every other angel
And one by one as they are remembered
They wake up.
For them as for us
There is nothing more beautiful than memory.

Yehuda Amichai

lives, at work, and at play to realize our full potential for the betterment of ourselves and society. The unique Jewish means to do this is through the *mitzvot*, commandments. The *Aleinu* concludes the service with this idealized world in the mind of the worshipper.

IX

Closing Prayers

History of the Mourner's Kaddish - The nucleus of the *Kaddish* is the blessing, "May God's Great Name be blessed forever and ever," which served as a consolation at the end of the service. The *Kaddish* developed in the initial years of the first millennium CE and is strikingly similar to the Christian "Lord's Prayer." The prayer is in Aramaic (using Hebrew letters), the language of study in the academies of Babylonia and Palestine. There is no mention of death throughout this prayer, though the sanctification of God and the coming of God's dominion is the language used in the book of Ezekiel and suggests the resurrection of the dead (a doctrine affirmed in Maimonides' 13 Articles of Faith).

When Is the Mourner's Kaddish Recited? - The *Kaddish* is recited during the first 11 months of mourning, on the *Yahrzeit* (death anniversary), and during *Yizkor* (Memorial) services on the festivals of *Pesach*, *Shavuot*, *Sukkot* and *Yom Kippur*.

Why is the Kaddish Recited? - Jewish mystics suggest that when the survivor says *Kaddish*, the spiritual impact on the departed soul is such that it continues its soul journey to *Gan Eden* (the Garden of Eden). The Kabbalists who affirmed the doctrine of *gilgul hanefesh* (lit. "the turning over of the soul," or reincarnation) believed that the saying of the *Kaddish* is

IX Closing Prayers

The Mourner's Kaddish

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דֵּי בְרָא כְרֵעוּתָהּ,

Yit'ga-dal v'yit'ka-dash sh'meh ra-ba b'al'ma dee v'ra chir-u-teh,

וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל בֵּית

v'yam'leech mal'chuteh b'cha-yei-chon uv'yo-mei-chon uv'chayei d'chol beit

יִשְׂרָאֵל. בְּעֲגָלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Yis'ra-eil, ba-a-ga-la u-viz'man ka-reev v'im-ru: A-men!

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Y'heh sh'meh ra-ba m'va-rach l'o-lam u-l'al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

Yit'ba-rach v'yish'ta-bach, v'yit'pa-ar v'yit'ro-mam v'yit'na-seh, v'yit'ha-dar

וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלְא וּלְעָלְא

v'yit'a-leh v'yit'ha-lal sh'meh d'kud'sha, b'rich hu, l'ei-la u-l'ei-la

מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא, דְאָמְרִין

בְּעֲלָמָא, וְאָמְרוּ אָמֵן:

min kol bir'cha-ta v'shee-ra-ta, tush-b'cha-ta v'ne-che-ma-ta da-a-mi-

ran b'al-ma, v'im-ru: Amen!

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

Y'heh sh'la-ma ra-ba min sh'ma-ya v'cha-yeem a-lei-nu v'al kol Yis'ra-eil,

וְאָמְרוּ אָמֵן:

v'im'ru: A-men!

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל,

O-seh sha-lom bim'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis'ra-eil,

וְאָמְרוּ אָמֵן:

v'im'ru: A-men!

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

Let the glory of God be extolled, and God's Great Name be hallowed in the world whose creation God willed. May God's spirit rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God's Great Name be blessed forever and ever. Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, Whom we glorify, honor, and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One Who causes peace to reign in the high heavens, also cause peace to descend upon us, upon all Israel, and upon all the world, and let us say: Amen.

CLOSING SONGS

ADON OLAM

אָדוֹן עוֹלָם

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטָרֶם כָּל יַעִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אַזֵּי מָלַךְ שְׁמוֹ נִקְרָא.

*A-don o-lam, a-sheer ma-lach b'te-rem kol y'tzeer niv-ra,
l'eit na-a-sah v'chef-tzo kol, a-zai me-lech sh'mo nik-ra.*

וְאַחֲרֵי כְּבֹלוֹת הַכּוֹל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.

וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יְהִיָּה, בְּתַפְאָרָה.

*V'a-cha-rei kich'lot ha-kol, l'va-do yim'loch no-ra,
v'hu ha-yah, v'hu ho-veh, v'hu yi-h'yeh b'tif-a-rah.*

וְהוּא אֶחָד וְאֵין שְׁנַי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.

בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית, וְלוֹ הָעוֹז וְהַמְשַׁרָּה.

*V'hu e-chad, v'ein shei-ni l'ham'shil lo l'hach'bee-rah,
b'lee rei-sheet, b'lee tach-leet, v'lo ha-oz v'ha-mis'rah.*

וְהוּא אֵלֵי וְחֵי גְּאֻלִּי, וְצוּר חֲבֵלִי בְּעֵת צָרָה.

וְהוּא נְסִי וּמְנוֹס לִי מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.

*V'hu Ei-lee, v'chai go-a-lee v'tzur chev'lee b'eit tza-rah,
v'hu ni-see u-ma-nos lee, m'nat ko-see b'yom e-kra.*

בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִירָה.

וְעַם רוּחִי גְּוִיתִי, יֵי לִי וְלֹא אִירָא.

*B'ya-do af'keed ru-chee b'eit i-shan v'a-ee-rah,
v'im ru-chee g'vi-ya-tee: Adonai lee, v'lo i-ra.*

You are the Eternal God, Who reigned before any being had yet been created; when all was done according to Your will, already then You were Sovereign.

And after all has ceased to be, still You will reign in solitary majesty; You were, You are, and You will be in glory.

And You are One; none other can compare to You, or consort with You; You are without beginning, without end; Yours alone are power and dominion.

essential to the soul progressing to the point when it can return to a new life. The *Kaddish* affirms the Jewish view that a child who says *Kaddish* for a parent can never forget, and that "remembrance is the key to redemption." (Baal Shem Tov)

When was *Adon Olam* Written?- Some say it was composed by the great Spanish Jewish poet Solomon ibn Gabirol, during the 11th century CE. Others say it was written much earlier, perhaps at the time Jews lived under Moslem rule in Babylonia. There are many different musical settings for *Adon Olam* (sung on Shabbat, during the High Holydays, and even at Moroccan Jewish weddings).

The Theology of *Adon Olam* - The end of the poem suggests that it originated as a nighttime prayer, and it was actually incorporated into the bedtime recitation of the *Sh'ma*. ("Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: You are with me, I will not fear.") The synagogue later adopted it for the Shabbat evening service and on Yom Kippur. The prayer appears in *Siddurim* before the advent of the printing press. Then *Adon Olam* appears in virtually all editions of the *Siddur*.

And You are my God, my living Redeemer, my Rock in time of trouble and distress;
You are my Banner and my Refuge, my Benefactor when I call upon You.

Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also:
You are with me, I will not fear.

EIN KEILOHEINU

אין כאלהינו

Ein kei-lo-hei-nu

אין כאלהינו,

Ein ka-do-nei-nu

אין באדונינו,

Ein k'mal'kei-nu

אין כמלכנו,

Ein k'mo-shee-ei-nu

אין כמושיענו.

There is none like our God, our Sovereign, our Redeemer.

Mee chei-lo-hei-nu

מי כאלהינו,

Mee cha-do-nei-nu

מי באדונינו,

Mee ch'mal'kei-nu

מי כמלכנו,

Mee ch'mo-shee-ei-nu

מי כמושיענו.

Who is like our God, our Sovereign, our Redeemer?

No-deh lei-lo-hei-nu

נוֹדֶה לְאֱלֹהֵינוּ,

No-deh la-do-nei-nu

נוֹדֶה לְאֲדוֹנֵינוּ,

No-deh l'mal'kei-nu

נוֹדֶה לְמֶלֶכְנוּ,

No-deh l'mo-shee-ei-nu

נוֹדֶה לְמוֹשִׁיעֵנוּ.

We give thanks to our God, our Sovereign, our Redeemer.

Ba-ruch E-lo-hei-nu

בְּרוּךְ אֱלֹהֵינוּ,

Ba-ruch A-do-nei-nu

בְּרוּךְ אֲדוֹנֵינוּ,

Ba-ruch Mal'kei-nu

בְּרוּךְ מֶלֶכְנוּ,

Ba-ruch Mo-shee-ei-nu

בְּרוּךְ מוֹשִׁיעֵנוּ.

Praised be our God, our Sovereign, our Redeemer.

A-tah hu Ei-lo-hei-nu

אַתָּה הוּא אֱלֹהֵינוּ,

A-tah hu A-do-nei-nu

אַתָּה הוּא אֲדוֹנֵינוּ,

A-tah hu Mal'kei-nu

אַתָּה הוּא מֶלֶכְנוּ,

A-tah hu Mo-shee-ei-nu

אַתָּה הוּא מוֹשִׁיעֵנוּ.

You alone are our God, our Sovereign, our Redeemer.

◆ ◆
Said the Holy One to Israel: "I have told you that when you pray you should do so in the synagogue in your city. If you cannot pray in your synagogue, pray in your field. If you cannot pray in your field, pray in your house. If you cannot pray in your house, pray on your bed. If you cannot pray on your bed, meditate in your heart." (Midrash Psalms 4:9)



BENEDICTION

גְּמַר חַתְּיִמָּה טוֹבָה

G'mar cha-tee-mah to-vah!

May you be sealed in the Book of Life!

לְשָׁנָה טוֹבָה וּמְתוּקָה

L'sha-nah to-vah u-m'tu-kah!

May you have a good and sweet New Year!

כל נדרי
מעריב ליום כפור

KOL NIDREI
AND
YOM KIPPUR MAAREEV

כל נדרי מעריב ליום כפור

KOL NIDREI AND YOM KIPPUR MAAREEV

Who is truly repentant? The one who, when the temptation to do wrong is repeated, refrains from wrongdoing.

Talmud
6th century CE, Babylonia

Do not think you are obliged to repent only for transgressions involving actions such as stealing, robbing, and sexual immorality. Just as we must turn away from such acts, so must we examine destructive feelings and impulses such as anger, jealousy, mocking thoughts, excessive ambition and greed. We must turn from all these as well, as it is written: Let the wicked forsake their ways, the unrighteous their thoughts (Isaiah 55:7).

Rabbi Moses ben Maimon
12th century CE, Egypt

Great is the power of *t'shuvah* (repentance)...even if only one individual does *t'shuvah*, both that one and the entire world are forgiven.

Talmud, Yoma 86a

Open to Me (Song of Songs 5:2). Make for Me an opening (of repentance), an opening as narrow as the point of a needle, and I will make the opening so wide (for pardon) that camps full of soldiers and siege engines could enter it.

Midrash

We Are Now in a Court of Law - Yom Kippur is a Day of Judgment when we stand accountable before God. According to Jewish law, courts may only convene during a weekday, therefore we don the *tallit* just before nightfall when it is still technically permissible to wear it. Rabbi Meir of Rothenberg (12th century CE Germany) transformed his synagogue into a legal body judging the soul on Yom Kippur.

Two Courts of Law - On Yom Kippur two courts (בתי דין - *batei din*) join; the earthly court (our fellow congregants, rabbis, cantor) and the heavenly court (symbolized by the Torah scrolls). In front of these two courts of law we hear the *Kol Nidrei* (meaning "all our vows"). *Kol Nidrei* is both a legal formula and a prayer, written in Aramaic, the language of legal documents in Babylonia. It calls us toward introspection and to consider the weight of our words, vows and actions.

דע לפני מי אתה עומד (*Dalif-nei mee a-tah o-med*), "Know before Whom you stand." (Above our Sanctuary's Ark) We begin Yom Kippur with the reminder that we cannot escape God's presence nor our own conscience. We are accountable!

KOL NIDREI AND
YOM KIPPUR MAAREEV

I

Meditation & Opening Blessings

Why a Tallit at Night? - The *Kol Nidrei* service is the only nighttime service in the year when we are obligated to wear a *tallit*. Normally the *tallit* is only worn during daylight as the command involves being able to see the fringes (*tzeitit*), thus fulfilling the verse "You shall put fringes on your garments that you may remember to do all the commandments of Adonai your God." (Numbers 15:39) Yet, tradition regards Yom Kippur as one long day of light and therefore the *tallit* is worn the entire day beginning before sundown at *Kol Nidrei* and ending at *N'eelah*, the last service on Yom Kippur Day.

Here I Am: *Hin'nee* - Abraham used this phrase (Gen. 22:1) in response to God's call. It is also the response Moses uttered at the burning bush. (Ex.3:4) Each signifies a readiness to be open and ready for change and a new way of being in the world.

Who Chants *Hin'nee*? - Traditionally, *Hin'nee* was the prayer of the *chazan* (cantor), who, acting as the representative of the congregation, was required not only to know every aspect of the service in order to lead it properly, but also was required to represent the very highest standard of religious, moral and ethical conduct. Today, the role of the *chazan/chazanit* is shared with the rabbis. Before the holidays, cantors and rabbis search their own

Before I begin to recite my prayers, I pray to be able to pray.

Rabbi Chayim Halberstam of Tzanz

BLESSING FOR THOSE WHO WEAR THE TALLIT

עטיפת טלית

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam a-sher kid'sha-nu b'mitz-vo-tav, v'tzi-va-nu l'hi-ta-teif ba-tzee-tzit.

You are praiseworthy, Adonai, our God, Absolute Ruler over all that exists, Who inspires us to holiness through God's *mitzvot*, and commands us to wrap ourselves in the fringed tallit.

HIN'NEE - HERE I AM

הנני

רְבוֹנוּ שֶׁל עוֹלָם - Sovereign of the universe - Behold me, of little merit, trembling and afraid, as I stand before You to pray with Your people. O gracious God, enthroned beyond the stars on the wings of Israel's praise, I know that I am but dust, yet I ask that You receive my petition and those of our people. Let them not falter because of me, nor I because of them. Though we have all failed to live up to the standard of holiness, let our prayers nevertheless come before You innocent, sweet and pleasing, as though from hearts more worthy than ours. Let our love be the banner that we raise before You, and let that love cover all our wrongdoings and make them as though they had never been. Transform our afflictions to joy and gladness, our misdeeds into life-affirming acts. May our passion for truth, peace, justice and lovingkindness remove all obstacles from our prayer.

O God Supreme, God of every age, God Eternal, may my prayer be pleasing in Your eyes for the sake of the righteous and the faithful, the honest and the upright, the kindhearted and humble, and for the sake of Your own holy purpose on earth. You are the One Who in compassion hears our prayer. Blessed are You, Who hearkens to prayer.

הַנְּנִי הָעֲנִי מִמַּעַשׁ, נִרְעַשׁ וְנִפְחָד מִפְּחַד יוֹשֵׁב תְּהִלּוֹת
 יִשְׂרָאֵל. בָּאתִי לְעַמּוּד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עֲמֻד יִשְׂרָאֵל
 אֲשֶׁר שָׁלַחְנִי, אֵף עַל פִּי שְׂאִינִי כְּדִי וְהִגּוֹן לְכָךְ. עַל בֵּן
 אֲבִקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לָאָה, וְאֱלֹהֵי רַחֵל, יְיָ,
 יְיָ, אֵל רַחוּם וְחַנוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִים וְנוֹרָא. הִיָּה
 נָא מְצַלִּיחַ דְּרַבֵּי אֲשֶׁר אָנֹכִי הוֹלֵךְ, לְעַמּוּד לְבִקֵּשׁ רַחֲמִים
 עָלַי וְעַל שׁוֹלְחֵי.

אֹר זָרַע לְצַדִּיק, וּלְיִשְׂרֵי לֵב שְׂמַחָה.
 Or za-ru-a la-tza-deek, ul'yish-rei lev sim'chah.

Light is sown for the righteous,
 and gladness for the upright in heart.

Psalms 97:11

In the sight of God and of the congregation, no matter how far some of us may have transgressed by departing from our people and our heritage, we pray as one on this Night of Repentance.

Bee-shee-vah shel ma-a-lah
 u-vee-shee-vah shel ma-tah,
 Al da-at ha-ma-kom
 v'al da-at ha-ka-hal,
 A-nu ma-tee-reen l'hit-pa-lel
 im ha-a-var-ya-neem.

בִּישִׁיבָה שֶׁל מַעְלָה
 וּבִישִׁיבָה שֶׁל מַטָּה,
 עַל דַּעַת הַמָּקוֹם
 וְעַל דַּעַת הַקְּהָל,
 אָנּוּ מִתִּירִין לְהִתְפַּלֵּל
 עִם הָעֹבְרִינִים.

By the authority of all who congregate above
 and all who congregate on earth,
 and with permission of the Omnipresent One,
 and by consent of this congregation,
 we accept all who seek to pray,
 or to engage in self-reflection, self-evaluation and self-judgment,
 along with all those who have done wrong.

Heart of life, from this Day of Atonement to the next - may we reach it in peace - all Israel makes these vows: to turn from wrongdoing, to walk in the way of lovingkindness and dignity, the path of justice and peace. We know well our weakness - how easy it is for us to fail. Help us to keep the vows we make here this day with contrite and open hearts. We have come together as one community, as many individuals, before You, to seek pardon, forgiveness, strength and renewal.

Gates of Repentance

souls, perform *t'shuvah* (repentance) in their lives, so that there might be nothing obstructing their hearts and souls as they offer prayers before God on behalf of their community. The prayer leader must also feel love for people in the congregation, for if he/she does not, then those prayers cannot be efficacious on the community's behalf. None of us, of course, is ultimately worthy of this sacred duty, yet this is what we're asked to do nevertheless. *Hin'nee challenges all of us to ask ourselves: 'Do I feel worthy to stand with the congregation before the open ark and offer my prayers? What flaws and bad habits do I need to confront and improve in order to feel more worthy next year?'*

Beesheevah Shel Maalah (בישיבה של מעלה "The Yeshivah on High") - We recite these words as a mystical incantation, bringing God's heavenly court down to our earthly court for all of Yom Kippur. Beginning now and continuing throughout the day of Yom Kippur, God does not ask us to rise to God's level, but rather God comes to and metaphorically sits next to each of us, as we judge ourselves and are judged by God.

Visiting the Dead - Before Yom Kippur we visit graves of loved ones. This prayer suggests that we invite the dead (העבריינים *ha-a-var-ya-neem* - those who have "passed over") to join with us in prayer, suggesting the true goal of this day to be at one with ourselves, with all souls, and with God: at-one-ment. Another meaning of העבריינים *ha-a-var-ya-neem* is "transgressors."

II

Kol Nidrei

כל נדרֵי

History of *Kol Nidrei*

כל נדרֵי - *Kol Nidrei* itself dates most likely from the 8th century CE in Babylonia. Initially it asked God to annul the vows we had made "from the Yom Kippur that has passed to this Yom Kippur." The precedent for annulling one's vows is found in the Mishnah. It was changed by Rabbi Meir ben Rabbi Samuel (12th century CE) to refer to future vows: "From this Yom Kippur to the next." The earlier custom of annulling vows already made the *Kol Nidrei* controversial, because it seemed to excuse Jews of their vows by making light of them. The prayer is associated later with "secret Jews" during the Spanish Inquisition (15th century CE) who were forced on pain of death to convert to Christianity but who remained secretly faithful.

Music of *Kol Nidrei* - The melody was first written down in 1765 by Cantor Ahron Beer of Berlin (the cello version was written by Max Bruch in 1881 as a concerto for cello and orchestra), but is probably older, hailing from Germany (c. 1100-1600 CE). Referred to as a *MeeSeenai melody*, it is considered obligatory for which no other melody can be substituted. It is traditionally chanted three times, originally so that those who arrived late would still hear it. Later, the number three corresponded to the requirement to repeat an annulment of a vow three times. Its haunting melody is partially responsible for the *t'shuvah* (repentance) of the great Jewish philosopher Franz Rosenzweig (1886-1929) who had been contemplating conversion to Christianity until he attended synagogue on Yom Kippur, heard *Kol Nidrei* and was inspired to study Judaism and remain a Jew.

II Kol Nidrei

This prayer of ancient origins, in mystic chant,
Protecting us since ancient times from impulsive oaths,
Pouring forth, tradition supposes, from the anguished
lips of secret Jews.

Long ago, in one forbidding land after another,
Our mothers masqueraded in a faith forced on them by tyrants,
Our fathers prayed from their cellars that God would annul
their alien vows,
And help them find the hard way back to their ancestral truth.

Kol Nidrei reminds us who do not have to hide,
How many fearful cellars we inhabit
That close us off from full acceptance of the Jewish faith,
That muffle our acceptance of our parents' pledge at Sinai,
Forced on them by no one,
Freely made in the sunlight of the day.

Now at nightfall

May we hear within the mystic chant
The hidden origins of our birth into the Jewish people,
And may we be protected from every impulse to betray our heritage,
To masquerade as someone who we never were
And cannot be.

Prayer of ancient anguish,
Let it form our lips into the anguish of the Jew
We have not dared to be.
Let its painful strains seize hold of our inconstant hearts,
Till tears of grief pour forth
For all the alien vows we've sworn,
For all the hard ancestral truths we've casually denied,
For all we've turned our backs to since our faith began.

What lies within the cellars of our souls tonight?

- hidden origins!
- mystic chant!
- *Kol Nidrei*!

On Wings of Awe

* *

I hereby forgive whoever has hurt me,
whoever has done me any wrong,
whether deliberately or by accident,
whether by word or by deed.
May no one be punished on my account.

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

With God's help, may I not willfully repeat the wrongs I have committed.

Rule the world, O God, in justice;
Grant joy to Your land, happiness to Your Holy City,
renewed strength to Your people Israel
and constant light to Your servants in Zion.

Author unknown

* *

For transgressions against God, the Day of Atonement atones;
but for transgressions of one human being against another,
the Day of Atonement does not atone
until they have made peace with one another.

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי, וְקֹנָמֵי וְכִנּוּיֵי, וְקִנּוּסֵי וְשְׁבוּעוֹת,
דְּנִדְרָנָא וְדִאֲסַרְנָא, וְדִאֲחַרְמִנָא וְדִאֲסַרְנָא עַל
נַפְשֵׁתָנָא, מִיּוֹם כְּפָרִים זֶה עַד יוֹם כְּפָרִים הֵבֵא עָלֵינוּ
לְטוֹבָה, כְּלִהוֹן אֲחַרְטָנָא בְּהוֹן. כְּלִהוֹן יִהוֹן שְׂרָן, שְׁבִיקִין
שְׁבִיתִין, בְּטִלִין וּמְבַטְלִין, לָא שְׂרִירִין וְלָא קִימִין. נִדְרָנָא
לָא נִדְרֵי, וְאֶסְרָנָא לָא אֶסְרֵי, וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת.

Kol nid'rei ve-e-sa-rei va-cha-ra-mei, v'ko-na-mei v'chi-nu-yei, v'ki-nu-sei ush'vu-ot, din-dar'na u-d'ish'ta-ba-a-na, u-d'a-cha-rem'na v'di-asar'na al naf'sha-ta-na, mi-yom ki-pu-reem zeh ad yom ki-pu-reem haba a-lei-nu l'to-vah, kul'hon i-cha-rat'na v'hon. Kul'hon ye-hon sha-ran, sh'vee-keen sh'vee-teen, b'tei-leen um'vu-ta-leen, la sh'ree-reen v'la ka-ya-meen. Nid'ra-na la nid'rei, ve-e-sa-ra-na la e-sa-rei, ush'vu-a-ta-na la sh'vu-ot.

All vows, bonds, devotions, promises, obligations, penalties and oaths, wherewith we have vowed, sworn, devoted, and bound ourselves, from this Day of Atonement to the next Day of Atonement - may it come to us for good - all these we repent us of them. They shall be absolved, released, annulled, made void and of no effect; they shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.

On Wings of Awe

Our Souls - Yom Kippur is the only holy day of the Jewish year devoted solely to spiritual matters. Tradition teaches that on this day we "afflict the soul" (refrain from physicality, e.g. eating, drinking, sexual activity, wearing jewelry, perfume and leather - symbols of luxury in ancient days). Some Jews wear a *kittel* (a white garment for burial). On this day we acknowledge the fine line between this world and the next.

Why do we remove the Sifrei Torah from the Ark during the Kol Nidrei? It

is a custom in every synagogue during the chanting of the *Kol Nidrei* to remove all the *Sifrei Torah* from the ark. Rabbi Larry Hoffman suggests that the reason we do this addresses the essence of what *Yom Kippur* is all about. The Hebrew for the Holy Ark is *Aron Ha-Kodesh*. The Hebrew for an empty funeral casket is *Aron* (the same word minus the holy spark of *k'dushah*). On *Yom Kippur* we simulate our death and confront the ultimate purpose of our lives. We must choose between life and goodness, or death and evil. The day's liturgy, scriptural portions, music, ritual as well as our wearing white (like the funeral shroud), our abstinence from food, drink, perfume, jewelry, and sex emphasize the essential choice before us. On *Kol Nidrei* we stare into an empty ark, an ark without life (*Torah is life*), as if into our own coffins. At the end of the day at *N'eelah*, the ark is opened again as we chant the *Sh'ma*, but this time all the Torah scrolls have been replaced. We are restored to life (through Torah). We are renewed, reaffirmed, and recommitted to living lives of purpose and meaning.

The Hidden Diamond of Light - The Rizhiner Rebbe explained how in the midst of the plague of darkness in Egypt, "All the children of Israel had light in their homes." (Exodus 10:23) "Each one of us possesses a Holy Spark, but not everyone exhibits it to his/her best advantage. It is like a diamond, which cannot cast its luster if buried in the earth. However, when our Divine Spark is disclosed in its appropriate setting, after being suitably cut and polished, there is light, as from a diamond, in each one of us."

New Light: At the beginning of this new year, how can I kindle new light in my relationships with those I love, with my friends, colleagues, and community, at home and in the work place?

God Wears a Tallit of Light - In Psalm 104:1-2 God is depicted as wearing a tallit of glory, majesty and light. The liturgy suggests that by wrapping ourselves in a tallit, we can let God's light enter our lives. *During this new year, help me, God, to wrap myself in Your light, to live more in the present and release myself from worry, heartache, and anxiety; to focus on the beauty in my life while recognizing my pain, to cover myself with God's sheltering presence.*

Meaning of the Tallit on Yom Kippur - For Jews, wrapping ourselves in the tallit symbolizes immersing ourselves in the study of the Torah and the doing of mitzvot, a secure place for Jews for thousands of years. *At the start of Yom Kippur we ask ourselves: Do I feel secure here in the synagogue with my people on this night? Have I studied enough Torah and performed enough mitzvot? Perhaps doing so will help me feel more secure.*

II Kol Nidrei

KINDLING OF THE HOLIDAY CANDLES הדלקת נרות של [שבת ושל] יום הכפורים

As we light the Holyday candles,
we invite into our presence
the memory of those who cannot be with us –
friends and family in other places
or from our past.
We bring them into the community
by holding their names in our thoughts.

Marcia Falk, Book of Blessings
adapted by JLR

פְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצַנְנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם הַכְּפוּרִים.

Ba-ruch A-tah A-do-nai, Eh-lo-hei-nu Me-lech ha-o-lam a-sher kid'sha-nu b'mitz'vo-tav v'tzi-vanu l'had'leek ner shel (sha-bat v'shel) Yom HaKippurim.

You are praised, Adonai our God, Majesty of the universe,
Who has commanded us to light these candles,
through which we touch the holiness of (Shabbat and)
the Day of Atonement.

On Wings of Awe

פְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, שֶׁהַחֲיֵנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Ba-ruch A-tah A-donai Eh-lo-hei-nu Me-lech ha-o-lam, she-he-che-ya-nu v'ki-y'ma-nu v'hi-gee-ya-nu laz'man ha-zeh.

Praised are You, Adonai, our God,
Who has given us life, and sustained us,
and enabled us to reach this season.

MEDITATION

Here I am again
without much to offer by way of moral worth.
I've a rich collection of defeats;
maybe that's to your liking?
I don't know, do you?
If I'm to be quite frank,
your likes and dislikes have never been
all that clear to me.
Presumably love is something you're in favor of,
and I've found it possible to love
but never without a certain anguish,
whether that's the way you intended it
or that's a problem all my own -
I can't say, can you?
I've never wanted to pain others.
I've never wanted to pain myself.
I guess I can plead good intentions,
but I needn't tell you about good intentions,
and the road to hell;
I've often wondered:
did you yourself intend
that to love would be so complicated,
to find a way in the world so hazardous?
Did you have any idea at all
that living would involve such confusion
and such heartbreak?
I can't be sure any of this will mean much to you.
I can't even be sure that you exist
as more than a figment of my own mysterious psyche.
It's a risk to open up to you -
who knows, I may be branding myself a terrible fool;
but what's not a risk?
What's guaranteed to be fool proof?
So here I am again
praying for some modest bravery
so that I can go on saying to you:
Here I am again.

Author unknown

III

The Sh'ma and Its Blessings שמע וברכותיה

Where Is God? - "Where is the dwelling place of God?" This is the question with which the Kotzker Rabbi surprised a number of learned men who happened to be visiting him. They laughed at him: "What a thing to ask! Is not the whole world full of God's glory?" Then he answered his own question: "God dwells wherever people let God in." (Martin Buber, The Way of Man)

The Three Sounds of the Sh'ma - The word *Sh'ma* (meaning "Listen!") is made of the three "mother sounds," the three fundamental sounds from which all other sounds are derived. The *shin* ש (shh) is the sound of cacaphony, the chaos of all sound at once, "white noise." It shows up on an oscilloscope as a chaos of lines. The *mem* מ (mmm) is the harmony of all sound, as in "om," and shows up on an oscilloscope as straight balanced lines, equidistant from one another, harmonious. The letter *ayin* ע is the functional equivalent of the *aleph*, the silence that contains all sound. All the other letters of the Hebrew alphabet have their origin in these three letters. (Rabbi Allan Lew)

On Listening - "To the good listener a word is enough." (Spanish Proverb)

בְּרַחוּ אֶת יְיָ הַמְּבָרָךְ:

Bar'chu et Adonai ha-m'vo-rach!
Praise the One to Whom praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!
Praised be the One to Whom praise is due now and forever!

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yis'ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad!
Listen, O Israel: the Eternal One is our God,
the Eternal God alone!

Deuteronomy 6:4

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal'chu-to l'o-lam va-ed!
Blessed is God's glorious majesty forever and ever!

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ, בְּכֹל לְבָבְךָ, וּבְכֹל נַפְשְׁךָ, וּבְכֹל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל
לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָךָ, וְדַבַּרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ,
וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל
יָדְךָ, וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ, וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם, לְהָיוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

*V'a-hav-ta et Adonai Eh-lo-he-cha b'chol l'vav'cha u-v'chol naf'sh'cha u-
v'chol m'o-de-cha. V'ha-yu ha-d'va-reem ha-ei-leh a-sher a-no-chee
m'tzav'cha ha-yom al l'va-ve-cha. V'shee-nan'tam l'va-ne-cha v'di-bar-
ta bam b'shiv't'cha b'vei-te-cha u-v'lech't'cha va-de-rech u-v'shoch-
b'cha u-v'ku-me-cha. U-k'shar-tam l'ot al ya-de-cha v'ha-yu l'to-ta-fot
bein ei-ne-cha; u-ch'tav'tam al m'zu-zot bei-te-cha u-vish'a-re-cha.
L'ma-an tiz'k'ru va-a-see-tem et kol mitz'vo-tai, vih'yee-tem k'do-sheem*

lei-lo-hei-chem. Anee Adonai Eh-lo-hei-chem a-sher ho-tzei-tee et'chem mei-e-retz mitz'ra-yeem lih'yot la-chem lei-lo-heem. Anee Adonai Eh-lo-hei-chem.

You shall love Adonai your God with all your mind, with all your heart, and with all your soul. These words which I command you today, keep them close to your heart. Teach them to your children, say them over and again. In the evening and in the morning, wherever you may be, when you speak, when you are silent, keep them close, very close. Copy these words for a sign on your hand and for frontlets between your eyes. Set them before you on the doorposts of your homes, and on your gates, so that you will remember your God and do all of God's mitzvot, today and every day of your life.

* *

We sit in community:
Elbow to elbow, eye to eye.
So close, perhaps, that we brush against each other
as we move in prayer.
Ears filled with the voices of friends, teachers, fellow travelers -
Who pray with us from the next seat, from across the room,
We come to silence.
Rhythm of words, shared melody, hushed.
Connected first one to one to all,
We now let go.

To be alone
with the Holy One.
To speak in mind, and heart, and soul,
but not with lips.

The prayers we weave together cannot replace
that private conversation:
God, our partner, awaits us:
One by one,
A miracle.

Rabbi Debra R. Hachen

GOD'S REDEEMING POWER

גאולה

Mee cha-mo-cha ba-ei-leem, Adonai?

Mee ka-mo-cha, ne-e-dar ba-ko-desh,

no-rah t'hee-lot o-seh fe-leh?

Mal'chu-t'cha ra-u va-ne-cha,

bo-kei-a yam lif'nei Mo-she,

zeh Ei-lee a-nu v'am'ru:

Adonai yim'loch l'o-lam va-ed!

V'ne-e-mar:

Kee fa-da Adonai et Ya-a-kov,

u-g'a-lo mi-yad cha-zak mi-me-nu.

Ba-ruch A-tah Adonai, ga-al Yis'ra-el.

מִי כִמְכָה בְּאֵלִים יי

מִי כִמְכָה נֶאֱדָר בְּקֶדֶשׁ,

נֹרָא תְהִילָת, עֲשֵׂה פְּלֵא?

מִלְכוּתְךָ רָאוּ בְּנֵיךָ,

בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה,

זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר:

כִּי פָדָה יְיָ אֶת יַעֲקֹב,

וַגָּאֵלוּ מִיַּד חֲזַק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

Enlarged Letters of Sh'ma

- The enlarged ע (ayin) and ד (dalet) when placed together spell עַד (eid) meaning "witness." It is a Chassidic custom to cover or close the eyes when saying the Sh'ma in order to focus attention on the unity of body, heart, mind, soul and spirit. As we cover our eyes and say the Sh'ma, we become, as it were, witnesses עֵדִים (eideem) to God's presence in the world. Dr. Adolf Altmann (Chief Rabbi of Trier, Germany - died at Auschwitz, July 30, 1942) notes that the sense of hearing is, among the five senses, the closest to revelation. The people heard God's voice at Mount Sinai. Elijah the Prophet heard the קוֹל הַדְּמָמָה דְּקָה (kol d'mamah dakah) - the still small voice of conscience - on Mount Carmel.

Oneness - The Sh'ma declares the oneness of all things, the reality that life and death are one. It touches a deeper truth than the dualistic premise of the surrounding culture which separates the material from the spiritual: that God is the ground of oneness and coherence. This is the intended meditation of the at-one-ment of the Sh'ma.

Love With All Your Heart-

The word for "your heart" לִבְּךָ is spelled with a double ב (vet) suggesting that our love of God must contain all of our inner dualities. The rabbis understood these dualities to be our יצר הרע (yeitzer ha-ra) "the evil inclination" and יצר טוב (yeitzer tov) "good inclination."

Loving God by Loving Others

- Levi Yitzchak taught, "Whether a person really loves God can be determined by the love he/she bears toward his/her fellows." KOL NIDREI and YOM KIPPUR MAAREEV

Exile within Oneself - There are three types of exile and they are of increasing severity. The first is when Jews are in exile among other nations. The second is when Jews are in exile among fellow Jews. The third and most severe exile is when a Jew is alien to him/herself, for then s/he is both captor and captive, in exile within him/herself. (Rabbi Sholom ben Elazar Rokeach of Belz, 1779-1855). *How am I in exile?*

Sh'cheenah - the feminine divine presence that descends upon Israel on Shabbat and Holy days.

Life is a narrow bridge - "Know! A person walks in life on a narrow bridge. The most important thing is not to be afraid." (Rabbi Nachman of Bratzlav)

The Number 18 - In the traditional text of the *Hashkiveinu*, God's name appears 18 times, establishing a parallel with the 18 parts of the central prayer of our service, the *Ameedah* (also known as the *Sh'moneh Esreh*, meaning "The Prayer of 18.") In addition, the numerical value of the word **חי** (*chai*) "life" is 18. The *Hashkiveinu* asks God to guard our souls in the evening hours while we are sleeping, and then in the morning to once again give us life when we awake.

Light and Shadow - "You know we live in light and shadow. That's what we live in - a world of light and shadow - and it's confusing." (Tennessee Williams, "Orpheus Descending")

Who is like You, Eternal One, among the gods others worship?
Who is like You, majestic in holiness, awesome in splendor, doing wonders.

In their escape from the sea, Your children saw Your sovereign might displayed.

"This is my God!" they cried. "The Eternal will reign forever and ever."
Now let all come to say: The Eternal has redeemed Jacob and rescued Israel from a power stronger than our own.
You are praised, Eternal One, Who redeemed Israel.

On Wings of Awe

PRAYER AGAINST THE DARKNESS

Sh'cheenah

Pray for us now
bound with scripture
and shielded with shawl

Armed with passion
and loving care

Pray for us now
against suffering, turmoil and injustice

Pray for us now
Against the chaos of the dark

Congregant Voice

A PRAYER FOR THE NIGHT

השכיבנו

הַשְּׂכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִפְת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעַלְיָנוּ אוֹיֵב,
דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן, וְהִסֵּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ,
וּבְצֵל כְּנַפְיֶךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה, כִּי
אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה, וְשִׁמּוֹר צֵאתָנוּ וּבוֹאָנוּ, לְחַיִּים
וְלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

וּפְרֹשׁ עָלֵינוּ סִפְת שְׁלוֹמְךָ.

בְּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ סִפְת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Hash'ki-vei-nu A-do-nai Eh-lo-hei-nu l'sha-lom, v'ha-a-mee-dei-nu mal'kei-nu l'cha-yeem. U-fros a-lei-nu su-kat sh'lo-me-cha, v'tak'nei-nu b'ei-tzah to-vah mil'fa-ne-cha, v'ho-shee-ei-nu l'ma-an sh'me-cha, v'hagein ba-a-dei-nu, v'ha-seir mei-a-lei-nu o-yev, de-ver, v'che-rev v'ra-av v'ya-gon, v'ha-seir sa-tan mil'fa-nei-nu u-mei-a-cha-reinu, u-v'tzeil k'nafe-cha tas'tee-rei-nu. Kee Eil shom'rei-nu u-ma-tzee-lei-nu a-tah, kee Eil me-lech cha-nun v'ra-chum a-tah, u-sh'mor tzei-tei-nu u-vo-ei-nu, l'cha-yeem ul'sha-lom, me-a-tah v'ad o-lam.

U-fros a-lei-nu su-kat sh'lo-me-cha.

Ba-ruch atah Adonai, ha-po-reis su-kat sha-lom a-lei-nu v'al kol a-mo Yis'ra-eil, v'al Y'ru-sha-la-yeem.

Help us to lie down, Adonai our God, in peace, and let us rise up again, our Sovereign, to life. Spread over us the shelter of Your peace. Guide us with Your good counsel and save us for Your Name's sake. Shield us, remove from us enemy, plague, war, famine and anguish; and remove evil from before us and behind us. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge beneath the wings of Your protection. O guard our going and coming that now and always we have life and peace.

Spread over us the shelter of Your peace.

Praised are You, Eternal One, Who spreads a tent of peace over us, over the people of Israel, and over Jerusalem. Amen!

THE COVENANT OF SHABBAT

ושמרו

V'sham'ru v'nei Yis'ra-eil

et ha-sha-bat,

la-a-sot et ha-sha-bat

l'do-ro-tam,

b'reet olam.

Bei-ni u-vein b'nei Yis'ra-eil

ot hee l'o-lam,

kee shei-shet ya-meem a-sa Adonai

et ha-sha-ma-yeem v'et ha-a-aretz,

u-va-yom ha-sh'veen-ee

sha-vat va-yi-na-fash.

וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל

אֶת הַשַּׁבָּת,

לַעֲשׂוֹת אֶת הַשַּׁבָּת

לְדֹרוֹתָם

בְּרֵית עוֹלָם:

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הַיּוֹם לְעוֹלָם,

כִּי שִׁשִּׁת יָמִים עָשָׂה יי

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי

שָׁבַת וַיִּנְפֹּשׁ.

For the children of Israel shall keep Shabbat, doing what is fitting through all their generations to make Shabbat an eternal covenant, between Me and the children of Israel, a sign throughout all time and space. For Adonai did the work of heaven and earth in six days, and on the seventh day God ceased work, rested, and breathed a new soul into the world.

On Wings of Awe

Kee va-yom ha-zeh

y'cha-peir a-lei-chem

l'ta-heir et'chem,

mi-kol cha-to-tei-chem

lif'nei Adonai tit'ha-ru.

כִּי בַיּוֹם הַזֶּה

יִכְפֹּר עֲלֵיכֶם

לְטַהֵר אֶתְכֶם,

מִכָּל חַטָּאתֵיכֶם

לִפְנֵי יי תִּטְהָרוּ.

For on this day atonement shall be made for you, to make you clean from all of your wrongdoings. You shall be clean from all your transgressions before the Fountain of Mercy.

Leviticus 16:32

“The Sabbath is a world revolution.” (Franz Rosenzweig - philosopher, early 20th century CE)

Make Shabbat - Here, the Jewish people are commanded to “make Shabbat” אֶת הַשַּׁבָּת לַעֲשׂוֹת (*la-a-sot et ha-sha-bat.*) suggesting that every generation must re-make Shabbat for itself, looking always to balance tradition with innovation.

The day is departing with a quiet kiss / It lies open at your feet / while you stand saying the blessings./ You can't create anything yourself, but you can lead the day to its end and see / clearly the smile of its going down. / See how whole it is, / not diminished for a second, / how you age with the days that keep dawning, / how you bring your lived-out day / to eternity. (Rabbi Nachman of Bratzlav, *Mishkan Tefillah*, p. 185)

The Mitzvah of T'shuvah leading to spiritual purification is a value that comes to us directly from Torah, though the rabbis developed the system and set a spiritual discipline for achieving it.

IV

T'feelah תפילה

T'feelah - This is the most sacred section of the service and is known by the name "T'feelah" (The Prayer), the "Ameedah" (Standing Prayer) and the "Sh'moneh Esreh" (literally "18 Benedictions" because the weekday T'feelah includes 18 blessings - a 19th was added). The T'feelah includes many prayers and petitions (on weekdays 19 and on Shabbat and holidays 7) such as *Avot v'Imahot* (God of All Generations), *G'vurot* (God's redeeming power in life), *K'dushat Hashem* (God's sacred uniqueness), *K'dushat Hayom* (Sacred uniqueness of the holydays), *Avodah* (Worship), *Hodaah* (Gratitude) and *Birkat Shalom* (the community's Prayer for Peace).

Avot v'Imahot - The first blessing in the *Ameedah* asks us to introduce ourselves to God as an ancestor of our patriarchs and matriarchs. We Jews do not stand alone before God, rather we bring our ancestors along as support.

Our Parents and Grandparents - *On this most introspective and holy of nights, I ask myself - Did my parents and/or grandparents provide for me lasting models of goodness and faith that can sustain me? How do I remember them now? Have I always sought to live up to their highest dreams for me? Are my dreams higher than theirs for me?*

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai s'fa-tai tif'tach u-fee ya-geed t'hi-la-te-cha:
Eternal God, open my lips, that my mouth may declare Your glory.

Psalm 51:17

1. GOD OF ALL GENERATIONS אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאֵהָבָה:

Ba-ruch Atah Adonai, Eh-lo-hei-nu vEh-lo-hei a-vo-tei-nu v'i-mo-tei-nu: Eh-lo-hei Av'ra-ham, Eh-lo-hei Yitz'chak, vEh-lo-hei Ya-a-kov. Eh-lo-hei Sarah, Eh-lo-hei Rivkah, Eh-lo-hei Lei-ah, vEh-lo-hei Ra-cheil. Ha-Eil ha-ga-dol ha-gi-bor v'ha-no-ra, Eil El-yon. Go-meil cha-sa-deem to-veem, v'ko-nei ha-kol, v'zo-cheir chas'dei a-vot v'i-ma-hot, u-mei-vee g'u-la liv'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.

זְכַרְנוּ לְחַיִּים,
מְלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.
*Zoch'rei-nu l'cha-yeem,
Me-lech cha-feitz ba-cha-yeem,
v'chot'vei-nu b'se-fer ha-cha-yeem,
l'ma-an'cha Eh-lo-heem cha-yeem.*

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch a-tah Adonai ma-gein Avraham v'ezrat Sarah.

You are praised, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, God of Jacob, and God of our mothers, God of Sarah, God of Rebecca, God of Leah and God of Rachel; great,

mighty, and awesome God, God Supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children, for the sake of Your Name.

Remember us unto life, Sovereign Who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.

You are our Sovereign and our Help, our Savior and our Shield. Praised are You, Shield of Abraham, Protector of Sarah.

2. GOD'S POWER

גבורות

אַתָּה גְּבוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכּוֹל (מֵתִים) אֶתָּה, רַב
לְהוֹשִׁיעַ:

מוריד הטל

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּוֹל (מֵתִים) בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרָה, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה
לָךְ, מְלֹךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:
מִי כְמוֹךָ אֵב הֶרְחַמְתָּם, זוֹכֵר יְצִירְוֹ לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכּוֹל (מֵתִים). בָּרוּךְ אַתָּה יי, מְחַיֶּה
הַכּוֹל (מֵתִים):

A-tah gi-bor l'o-lam, Adonai, m'cha-yei ha-kol (mei-teem) a-tah, rav l'ho-shi-a.

Mo-reed ha-tal.

M'chal'keil cha-yeem b'che-sed, m'cha-yei ha-kol (mei-teem) b'ra-cha-meem ra-beem. So-meich nof'leem, v'ro-fei cho-leem, u-ma-teer a-su-reem, u-m'ka-yeim eh-mu-na-to lee-shei-nei a-far. Mee cha-mo-cha bal g'vu-rot, u-mee do-meh lach, me-lech mei-meet u-m'cha-yeh u-matz'-mi-ach y'shu-a?

Mee cha-mo-cha Av ha-ra-cha-meem zo-cheir y'tsu-rav l'cha-yeem b'ra-cha-meem.

V'ne-e-man a-tah l'ha-cha-yot ha-kol (mei-teem), Ba-ruch a-tah Adonai, m'cha-yei ha-kol (mei-teem).

Your might, Eternal One, is boundless; renewing life (beyond death); great is Your power in the worlds beyond. Your love sustains the living, Your great compassion is the Source of life.

You cause the dew to fall in season.

Your power is in the help that comes to the falling, in the healing that comes to the sick, in the freedom You bring to the captive, in the faith You keep with those who sleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation? Who is like You, Source of mercy? In compassion You sustain the life of Your children.

We trust in You to restore our life (to give life to the dead). Praised are You, Adonai, Who revives all things (beyond death).

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 deter-

Life and Death - To celebrate life is to acknowledge the ongoing dying, and ultimately to embrace death. For although all life travels toward death, death is not a destination: it, too, is a journey to beginnings: all death leads to life again. From peelings to mulch to new potatoes, the world is ever-renewing, ever-renewed. (Marcia Falk, Book of Blessings)

The Most Difficult Challenge I Face Today:

The *T'feelah* is prayed orally and silently, in community and alone. *Are my public expressions consistent with my private thoughts? Do I always say what I really mean? Do I spend my hours doing what I really want to do? How wide is the gulf between my life as it is and the way I wish it to be?*

Be yourself - Before his death, Rabbi Zusya said, "In the world to come, they will not ask me: 'Why were you not Moses?' They will ask me: 'Why were you not Zusya?'" (Martin Buber, Tales of the Hasidim)

Maximizing my power for good

- Do I always use my gifts to help and empower others, or have I too often squandered those gifts by allowing my base drives (yei-tzer ha-ra - evil inclination) to win the day? If God's powers make for love, compassion, healing, freedom, courage, hope, and renewal, have I lived as if created in the Divine image, or have I too often nursed envy, greed, jealousy, lust, selfishness, fear, cowardice, despair, and cynicism?

Uv'chen וּבְכֵן - Part of the *K'dushah*, the following three prayers each beginning with the word וּבְכֵן are ascribed to Rabbi Johanan ben Nuri (early 2nd century CE) who lived during the Hadrianic persecutions 60 years after the destruction of the second Temple in Jerusalem, and are among the most ancient elements in the High Holyday liturgy.

Awe: The first וּבְכֵן of the series of three focuses on a time when humanity will be united through our awe of God rather than by our fear of governmental power.

What Does It Mean to Be in "Awe of God?" Perhaps to push me to ask myself: What have I done to bring the world nearer to the Jewish vision expressed by these three prayers? Do I say daily prayers or do things that open my heart and soul to God's living presence? Am I engaged in significant work on behalf of the Jewish people and the greater community to bring the ideal of messianism into the world? In what ways do I strive to be kind, patient and forgiving, especially in those situations when I feel hurt, angry, afraid and aggressive?

Messianism - The second וּבְכֵן recalls Judaism's messianic hope for universal peace throughout the world and specifically *hopes* for the restoration of the Davidic monarchy through a God-chosen Messiah (Reform Judaism focuses on our hopes for a messianic era of peace rather than expecting the coming of a personal messiah).

Hope - I am a Jew because in every age when the cry of despair is heard, the Jew hopes. (Edmund Fleg 1874-1963, French Jewish poet and playwright)

mine their own lives. We pray to stand upright, we fallen; to be healed, we sufferers of the sickness of our kind. We pray that we might break the bonds that keep us from ourselves. 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 Abraham Joshua Heschel
and Rabbi Richard N. Levy

3. SANCTIFICATION OF GOD'S NAME

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ, סְלָה.
בְּרוּךְ אַתָּה, יי, הַמְלִיךְ הַקָּדוֹשׁ.

A-tah ka-dosh v'shim'cha ka-dosh u-k'do-sheem b'chol yom y'ha-l'lu-cha, Se-lah!

Ba-ruch A-tah, Adonai, ha-Me-lech ha-ka-dosh!

You are the essence of holiness. Your Holy Name transcends the known world. And all holy beings hail You each day. Blessed are You, the Holy Sovereign Power.

Awe

וּבְכֵן תִּזְנֶה פְּחָדְךָ יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל כָּל מֵה שִׁפְרָאֲתָה, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כְּלָם אֲגִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם, כְּמוֹ שִׁדְעֵנוּ יי אֱלֹהֵינוּ, שֶׁהִשְׁלִטָן לְפָנֶיךָ, עַז בִּידְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מֵה שִׁפְרָאֲתָה.

And therefore, Holy One, let awe of You infuse the whole of Your Creation, and let knowledge of Your presence dwell in all your creatures. And let every being worship You, and each created life pay homage to Your rule. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, Almighty One, that all authority to rule belongs to You, all strength is rooted in Your arm, all mighty deeds have emanated from Your hand. Your Name alone is the Source of awe that surges through all life.

Hope

וּבְכֵן תִּזְנֶה כְּבוֹד, יי לְעַמְּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִחוֹן פֶּה לְמִיחִלִּים לָךְ, שְׂמֵחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירְךָ, וְצִמְחַת קֶרֶן לְדוֹד עֲבָדְךָ, וְעֵרִיבַת נֵר לְבִן-יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ.

And therefore, Holy One, let awe of You infuse Your people, let the praise of You ring out from all who worship You. Let hope enliven all who seek You, and let all who look to You with hope find strength to speak. Grant joy throughout Your land, let happiness resound throughout Your holy city, soon, and in our days.

The Righteous Ones

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלֹזוּ, וַחֲסִידִים בְּרִנָּה
יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ־פִּיהָ, וְכָל הַרְשָׁעָה בָּלָה בְּעָשָׁן
תִּכְלָה, כִּי תַעֲבִיר מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ.

And therefore, let the righteous ones behold Your peace, let them rejoice and celebrate, let all who follow in Your path sing out with glee, let all who love You dance with joy, and may Your power overwhelm all treachery, so that it vanishes wholly from the earth like smoke. Then shall the power of injustice pass away.

וְתִמְלֹךְ, אֵתָהּ יי לְבֹדֶךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁבֵּן
כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ, כְּפִתּוּב בְּדַבְרֵי קֹדְשְׁךָ:
יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וּדְרָ: הַלְלוּיָהּ.
קְדוֹשׁ אֵתָהּ וְנוֹרָא שְׁמֵךְ, וְאִין אֱלוֹהַּ מִבְּלַעֲדֶיךָ, כְּפִתּוּב:
וַיִּגְבֶּה יי עֲבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה.
כְּרוּךְ אֵתָהּ, יי, הַמְּלֹךְ הַקְּדוֹשׁ.

May You alone be Sovereign over all of Your Creation, and Mount Zion be the seat and symbol of Your glory, and Jerusalem, Your Holy City — as it is written in Your holy scriptures: “The Eternal One shall reign forever, Your God, O Zion, through all generations! Halleluyah!”

Holy are You, and awe-inspiring is Your Name, and there is no God apart from You, as it is written: “The Creator of the hosts of heaven shall be exalted through the rule of law, and God, the Holy One, made holy by the reign of justice.” Praised are You, the Holy Sovereign Power.

4. SANCTIFICATION OF THE DAY קְדוּשַׁת הַיּוֹם

אֵתָהּ בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבַּתְּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלִּפְנֵי לַעֲבוֹדָתְךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָ.

You have loved us, and have taken pleasure in us, and have made us holy with Your *mitzvot*, and you have brought us, Sovereign One, near to Your service, and have called us to the shelter of Your great and Holy Name.

וְתִתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֵת יוֹם (הַשְּׁבֵת הַזֶּה
לְקְדוּשָׁה וְלִמְנוּחָה וְאֵת יוֹם) הַכַּפּוּרִים הַזֶּה, לְמַחֲלָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל בּוֹ אֵת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה)
מִקְרָא קֹדֶשׁ, יִזְכֵּר לִיצִיאַת מִצְרַיִם.

Tzadeekeem - The third יִבְכֵן envisions a purified world in which the *tzadeekeem* (the most righteous souls) bask in God's glory.

The Legend of the 36 - In the *Kabbalah* (the Jewish mystical tradition) there's a legend known as the *Lamed Vav* לו. *Lamed Vav* are the Hebrew letters for the number 36 (ל = 30; ו = 6). We're told that the world is blessed with 36 especially just and righteous human beings. They are people of great understanding and compassion who give comfort and hope to those about them, to family, friends, and their community. These 36 people of noble spirit are never famous heroes, monarchs or sages, statespeople or warriors, but their impact on human history is very great. Sometimes they endure hardship and suffering. Yet, according to tradition, it is the sincerity, humility, kindness and generosity of these 36 individuals that permits the world to survive. The identity of each *Lamed Vav*, each just and righteous person, is always unknown. Yet, at times we sense that we have encountered one of these souls. When we do, we would be wise to measure ourselves against their standard, and then strive to be as humble, kind, and compassionate in our own lives.

Coming Close to God - Performing a *mitzvah* changes us and brings us closer to God. (Rabbi Lawrence Kushner)

The Source - God's Word is the Source of all true life. Know and understand it. The Word can heal your soul and unite it with its Source. (Rabbi Nachman of Bratzlav)

You have given us this day of (Shabbat for holiness and for rest and this Day of) At-one-ment, for pardoning, forgiveness, and at-one-ment, on which You pardon us for all of our transgressions (with love), a holy con-vocation, a remembrance of the Exodus from Egypt.

What Does God Pray For?

- The theme of *Avodah* is our prayer to God, but the rabbis in the Talmud believed that God, too, prays. For what does God pray? “Rabbi Zutra ben Tobi said in the name of Rav: ‘May it be My will that My mercy may suppress My anger, and that My mercy may prevail over My other attributes, so that I may deal with My children in the attribute of mercy, on their behalf, and stop short of the limit of strict justice.’” (Talmud, B’rachot 7a)

The Where of God -

“Surely God was in this very place all along, and I didn’t even know it!” (Jacob upon awakening from a dream - Genesis 28:16)

“If I had known God would be here, then I would not have gone to sleep.” (Rashi on Genesis 28:16)

Gratefulness - “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)

“**Ingratitude** to a human being is ingratitude to God.” (Rabbi Samuel Hanagid, Ben Mishle)

5. WORSHIP

עבודה

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Take pleasure, Gracious One, our God, in Israel Your people; lovingly accept their fervent prayer.

May Israel’s worship always be acceptable to You.

And may our eyes behold Your homecoming, with merciful intent, to Zion.

Blessed are You, the Faithful One, Who brings Your presence home to Zion.

You Who love my soul, sweet Source of tenderness

Take my inner nature and shape it to Your will.

Like a darting deer I will flee to You.

Before Your glorious presence humbly do I bow.

Let Your sweet love delight me with its thrill.

Because no other dainty will my hunger still.

First verse of *Y’deed Nefesh* (translation - Kol Haneshama)

6. GRATITUDE AND THANKSGIVING

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבִקֵּר וְצָהָרִים, הַשׁוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם בִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

We give thanks to You that You are Adonai, our God, God of our ancestors, today and always; a firm, enduring Source of life, a Shield to us in time of trial, You are ever there, from age to age. We acknowledge You, declare Your praise, and thank You for our lives entrusted to Your hand, our souls placed in Your care, for Your miracles that greet us every day, and for Your wonders and favors that are with us every hour, morning, noon, and night. Good One, Whose kindness never stops, Kind One, Whose loving acts have never failed - always have we placed our hope in You.

How grateful I am to God that there is a duty to worship, a law to remind me that it is time to think of God, time to disregard my ego for at least a moment. I am not always in a mood to pray. I do not always have the vision and the strength to say a word in the presence of God. But when I am weak, it is the law that gives me strength; when my vision is dim, it is duty that gives me insight.

Rabbi Abraham Joshua Heschel

ועל כלם יתברך ויתרומם שמך מלפנינו תמיד לעולם ועד.

For all these things, may Your Name be blessed and raised in honor always, Sovereign of ours, forever.

וּכְתוּב לְחַיִּים טוֹבִים כָּל פְּנֵי בְרִיתְךָ.

And inscribe for a good life all who share Your covenant.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יי, הַטוֹב שְׁמֶךָ וְלֵךְ נֶאֱדָה לְהוֹדוֹת.

Let all of life acknowledge You! May all beings praise Your Name in truth, O God, our Rescue and our Aid. Blessed are You, Adonai, Whose Name is good, to Whom all thanks are due.

7. THE BLESSING OF PEACE

ברכת שלום

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מְלֶכֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ
יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסִפּוּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִבְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלִשְׁלוֹם.

בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְּׁלוֹם.

Grant abundant peace eternally for Israel, Your people. For You are the Sovereign Source of all peace. So, may it be good in Your eyes to bless Your people Israel, and all who dwell on earth, in every time and hour, with Your peace.

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

Blessed are You, Adonai, Maker of peace.

O God, it is for peace we pray. For the rich ribbon of calm surrounding all your people, Israel. Not merely the absence of war, God, but the deep pool of compassion between sisters and brothers; both for themselves and each other; for now and always.

Erich Fromm

On Gratitude - "Sweet is the breath of vernal shower, the bee's collected treasures sweet, sweet music's melting fall, but sweeter yet the still small voice of gratitude." (Thomas Gray, poet, 1716-1771)

Peace - The word for peace in Hebrew is שְׁלוֹם (*shalom*) from the word שָׁלַם meaning "whole, complete, perfect, or integrated." When we ask God for peace we are asking God to inspire us to make the world whole.

An Israeli Child's Poem for Peace - "I had a box of colors - shining, bright and bold. I had a box of colors, some warm, some very cold. I had no red for the blood of wounds. I had no black for the orphan's grief. I had no white for dead faces and hands. I had no yellow for burning sands. But I had orange for the joy of life, and I had green for buds and nests. I had blue for bright, clear skies. I had pink for dreams and rest. I sat down and painted Peace." (Tali Sorek - a 13-year-old from Beersheba, Israel)

KOL NIDREI and
YOM KIPPUR MAAREEV

A Song for Peace - Sheer

Lashalom - "Let the sun rise and give the morning light; the purest prayer will not bring us back. He whose candle was snuffed out and was buried in the dust, a bitter cry won't wake him, and won't bring him back. Nobody will turn us from the dead dark pit. Here, neither the joy of victory nor songs of praise will help. So sing only for peace, don't whisper a prayer, it's better to sing a song for peace with a big shout! Let the sun penetrate through the flowers, don't look backward, leave those who have departed. Lift your eyes with hope not through the rifle sights; sing a song for love and not for wars. Don't pray the day will come, bring the day, because it is not a dream. And within all the city's squares, cheer for peace." (Yaakov Rotblit - This song was sung by the late Prime Minister Yitzhak Rabin with thousands of Israelis at a peace rally in Tel Aviv in 1995 minutes before he was assassinated for striving to make peace after decades of war. The words were written on a piece of paper which he had placed in his shirt pocket, and which was stained by his own blood.)

Alternative (from the morning service)

שִׁים שְׁלוֹם
שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עֲמִיד. בְּרַכְנוּ, אָבֵינוּ, בְּלֵנוּ בְּאֶחָד בְּאוֹר פְּנִיךָ,
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
בְּסֶפֶר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשָׁלוֹם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

Seem sha-lom to-vah u-v'ra-cha, chein va-che-sed v'ra-cha-meem, a-lei-nu v'al kol Yis'ra-eil a-me-cha. Bar'chei-nu, a-vee-nu, ku-la-nu k'e-chad b'or pa-ne-cha, kee v'or pa-ne-cha na-ta-ta la-nu, Adonai Eh-lo-hei-nu, to-rat cha-yeem, v'a-ha-vat che-sed, u-tz'da-kah u-v'ra-cha v'ra-cha-meem v'cha-yeem v'sha-lom, v'tov b'ei-ne-cha l'va-rech et am'cha Yis'ra-eil b'chol et u-v'chol sha-ah bish'lo-me-cha.

B'se-fer cha-yeem, b'ra-chah v'sha-lom u-far'na-sah to-vah, ni-za-cheir v'ni-ka-teiv l'fa-ne-cha, a-nach-nu v'chol am'cha beit Yis'ra-eil, l'cha-yeem to-veem u-l'sha-lom.

Ba-ruch A-tah Adonai, o-seh ha-sha-lom.

Grant peace, goodness and blessing in the world;
grace, love, and mercy over us and over all Your people Israel.
Bless us, Source of being, all of us as one amid Your light,
for by Your light, Wise One, our God, You give to us a Torah of life,
and love of kindness, justice, blessing, mercy, life, and peace.
So may it be a good thing in Your eyes,
to bless Your people Israel, and all peoples,
with abundant strength and peace.
In the book of life, blessing, and peace, and proper sustenance,
may we be remembered and inscribed,
we and all Your people, the house of Israel,
for a good life and for peace.
Blessed are You, Compassionate One, Maker of peace.

Confessional Prayers

ודוי



CONFSSIONAL

ודוי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,
 וְאֵל תִּתְעַלֵּם מִתְחַנְתְּנוּ, שְׂאִין אָנוּ עֵזִי פָּנִים וְקִשֵׁי עַרְףְּ,
 לֹמֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
 צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲבָל אֲנַחְנוּ חָטְאנוּ. חֲטָאנוּ,
 עֲוִינוּ, פָּשַׁעְנוּ.

Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu, ta-vo l'fa-ne-cha t'fee-la-tei-nu, v'al tit'a-lam mit'chi-na-tei-nu, she-ein a-nu a-zei fa-neem uk'shei o-ref, lo-mar l'fa-ne-cha Adonai Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu, tza-dee-keem a-nach'nu v'lo cha-ta-nu, a-val a-nach'nu cha-ta-nu. Cha-ta-nu, a-vee-nu, pa-sha-nu.

Our God, our ancients' God, may our prayer come before You. Hide not from our supplication, for we are not so insolent and stubborn as to say, here in Your presence, "Holy One, God of our fathers and mothers, we are righteous, and we have not sinned," for we indeed have sinned.

אֲשַׁמְנוּ, בִּגְדָנוּ, גִּזְלָנוּ, דִּבְרָנוּ דְּפִי. הֵעִינוּ, וְהִרְשָׁעְנוּ,
 זָדָנוּ, חֲמַסְנוּ, טַפְלָנוּ שָׁקֵר. יַעֲצָנוּ רָע, כְּזָבְנוּ, לִצְנוּ,
 מַרְדָּנוּ, נֶאֱצָנוּ, סָרְרָנוּ, עֲוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ,
 קִשְׁיֵנוּ עַרְףְּ. רִשָּׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תָּעִינוּ, תִּתְעַתְּעֵנוּ.

A-sham'nu, ba-gad'nu, ga-zal'nu, di-bar'nu do-fee. He-e-vee-nu, v'hir-sha'nu, zad'nu, cha-mas'nu, ta-fal'nu sha-ker. Ya-atz'nu ra, ki-zav'nu, latz'nu, ma-rad'nu, ni-atz'nu, sa-rar'nu, a-vee-nu, pa-sha'nu, tza-rar'nu, ki-shee-nu o-ref. Ra-shanu, shi-chat'nu, ti-av'nu, ta-i-nu, ti'ta'nu.

We have all committed offenses; together we confess these human sins:

The sins of **arrogance**, **bigotry**, and **cynicism**; of **deceit** and **egotism**, **flattery** and **greed**, **hatred**, **injustice** and **jealousy**. Some of us **kept grudges**, were **lustful**, **malicious**, and **narrow-minded**. Others were **obstinate**, **possessive**, **quarrelsome**, **rancorous**, or **selfish**. We **calously used** others. There was **violence**, **weakness of will**, **xenophobia**. We **yielded to temptation**, and showed **zeal** for bad causes.

Gates of Repentance

Vidue Confessional ודוי -

The *Vidue* confessional is the emblematic prayer of Yom Kippur and is read in every service on this day to express our human frailty and essential humility and mortality. The *Vidue* is recited customarily at the bedside of the dying as a final confession to God. Since Yom Kippur is compared to the day of death, when we seize the opportunity to renew our lives, we also say a confessional on this day. With confession not only do we acknowledge what it means to be human and flawed, but also we hold out the hope that we can grow and become more moral, whole and integrated beings.

We Speak in the Plural -

All the confessions are written in the first person plural to emphasize that we are responsible for each other and for the moral character of our society. Rabbi Isaac Luria taught, "All Israel is one body, and everyone of Israel is a limb of that body... So if one person should sin, it is as though one sinned against the entire community." (*Y'sod ha-T'shuvah* VI) In addition, we speak in the plural to remind ourselves of the many sins that occur around us and to protect the anonymity of those who are guilty.

Sin - "I can resist everything except temptation." (Oscar Wilde)

How Do We Begin to Repent? - Maimonides (1140 -1204) teaches that there are many ways to begin to repent: by crying tears; giving charity; keeping far away from that wherein one sinned; changing one's name as much as to say : "I am another individual and not the one who committed those deeds"; changing one's activities for a better course; and even exiling one's self from one's former place of residence. (Maimonides, Laws of Repentance, 4:5)

Beating Our Breast - When saying the אשמוני (*asham'nu*) and על חטא (*al cheit*) it is customary to beat our breast as a symbol of contrition. Rabbi Meir (1st century CE) explained that this was done "because the heart is the seat and source of sin." Our recitation of these sins publicly and communally indicates that none of us is free from wrongdoing. Yet, some sins we confess privately to God and not to other human beings.

How Do We Know If We've Repented? - The Talmud asks, "How do we know a repented sinner? Rabbi Judah said: If the object which caused his original transgression comes before him on two occasions and he keeps away from it. For example: with the same woman, at the same time, in the same place." (Talmud, Yoma 86b)

Inclination for Good and Bad - According to tradition, God created human beings with both good and evil inclinations, יצר הרע ויצר טוב (*yeitzer ha-ra v'yeitzer tov*). The rabbis define "one who is mighty" as the "one who is able to subdue his/her evil inclination." (Mishnah, Berachot 9:5 and Avot 4:1)

V' Confessional Prayers

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוִה לָנוּ. וְאַתָּה צָדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ הַרְשָׁעָנוּ.

We have turned away from Your *mitzvot*, and from Your righteous laws, as if they did not matter to us. You are just, whatever befalls us; You call us to righteousness, but we bring evil upon ourselves.

מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׂוֹכֵן שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנְּגַלּוֹת אֶתָּה יוֹדֵעַ. אֶתָּה יוֹדֵעַ רְזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרֵי כָּל חֵי. אֶתָּה חוֹפֵשׁ כָּל חַדְרֵי בָטָן, וּבּוֹחֵן כְּלִיּוֹת וְלֵב. אֵינְךָ דֹּבֵר נֶעְלָם מִמֶּךָ, וְאֵינְךָ נִסְתָּר מִנְּגִיד עֵינֶיךָ.

What can we say before You, You who dwell on high? What can we plead before You, enthroned beyond the stars? Are not all things known to You, both the mysteries of eternity and the dark secrets of all that live? You search the inmost chambers of the heart, and probe the deep recesses of the soul. Nothing is concealed from Your sight.

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטָּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

So, let it be Your will, Eternal One, our God, God of our ancestors, that You may grant forgiveness to us for all of our sins, and pardon us for all of our injustices, and let us atone for all we have done wrong.

AL CHET FOR THE WRONGS WE HAVE COMMITTED **על חטא**

עַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן,

Al cheit she-cha-ta-nu l'fa-ne-cha b'o-nes u-v'ra-tzon,
For the wrong we have committed against You under duress or by choice,

עַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה,

Al cheit she-cha-ta-nu l'fa-ne-cha b'za-don u-vish'ga-gah.
For the wrong we have committed against You consciously or unconsciously,

וְעַל חֵטְא שְׁחָטָאנוּ לְפָנֶיךָ בְּגָלוּי וּבִסְתֵּר,

V'al cheit she-cha-ta-nu l'fa-ne-cha ba-ga-lu-i u-va-sa-ter,
And for the wrong we have committed against You openly or secretly,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב,

Al cheit she-cha-ta-nu l'fa-ne-cha b'har'hor ha-leiv,

For the wrong we have committed against You in our hearts and minds,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,

Al cheit she-cha-ta-nu l'fa-ne-cha b'di-bur peh,

For the wrong we have committed against You with our words,

וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּחֹזֶק יָד,

V'al cheit she-cha-ta-nu l'fa-ne-cha b'cho-zek yad,

And for the wrong we have committed against You by the abuse of power,

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בְּפָר לָנוּ.

V'al ku-lam, Eh-lo-hah s'lee-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.

For them all, God of forgiveness, please forgive us, pardon us, help us atone.

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּאַמוּץ הַלֵּב,

Al cheit she-cha-ta-nu l'fa-ne-cha b'i-mutz ha-leiv

For the wrong we have committed against You by hardening our hearts,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם,

Al cheit she-cha-ta-nu l'fa-ne-cha b'chi-lul ha-sheim,

For the wrong we have committed against You by profaning Your Name,

וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,

V'al cheit she-cha-ta-nu l'fa-ne-cha b'zil-zul ho-reem u-mo-reem,

And for the wrong we have committed against You by disrespect for parents and teachers,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע,

Al cheit she-cha-ta-nu l'fa-ne-cha bil'shon ha-ra,

For the wrong we have committed against You by malicious gossip,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן,

Al cheit she-cha-ta-nu l'fa-ne-cha b'ma-sa u-v'ma-tan,

For the wrong we have committed against You by dishonesty in our work,

וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.

V'al cheit she-cha-ta-nu l'fa-ne-cha b'ho-na-at rei-a.

And for the wrong we have committed against You by hurting others in any way.

וְעַל כָּלֵם, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בְּפָר לָנוּ.

V'al ku-lam, Eh-lo-hah s'lee-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.

For them all, God of forgiveness, please forgive us, pardon us, help us atone.

Who is Not Forgiven? - Rabbi Natan teaches, "Five types of people shall not obtain forgiveness: One that is forever repenting, one that sins excessively, one that sins in a righteous generation, one that sins with the intention to repent, and one who profanes God's Name." (Avot d'Rabbi Natan, Ch. 39)

God is Our Gardener - The Maggid of Mezritz said: Our good deeds go up to God. Do you know what God does with them? God is a gardener, using our good deeds as seeds. God plants them in the Garden of Eden, and out of them, trees grow. Thus we each create our own Paradise. (Day By Day by Rabbi Chaim Stern, p. 309)

We're All in the Same Boat - To illustrate why the sins of one affect the entire community, Rabbi Simeon ben Yochai taught: A number of people were seated in a boat when one took a tool and began boring a hole beneath him. His friends cried out, "What are you doing?!" He answered: "Why do you care, aren't I just boring a hole under my own seat?" They replied: "Of course we care. The water will swamp the boat and all of us will drown." (Midrash, Vayikrah Rabbah 4:6)

Sin and Hiding - "Yesterday, Adam, you were so big that you extended from one end of the universe to the other. But now, after you have sinned, you can hide among the trees of the garden." (Midrash Genesis Rabbah 19:9)

Evil - "Evil does not prevail until it is given power." (Rabbi Eleazar - Zohar)

God Hears All Languages

- Everyone prays in his/her own language, and there is no language that God does not understand." (Duke Ellington - jazz pianist, composer, conductor)

Who are we? "A person is only as good as what he/she loves." (Saul Bellow - novelist)

The Truest Measure - "The best index to our character is (a) how we treat people who can't do us any good, and (b) how we treat people who can't fight back." (Abigail Van Buren - Dear Abby)

Silence and Prayer - Rabbi Judah ben Simeon taught, "Let a man enter a synagogue and pray silently, and the Holy One listens, just like a friend in whose ear one whispers a secret." (Mishnah, Berachot 9:1)

Can We Really Nullify Our Vows? - Our words are of utmost importance. What we say and how we keep our word determines our trustworthiness and honesty. Yet we are not perfect and Jewish tradition allows room for each of us to re-evaluate our vows. The Mishnah teaches that there are four kinds of vows that, if made, are not binding; "Vows of incitement, exaggeration, ones made in error, and vows that are impossible to keep due to reasons of constraint." (Nedareem 3:1). *Let us now ask ourselves: How have I used words in the past year? How have they defined who I am? What vows do I wish to make in the year to come? How will I control my speech and use it to uplift my life and the lives of others?*

SILENT MEDITATION

Let us ask ourselves difficult questions, for this is the time for truth.
How much time did I waste in the year that is now gone?
Did I fill my days with life or were they dull and empty?
Was there love inside my home or did I leave the affectionate word unsaid?
Was there a real companionship with my child(ren) or did we live together and grow apart?
Was I a help to my life partner or did I take him/her for granted?
How was it with my friends?
Was I there when they needed me or not?
The kind deed: did I perform it or postpone it?
The unnecessary gibe: did I say it or hold it back?
Did I live by false values?
Did I deceive others?
Did I deceive myself?
Was I sensitive to the rights and feelings of my colleagues?
Did I acquire only possessions or did I acquire new insights as well?
Did I fear the crowd and keep quiet when I should have spoken out?
Did I mind only my own affairs or did I respond to the heartbreak of others?
Did I live with dignity, compassion, love and joyfulness?
If not, have I learned from my mistakes and omissions and will I change?

Rabbi Jack Reimer

* *

"For the sins we have committed against ourselves: gossip, gluttony, arrogance, sexual immorality, and giving way to evil impulses." These words send a chill down my spine because every year as I read them I promise myself that I will do better next year, and as that new year dawns I recognize the old patterns repeating themselves seemingly beyond my control. And that is what is so paradoxical: how can a control freak be out of control? I pray for the strength to overcome my weaknesses and for the forgiveness of those who are affected by them.

Congregant Voice

* *

I am a judge. I stand in judgment on people every working day. Using logic and intuition, I try to determine the truth of their words and their intentions. But I am a fallible human being and sometimes I am wrong, I am fooled, I am mistaken. On Yom Kippur, I am the judged. I stand before the very highest court: the Judge who knows the truth of my promises, the reasons for my actions, my hidden intentions, the infallible Judge. May I strive to emulate You in mercy and in justice; may I be humble enough to remember that unlike You, I make mistakes.

Congregant Voice

* *

All the vows that I have vowed to myself and to You –
to avoid every excess of the flesh,
to bless your benevolence
to make every minute count,
Oaths I have taken
to offer more of myself to others,
to pay more attention to my parenting,
Promises I have sworn
to be more patient, understanding and peaceful,
to take responsibility for my own actions,
to worry less and wonder more –

All these vows –
 in the bustle of everyday activity and events of upheaval
 have been like vapor (*hevel*), evaporating,
 vanishing from my thoughts and my endeavors.
 My avowals were not avowals,
 my bonds not bonds,
 my covenants not covenants...
 And now, as I seek forgiveness for last year's failings,
 and courage for this year's commitments,
 even as I reflect on the fleeting nature of my vows,
 I ask You to remember that I am only, after all, human –
 presumptuous enough to make promises,
 as if I could control circumstances and ensure compliance,
 yet so small as to be staggered by any storm
 and so unsteady as to be undone by the mundane –
 My oaths are not oaths, my pledges not pledges...
 Annul my avowals, cancel my covenants,
 overturn my oaths, repeal my pledges,
 rescind my resolutions, undo my undertakings,
 that I may stand before You
 humbled but not broken by my own abrogation of my vows.

Rabbi Linda Bertenthal

* *

Embracing the Light

Collected bits of truth
 shimmering sparks
 shards of light
 Merge
 Healing
 Restoring
 Bursting Bright
 Rising
 in divine ecstatic flame.

Congregant Voice

* *

I found that there are times when I have to oppose You
 to uphold what is true and right for me.
 These times are full of anguish and remorse,
 sorrow and longing, anger and bargaining, shock and falling apart.
 I found that, slowly,
 when I can allow what I am not,
 and what You are not,
 what We are not, and still
 remain loyal to respect for the Other,
 we can agree to disagree.
 We can choose respect, love and repair.
 I have found myself stretched in my capacity to choose
 not to hurt and to respect You
 though I do not always understand.
 Stretching, I find the peace that passes all understanding,
 and what for me becomes the experience of God:
 the experience of *choosing* rightly,
 of *choosing* peace,
 of *choosing* love.
L'chaim.

Congregant Voice

Weigh your words carefully - "O Wise one, be heedful of your words." (Rabbi Avtalion, *Mishnah Avot* 1:11)

"The word once spoken cannot return." (Philo, philosopher - Alexandria 1st century CE)

What is a Sin? - The Hebrew word for sin is **חַיִּית** (*cheit*). It comes from the Hebrew word to "miss the mark". *Where do I want to point (i.e. aim) my life in the future, and how can I effectively get there?*

Can We Be Cleansed of Our Sins? - Tradition is clear that Yom Kippur should be a vehicle for us to address our flaws and shortcomings, to consider the yawning gap between us and God, and how we might return to Jewish life, tradition and peoplehood. Yom Kippur, however, does not absolve us of the wrongs we have committed against our fellow human beings, until we actually walk up to them and sincerely apologize for our past conduct.

From a Spider's Web to a Ship's Cable - Rabbi Akiva said: At the beginning, sin is like a thread of a spider's web; but in the end, it becomes like the cable of a ship. (*Midrash, Breisheet Rabbah* 22:6)

Elohai N'tzor was written by Mar, the son of Ravina (4th century CE). It was recorded in the Talmud (Berachot 17a) with ten other spontaneous prayers that rabbis offered after their public prayers. Mar's became famous. It asks God to help us be like "teflon" to the evil and hatred that might be aimed at us, and to give us the strength to act righteously.

The Number 10 - The Kabbalists (mystics) teach the great importance of Psalm 19:15. The letter *yud* equals 10; 2 *yuds* represent God's Name. The verse begins and ends with the letter *yud*, has ten words, and the letter *yud* occurs ten times suggesting that this verse is infused with God's presence.

וַנִּפְשֵׁי כְּעָפָר לִבְל תְּהִיָּה. - *v'naf'shee ke-afar lakol tih'yeh* ("Let me be humble before all.") The direct translation for the Hebrew is "Let my soul be like dust before all." This verse reminds us to eschew haughtiness and pride. *Meditation: Close your eyes and imagine God's name יהוה - YHVH - resting gently upon your forehead. Focus on each of the letters, one at a time. Allow each letter, one at a time, to merge with your mind, and then to pass through your body, your heart and soul. Relax, and remember that God's soul - n'shamah - means "breath" and that as we breathe God fills us and sustains us. Become one with the letters of God's Name, and know that God is within you.*

ELOHAI N'TZOR

אלהי נצור
אלהי, נצור לשוני מרע. ושפתי מדבר מרמה: ולמקללי
נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי
בתורתך, ובמצותיך תרהוף נפשי. וכל החושבים עלי
רעה, מהרה הפר עצתם וקלקל מחשבתם. עשה למען
שמיך, עשה למען ימינך, עשה למען קדשתך. עשה
למען תורתך. למען יחלצון ידידיך, הושיעה ימינך
וענני.

יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי.
עשה שלום במרומי, הוא יעשה שלום עלינו, ועל כל
ישראל ואמרו: אמן.

O God, keep my tongue from evil, my lips from speaking lies.
Help me ignore those who slander me.
Let me be humble before all.
Open my heart to Your Torah,
so that I may pursue Your commandments.
Frustrate the designs of those who plot evil against me.
Make nothing of their schemes.
Do so for the sake of Your power, Your holiness and Your Torah.
Answer my prayer for the deliverance of Your people.
May the words of my mouth and the meditations of my heart
be acceptable to You, my Rock and Redeemer.
May the One who makes peace in the high heavens,
bring peace upon us, to all people Israel and to all humankind. Amen.

YI-HI-YU L'RA-TZON

יהיו לרצון
יהיו לרצון אמרי פי
והגיון לבי לפניך,
יי צורי וגואלי.

May the words of my mouth and the meditations of my heart, be acceptable to You, Adonai, my Rock and my Redeemer.

Psalm 19:15

OSEH SHALOM

עשה שלום
עשה שלום במרומי,
הוא יעשה שלום עלינו,
ועל כל ישראל ואמרו:
אמן.

May the One Who causes peace to reign in the high heavens
let peace descend on us, on all Israel, and all the world.

WE ARE YOUR PEOPLE

Kee a-nu a-me-cha,

v'a-tah mal'kei-nu;

A-nu va-ne-cha, v'a-tah a-vee-nu

A-nu na-cha-la-techa,

v'a-tah go-ra-lei-nu;

A-nu tzo-ne-cha, v'atah ro-ei-nu.

A-nu char'me-cha,

v'a-ta no-trei-nu;

A-nu ra-ya-te-cha,

v'atah do-dei-nu.

We are Your people, You are our Sovereign;
We are Your children, You are our Parent;
We are Your possession, You are our Portion;
We are Your flock, You are our Shepherd;
We are Your vineyard, You are our Keeper;
We are Your friend, You are our Beloved.

כִּי אֲנִי עַמְךָ
כִּי אֲנִי עַמְךָ,
וְאַתָּה מַלְכֵנוּ;
אֲנִי בְנֵיךָ, וְאַתָּה אָבִינוּ;
אֲנִי נֶחֱלָתְךָ,
וְאַתָּה גֹרְלֵנוּ;
אֲנִי עֶצְמְךָ, וְאַתָּה רוֹעֵנוּ;
אֲנִי כֶרְמֶךָ,
וְאַתָּה נוֹטְרֵנוּ;
אֲנִי רְעִיתְךָ,
וְאַתָּה דוֹדֵנוּ.

We Are Your People (*Kee a-nu a-me-cha*) - This poem is based on a Midrash to Song of Songs 2:16, where the Biblical phrase “My beloved is mine and I am his,” is expanded to include other models of relationship between God and Israel: parent-child, shepherd-flock, etc. It recognizes a reciprocal nature of covenant that binds God and Israel. Just as we need and seek God’s forgiveness, so, too, does God grow stronger when we do *t’shuvah* (repent).

What Kind of God Do I Believe In? - Ask some Jews what kind of God they believe in and quickly they will start defining the kind of God they don’t believe in. It is much more difficult to assert a positive notion of God’s qualities rather than what God is not. *Kee anu amecha* calls God a Sovereign, a Parent, and a Beloved One. *How are these metaphoric names for God contradictory and consistent? What can we learn from them? What other names might we use for God? Is God for you a Counselor, Advisor, Friend, or Source of inspiration?*

Aveenu Malkeinu: VI Our Parent Our Sovereign אבינו מלכנו

Aveenu Malkeinu
אבינו מלכנו - The Talmud ascribes this prayer to Rabbi Akiba (1st-2nd century CE) as a successful plea for rain largely because of the forgiving nature of Rabbi Akiba. The formula *Aveenu* (אבינו - our Father) *Malkeinu* (מלכינו - our King) suggests on the one hand a loving and intimate parent and on the other a stern and demanding sovereign. Jewish tradition regards God as embracing both the attributes of compassion and judgment. If we are each created *B'tzelem Ehloheem* (בצלם אלהים - in the image of God), then for us to be like God we must strive not only to be compassionate but to distinguish between good and evil and choose to do the good.

In perpetual session - "Only our concept of time makes it possible for us to speak of the Day of Judgment by that name; in reality it is a constant court in perpetual session." (Franz Kafka)

Self-determination - "Humankind is ultimately self-determining." (Viktor E. Frankl)

OUR PARENT OUR SOVEREIGN

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

*A-vee-nu Mal'kei-nu, sh'ma ko-lei-nu chus v'ra-cheim a-lei-nu...*hear our voice, spare us, show us Your compassion.

אָבִינוּ מַלְכֵנוּ, פִּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

*A-vee-nu Mal'kei-nu, p'tach sha-a-rei sha-ma-yeem lit'fi-la-tei-nu...*open the gates of heaven to our prayer.

אָבִינוּ מַלְכֵנוּ, תְּהֵא הַשָּׁעָה הַזֹּאת שַׁעַת רַחֲמִים וְעַת רְצוֹן מַלְפָּנֶיךָ.

*A-vee-nu Mal'kei-nu, t'hei ha-sha-ah ha-zot sha-at ra-cha-meem v'eit ra-tzon mil'fa-ne-cha...*let this hour be an hour of compassion and a time of acceptance in Your presence.

אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

*A-vee-nu Mal'kei-nu, ha-reim ke-ren Yis'ra-eil a-me-cha...*give strength and vision to Your people Israel.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוֹגִם עַל שֵׁם קֹדְשְׁךָ.

*A-vee-nu Mal'kei-nu, a-seh l'ma-an ha-ru-gim al shem kod'she-cha...*remember those slain for their love of Your Name.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן בָּאֵי בְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְּךָ.

*A-vee-nu Mal'kei-nu, a-seh l'ma-an ba-ei va-eish u-va-ma-yeem al ki-dush sh'me-cha...*remember those who went through fire and water for Your sake.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

*A-vee-nu Mal'kei-nu, a-seh l'ma-an'cha v'ho-shee-ei-nu...*be mindful of us, and help us.

אָבִינוּ מַלְכֵנוּ, בְּלֵה דָבָר וְחָרַב וְרָעַב מֵעַלֵינוּ.

*A-vee-nu Mal'kei-nu, ka-lei de-ver v'che-rev v'ra-av mei-a-lei-nu...*remove from all Your children disease, war, famine, exile and destruction.

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

A-vee-nu Mal'kei-nu, kot'vei-nu b'se-fer s'lee-chah um'chee-lah...inscribe us in the book of forgiveness and reconciliation.

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

A-vee-nu Mal'kei-nu, kot'vei-nu b'sefer cha-yeem to-veem....inscribe us for blessing in Your book for a life of goodness.

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

A-vee-nu Mal'kei-nu, kot'vei-nu be-sei-fer g'u-lah vee-shu-a...inscribe us in the book of redemption and freedom.

אָבִינוּ מַלְכֵנוּ, חַנּוּנוּ וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

A-vee-nu Mal'kei-nu, cho-nei-nu va-a-nei-nu kee ein ba-nu ma-a-seem, a-seh i-ma-nu tz'da-kah va-che-sed v'ho-shhee-ei-nu...be gracious with us and respond to us, for we have too few good deeds. Place in our hearts the inspiration and will to act righteously, gently and lovingly, and bring us meaning and salvation.

Where does one turn at times like these? - this is a question that must always seem sadly appropriate, that it's always "times like these."

Given that the world has consistently been beset by struggle and pain, there must have been different sources of balm and succor for one's soul but they never work for long - so we always return to the one constant that does, and that is faith in God. Although our Higher Power often seems to turn a blind eye to suffering, we can't turn away from God for too long. It is too painful to be without faith, however challenged. This faith is where we find both the strength to go on and hopefully, the guidance to learn from our mistakes.

Congregant Voice

RECOVERY OF A LOVED ONE

מִי שְׁבַרְךָ

מִי שְׁבַרְךָ אֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק, וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרְךָ וִירְפָא אֶת הַחֹלִים
הָאֵלֶּה. הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֵיהֶם
לְהַחְלִימָם וּלְרַפְאוֹתָם, לְהַחְזִיקָם וּלְהַחְיוֹתָם. וְיִשְׁלַח לָהֶם
בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאָה הַנִּפְשׁ וְרְפוּאָה הַגּוּף,
בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל הַשְּׂתָא בְּעַגְלָא וּבְזִמְן קָרִיב,
וְנֵאמָר; אָמֵן!

Mee she-bei-rach A-vo-tei-nu, Av'ra-ham, Yitz'hak, v'Ya-a-kov, v'i-mo-tei-nu Sa-rah, Riv'ka, Ra-chel v'Le-ah, Hu y'va-reich v'y'ra-pei et ha-cho-leem ha-ei-leh. Ha-Ka-dosh Ba-ruch Hu y'ma-lei ra-cha-meem a-

Two Pieces of Paper - Chassidic folklore teaches that each of us is to keep two truths in our pockets that we are to take out and read according to need. The first should read "For my sake was the world created," and the other, "I am but dust and ashes." *Aveinu Malkeinu* brings these two attitudes together. On the one hand we admit that we are but dust and ashes, fallible people when we say "we have sinned before You." On the other hand we know that each of us is a center of a world; that our actions, inactions, and accomplishments have an effect on those around us and on God.

Placing a Large Order of Goods with God - Some Jews recite the last line of *Aveinu Malkeinu* ("... be gracious with us and respond to us...") silently. The Maggid of Dubno explained this tradition as an act of humility. "A retailer placed an order with a wholesaler for a large quantity of merchandise. When he received the bill, however, he realized that he would be unable to pay. Embarrassed, he went to the wholesaler and said to him in a whisper: Sir, may I have these goods on credit?" When we recite *Aveinu Malkeinu* we, too, place a large order for such things as perfect healing for the sick, inscription in the Book of Life, and strength for Israel. We say these words silently because we understand that we are asking God for these blessings on credit.

Are Your Sufferings Welcome? - Rabbi Yochanan once fell ill and Rabbi Hanina went to visit him. Rabbi Hanina said, "Are your sufferings welcome to you?" He replied: "Neither they nor their reward." He said to him: "Give me your hand." Rabbi Hanina gave him his hand and he raised (healed) him. Why couldn't Rabbi Yochanan raise himself? The rabbis taught, "The prisoner cannot free himself from jail." (*Talmud, Berachot 5b*) *Do I reach out in loving support to those who suffer from illness, broken hearts, and loneliness? What am I waiting for?*

The Reason for Healing - "The main reason for healing is love." (Peracelsus - 1493-1541)

Heal her! - The shortest prayer in the Torah was said by Moses for his sister Miriam when she was struck with a skin disease: "Please God, heal her!" (Numbers 12:13)

lei-hem, l'ha-cha-lee-mam u'l'ra-po-tam, l'ha-cha-zee-kam u'l-hach'a-yo-tam. V'yish'lach la-hem bim'hei-ra r'fu-ah shlei-ma, r'fu-at ha-ne-fesh u-r'fu-at ha-guf, b'toch sh'ar cho-lei Yis'ra-eil, hash'ta ba'a-ga-lah u-viz'-man ka-reev, v'no-mar: A-men!

O God, Who blessed our ancestors, Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah, send Your blessing to all in need of healing. Have mercy on them, and graciously restore their health and strength. Grant them a *refua sh'lei-ma*, a complete recovery, along with all others who are stricken. May healing come speedily, and let us say: Amen.

Traditional nusach

* *

מִי שִׁבְרָךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאַמּוֹתֵינוּ

Mee she-bei-rach A-vo-tei-nu m'kor ha-b'ra-chah l'i-mo-tei-nu
May the Source of strength Who blessed the ones before us
Help us find the courage to make our lives a blessing - And let us say:
Amen!

מִי שִׁבְרָךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאַמּוֹתֵינוּ

Mee she-bei-rach l-i-mo-tei-nu m'kor ha-b'ra-chah la-vo-tei-nu
Bless those in need of healing with *refua sh'lei-ma*
The renewal of body, the renewal of spirit - And let us say: Amen!

English words - Deborah Lynn Friedman

RECOVERY FROM A DIFFICULT CHILDHOOD

A prayer, a wish that you be healed
from the wounds of the abuse of your childhood.
And that you may move from fear to strength,
a healing from the trembling.

Rabbi Karen Bender

AFTER DIVORCE AND SEPARATION

I did not begin this journey thinking I would be alone.
I entered in good faith
with fullness of heart and abundant hope.
Instead, I am burdened by the wounds of my separation.
My self-confidence is shaken;
my trust shattered;
I feel disappointed for all that I have lost,
and envious of those whose love abides.
I have questioned my own ability to love,
and I doubt my judgment.

At this season, I know that I need to find a new way,
that I have still within me the capacity to love,
to discover strength and courage anew.

Healing Presence,
heal my wounds,
dispel my despair,
grant me hope,
and help me to restore wholeness again.

FOR OUR CONGREGATION AND OUR PEOPLE

Eternal God:

we pray to You for the whole House of Israel,
scattered over the earth,
yet bound together by a common history
and united by a common heritage of faith and hope.

Be with our brothers and sisters
whose lives are made hard because they are Jews.
Give them strength to endure,
and lead them soon from bondage to freedom,
from darkness to light.

Bless this sacred congregation and all who serve it,
together with all other congregations, in all lands near and far.
May those who worship here,
study Torah in order to teach it to young and old.
Those who provide food for guests, donations for the poor,
a home for strangers, a haven for the oppressed,
comfort for the ill and grieved,
and all those who are faithfully occupied
with the needs of the community,
as well as building up the land of Israel -
may they find meaning and purpose here.

FOR OUR NATION AND ITS LEADERS

We pray for those who hold positions
of leadership and responsibility in our national life.
Let Your blessing rest upon them,
and inspire them to be responsive to Your will,
so that our nation may be to the world
an example of justice and compassion.

FOR THE PEOPLE AND STATE OF ISRAEL

Eternal God of the universe:
Receive our prayers
for the peace and security of the State of Israel and its people.
Bring Your blessing upon the Land
and upon all who labor in its interest.
Inspire those who lead the Jewish State
to follow the ways of righteousness.
Remove from their hearts hatred, malice, jealousy, fear, and strife.
Let them be infused with the ancient hope of Zion
and encouraged by the symbol of Jerusalem
as the eternal city of peace.

May the State of Israel be a blessing
to all its inhabitants
and to the Jewish people everywhere,
and may she be a light to the nations of the world.
Amen!

On Nationalism and Religion - "In my view our religion is national - that is to say, it is a product of our national spirit. If it is impossible to be a Jew in the religious sense without acknowledging our nationality, it is possible to be a Jew in the national sense without accepting many things in which religion requires belief." (Ahad Haam - in a letter to American Reform Rabbi Judah Magnes - September 18, 1910)

VII

Closing Prayers

Aleinu - The *Aleinu* was included as the final prayer of the service as a tribute to the martyrs of Blois in Southern France who were massacred in 1171 CE and who chose to utter this prayer as their dying affirmation of God's sovereignty and righteousness. Since then the *Aleinu* has become a general tribute to Jewish martyrs throughout the ages as both a concluding vow and an ultimate expression of hope. The poetry of Paul Kornfeld (below), who perished in the Lodz Concentration Camp, not only emphasizes themes of faith and hope, but is a fitting tribute to the Six Million.

How Can I Re-Create The World? - Jewish mystics introduced the principle לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂרָי לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂרָי - *l'taken olam b'mal-chut sha-dai* - "to repair the world according to the rule of the Almighty" - as the essential mission of the Jewish people. *If the Aleinu is about joining God as partners in re-creating the world through mitzvot, how do I maximize my personal qualities and gifts for myself and for the good of others? What mitzvot (commandments) do I perform regularly? What mitzvot might I begin performing?*

"How wonderful it is that nobody need wait a single moment before starting to improve the world." (Anne Frank)

ALEINU

A-lei-nu l'sha-be-ach la-a-don ha-kol, אֵלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, la-tet g'du-lah l'yo-tzeir b'rei-sheet, שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, she-lo a-sa-nu k'go-yei ha-a-ra-tzot, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת וְהָאֲדָמָה, v'lo sa-ma-nu k'mish-p'chot ha-a-da-mah, שְׁלֹא שָׁם חָלְקָנוּ כְּהֵם, she-lo sam chel-kei-nu ka-hem, וְגִדְלָנוּ כְּכֹל הַמּוֹנִם. v'go-ra-lei-nu k'chol ha-mo-nam.

Va-a-nach-nu kor-eem (bend the knee) וְאֲנַחְנוּ כּוֹרְעִים
u-mish'ta-cha-veem (prostrate) *u-mo-deem*, וּמִשְׁתַּחֲוִים וּמוֹדִים,
lif'nei me-lech (straighten up) לְפָנַי מְלֶכְךָ,
mal'chei ha-m'la-cheem, מַלְכֵי הַמְּלָכִים,
ha-ka-dosh ba-ruch hu. הַקָּדוֹשׁ בְּרוּךְ הוּא.

It is our duty to praise the Master of all, to ascribe greatness to the Creator of everything, for God has not made us like the nations of the world, nor like the families of the earth. God has not made our portion like theirs, nor our fate like that of their multitudes.

We bow low and give thanks before the Sovereign of Sovereigns, the Holy One, Blessed is God.

Everything on this earth follows the age-old rules. When spring comes, the ice melts...And when someone is enraged, evil results. Yet no rule or law can keep us from dreaming that one day all this travail will turn to ashes, and that You, O my God, playful and senseless, great and powerful, will cause a new rule to blossom forth under Your breath, and the miracle will spread across the earth.

I dream that one time, just one time, in a winter's landscape between snow and ice, You will allow a tree to bloom forth in red blossoms...that one time, just one time, for one night, the stars in the skies will dance....And that one time, just one time, one day, the evil one will do good.

Paul Kornfeld
(Born 1889 in Prague. Died in Lodz Concentration Camp, 1942)
Translated by Trude Forscher

V'ne-e-mar, v'ha-yah Adonai
l'me-lech al kol ha-a-retz,
ba-yom ha-hu
yi-h'yeh Adonai e-chad
u-sh'mo e-chad.

וְנֵאמַר, וְהָיָה יי
לְמִלְכָּךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא
יְהִי יי אֶחָד,
וּשְׁמוֹ אֶחָד:

And let us say: The Eternal One will reign over all the earth;
On that day, O God, You shall be One and Your Name shall be One.

THE MOURNER'S KADDISH

קדיש יתום

There are stars whose brightness is visible on earth
although they have long burned out.
There are people whose brilliance continues to light the world
though they are no longer among the living.
These lights are particularly bright when the night is dark.
They light the way for us all.

Hannah Szenesh

* *

We recall all our loved ones,
the martyrs of our people whose graves are unmarked,
those who have fallen in defense of the State of Israel
and those who died for no reason save that they were Jews.
We remember as well the righteous of every nation
whose lives have been a blessing to humanity.
We take them into our hearts with our own.

* *

Our angels
spend much of their time sleeping. . .
No matter how long they may sleep,
one hundred... two hundred years ...
ten centuries is not too much.
The first to wake up
takes the torch that has been handed down,
adds a drop of oil to the lamp,
blesses the eternal light,
and then recalls the name
of every other angel,
and one by one as they are remembered
they wake up.
For them as for us
there is nothing more beautiful
than memory.

Yehuda Amichai

The Mourner's *Kaddish* -

The nucleus of the *Kaddish* is the blessing, "May God's great name be blessed forever and ever," and it served as a consolation at the end of the service. The *Kaddish* developed in the initial years of the first millennium CE and is strikingly similar to the Christian Lord's Prayer. The prayer is in Aramaic (the Aramaic uses Hebrew letters), the language of study in the academies of Babylonia and Palestine. There is no mention of death throughout this prayer, though the sanctification of God and the coming of God's dominion is the language used in the book of Ezekiel and suggests the resurrection of the dead (a doctrine affirmed in Maimonides' 13 Articles of Faith).

Change is God - Once I said, Death is God and change is His prophet. Now I have calmed down, and I say: Change is God and death is His prophet. (Yehudah Amichai, Open Closed Open, p. 124)

When We Recite Mourners' Kaddish - The *Kaddish* is recited during the first year of mourning, on the *Yahrzeit* (Yiddish - refers to the anniversary of death) and during *Yizkor* (Memorial) services on the festivals of *Pesach*, *Shavuot*, *Sukkot* and on *Yom Kippur*.

The Journey of the Soul - Jewish mystics suggest that when the survivor says *Kaddish*, the spiritual impact on the departed soul is such that it continues its soul journey to *Gan Eiden* (the Garden of Eden). The Kabbalists who affirmed the doctrine of *gilgul hanefesh* (lit. "the turning over of the soul," or reincarnation) believed that the saying of the *Kaddish* is essential to the soul progressing to the point when it can return to a new life.

A Child Who Says Kaddish - The *Kaddish* affirms the Jewish view that a child who says *Kaddish* for a parent can never forget.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דֵּי בְרָא כְרַעוּתָהּ,

Yit'ga-dal v'yit'ka-dash sh'meh ra-ba b'al'ma dee v'ra chir-u-teh,

וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית

v'yam'leech mal'chuteh b'cha-yei-chon uv'yo-mei-chon uv'chayei d'chol beit

יִשְׂרָאֵל. בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Yis'ra-eil, ba-a-ga-la u-viz'man ka-reev v'im-ru: A-mein!

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

Y'heh sh'meh ra-ba m'va-rach l'a-lam u-l'al-mei al'ma-ya.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

Yit'ba-rach v'yish'ta-bach, v'yit'pa-ar v'yit'ro-mam v'yit'na-seh, v'yit'ha-dar

וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלְמָא וּלְעָלְמֵי

v'yit'a-leh v'yit'ha-lal sh'meh d'kud'sha, b'rich hu, l'ei-la u-l'ei-la

מִכָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמְרִין

בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

mi-kol bir'cha-ta v'shee-ra-ta, tush-b'cha-ta v'ne-che-ma-ta da-a-miran b'al-ma, v'im-ru: Amein!

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

Y'heh sh'la-ma ra-ba min sh'ma-ya v'cha-yeem a-lei-nu v'al kol Yis'ra-eil,

וְאָמְרוּ אָמֵן:

v'im'ru: A-mein!

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל,

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil,

וְאָמְרוּ אָמֵן:

v'im-ru: A-mein!

May the Source of peace send peace to all who mourn,
and comfort to all who are bereaved. Amen.

Let the glory of God be extolled,
and God's Great Name be hallowed
in the world whose creation God willed.

May God's spirit rule in our own day, in our own lives,
and in the life of all Israel,
and let us say: Amen.

Let God's Great Name be blessed forever and ever.
Beyond all the praises, songs, and adorations that we can utter
is the Holy One, the Blessed One,
Whom we glorify, honor, and exalt.

And let us say: Amen.
 For us and for all Israel,
 may the blessing of peace and the promise of life come true,
 and let us say: Amen.
 May the One Who causes peace to reign in the high heavens,
 also cause peace to descend upon us, upon all Israel,
 and upon all the world,
 and let us say: Amen.

CLOSING SONGS

Y'DID NEFESH

יְדִיד נֶפֶשׁ

Y'deed ne-fesh, av ha-ra-cha-man, יְדִיד נֶפֶשׁ, אָב הַרְחֲמֵן,
m'shoch av'd'cha el r'tzo-ne-cha. מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
Ya-rutz av'd'cha k'mo a-yal, יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל,
yish'ta-cha-veh el mul ha-da-re-cha. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.

Heart's delight, Father of motherly compassion
 draw Your servant into Your arms,
 I leap like a deer
 to bow low in awe before Your glory.

ADON OLAM

אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטָרֶם כָּל יְצִיר נִבְרָא.
 לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אֲזִי מְלֶךְ שְׁמוֹ נִקְרָא.
A-don o-lam, a-sheer ma-lach b'te-rem kol y'tzeer niv-ra,
l'eit na-a-sah v'chef-tzo kol, a-zai me-lech sh'mo nik-ra.

וְאַחֲרֵי כִּבְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
 וְהוּא הָיָה, וְהוּא הָוָה, וְהוּא יְהִיָּה, בְּתַפְאָרָה.
V'a-cha-rei kich'lot ha-kol, l'va-do yim'loch no-ra,
v'hu ha-yah, v'hu ho-veh, v'hu yi-h'yeh b'tif-a-rah

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
 בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית, וְלוֹ הָעוֹז וְהַמְשָׁרָה.
V'hu e-chad, v'ein shei-ni l'ham'shil lo l'hach'bee-rah,
b'lee rei-sheet, b'lee tach-leet, v'lo ha-oz v'ha-mis'rah

וְהוּא אֵילִי וְחִי גְּאֻלִּי, וְצוֹר חֲבֵלִי בְּעַת צָרָה.
 וְהוּא נְסִי וּמְנוֹס לִי מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.
V'hu Ei-lee, v'chai go-a-lee v'tzur chev'lee b'eit tza-rah,
v'hu ni-see u-ma-nos lee, m'nat ko-see b'yom e-kra.

בִּידּוֹ אֶפְקִיד רוּחִי, בְּעַת אִישָׁן וְאַעִירָה.
 וְעַם רוּחִי גְּוִיָּתִי, יֵי לִי וְלֹא אִירָא.
B'ya-do af'keed ru-chee b'eit i-shan v'a-ee-rah,
v'im ru-chee g'vi-ya-tee: Adonai lee, v'lo i-ra.

When Was Adon Olam Written?- Some say it was composed by the great Spanish Jewish poet Solomon ibn Gabirol, during the 11th century CE. Others say it was written much earlier, perhaps at the time Jews lived under Moslem rule in Babylonia. There are many different musical settings for *Adon Olam* (sung on Shabbat, during the High Holydays, and even at Moroccan Jewish weddings).

The Theology of Adon Olam - The end of the poem suggests that it originated as a nighttime prayer, and it was actually incorporated into the bedtime recitation of the *Sh'ma*. ("Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: You are with me, I will not fear."). The synagogue later adopted it for the Shabbat evening service and on Yom Kippur. The prayer appears in *Siddurim* before the advent of the printing press. Then *Adon Olam* appears in virtually all editions of the *Siddur*.

KOL NIDREI and
 YOM KIPPUR MAAREEV

God is eternal, Who reigned before any being had yet been created; when all was done according to God's will, already God's Name was Sovereign.

And after all has ceased to be, still will God reign in solitary majesty; God was, God is, and God shall be in glory.

And God is One; none other can compare to the Eternal, or consort with the Eternal;
God is without beginning, without end; to God belong power and dominion.

And Adonai is my God, my living Redeemer, my Rock in time of trouble and distress;
God is my Banner and my Refuge, my Benefactor when I call on the Eternal.

Into God's hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: the Eternal is with me, I will not fear.

BENEDICTION

יְבָרֵךְ יי וַיְשַׁמְרֵךְ.

Ye-va-re-ch'cha Adonai v'yish'm're-cha.

May God bless you and keep you.

יָאֵר יי פָּנָיו אֵלַיךְ וַיְחַנֵּךְ.

Ya-eir Adonai pa-nav ei-le-cha vee-chu-ne-ka

May God's face shine on you and be gracious to you.

יֵשָׂא יי פָּנָיו אֵלַיךְ וַיַּשֵּׁם לְךָ שְׁלוֹם.

Yi-sa Adonai pa-nav ei-le-cha v'ya-seim l'cha sha-lom.

May God's countenance be lifted upon you and grant you peace.

גִּמְרַחַתִּימָה טוֹבָה

G'mar cha-tee-mah to-vah!

May you be sealed in the Book of Life!

לְשָׁנָה טוֹבָה וּמְתוּקָה

L'sha-nah to-vah u-m'tu-kah!

May you have a good and sweet New Year!

שחרית ליום כפור

YOM KIPPUR SHACHAREET

Yom Kippur Shachareet

שחרית ליום כפור

For transgressions against God, the Day of Atonement atones; for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

Mishna Yoma 8:9

Every one of us should believe that we are reborn each day.

The Baal Shem Tov

And you shall be a blessing...

Genesis 12:2

Why are we told to recite the verse

"O Lord, open my lips (*s'fatai*)

and let my mouth declare Your praise"

before our most sacred prayer?

Like the banks (*s'fat*) of a river,

Lips (*s'fat*) form the outer edges of human speech.

We pray that God may release us from those limits,

So that our mouths may declare

God's endless praise.

Seu'ah Tovah 80a

Your Word is Fire, p. 60

Rabbi Isaac said:

"Four things change a person's fate; *tz'dakah*, crying out, changing one's name, and changing one's conduct...

and some say: changing one's place."

Babylonian Talmud, Rosh Hashanah 16b

Rabbi Eleazar said:

Always prepare your prayer, rehearsing it, practicing it with your life.

Then say it. Rabbi Abba said: Rabbi Eleazar's teaching is especially applicable to the prayers we say on Rosh Hashanah and Yom Kippur

Babylonian Talmud, Rosh Hashanah 35a

I

Meditation and Opening Prayers

Opening Nigun

Ruler of the World,
Open Your lips within me, for I cannot speak —
Send words to me from Your holy place, from heaven,
So that I may create the mode of Your praise,
And find Your will, and bring You peace.
May Your compassion and Your boundless love make You open
To give me these words, the words of prayer, and to accept them from
me.
May my words, Your words, be sweet and whole
As the words of David the King, Singer of Psalms before You.
You Who give joy to the broken in spirit, help me to rejoice —
For alone I am very low.
I stand here tired; in thirst and hunger I stand, empty and dry.
Turn my sorrow to joy, O God,
As I raise my soul toward You.

Rabbi Nachman of Bratzlav
On Wings of Awe

* *

Moses was given 613
Mitzvot (commandments)
at Sinai...The prophet
Micah came and expressed
them as three: Only to act
justly and to love kindness
And to walk humbly with
your God. (Makkat 23b-
24a)

This is the day of God. On this day we are called to the sanctuary by a summons as exalting and enduring as the everlasting hills: Prepare to meet your God, O Israel.

This is the day of awe. What are we, as we stand in Your presence, O God? A leaf in the storm, a fleeting moment in the flow of time, a whisper lost among the stars.

This is the day of decision. Today we invoke You as the Molder of our destiny. Help us to mend the evil of our ways, to right the heart's old wrongs. On this Sabbath of the soul, inscribe us for blessing in the Book of Life.

This is the day of our atonement. We would return to You as penitent children long to return to a loving parent. We confess our wrongdoings on this day, knowing that the gates of *t'shuvah* are always open. Receive us with compassion, and bless us with Your forgiving love.

Gates of Repentance

BLESSING FOR THOSE WHO WEAR THE TALLIT

עטיפת טלית

As I wrap myself in the *tallit*,
I fulfill the *mitzvah* of my Creator, as written in Torah:
"They shall make fringes for themselves
on the corners of their garments throughout their generations."
Even as I cover myself with this *tallit*,
So may my soul be robed in the garment of God's light.

Mishkan T'feelah, p, 81

בְּרַכֵּי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהָדָר
לְבִשְׁתָּ. עֹטָה אֹר בְּשַׁלְמָה, נוֹטָה שָׁמַיִם בִּירֵעָה.

Bar'chee naf'shee et Adonai, Adonai Eh-lo-hai ga-dal'ta me'od, hod v'ha-dar la-vash'ta. O-teh or ka-sal'mah, no-teh sha-ma-yeem ka-y'ree-ah.

Praise Adonai, O my soul! Adonai, my God, You are very great!
Arrayed in glory and majesty, You wrap Yourself in light as with a garment,
You stretch out the heavens like a curtain.

Psalms 104:1-2

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam a-sheer kid'sha-nu b'mitz-vo-tav, v'tzi-va-nu l'hi-ta-teif ba-tzee-tzit.

You are praiseworthy, Adonai, our God, Absolute Ruler over all that exists,
Who inspires us to holiness through God's *mitzvot*, and commands us to wrap ourselves in the fringed *tallit*.

Mo-deh (Mo-dah)

anee l'fa-ne-cha,

Me-lech chai v'ka-yam,

she-he-che-zar'ta bee nish'ma-tee

b'chem'la ra-bah e-mu-na-te-cha.

מוֹדָה (מוֹדָה)

אֲנִי לְפָנֶיךָ,

מֶלֶךְ חַי וְקַיִם,

שֶׁהַחַיּוֹת בֵּי נִשְׁמָתֵי

בְּחִמְלָה רַבָּה אֲמוֹנָתְךָ.

I offer thanks to You, Sovereign Source and Sustainer of life, Who returns to me my soul each morning faithfully and with gracious love.

Donning the Tallit -
Before beginning the formal prayers of the morning the individual over the age of 13 (male and female) stands, reads the following blessing, may kiss the *tallit* near the right and left hands, and then places the *tallit* over the shoulders. Some worshippers take a few moments and cover themselves completely in the *tallit* before placing it over the shoulders. This is a time to reflect privately, to focus one's attention (*kavanah*) on the themes of this day, and prepare oneself to pray. Some choose to say the *Sh'ma* or meditate on other thoughts.

Focusing on the Present -
How can I live more in the present and release myself from worry, heartache, anxiety, and other feelings which distract me from what I am doing right now?

Why Jews Wear Tallitot:
Any Jew over the age of 13, male or female, can wear a *tallit* (prayer shawl). The commandment of wearing a *tallit* comes from the Torah itself in Numbers 15:38-39: "Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages...(so that you will) look at it and recall all the commandments of Adonai and observe them." Therefore when we wrap ourselves in a *tallit* we metaphorically envelop ourselves in all the *mitzvot*.

II

Morning Blessings

ברכות השחר

Mah Tov מה טוב is drawn from Numbers 24:5, Psalms 5:8, 26:8, 95:6 and 69:14. It is the blessing bestowed on Israel by the non-Jewish prophet Balaam when he glimpsed the encampments of the Israelites from a hill. The rabbis interpret the poetic parallel of the “tents” of Jacob and the “dwelling places” of Israel to refer to the synagogues and houses of study indicating that whenever the Jewish people gathers for prayer and Torah learning, God’s presence abides.

Intimacy and Exposure - It is difficult to become prayerful when we are surrounded by other people. Our opening prayer cleverly suggests six synonyms for places in which prayer can take place: tent, dwelling-place, house, palace, refuge and place, thereby inviting us to find our own comfortable space, even though we know that we stand with others in God’s majestic palace.

Opening Prayers - *As I begin to pray on this Day of Atonement, I pray that my heart, mind and soul will be open to new insights about myself, my community, my world.*

Shachar Avakeshcha (a Piyut) - The end of the Talmudic period ushered in a new age of liturgical poets and their poetry called *piyuteem (pl.)* lasting until the 14th century CE. The earliest of this

II Morning Blessings

Mah to-vu o-ha-le-cha Ya-a-kov,

mish'k'no-te-cha Yis'ra-eil!

Va-a-nee b'rov chas'd'cha

a-vo vei-te-cha.

Esh'ta-cha-veh el hei-chal

kod'sh'cha b'yir'a-te-cha.

Adonai a-hav'ti m'on bei-te-cha

u-m'kom mish'kan k'vo-de-cha.

Va-a-nee esh'ta-cha-veh v'ech'ra-ah,

ev'r'cha lif'nei Adonai o-see.

Va-a-nee t'fee-la-tee l'cha

Adonai et ra-tzon,

Eh-lo-heem b'rov chas'de-cha

a-nei-nee be-e-met yish'e-cha.

How lovely are your tents, O Jacob,
how fine your encampments, O Israel!
And as for me, drawn by Your love,
I come into Your house.
I lay me down in a humble surrender,
before Your holy shrine in awe.
Great One, how I love Your house's site,
adore Your glory's dwelling place.
And as for me, I fall in prayer,
my body I bend down,
I greet, I bless, I bend the knee
before the One Who fashions me.
And as for me, my prayer is for You, Adonai,
may it be for You a time of desire,
O God, in the abundance of Your love,
respond to me in truth with Your help.

Sha-char a-va-kesh'cha,

tsu-ree u-mis'ga-bee,

e'roch l'fa-ne-cha shach'ree

מה טוב אהליך יעקב,

משכנתיך ישראל.

ואני ברב חסדך

אבוא ביתך,

אשתחוה אל היכל

קדשך ביראתך.

י אהבתי מעון ביתך,

ומקום משכן כבודך.

ואני אשתחוה ואכרעה,

אברכה לפני יי עשי.

ואני, תפילתי לך

יי, עת רצון,

אלהים ברב חסדך,

ענני באמת ישעך.

שחר אבקשך,

צורי ומשגבי,

אערוך לפניך שחרי

v'gam ar'bee.

Lif'nei g'du-la-tach

e'mod v'eh-ba-heil,

kee ein'cha ti-reh

kol mach'sh'vot li-bee.

Mah zeh a-sher yu-chal ha-leiv

v'ha-la-shon la-a-sot,

u-mah ko-ach ru-chee

v'toch kir-bee?

Hi-neh l'cha tee-tav

zim'rat e-nosh.

Al kein o-dach b'od

ti-h'yeh nish'mat Eh-lo-hah bee.

Early will I seek You, God my Refuge strong;
Late prepare to meet You with my evening song.
Though unto Your greatness I with trembling soar
Yet my inmost thinking lies Your eyes before.
What this frail heart's dreaming, and my tongue's poor speech,
Can they even distant to Your greatness reach?
Being great in mercy, You will not despise
Praises which till death's hour from my soul will rise.

Solomon ibn Gabirol

FOR THE GIFT OF OUR BODIES

אשר יצר

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, אֲשֶׁר יִצַר אֶת הָאָדָם
בְּחֻכְמָה, וּבָרָא בּוֹ נְקֻבִים נְקֻבִים, חֲלוּלִים חֲלוּלִים, גְּלוּי
וַיְדוּעַ לְפָנַי כִּסּא כְבוֹדְךָ שָׁאֵם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם
אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ:
בְּרוּךְ אַתָּה יי, רוֹפֵא כָּל בֶּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת:

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher ya-tzar et ha-a-dam b'choch'mah, u-va-ra vo n'ka-veem n'ka-veem, cha-lu-leem cha-lu-leem. Ga-lu-i v'ya-du-a lif'nei ki-seh k'vo-de-cha she-im yi-pa-te-ach e-chad mei-hem, o yi-sa-teim e-chad mei-hem, ee ef'shar l'hit'ka-yeim v'la-a-mod l'fa-ne-cha:

Ba-ruch A-tah Adonai, ro-fe chol ba-sar, u-maf'lee la-a-sot.

Once I thought it strange, a morning prayer of gratitude for apertures, veins, and arteries. Now I have new regard, new wonder at the body and its intricate parts, a web of vessels, channels, pulses, rhythms. A marvel of broken parts that can be sutured, deep wounds congealing. If

poetry was composed by poets living in the land of Israel and their disciples. Yet, the genre precedes this new age, reaching back to the time of the Hebrew Bible, most especially in the Book of Psalms. The *piyuteem* were never benedictions in and of themselves. Rather, they stand independently of the liturgy but supplementing it. Many literary devices are used including alphabetical acrostics, acrostics spelling the poet's name, and verse rhyme. *Piyuteem* frequently used legends from the *Midrash* and were composed primarily for Sabbath and Holiday worship (especially, the Days of Awe). Among the best known poets (*paitaneem*) are Rabbi Eleazar ha-Kallir, Rabbenu Gershom Meor ha-Golah, Rashi, Rabbis Solomon ibn Gabirol, Moshe and Avraham ibn Ezra, and Yehudah Halevi. *Piyuteem* were written throughout Europe and under Islamic rule, and were profoundly influenced by Arabic poetry and culture in Babylonia, North Africa and Spain.

A Story About Hillel - Once when the sage Hillel had finished a lesson with his students, he accompanied them part way home. Master, they asked, where are you going? To perform a *mitzvah*, he answered. What *mitzvah*? To bathe in the bathhouse. Is that a *mitzvah*? they asked. If somebody is paid to scrape and clean the statues of the king that stand in the theatres and circuses, and even associates with the nobility, Hillel answered, how much more so should I, who am created in God's image, take care of my body. (*Leviticus Rabbah* 34:3)

The Study of Torah - תלמוד תורה is central to Jewish life. As the “people of the book” we are nothing without the Torah tradition. “The study of Torah is equal to all the commandments because it leads to them all” (*Mishnah* - see below) is the prescription for how not only to build a society based on moral and ethical principles, but also how to fashion a world view that is inspired by the unique character of Jewish tradition. Every prayer service includes study. This is why this blessing for study comes at the very beginning of the service.

Text for Study - The texts following the blessing over Torah study are taken from The Gates of Repentance, by Rabbeinu Yonah of Geronah (d. 1263). This extraordinary work emphasizes that through *t’shuvah* - repentance - we are able to be reconciled with God and our fellow human beings. Rabbeinu Yonah’s overarching point is that each of us is capable of greatness, of overcoming human pettiness, pride, and weakness. The goal of *t’shuvah*, he explains, is not only “to rescind wrong and return to a spiritual status quo. Its goal is to allow us to rescind that wrong in order to go on from there to spiritual excellence, and further and deeper intimacy with the Beloved (i.e. God).” Rabbeinu Yonah quotes frequently from the Hebrew Bible and Talmud, as indicated.

The Beneficial Effects of Study - “Never miss an opportunity to study the Word of God. It settles the mind and calms the heart.” (Rabbi Nachman of Bratzlav)

but one of these openings be closed, one of the vessels shriveled, it would be impossible to exist. I receive with new pertinence the curious prayer, Blessed are You Who heals all creatures and does wonders.

Rabbi Harold Schulweis

Open closed open. Before we are born, everything is open in the universe without us. For as long as we live, everything is closed within us. And then we die, everything is open again. Open closed open. That’s all we are.

Yehuda Amichai, Open Closed Open, p. 6

FOR THE STUDY OF TORAH

ברכות התורה

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְעִסוּק בְּדַבְרֵי תוֹרָה:

Ba-rukh A-tah Adonai, Eh-lo-hei-nu Me-lech ha-o-lam a-sher kid'sha-nu b'mitz-vo-tav v'tzi-va-nu la-a-sok b'div'rei To-rah.

Blessed are You, Adonai our God, Who inspires us to be holy through the *mitzvot* and gives us the sacred obligation to engage in the study of Torah.

It is also said, Let your garments always be white, and let your head not lack for oil (Ecclesiastes 9:8), where the “whiteness” of your clothing symbolizes the personal purity that comes with *t’shuvah*, and “oil” symbolizes good deeds and a good reputation. As it is said, A good reputation is better than precious oil.

Ecclesiastes 7:1

Chapter 7 - the Sixth Instance

Be ready to greet God at any moment, because you never know when your time will come. So, hone your conscience and supply yourself with enough virtues to return your spirit in purity to God, who gave it to you. Scrutinize your ways and deeds every day. Revisit them each morning, and test them all the time. As our sages say, “Rabbi Eliezer said, ‘Do *t’shuvah* the day before you die.’ His disciples asked, ‘But, can a person know when he is to die, Master?’ And he responded, ‘All the more so, then! Do *t’shuvah* today because you may die tomorrow. That way you will do *t’shuvah* your whole life long.”

Babylonian Talmud, Shabbat 153a

“Twenty-four things hinder *t’shuvah*: 1) rumor-mongering, 2) slander, 3) fury, 4) thinking untoward thoughts, 5) associating with wrong-doers, 6) regularly accepting food from those who don’t have enough, 7) staring at instances of nudity, 8) sharing in stolen property, 9) saying, ‘I will sin and then do *t’shuvah*’, 10) achieving honor at another’s expense, 11) separating yourself from the congregation, 12) belittling your ancestors or teachers, 13) cursing the masses, 14) preventing the masses from doing a *mitzvah*, 15) causing another to deviate from the path of good and to follow a bad one instead, 16) using a pauper’s pledge for personal gain, 17) taking a bribe to pervert justice, 18) finding a lost object and not returning it to its owner, 19) seeing your child going bad and not objecting, 20) eating from the sustenance of paupers, orphans, and widows, 21) arguing against the words of sages, 22) suspecting the innocent, 23) hating criticism, and 24) maligning *mitzvot*.”

Rabbeinu Yonah, The Gates of Repentance, Chapter 21:52

* *

T'shuvah

The Divine perspective only acknowledges two states of human existence: the right path and all others, the right path being that mandated by our communal revelatory experience and by our communal interpretive history. By this we know that *t'shuvah* (return), understood to be the English equivalent for repentance, is not really the event, temporal experience, or even spiritual commitment to turn back from wayward behavior, but a **constant state** of effort and endeavor to stay “between the lines.” In this outward respect then, we understand *t'shuvah* as the return to right behavior. But the turning around is not in itself sufficient. We must continue with every breath to live the correct path. From a spiritual interpretation *t'shuvah* is the state of return to the Holy Source, which accompanies every Divine breath. As God's breath, in and out, sustains creation, we are re-created with each exhalation and must be in a constant state of striving for the return at each instant (inhalation) of grace.

Congregant Voice

OUR ETHICAL OBLIGATIONS

אֵלוֹ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר שְׂאָדָם אוֹכֵל פְּרוֹתֵיהֶם
בְּעוֹלָם הַזֶּה וְהִקְרָן קִיּוּמָת לֹ לְעוֹלָם הַבָּא, וְאֵלוֹ הֵן:

*Ei-lu d'va-reem sh'ein la-hem shi-ur: she-a-dam o-chel pei-ro-tei-hem
ba-o-lam ha-zeh v'ha-ke-ren ka-ye-met lo la-o-lam ha-ba, v'ei-lu hen:*

These are the obligations without measure, whose reward, too, is without measure:

<i>Ki-bud av va-eim,</i> Honoring father and mother;	כְּבוֹד אָב וְאִם,
<i>ug'mee-lut cha-sa-deem,</i> performing acts of love and kindness;	וְגִמְלוֹת חֲסָדִים,
<i>v'hash'ka-mat beit ha-mi-drash</i> <i>sha-cha-reet v'ar'veet,</i> attending the house of study daily;	וְהִשְׁכַּמְתָּ בֵּית הַמִּדְרָשׁ שְׁחֲרִית וְעֶרְבִית,
<i>v'hach'na-sat or-cheem</i> welcoming the stranger;	וְהִכַּנְסַת אֹרְחִים,
<i>u-vi-kur cho-leem,</i> visiting the sick;	וּבְקוֹר חוֹלִים,
<i>v'hach'na-sat ka-lah,</i> rejoicing with bride and groom;	וְהִכַּנְסַת כַּלָּה,
<i>v'hal'va-yat ha-meit,</i> consoling the bereaved;	וְהִלִּיט הַמֵּת,
<i>v'i-yun te-fee-lah</i> praying with sincerity;	וְעִיּוֹן תְּפִלָּה,

Torah Study Leads to All - Study does not take the place of ethical actions. Rather, it is only holy when it leads to ethical actions. (*Talmud, Kidusheen* 40b) Perhaps this phrase could better be translated as Torah study “undergirds them all” or “frames the background of them all.” This is another form of Hillel's lesson “An ignoramus cannot be pious.” (*Mishnah, Avot* 2:6)

Studying Torah Gives Me a Sense of Pride and Satisfaction - Reading about the laws, rituals, prayers and stories, arouses a sense of connection to my past ancestry and heritage. Most importantly, it allows me to take part in a continuing process of religious identification that passes from generation to generation. Studying Torah links me to my past, as well as paving the way for my future and generations to come. (Congregant Voice)

Question: Why is the study of Torah always a part of a Jewish worship service? Rabbi Levi ben Hama says ... in the name of Rabbi Simeon ben Lakish: “What is the meaning of the verse: *And I will give you the tables of stone, and the law and the commandment, which I have written that you may teach them?* (Exodus 24:12) *Tables of stone*: these are the ten commandments; *the law*: this is the five books of Moses; *the commandment*: this is the Mishnah; *which I have written*: these are the Prophets and the Writings; *that you may teach them*: this is the Gemara. It teaches [us] that all these things were given to Moses on Sinai.” (*Talmud, Berachot* 5a) According to classic Judaism, the Written and Oral Law all emanate

from God. To teach and learn are holy acts no less sacred than the *mitzvah* of prayer.

The soul - Does the soul have a separate reality apart from the body? Judaism says that it does. The first chapters of Genesis tell of the creation of Adam, the first human, as coming from the *dust of the earth* - אדמה (*a-da-mah*), but also notes that God blows into the human the *breath of life*- נשמת החיים (*nish'mat ha-chayem*). The *n'shamah*, the soul, is that element of our lives which links us directly with God and gives us the capacity to sense wonder and awe, to feel humility and gratitude, and to act with loving-kindness towards the rest of creation.

Taking Time for Ourselves - *Do I spend enough time nurturing my soul? Do I allow my creativity to express itself? Do I take time for myself every day to nurture my imagination and to simply be?*

Body and Soul - This blessing thanks God for the presence of our souls. It is based on a Talmudic prayer (*B'rachot* 60b) in which the rabbis believed that after death, the soul rejoins God and waits for the messianic future when it will be reunited with the body once again. According to a Midrash, God took Moses' soul by kissing him on the lips and drawing Moses' breath into Eternity. (*Deuteronomy Rabba* 7:10-11)

Life in the Ghetto - "The ghetto organization's root conception is that the purpose of life is spiritual perfection, but that the spirit needs a body to serve as its instrument." (*Ahad Haam - Flesh and Spirit* - 1904)

va-ha-va-at sha-lom וְהִבְאֵת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ,
bein a-dam la-cha-vei-ro
making peace where there is strife.

v'tal'mud Torah k'ne-ged ku-lam. וְתַלְמוּד תּוֹרָה כְּנֶגְדָּם כָּלָם.
And studying Torah is equal to them all,
because it leads to them all.

Talmud, Shabbat 127a

FOR THE GIFT OF OUR SOULS אלהי נשמה

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא. אֶתָּה בְּרֵאתָהּ,
אֶתָּה יִצְרַתָּהּ, אֶתָּה נִפְחַתָּהּ בִּי, וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, מוֹדָה (מוֹדָה) אֲנִי לְפָנֶיךָ, יי
אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאֲמוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן
כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יי, אֲשֶׁר בִּידוֹ נִפְשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר
אִישׁ.

Eh-lo-hai, n'sha-mah she-na-ta-ta bee te-ho-rah hee. A-tah v'ra-ta, A-tah y'tzar-ta, A-tah n'fach-ta bee, v'A-tah m'sham-rah b'kir'bee. Kol z'man she-ha-n'sha-mah v'kir'bee, mo-deh (mo-dah) a-nee l'fa-ne-cha, Adonai Eh-lo-hai vEh-lo-hei a-vo-tai v'i-mo-tai, ri-bon kol ha-ma-a-seem, a-don kol ha-n'sha-mot. Ba-ruch A-tah, Adonai, a-sheer b'ya-do ne-fesh kol chai, v'ru-ach kol b'sar eesh.

My God,
the soul that You gave me is pure.
You created it;
You sculpted it;
You breathed it inside of me;
You protect it.
At some future time
You will draw it forth from me
And give it back in the World to Come.
But all the time it remains in me
I shall give thanks,
My God,
God of those who lived before me,
Author of all works,
Protector of all souls.
You Who restore the soul to the body of us all,
You are praised.

On Wings of Awe

THE MIRACLES OF DAILY LIFE נסים בכל יום

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לִשְׂכּוֹי
בִּינָה, לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher na-tan la-sech'vee vee-nah, l'hav'cheen bein yom u-vein lai-lah...

Who has implanted mind and instinct within every living being.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂי בְצַלְמוֹ:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, she-a-sa-nee B'tzal'mo...Who has made me in Your image.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂי יִשְׂרָאֵל:

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, she-a-sa-nee Yis'ra-eil...

Who has made me a Jew.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂי בְּחֵבֶת חוֹרֵין:

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam she-a-sa-nee ben/bat cho-reen...

Who has made me to be free.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים:

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, po-kei-ach iv-reem...

Who opens the eyes of the blind.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, mal'beesh a-ru-meem...

Who clothes the naked.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ma-teer a-su-reem...

Who brings freedom to the captive.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, zo-keif k'fu-feem...

Whose power lifts up the fallen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל

הַמַּיִם:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ro-ka ha-a-retz al ha-ma-yeem ...Who stretches out the earth over the waters.

(Based on Psalm 136:6)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂה לִי כָּל צְרָכָי:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, she-a-sa lee kol tzor'kee...Who provides for all my needs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִיֵן מִצְעָדֵי גִבְרִי:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ha-mei-cheen mitz'a-dei ga-veir ...Who makes firm each person's steps.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל

בְּגִבּוֹרָה:

An Opportunity to Lift Every Mundane Act to the Level of Holiness -

Originally said privately in the home, these blessings were brought into the synagogue service because Jews no longer knew what blessings to say when arising. Each is associated with an action in the morning including hearing the rooster crow, covering one's eyes, dressing, sitting up in bed, standing up, walking, putting on one's belt, donning one's hat, feeling refreshed from a good night's sleep, and discovering oneself restored to strength in the morning.

Do I stop often enough to meditate on the most mundane elements of my life?

A prayer is a meditation, an act of defiance against the encroachment of future burdens, a sacred moment to stop, reflect, thank God for the little things, and even to reflect on the wonder of our human capacity to reflect. Do I do this enough? How can I discipline myself to regularly say blessings?

Opens the eyes of the blind ... say this when you open your eyes

Clothes the naked... say this when you get dressed
Power lifts up the fallen... say this when you sit up in bed

Spread out the heavens over the waters... say when you put your feet on the ground

Makes firm each person's step... say when you begin to walk

Provides for all my needs... say when you put on your shoes

Girds Israel with strength... say when you put on your belt

Crowns Israel with glory... say when you put on your hat. (Talmud, Brachot 60b)

The State of our Spirits -
When we rush through life, we pass by and miss each moment. Norman Cousins put it well: "Death is not the greatest loss in life. The greatest loss is what dies inside us while we live."

Who am I? "You are wherever your thoughts are. Make sure your thoughts are where you want to be." (Rabbi Nachman of Bratzlav)

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, o-zeir Yis'ra-eil big'vu-rah...

Who girds Israel with strength.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹזֵר יִשְׂרָאֵל
בְּתַפְאָרָה:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, o-teir Yis'ra-eil b'tif'a-rah ...

Who crowns Israel with glory.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לִיעָף כֶּתֹר:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ha-no-tein la-ya-eif ko-ach...

Who gives strength to the weary.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינַי
וְתַנּוּמָה מֵעַפְעָפִי:

Ba-ruch A-tah A-do-nai Eh-lo-hei-nu Me-lech ha-o-lam, ha-ma-a-veer shei-nah mei-ei-nai ut'nu-mah mei-af'a-pai...

Who removes sleep from the eyes, slumber from the eyelids.

* *

I don't know exactly what a prayer is.
I do know how to pay attention, how to fall down
Into the grass, how to kneel down in the grass
How to be idle and blessed, how to stroll through the fields
Which is what I have been doing all day.

Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do
With your one wild and precious life?

Mary Oliver

* *

Absolute, unmixed attention is a kind of prayer.

Simone Weil

* *

The root of *t'feelah* means to judge, to differentiate, to clarify...People always question the need for prayer...Its true purpose is to raise the level of the supplicants by helping them develop true perceptions of life...

Scherman, Artscroll Siddur, 1984

* *

P'sukei D'Zimra - Psalms of Praise

פסוקי דזמרה

III

BLESSED IS THE ONE

Ba-ruch she-a-mar v'ha-yah ha-o-lam,
Ba-ruch hu
Ba-ruch o-seh v'rei-sheet
Ba-ruch o-mer v'o-seh
Ba-ruch go-zeir um'ka-yeim
Ba-ruch m'ra-cheim al ha-a-retz
Ba-ruch m'ra-cheim al ha-b'ree-yot
Ba-ruch m'sha-leim
sa-char tov l'rei-av
Ba-ruch chai la-ad
v'ka-yam la-ne-tzach
Ba-ruch po-deh u-ma-tzeel
Ba-ruch sh'mo.

ברוך שאמר
 בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,
 בָּרוּךְ הוּא,
 בָּרוּךְ עָשָׂה בְּרֵאשִׁית,
 בָּרוּךְ אוֹמֵר וְעֹשֶׂה,
 בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
 בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
 בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
 בָּרוּךְ מְשַׁלֵּם
 שָׂכָר טוֹב לִירְאָיו,
 בָּרוּךְ חַי לְעַד
 וְקַיִם לְנֶצַח,
 בָּרוּךְ פּוֹדֵה וּמַצִּיל,
 בָּרוּךְ שְׁמוֹ.

Blessed is the One Who spoke and all things came to be!
 Blessed are You!
 Blessed is the One Who keeps creating anew!
 Blessed is the One Who speaks and acts!
 Blessed is the One Who determines and fulfills!
 Blessed is the One Who deals mercifully with the earth!
 Blessed is the One Who deals mercifully with creatures!
 Blessed is the One Who responds with good to those in awe!
 Blessed is the One Who lives eternally and lasts forever!
 Blessed is the One Who delivers and redeems!
 Blessed is Your Name!

PSALM 145 - ASHREI

אֲשֶׁרִי
 אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹדְךָ סֶלָה:
Ash'rei yosh'vei vei-te-cha, od y'ha-le-lu-cha se-lah.
 אֲשֶׁרִי הָעַם שֶׁכָּבְדָה לּוֹ, אֲשֶׁרִי הָעַם שֵׁי אֱלֹהִיו:
Ash'rei ha-am she-ka-chah lo, ash'rei ha-am she-Adonai Eh-lo-hav.
 תְּהִלָּה לְדָוִד,

P'sukei D'Zimra (Psalms of Praise) - The growing need to pay attention to our *kavanah* (spiritual intention and direction of prayer) ultimately led to the creation of *P'sukei D'Zimra*. *Hallel* (meaning "praise") is the name of the prayers in this section. There are three types of *Hallel*: Egyptian *Hallel* (Psalms 113-118, recited on the festivals); the Great *Hallel* (Psalms 136, recited Shabbat morning); and the Daily *Hallel* (Psalms 145-150, recited as part of the daily morning service).

Getting Ready - The Jews of the rabbinic period used to pray an hour before the service began every morning simply for the ability to pray. The *P'sukei D'Zimra* (literally "verses of song") is a warm-up section of the service and serves the purpose of getting our hearts ready to open to God. This section includes an opening prayer, verses from Psalms, and a closing prayer.

Ashrei is an alphabetical acrostic in which each verse (beginning with "*A-ro-mim'cha*" in the fourth line) begins with a different letter of the *aleph-beit*. This makes the Psalm easy to memorize and (says the medieval commentator Abudraham) helps

us praise God with every structure available to the organs of speech.

Giving to Others-

According to the Talmud, the main reason for reciting *Ashrei* is because of the verse “You open Your hand and satisfy every living being.” (*B'rachot* 4b) The rabbis illustrate the connection between our giving and God's giving in the following story: In the days of Rabbi Tanchuma there was a drought. The rabbi declared a fast, but no water fell. So he said “My children, if you have compassion for each other, God will have compassion for you.” As they were distributing funds to the poor, one man was seen giving money to his ex-wife. They reported his action to Rabbi Tanchuma, because they were suspicious that he had not stopped having relations with her. When questioned he said that he only gave her money because she needed it. Upon hearing this, R. Tanchuma said “Lord of the Universe, just as this man, who no longer had any obligation to support this woman, behaved compassionately toward her, You, the All-Compassionate One, should certainly take pity on us, Your children....” (*B'reisheet Rabbah* 33)

The Case of the Missing Nun -

Of all the 22 letters of the Hebrew alphabet, only the *nun* is missing in this acrostic. Why? Some say because the *nun* begins the word *n'filah* (down-fall), and the rabbis did not want to attract the evil eye and cause suffering. Others contend that our praise of God cannot be perfect because only God is perfect - hence, a missing letter.

אָרוֹמְמֵךְ אֱלוֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׂמֵךְ לְעוֹלָם וָעֶד:

T'hi-lah l'Da-vid,

A-ro-mim'cha Eh-lo-hai ha-me-lech, va-a-var'cha shim'cha l'o-lam va-ed.

בְּכֹל יוֹם אַבְרָכָה, וְאַהֲלִלָה שְׂמֵךְ לְעוֹלָם וָעֶד:

B'chol yom a-var'che-kah, va-a-hal'lah shim'cha l'o-lam va-ed.

גָּדוֹל יְיָ וּמְהִלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר:

Ga-dol Adonai u-m'hu-lal m'od, V'lig'du-la-to ein chei-ker.

דֹּר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ:

Dor l'dor y'sha-bach ma-a-se-cha, u-g'vur-o-te-cha ya-gee-du.

הֵדָר כְּבוֹד הַדָּוָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

Ha-dar k'vod ho-de-cha, v'div'rei nif'l'o-te-cha a-see-cha.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדוּלְתֶךָ אֲסַפְּרָנָה:

Ve-e-zuz no-ro-te-cha yo-mei-ru ug'du-lat'cha a-sap're-nah.

זָכַר רַב טוֹבָךָ יִבְיָעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ:

Ze-cher rav tuv'cha ya-bee-u, v'tzid'kat-cha y'ra-nei-nu.

חֲנוּן וְרַחוּם יְיָ, אַרְךָ אַפַּיִם וּגְדָל חֶסֶד:

Cha-nun v'ra-chum Adonai, e-rech a-pa-yeem u-g'dal cha-sed.

טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

Tov Adonai la-kol, v'ra-cha-mav al kol ma-a-sav.

יְדוּדֶךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסִּידֶיךָ יִבְרָכֻכָּה:

Yo-du-cha Adonai kol ma-a-se-cha, va-cha-see-de-cha y'var'chu-cha.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ:

K'vod mal'chut-cha yo-mei-ru, u-g'vu-rat-cha y'da-bei-ru.

לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֵדָר מַלְכוּתוֹ:

L'ho-dee-a liv'nei ha-a-dam g'vu-ro-tav, u-ch'vod ha-dar mal'chu-to.

מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתֶּךָ בְּכֹל דוֹר וָדוֹר:

Mal'chut-cha mal'chut kol o-la-meem, u-mem'shal't'cha b'chol dor va-dor.

סוֹמֵךְ יְיָ לְכֹל הַנִּפְלָאִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים:

So-mech Adonai l'chol ha-nof-leem, v'zo-keif l'chol ha-k'fu-feem.

עֵינַי כֹּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:

Ei-nei chol ei-le-cha y'sa-bei-ru, v'A-tah no-tein la-hem et och'lam b'i-to.

פּוֹתַח אֶת יָדֶךָ, וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן:

Po-tei-ach et ya-de-cha, u-mas'bee-a l'chol chai ra-tzon.

צַדִּיק יְיָ בְּכֹל דְרָכָיו, וְחִסִּיד בְּכֹל מַעֲשָׂיו:

Tza-deek Adonai b'chol d'ra-chav, v'cha-seed b'chol ma-a-sav.

קָרוֹב יְיָ לְכֹל קְרָאִיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאַמְתּוֹ:

Ka-rov Adonai l'chol kor'av, l'chol a-sher yik'ra-u-hu ve-e-met.

רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שְׂוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם:

R'tzon y'rei-av ya-a-seh, v'et shav'a-tam yish'ma v'yo-shi-eim.

שׁוֹמֵר יי אֶת כָּל אֲהַבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד:

Sho-meir Adonai et kol o-ha-vav, v'et kol har'sha-eem yash'meed.

תְּהִלַּת יי יִדְבֵר פִּי, וּיְבָרֵךְ כָּל בֶּשָׂר שִׁם קֹדֶשׁוֹ, לְעוֹלָם וָעֶד:

T'hi-lat Adonai y'da-beir pee, vee-va-reich kol ba-sar shem kod'sho, l'o-lam va-ed.

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

Va-a-nach-nu n'va-rech Yah, mei-a-tah v'ad o-lam, hal'luyah!

Happy are they who dwell in Your house,
They will praise You forever.
Happy are they who are near You,
Happy are they who know You are God.

A Psalm of David.

I will exalt You, my sovereign God; I will bless Your Name forever.

Great is Adonai and worthy of praise; God's greatness is infinite.

One generation shall acclaim Your work to the next; they shall tell of Your mighty acts.

The glorious majesty of Your splendor, and Your wondrous works will I rehearse.

They shall speak of the might of Your awesome deeds, and I will recount Your greatness.

Adonai is gracious and compassionate, endlessly patient, overflowing with love.

Adonai is good to all; God's compassion shelters all God's creatures.

All Your works, O God, shall praise You, Your faithful shall bless You.

They shall speak of the glory of Your dominion, and tell of Your strength; To reveal Your power to the world, and the glorious splendor of Your realm.

Your realm is an everlasting dominion; Your rule endures through all generations.

Adonai, You support the falling; You raise up all who are bowed down.

The eyes of all are turned to You; You sustain them in time of need.

You open Your hand to fulfill the needs of all the living.

God, You are just in all Your paths, loving in all Your deeds.

Adonai is near to all who call upon God, to all who call upon You in truth.

Adonai will fulfill the hope of all who revere God; God will hear their cry and help them.

Adonai preserves those who love God, but to the lawless, God brings grief. My lips declare the glory of Adonai; let all flesh bless God's Holy Name forever and ever.

We will bless Adonai now and always. Halleluyah!

אֱלֹהֵינוּ פִּינוּ מִלֵּא שִׁירָה בָּיָם, וּלְשׁוֹן רִנָּה בְּהַמּוֹן גְּלוּנוֹ,

וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמִרְחָבֵי רִקִיעַ, וְעֵינֵינוּ מְצִירֹת

בְּשִׁמְשׁ וּבְכִירָת, וְיָדֵינוּ פְּרוּשׁוֹת בְּנִשְׁרֵי שָׁמַיִם, וְרַגְלֵינוּ

קְלוֹת בְּאֵילוֹת – אֵין אֲנַחְנוּ מִסְפִּידִים לְהוֹדוֹת לָךְ, יי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרֵךְ אֶת שְׁמֶךָ עַל אַחַת

מֵאֵלֶיךָ, אֵלֶיךָ אֵלֶיךָ אֵלֶיךָ וְרַבֵּי רַבּוֹת פְּעָמִים

הַטּוֹבוֹת שְׁעֲשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

When God packed up and left the country, He left the Torah with the Jews. They have been looking for Him ever since, shouting, "Hey, You forgot something, You forgot," and other people think shouting is the prayer of the Jews. Since then, they've been combing the Bible for hints of His whereabouts, as it says: Seek ye the Lord while He may be found, Call ye upon Him while He is near." But He is far away. (Yehuda Amichai, Open Closed Open, p.40)

Ashrei comes from the Hebrew root אָשַׁר. This three letter root also appears in the following words: 1) *Ashur*, a Phoenician god; 2) *Asher*, the son of our patriarch Jacob and Rachel's hand-maid Zilpa; 3) *Ashera*, a Canaanite female deity of fortune and happiness whose symbol was a tree; 4) *Asher* is also a connecting word in Hebrew which means "there" or "where"; 5) *Ashar* means to go straight or to advance. When we say *Ashrei* we become aware of our people's origins, the theme of happiness, of looking and moving forward in our lives, and of discovering the connecting themes that bring us integrity and meaning in our lives.

Hal'luyah – The final Psalm in Psalms and the last of *P'sukei D'Zimra* /Psalms of Praise, its origin is unclear. It depicts people playing all types of musical instruments in praise of God. It was a widespread practice in Mediterranean cultures for women to greet triumphant armies with song, dance and drumming. Scholars have found evidence of women participating in Levitical Temple choirs with instruments and dance.

I-lu pee-nu ma-le shee-rah ka-yam, ul'shon ri-nah ka-ha-mon ga-lav, v'shif'to-tei-nu she-vach k'mer'cha-vei ra-kee-a, v'ei-nei-nu m'tzee-rot k'she-mesh v'ch'ya-rei-ach, v'ya-dei-nu f'ru-shot k'nish'rei shamayim, v'rag'leinu kalot kaayalot - ein anach'nu mas'peedeem l'hodot l'cha, Adonai eh-lo-hei-nu vei-lo-hei a-vo-tei-nu, u-l'va-reich et sh'me-cha al a-chat me-a-lef, e-lef, al'fei a-la-feem v'ri-bei r'va-vot p'a-meem ha-to-vot she-a-see-ta im a-vo-tei-nu v'i-ma-nu.

Though our mouths should overflow with song as the sea, our tongues with melody as the roaring waves, our lips with praise as the heavens' wide expanse; and though our eyes were to shine as the sun and the moon, our arms extend like eagles' wings, our feet speed swiftly as deer - still we could not fully thank You, our God and God of all ages, or bless Your Name enough, for even one of Your infinite kindnesses to our ancestors and to us.

PSALM 150 - HAL'LUYAH

	הללויה
<i>Ha-l'lu-yah, ha-l'lu Eil b'kod'sho,</i>	הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ,
<i>Ha-l'lu-hu bir'kee-a u-zo.</i>	הַלְלוּהוּ בְּרִקְעַ עֲזוֹ:
<i>Ha-l'lu-hu big'vu-ro-tav,</i>	הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
<i>Ha-l'lu-hu k'rov gud'lo.</i>	הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:
<i>Ha-l'lu-hu b'tei-ka sho-far,</i>	הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
<i>Ha-l'lu-hu b'ne-vel v'chi-nor.</i>	הַלְלוּהוּ בְּנִבְל וּכְנֹר:
<i>Ha-l'lu-hu b'tof u-ma-chol,</i>	הַלְלוּהוּ בְּתוֹף וּמְחוֹל,
<i>Ha-l'lu-hu b'mi-neem v'u-gav.</i>	הַלְלוּהוּ בְּמִנִּים וְעֶגְב:
<i>Ha-l'lu-hu b'tzil'tz'lei sha-ma,</i>	הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,
<i>Ha-l'lu-hu b'tzil'tz'lei t'ru-ah;</i>	הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
<i>Kol ha-n'sha-mah t'ha-leil Yah</i>	כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ
<i>Ha-l'lu-yah.</i>	הַלְלוּיָהּ.

Halleluyah! Praise God in Your sanctuary;
 Praise God Whose power the heavens proclaim.
 Praise God for God's mighty acts;
 Praise God for God's surpassing greatness.
 Praise God with shofar blast;
 Praise God with harp and lute.
 Praise God with drum and dance;
 Praise God with strings and pipe.
 Praise God with cymbals sounding;
 Praise God with cymbals resounding.
 Let every soul praise Adonai, Halleluyah!

CHATZEE KADDISH

חצי קדיש

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ,
 Yit'ga-dal v'yit'ka-dash sh'meh ra-ba. B'al'ma di-v'ra chi-ru-teh,

וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
 יִשְׂרָאֵל.

v'yam'lich mal'chu-teh b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei
 d'chol beit Yis'ra-eil,

בְּעֶגְלָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ אָמֵן:

ba-a-ga-la u-viz'man ka-reev, v'im-ru: A-men!

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֶלְמַיָּא:

Y'heh sh'meh ra-ba m'vo-rach l'o-lam u-l'al-mei al'ma-ya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

Yit'ba-rach v'yish'ta-bach, v'yit'pa-ar v'yit'ro-mam v'yit'na-seh, v'yit'ha-dar

וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא וּלְעֵלְא

מִכָּל בְּרַכְתָּא

v'yit'a-leh v'yit'ha-lal sh'meh d'kud'sha, b'rich hu, l'ei-la ul'ei-la
 mi-kol bir'cha-ta

וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמִירָן בְּעֶלְמָא,

וְאָמְרוּ: אָמֵן:

v'shee-ra-ta, tush'b'cha-ta v'ne-che-ma-ta da-a-mee-ran b'al'ma,

v'im'ru: Amein!

Separation - The function of the *Chatzee Kaddish* is to separate the different sections of the service. We now draw to a close the preliminary prayers of the *Birchot Hashachar* (the Prayers of the Morning) and the *P'sukei D'Zimra* (Psalms of Praise).

An Affirmation of Life - The *Chatzee Kaddish*, like all the other *Kaddish* prayers (Mourners' *Kaddish*, Rabbis' *Kaddish*, etc.) affirms God and faith. There is no mention of death whatsoever. This prayer of praise is like a strong and forthright communal liturgical exclamation mark acknowledging God's presence everywhere in life before we formally begin our worship together.

Am I Ready? - We have now concluded the "warm-up" portion of our service. Have the initial prayers helped me to clear my mind of distractions as we begin formally praying as a congregation with the *Bar'chu*?

IV Sh'ma and Its Blessings

שמע וברכותיה

Sh'ma and Its Surrounding Blessings - The *Sh'ma*, our declaration of faith, is set between two opening blessings and one closing blessing. These prayers interpret the *Sh'ma* by describing the ways we find God: in our experience of nature, of Scripture, of history, and of our own quest for peace.

Old and New Spiritual Themes - The 1st of the blessings (*Yotzeir*) affirms God in Creation and can be renamed "Pattern" attesting that the universe works according to predictable laws. The 2nd blessing (*Ahavah Rabbah*) affirms God's gift to our people of the Torah (i.e. Revelation) and can be renamed "Purpose." The laws of Torah allow us to plan our future and contribute to the overall Divine purpose of which we are a part. The 3rd blessing affirms God's power of Redemption, and can be renamed "Hope" because as we affirm in the *Yotzeir* that there is a pattern to the world, and in the *Ahavah Rabbah* that there is purpose to our lives, we dare to hope. (Rabbi Larry Hoffman - *My People's Prayerbook*).

Light and Evil - Our prophet Isaiah, speaking in God's Name, taught: "I form light and create the darkness, I make peace and create evil." (Isaiah 45:7, 6th century BCE) *It is interesting to note that God takes responsibility for originating evil and good-*

Meditation

Do not think that the words of prayer as you say them go up to God. It is not the words themselves that ascend; it is rather the burning desire of your heart that rises like smoke toward heaven. If your prayer consists only of words and letters, and does not contain your heart's desire, how can it rise up to God?

Rabbi Nachman of Bratzlav

בְּרַחוּ אֶת יי הַמְּבָרָךְ:

Bar'chu et Adonai ha-m'vo-rach!
Praise the One to Whom praise is due!

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Bar-uch Adonai ha-m'vo-rach l'o-lam va-ed!
Praised be the One to Whom praise is due now and forever!

CREATION/PATTERN

יוצר אור

*Ba-ruch A-tah Adonai,
Eh-lo-hei-nu Me-lech ha-o-lam,
yo-tzeir or, u-vo-rei cho-shech,
o-seh sha-lom u-vo-rei et ha-kol:
Ha-mei-eer la-a-retz v'la-da-reem
a-le-ha b'ra-cha-meem.
U-v'tu-vo me-cha-desh b'chol yom
ta-meed ma-a-seh v'rei-sheet:
Mah ra-bu ma-a-se-cha Adonai.
Ku-lam b'choch-mah a-see-ta,
mal-ah ha-a-retz kin'ya-ne-cha:
Tit'ba-rach Adonai Eh-lo-hei-nu
al she-vach ma-a-seh ya-de-cha.
V'al m'o-rei or
she-a-sita y'fa-a-ru-cha*

בְּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל:
הַמְּאִיר לָאָרֶץ וְלַדָּרִים
עָלֶיהָ בְּרַחֲמִים.
וּבִטְוֵבוֹ מְחַדֵּשׁ בְּכָל יוֹם
תְּמִיד מַעֲשֵׂה בְּרָאשִׁית:
מִה רַבּוֹ מַעֲשֵׂיךָ יי.
כֹּל בְּחֻכְמָה עֲשִׂיתָ,
מְלֵאָה הָאָרֶץ קִנְיָנְךָ:
תִּתְבָּרַךְ יי אֱלֹהֵינוּ
עַל שְׂבַח מַעֲשֵׂה יְדֵיךָ.
וְעַל מְאֹרֵי אוֹר
שֶׁעֲשִׂיתָ יַפְאָרוּךְ

se-lah.

Ba-ruch A-tah Adonai

yo-tzeir ha-m'o-rot.

How powerful is God
Majesty of the universe
Sculptor of pure light
Inventor of secret darkness
Creator of one single harmony
Inventor of every single unrelated thing
Teeming in the morning light.

In the morning light
Your compassion warms every hidden soul
In the daily flowering of Your goodness
The bees bring promise of both pain and honey
Your breath blows golden leaves in heaps, burying their brilliance
Yet from that sheltered darkness new trees rise up toward the light.
Your breath conducts a hundred struggling organs in our body
Into the unified and graceful dance that is our day.

How many little beauties You have made -
Your collection fills the world!
Through Your wisdom each single unrelated thing
Fills a place in a single harmony
Wrapped in the wondrous ribbon of Your light.

How You are praised, Adonai,
Suptor of secrets for each one of Your creatures
Teeming
With Your one light.

On Wings of Awe

REVELATION/LAW AND LOVE

אהבה רבה

אֱהָבָה רַבָּה אֶהְבֶּתְנִי, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה
חֲמֵלֶת עָלֵינוּ. אָבִינוּ מִלְּבָנוּ, בְּעִבּוּר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
שֶׁבִטְחוּ בָךְ, וְתִלְמָדִם חֲקֵי חַיִּים, בֵּין תַּחֲנֹנֵנוּ וְתִלְמִדְנֵנוּ.
אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ
לְהִבִּין וּלְהַשְׁפִּיל, לְשִׁמְעַע, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעִשׂוֹת
וּלְקִיָּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאֱהָבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיְחַד לְבַבְנוּ
לְאֱהָבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי
בְשֵׁם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיֵלָה וְנִשְׁמַחָה
בִּישׁוּעַתְךָ. וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרִבַּע פְּנּוֹת הָאָרֶץ,

ness. How can we accept the totality of God's creative world, with both blessings and curses? How do we embrace the good and not let the pain overwhelm us?

A Polemic Against Early Gnosticism - Second century CE Rome introduced the ideal of Gnosticism, meaning "knowledge" of ultimate things. Gnosticism is the general belief that the cosmos was divided into two warring realms (light and darkness -a theme evident in the ritual of *Havdalah*). Extreme gnostics took it even further and argued that there were two gods. Sixth century Zoroastrianism preached the doctrine of absolute dualism, that there is a good god of light at war with the evil god of darkness. In the early years of the first millennium CE, the Rabbis wanted to retain monotheism at all costs. Second century Gnosticism identified the realm of light and good with love, and the realm of dark and evil with law. Paul preached a Christianity that annulled Jewish law on the grounds that it had been superceded by Jesus offering unbounded love instead ("The law was given through Moses, but grace through Jesus Christ." - John 1:17). The Rabbis affirmed that God gave us both law and love. The *Yotzeir* and *Ahavah Rabbah* are both polemics against early Gnosticism and affirm the absolute Monotheism of the Rabbis (Rabbi Larry Hoffman, *ibid*).

Creation and Humanity - A Midrash teaches, "Humanity was created for the world, not the world for humanity."

וְדַבַּק לְבַנּוּ בְּמִצְוֹתַי Our hearts cleave to Your *mitzvot*. What does it mean to have our hearts cleave to God? Jewish mystics understand this to mean that we lose self-awareness and sense no separation between ourselves and that of God. Richard Rubenstein, a contemporary American theologian, uses this metaphor to explain: “God is the ocean and we are the waves. In some sense each wave has its moment in which it is distinguishable as a somewhat separate entity. Nevertheless, no wave is entirely distinct from the ocean which is its substantial ground.” (Kushner and Polen, Filling Words with Light, p. 53)

Adonai or Ehloheinu?- Sometimes we refer to God as יְיָ (YHVH - pronounced *Adonai*) “my Lord” and other times as אֱלֹהֵינוּ (*Eloheinu*) “our God.” The rabbis teach that *Adonai* is the God of the Jews Whom we met at Mount Sinai with the giving of the Torah, and *Eloheem* is the universal God of creation Whose Name appears in the Book of Genesis. Though God is One and undivided, the rabbis teach that the two names illustrate different ways how God “behaves” in the world. *Eloheem* is that intelligent force that sets the laws and patterns of nature. *Adonai* is the personal God of Sinai Who met Moses halfway on the mountain, and Who inspires compassion in the human heart. Even when we or our loved ones suffer from illness or natural catastrophe, God is not absent. Though God does not will the suffering of the innocent (*Eloheem*), when we reach out empathetically and in loving care the God of Torah (YHVH) abides.

וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֶתָּה,
וּבַנּוּ בַּחֲרַת מִכָּל עַם וְלִשׁוֹן. וְקִרְבַּתְנֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה
בְּאֵמַת לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ בְּאַהֲבָה.

פְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

A-ha-vah ra-bah a-hav-ta-nu, Adonai Eh-lo-hei-nu, chem'lah g'do-lah vee-tei-rah cha-mal'ta a-lei-nu. A-vee-nu mal-kei-nu, ba-a-vur a-vo-tei-nu v'i-mo-tei-nu she-bat'chu v'cha, va-t'lam-dem chu-kei cha-yeem, ken t'cho-nei-nu u-t'lam-dei-nu. A-vee-nu, ha-av ha-ra-cha-man, ham'ra-chem, ra-chem a-lei-nu, v'ten b'li-bei-nu l'ha-veen u-l'has-keel, lish'mo-a, lil'mod u-l'la-meid, lish'mor v'la-a-sot u-l'ka-yeim et kol div'rei tal'mud to-ra-te-cha b'a-ha-vah.

V'ha-eir ei-nei-nu b'to-ra-te-cha, v'da-bek li-bei-nu b'mitz'vo-te-cha, v'ya-ched l'va-vei-nu l'a-ha-vah u-l'yir-ah et sh'me-chah, v'lo nei-vosh l'o-lam va-ed: kee v'shem kod'sh'cha ha-ga-dol v'ha-no-ra ba-tach'nu, na-gee-lah v'nis'm'cha bee-shu-a-te-cha. Va-ha-vee-ei-nu l'sha-lom mei-ar-bah kan-fot ha-a-retz, v'to-li-chei-nu ko-m'mi-ut l'ar-tzei-nu. Kee Eil po-el ye-shu-ot A-ta, u-va-nu va-char-ta mi-kol am v'la-shohn v'kei-rav'ta-nu l'shim-cha ha-ga-dol se-lah be-e-met l'ho-dot l'cha u-l'ya-ched'cha b'a-ha-vah.

Ba-ruch A-tah Adonai, ha-bo-cheir b'a-mo Yis'ra-eil b'a-ha-vah.

You were God
and we were Israel,
God alone
and lonely people,
long ago.
You loved us with a great love
And You taught us
how to respond to You
Through *mitzvot*,
recollections,
celebrations,
Torah.
They are the light of our eyes,
The uniqueness of our being.
In the joy of them
You have drawn us close to You.
In the truth of them
we have discovered You, the only One.
We are together still.
You respond to every people
in Your chosen way.
With Your love
You have chosen to respond to us.
With our love
we offer You our praise.

On Wings of Awe

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yis'ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad!

Listen, O Israel: the Eternal One is our God,
the Eternal God alone!

Deuteronomy 6:4

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Ba-ruch shem k'vod mal'chu-to l'o-lam va-ed!
Blessed is God's glorious majesty forever and ever!

V'AHAVTA - FIRST PARAGRAPH OF THE SH'MA - Love of God Deuteronomy 6:5-9

וְאֶהְבֵתָ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לְבָבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל
לְבָבְךָ: וְשִׁנְנָתָם לְבִנְיָךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל
יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

*V'a-hav-ta et Adonai Eh-lo-he-cha b'chol l'va-v'cha u-v'chol naf-sh'cha
u-v'chol m'o-de-cha. V'ha-yu ha-d'va-reem ha-ei-leh a-sheer a-no-chee
m'tza-v'cha ha-yom al l'va-ve-cha. V'shi-nan'tam l'va-ne-cha v'di-bar-ta
bam v'shiv't'cha b'vei-te-cha u-v'lech-t'cha va-de-rech u-v'shoch-b'cha
u-v'ku-me-cha. U-k'shar-tam l'ot al ya-de-cha v'ha-yu l'to-ta-fot bein ei-
ne-cha; u-ch'tav-tam al m'zu-zot bei-te-cha u-vish'a-re-cha.*

Traditional Lithuanian cantillation

You shall love Adonai your God with all your mind, with all your heart, and with all your soul. These words which I command you today, keep them close to your heart. Teach them to your children, say them over and again. In the evening and in the morning, wherever you may be, when you speak, when you are silent, keep them close, very close. Copy these words for a sign on your hand and for frontlets between your eyes. Set them before you on the doorposts of your homes, and on your gates, so that you will remember your God and do all of God's *mitzvot*, today and every day of your life.

V'HAYA - SECOND PARAGRAPH OF THE SH'MA - Land

Deuteronomy 11:13-21

וְהָיָה אִם שָׁמַעְתָּ שְׁמֵעוּ אֶל מְצוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעִבְדוֹ
בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטָּר אֲרָצְכֶם

No Division Between Here and There, Between Me and You - The *Sh'ma* seeks to trigger an awareness that all the world is interwoven and without division, in spite of what our senses tell us. *Within Me/Within You* - As I listen... I close my eyes and contemplate how we are all interconnected, how the life-force within me is the same within the person sitting beside me. (Daniel Matt and Rabbi Avram Davis)

Loving With All My Heart, Soul and Strength - The rabbi understood this to mean that we should devote every aspect of our lives to God: emotional, physical, spiritual and financial.

I like the *Sh'ma* to begin slowly. With *Sh'ma* my life stops to breathe and it's startling. Within my mind, heart and soul comes reason, pleading, resistance, and fear... Feelings I've misplaced rush into my astonished heart and I'm caught off my guard. The inner noise of my life becomes unbearable when we arrive at '*Yisrael*' and I feel pain and joy. When saying '*Yisrael*' I'm hit by what seems to be a heavy sea and tears come as if out of a hidden stream. Then we clamber to the highest note in the *Sh'ma*. For a moment, I snap into focus, and I'm left feeling more peaceful. (Congregant Voice)

V'haya im shamoa details a system of rewards and punishments for our fulfillment or neglect of the *mitzvot*. Here God is presented as lawgiver, ruler, judge and prosecutor whose love is conditional upon our ethical and moral behavior. We may reject the theology that God rewards and punishes so directly, especially because we know that the innocent often do suffer, but our reading the verses reminds us not only of the essential values at the core of our tradition, but also recalls a time in our people's history from ancient days.

Our Environment - Jewish environmentalists argue that we sin against God's world by polluting it, resulting in the scarcity of clean water, air, and earth. Rabbi Mordechai Kaplan taught, "God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure." (Kol Haneshamah - Reconstructionist Machzor, p. 69)

The tradition of Tzitzet - The third paragraph understands our relationship to God in intimate, sensual and even erotic terms. We may kiss the *tzitzet* (fringes) expressing our love and devotion to Torah each time we read the word *tzitzet* (see below). The symbolic strings and knots remind us to curb our physical appetites and lusting after false gods. Rather, tradition calls upon us to direct our spiritual and emotional energies toward the fulfillment of our higher purpose through the *mitzvot*. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery.

613 Mitzvot and Kissing the Tzitzet - All *tallitot* (prayer shawls) have *tzitzet* on the edges of each corner. Any Jewish adult over age 13 is invited to wear a *tallit*. The numerical value of the Hebrew word *tzitzet* adds up to 600, and when added to the 8 double threads and 5 knots, make up 613, the number of *mitzvot* in the Torah. When we hold the *tzitzet* in our right hand and kiss the fringes at each mention of the word *tzitzet*, we show that we take these words seriously, like a legal contract. We show that Judaism is a system of beliefs and actions that binds us to God's concrete world of laws, customs and practices.

בְּעֵתוֹ, יוֹרֵה וּמַלְקוֹשׁ, וְאַסְפֹּת דְגָנְךָ וְתִירֹשֶׁךָ וַיִּצְהָרְךָ.
וְנִתְּתִי עֶשֶׂב בְּשֹׂדֶךָ לְבַהֲמֹתֶךָ, וְאָכְלֹת וּשְׂבַעְתָּ. הַשְּׁמְרוּ
לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אָף יי בְּכֶם, וְעֶצֶר אֶת הַשָּׁמַיִם
וְלֹא יִהְיֶה מָטָר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ וְאֲבַדְתֶּם
מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יי נָתַן לָכֶם: וּשְׁמַתֶּם אֶת
דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם וּקְשַׁרְתֶּם אֶתֶם
לְאוֹת עַל יַדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם
אֶתֶם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה
אֲשֶׁר נִשְׁבַּע יי לְאַבְתֵּיכֶם לָתֵת לָהֶם, בְּיָמֵי הַשָּׁמַיִם
עַל הָאָרֶץ:

And it shall come to pass, if you shall give heed diligently to My commandments which I command you this day, to love the Eternal your God, and to serve God with all your heart and with all your soul, that I will give you the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain, and your wine, and your oil. And I will send grass in your fields for your cattle, that you may eat and be full. Take heed to yourselves, that your heart be not deceived, and you turn aside, and serve other gods, and worship them; And then God's anger be kindled against you, and God will close the skies, that there should be no rain, and that the land yield not her fruit; and lest you perish quickly from off the good land which Adonai gives you. Therefore shall you lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up. And you shall write them upon the doorposts of your house, and upon your gates; that your days may be multiplied, and the days of your children, in the land which the Eternal swore to your ancestors to give them, as the days of heaven upon the earth.

VAYOMER - THIRD PARAGRAPH OF THE SH'MA -

**Fringes
Numbers 15:37-41**

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם: וְעָשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ
עַל צִיצִית הַכֶּנָּף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית,
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יי, וְעָשִׂיתֶם אֹתָם,
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אֹתָם
זִמְנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם, לֵהֵיוֹת לָכֶם לֵאלֹהִים, אֲנִי יי אֱלֹהֵיכֶם:

*L'ma-an tiz'k'ru va-a-see-tem et kol mitz'vo-tai, vi-h'yee-tem k'do-sheem
 lei-lo-hei-chem. A-nee Adonai Eh-lo-hei-chem a-sheer ho-tzei-tee et-
 chem mei-e-retz mitz'ra-yeem lee-h'yot la-chem lei-lo-heem. A-nee
 Adonai E-lo-hei-chem.*

And God spoke to Moses, saying, Speak to the people of Israel, and bid them that they make for themselves **fringes** on the borders of their garments throughout their generations, and that they put upon the **fringe** of the borders a thread of blue; And it shall be to you for a **fringe**, that you may look upon it, and remember all God's commandments, and do them; and that you seek not after your own heart and your own eyes, which incline you to go astray; that you may remember, and do all My commandments, and be holy to your God. I am Adonai your God, Who brought you out of the land of Egypt, to be your God; I am Adonai your God.

My heart is such a busy place
 Ever abustle with the coming
 And going of emotions.

How can I love God with all my heart?

My soul darts about in a frantic pursuit
 Of every dream that promises to fill it up.

How can I love God with all my soul?

Many days I need all my strength
 Just to manage the portion You put before me.

How can I love God with all my strength?

And how do I teach these words to my children
 When I still stumble over the syllables?

And how, God, do I talk of You along the way,
 Without boasting a feigned intimacy
 With You Whom I hardly know?

God, when I reach out my hand I almost touch You.
 Help me to get out of my own way.

Adonai, let my soul soar above my room
 let her dance on walls to songs of violins
 leap rooftops to pages of poetry
 praise an orange, a horse, a mountain, a breeze
 let her transcend all limits of my small life.

Elaine Starkman
 Minyan Prayer Book, p. 61
 Temple Emanuel of Beverly Hills

Personal Contracts - *What contracts have we entered into in our lives? Are we always faithful to upholding our end of the agreement? What benefits have we gained from being in these contracts?*

A Sign of Freedom - In the ancient Near East, free people wore fringes (*tzitzet*) on the hem of their clothing. Since only free people wore *tzitzet*, they served as a form of identification. Business transactions were sealed by kissing the *tzitzet*. The *mitzvah* of *tzitzet* is based on that ancient sign of freedom. Today, many Jews hold the *tzitzet* in their right hand as they recite the *Sh'ma*.

PRAY and ACT! - Rabbi Judah said: At the sea each tribe said to the other, "You go into the sea first!" As they stood there bickering, Nachshon ben Aminadav jumped into the water. Meanwhile Moses was praying for guidance. God said to him, "My friend is drowning - and you stand here praying?!" "What can I do?" Moses asked. God responded, "Speak to the people of Israel and tell them to go forth! And raise your staff..." (*Talmud, Sotah 37a, 500 CE*) Tradition teaches that prayer unaccompanied by action is incomplete, and action without careful consideration of its greater purpose is without vision.

A Polemic Against Epicurianism - The dominant historical influence behind the Redemption prayer (*Mee Chamocha*) is Epicurianism. Epicurus (341 - 270 BCE) taught sophisticated hedonism, that the end of life is to maximize pleasure and minimize pain. He believed that the gods were indifferent to human affairs, that the universe is without a moral pattern, and that humans have no purpose in life beyond seeking out whatever pleasure life has to offer. This view is contrary to Rabbinic theology and Jewish morality. This third prayer of the *Sh'ma* is a response and argues that there is absolute meaning in life, and therefore hope. (Rabbi Larry Hoffman, *ibid.*)

YOM KIPPUR SHACHAREET

Music of the Jewish

Seasons - During each of the three pilgrimage festivals and on the High Holydays, the melodies of the *Bar'chu*, *Mee Chamocha* and other prayers change. Unique musical motifs are used which are associated with each holiday, in order to underline the specialness of that time, and to differentiate them from Shabbat, which after all comes every week. These traditional chanting patterns are called *nusach*. The High Holyday *nusach* for the *Bar'chu* and *Mee Chamocha* sounds like the song, "*L'shana tovah teekateivu*" - a happy year to you. The way we sing each *amen* - with a descending minor chord - is also part of the High Holyday *nusach*.

A real saint – The Talmud teaches, "A saintly person cannot compare with the high level of those who have sinned and repented." (San. 99a) When we chant *Mee Chamocha* we acknowledge that we are not God, that we make mistakes. Learning from them, regretting our actions, and changing our ways is the greatest achievement a person can reach.

A work of art - In a famous interview that Carl Stern of NBC had with Rabbi Abraham Joshua Heschel three weeks before Heschel's death in 1972, Stern asked: "What message have you for the young people?" Heschel replied: "Let them remember that there is meaning beyond absurdity. Let them be sure that every deed counts, that every word has power, and that we all can do our share to redeem the world in spite of all absurdities and all frustrations and all disappointments... And above all, let them remember... to build a life as if it were a work of art."

REDEMPTION/MEANING AND HOPE

גאולה

Mee cha-mocha ba-ei-leem, Adonai?

Mee ka-mocha, ne'edar ba-kodesh,

no-rah t'hee-lot o-seh fe-leh?

Shee-ra cha-da-shah shib'chu

g'u-leem

l'shim'cha al s'fat ha-yam,

ya-chad ku-lam ho-du

v'him-lee-chu v'am'ru:

Adonai yim'loch l'o-lam va-ed!

Tzur Yis'ra-eil

Ku-mah b'ez'rat Yis'ra-eil,

u-f'dei chin'u-me-cha y'hu-dah

v'Yis'ra-eil.

Go-a-lei-nu Adonai tz'va-ot sh'mo,

k'dosh Yis'ra-eil.

Ba-ruch A-tah Adonai

ga-al Yis'ra-eil.

מִי כְּמִכָּה בְּאֵלִים יי,
מִי כְּמִכָּה נִאֲדָר בְּקֹדֶשׁ,
נִוְרָא תְהִילַת, עֲשֵׂה פְּלֵא:
שִׁירָה חֲדָשָׁה שְׂבַחוּ
גְּאוּלִּים
לְשִׁמְךָ עַל שְׂפַת הַיָּם,
יַחַד כְּלָם הוֹדוּ
וְהַמְּלִיכוּ וְאָמְרוּ:
יי יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדָה כְּנֹאמְךָ יְהוּדָה
וְיִשְׂרָאֵל.
גְּאֻלָּנוּ יי צְבָאוֹת שְׁמוּ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יי,
גְּאֹל יִשְׂרָאֵל:

Who is like You, Adonai, among the gods that are worshipped?

Who is like You, majestic in holiness, doing wonders?

A new song the redeemed sang in praise to Your Name at the shore of the sea.

Together they all gave thanks and declared You their Sovereign, saying: Adonai will rule forever and ever!

O Rock of Israel, rise up to help Israel, keeping Your promise to redeem Judah and Israel.

Our Redeemer, Commander of the Hosts is Your Name, O Holy One of Israel.

You are praised, Who has redeemed Israel.

T'feelah תפילה

V

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai s'fa-tai tif'tach u-fee ya-geed t'hi-la-te-cha:

Eternal God, open my lips, that my mouth may declare Your glory.

I. GOD OF ALL GENERATIONS

אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי
אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַפֶּלַל,
זוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאֶהְבָּה:

*Ba-ruch Atah Adonai, Eh-lo-hei-nu v'Eh-lo-hei a-vo-tei-nu v'i-mo-tei-nu:
Eh-lo-hei Av'ra-ham, Eh-lo-hei Yitz'chak, v'Eh-lo-hei Ya-a-kov. Eh-lo-hei
Sarah, Eh-lo-hei Rivkah, Eh-lo-hei Lei-ah, v'Eh-lo-hei Ra-cheil. Ha-Eil
ha-ga-dol ha-gi-bor v'ha-no-ra, Eil El-yon. Go-meil cha-sa-deem to-
veem, v'ko-nei ha-kol, v'zo-cheir chas'dei a-vot v'i-ma-hot, u-mei-vee
g'u-la liv'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.*

Zoch'rei-nu l'cha-yeem,

Me-lech cha-feitz ba-cha-yeem,

v'chot'vei-nu b'se-fer ha-cha-yeem,

l'ma-an'cha Eh-lo-heem cha-yeem.

זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חָפֵץ בְּחַיִּים,
וּכְתִבְנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן:

בְּרוּךְ אַתָּה יי, מֶגֶן אֲבֹרָהִם וְעִזְרַת שָׂרָה:

Me-lech o-zeir u-mo-shi-a u-ma-gein.

Ba-ruch a-tah Adonai ma-gein Avraham v'ezrat Sarah.

You are praised, Adonai our God, God of our fathers, God of Abraham, God of Isaac, God of Jacob, and God of our mothers, God of Sarah, God of Rebecca, God of Leah and God of Rachel; great, mighty, and awesome God, God supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children, for the sake of Your Name.

T'feelah - This section of the service includes many prayers and petitions (on weekdays 19 and on Shabbat and holidays 7) such as *Avot v'Imahot* (God of all Generations), *G'vurot* (God's redeeming power in life), *K'dushat Hasheim* (God's unique holiness), *K'dushat Hayom* (Sacred uniqueness of the holydays), *Avodah* (Worship), *Hodaah* (Gratitude) and *Birkat Shalom* (the community's prayer for peace).

The True Purpose of Prayer - The *T'feelah* is prayed orally and silently. *Are my public expressions consistent with my private thoughts? Do I always say what I really mean? Do I spend my hours doing what I really want to do? How wide is the gulf between my life as it is and the way I wish it to be?*

Approaching God's Throne - We begin the *Ameedah* by taking three small steps backward, three small steps forward, and then bowing.

God Prays Through Us - Rabbi Kalynomos Kalmish Shapira of Piesetzna (who perished in the Warsaw ghetto) once said, "Not only does God hear our prayers, God prays them through us as well."

All Who Choose Judaism - Maimonides (11th century CE, Egypt) was once asked whether converts can say this blessing, since their biological parents are not Abraham, Isaac or Jacob. Maimonides said they should recite it “for Abraham is also your father,” acknowledging that every person who chooses to be a Jew is the spiritual offspring of Abraham, who himself was not born of Jewish parents.

G'vurot גבורות expresses that God's power overwhelms anything the human being can conceive or contemplate. Accepting God's power in absolute terms, classical rabbinic theology affirms the doctrine of the bodily resurrection of the dead *m'chayei ha-meiteem* (מְחַיֵּה הַמֵּתִים) that would take place in the end of days. Early Reform Judaism rejected this doctrine as irrational and contrary to the values of the European Enlightenment upon which Reform Judaism was based. Reform changed the language from *m'chayei hameiteem* to *m'chayei hakol* (Who gives life to all things). This doctrine, however, is now being reinterpreted by many within the Reform community, not as a literal resurrection of the dead, but rather as an emotional and spiritual resurrection or rebirth. In our prayer we have reintroduced the language *m'chayei hameiteem* in parentheses alongside *m'chayei hakol*. Feel free to say the one aloud that is right for you.

Remember us unto life, Sovereign Who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.
You are our Sovereign and our Help, our Savior and our Shield.
Praised are You, Shield of Abraham, Protector of Sarah.

2. GOD'S POWER

גבורות

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֵּה הַכֹּל (מֵתִים) אַתָּה, רַב לְהוֹשִׁיעַ:
מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה הַכֹּל (מֵתִים) בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה
לָךְ, מְלַךְ מִמִּית וּמְחַיֵּה וּמְצַמִּיחַ יְשׁוּעָה:
מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).
בָּרוּךְ אַתָּה יי, מְחַיֵּה הַכֹּל (מֵתִים):

A-tah gi-bor l'o-lam, Adonai, m'cha-yei ha-kol (mei-teem) a-tah, rav l'ho-shi-a.
Mo-reed ha-tal.
M'chal'keil cha-yeem b'che-sed, m'cha-yei ha-kol (mei-teem) b'ra-cha-meem ra-beem. So-meich nof'leem, v'ro-fei cho-leem, u-ma-teer a-sureem, u-m'ka-yeim eh-mu-na-to lee-shei-nei a-far. Mee cha-mo-cha bal g'vu-rot, u-mee do-meh lach, me-lech mei-meet u-m'cha-yeh u-matz'-mi-ach y'shu-a?
Mee cha-mo-cha Av ha-ra-cha-meem zo-cheir y'tsu-rav l'cha-yeem b'ra-cha-meem?
V'ne-e-man a-tah l'ha-cha-yot ha-kol (mei-teem), Ba-ruch a-tah Adonai, m'cha-yei ha-kol (mei-teem).

Your might, Eternal One, is boundless; renewing life (beyond death); great is Your power in the worlds beyond.
You, cause the dew to fall in season.
Your love sustains the living, Your great compassion is the Source of life (beyond death). Your power is in the help that comes to the falling, in the healing that comes to the sick, in the freedom You bring to the captive, in the faith You keep with those who sleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation?
Who is like You, Source of mercy? In compassion You sustain the life of Your children.
We trust in You to restore our life (to give life to the dead). Praised are You, Adonai, Who revives all things (beyond death).

Alternative Translation

Adonai is forever mighty,
Restoring life to those marked out for death,
Liberating peoples once destined for defeat.
Adonai is forever mighty,

Banishing despair through the loving acts of human beings,
 Reviving barren hopes within the womb of weary dreamers,
 Cutting loose the fetters of the victims
 Fallen underneath the sickness of our days,
 Remembering those passed over by the dust of time.
 May You extend Your mighty hand to us,
 Restoring us,
 Banishing our despair,
 That from the dust of our uncaring age
 We might bring to bud those loving acts that make us
 Human.

Rabbi Richard N. Levy

UN'TANEH TOKEF

ונתנה תקף

On this Judgment Day, old legend relates,
 Rabbi Amnon of Mainz, dying of the tortures of the eleventh century,
 Saw God enthroned with the angelic host
 Determining in the books of life and death
 The verdict of everyone on earth.
 His vision, *Un'taneh Tokef*, remains for us
 A reminder that the world is more awesome
 Than our finite gallery of profane sights and ordinary thoughts,
 It is a vaster realm of mystery and power
 Which makes a claim upon our lives
 And relates each one of us to spheres beyond our sight.

Un'taneh Tokef accounts with grim detail
 The fires, floods, great storms, cruel swords
 Whereby we each shall one day meet our death,
 Yet also how our own repentance, prayer and acts of human caring
 Can mitigate the harshness of existence
 And elevate survival to the plane of being human.

That there are powers far beyond ourselves reminds us
 That because so much of life is not within our power,
 Because nature and humanity can wreak such awful cruelty,
 Just so must we struggle against all the cruelty we know,
 And never cease within our prayers to demand
 That the God who watched the tortures of Amnon of Mainz
 And all the slaughters in the ages since his own
 Bring quickly to an end the world's capacity for harm
 And stir powerfully in the breasts of every creature
 The repentance, prayer, and acts of human caring
 That can make the vision of a God Who metes out justice
 A reality once more.

On Wings of Awe

* *

Renewal and Rebirth -
 When we contemplate the natural world we witness the birth of new life all around us. We experience also the renewal that comes with the spring, the renewal of family lineage with the birth of children, and the hope generated in the human heart by the love of others following death and loss.

What Can I Do? In what ways do I need to be renewed in my life? What bad habits do I need to shake from their moorings in order to grow and change?

Un'taneh Tokef refers to the awesome and threatening power of this day, and is an essential part of the High Holyday liturgy. Whereas our ancestors felt themselves exposed to Divine retribution for their sins through plague, war and other woes, we today, though we may not hold to a theology in which God rewards and punishes in such concrete ways, also understand that to every action we take there is a consequence, either to others, to ourselves or both. Even wrongs we commit out of the public eye have an impact on our moral character.

“Every sin is inscribed in the soul.” (Sadya Gaon, 9th-10th century CE)

A Road to Healing
 – Rabbi Nachman of Bratslav in his special *tikkun* (“remedy”) for healing suggested that a person meditate on Psalms 16, 32, 41, 42, 59, 77, 90, 137 and 150. These Psalms have served as deep spiritual, emotional, psychological and even mystical sources of growth for Jews throughout the ages.

Making Amends - *From whom am I alienated who was once important in my life? Do I even remember the reason for the alienation? Would it be worth it to me to make amends? How can making amends bring me closer to God?*

This life forever and ever!
 “When you die they set you up in a big easy chair in front of a four foot screen with quadraphonic sound. They then begin to slowly play - over and over again - a video, depicting in minute detail everything you ever did in your life. Heaven or Hell? You pick. Our eternal reward or our eternal punishment, in other words, is nothing more or less than this life forever and ever. So, decide now what you want for eternity.” (Rabbi Daniel Polish as cited by Rabbi Lawrence Kushner)

The Present and Past - “If you want the present to be different from the past, study the past.” (Baruch Spinoza)

God’s Judgment of the World - “If I create the world on the basis of mercy alone, its sins will be great; if I create it on the basis of judgment alone, the world cannot exist. Hence, I will create it on the basis of judgment and of mercy, and may it then stand!” (Genesis Rabbah 12:15)

Justice and Mercy - “There is no true justice unless mercy is part of it.” (Zohar)

God’s Greatness and Power - “The emperor said to Rabbi Joshua ben Hananiah: ‘I wish to see your God.’ He replied: ‘You cannot see God.’ ‘Indeed,’ said the emperor, ‘I will see Him.’ Rabbi Joshua went and placed the emperor facing the sun dur-

V T’feelah

וּנְתַנֶּה תִקְוָה קְדוּשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם. וּבוֹ תִנְשֵׂא מַלְכוּתְךָ, וַיְבוֹן בְּחֶסֶד בְּסֵאֶד, וְתִשָּׁב עָלָיו בְּאַמֶּת. אָמֵת, כִּי אַתָּה הוּא דֵין וּמוֹכִיחַ, וַיִּדַע וְעַד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל הַנְּשַׁבְּחוֹת. וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹנוֹת, וּמֵאֲלוֹ יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

U-n'-ta-neh to-kef k'du-shat ha-yom, kee hu no-ra v'a-yom. U-vo ti-na-sei mal'chu-te-cha, v'yi-kon b'che-sed kis'e-cha, v'tei-sheiv a-lav be-e-met. E-met kee A-tah hu da-yan u-mo-chee-ach, v'yo-de-a va-eid, v'cho-teiv v'cho-teim, v'so-fer u-mo-neh, v'tiz'kor kol ha-nish'ka-chot. V'tif'tach et sei-fer ha-zich'ro-not, u-mei-ei-lav yi-ka-rei, v'cho-tam yad kol a-dam bo.

Let us proclaim the sacred power of this day;
 It is awesome and full of dread.
 For on this day Your dominion is exalted.
 Your throne established in steadfast love.
 There in truth You reign.
 In truth You are Judge and Arbiter, Counsel and Witness.
 You write and You seal. You record and recount.
 You remember deeds long forgotten.
 You open the book of our days,
 and what is written there proclaims itself,
 for it bears the signature of every human being.

The great shofar is sounded. The still small voice is heard.
 The angels, gripped by fear and trembling, declare in awe:
 This is the Day of Judgment!
 For even the hosts of heaven are judged,
 as all who dwell on earth stand arrayed before You.

As the shepherd seeks out the flock and makes the sheep pass under the staff, so do You muster and number and consider every soul, setting the bounds of every creature’s life, and decreeing its destiny.

פְּרֹאֵשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחַתְמוּן.

B'rosh Ha-sha-nah yi-ka-tei-vun, u-v'Yom tzom Ki-pur yei'cha-tei-mun.
 On Rosh Hashana it is written, on Yom Kippur it is sealed.

כַּמָּה יַעֲבְרוּן, וְכַמָּה יִפְרְאוּן; מִי יַחֲיֶה, וּמִי יָמוּת; מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ; מִי בְאֵשׁ, וּמִי בַמַּיִם; מִי בַחֶרֶב, וּמִי בַחַיָּה; מִי בְרֵעֵב, וּמִי בְצָמָא; מִי בְרַעַשׁ, וּמִי בַמַּגֵּפָה; מִי בַחֲנִיקָה, וּמִי בְסִקְלִיָּה; מִי יָנוּחַ, וּמִי יָנוּעַ; מִי יִשְׁקֹט, וּמִי יִטְרַף; מִי יִשְׁלוּ, וּמִי יִתְיַסֵּר; מִי יַעֲנִי, וּמִי יַעֲשֶׂר; מִי יִשְׁפֹּל, וּמִי יָרוּם.

How many pass on, how many thrive,
 who lives on, and who dies,
 whose death is timely, and whose is not,
 who dies by fire, and who by drowning,

who by the sword, and who by the beast,
 who by hunger, and who by thirst,
 who by an earthquake, who by a plague,
 who by strangling, and who by stoning,
 who dwells in peace, and who is uprooted,
 who lives safely, and who is harmed,
 whose life is tranquil, and whose is tormented,
 who is poor, and who is rich,
 who is humbled, and who is raised up.

But REPENTANCE, PRAYER, and RIGHTEOUS DEEDS
 enable us to pass through the most severe decree.

U-t'shu-vah u-t'fee-lah u-tz'da-kah וְתִשְׁבוּהָ וְתִפְּלוּהָ וְצַדִּיקָהּ
 ma-a-vee-reen et ro-a ha-g'zei-rah. מִמַּעֲבִירֵינָא אֵת רַע הַגְּזֵרָה.

3. SANCTIFICATION OF GOD'S NAME

קְדוּשַׁת הַשֵּׁם

We sanctify Your Name throughout the world, as it is sanctified in the heavens above, as it is written by Your prophet: "And each celestial being calls to another, and exclaims HOLY, HOLY, HOLY is the Ruler of the Multitudes of Heaven! All the world is filled with Divine glory!"

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

Ka-dosh, Ka-dosh, Ka-dosh Adonai Tz'va-ot, m'lo chol ha-a-retz k'vo-do.

בָּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

Ba-ruch k'vod Adonai mim-ko-mo.

Blessed is the Eternal God Who rules in Holiness.

Awe

וּבְכֵן תֵּן פִּחְדֶּךָ יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימַתְךָ עַל
 כָּל מֵה שֶׁבְּרָאָתְךָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ
 כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כֵלֶם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
 בְּלִבֵּב שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יי אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
 עוֹ בִידְךָ וְגִבּוֹרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מֵה
 שֶׁבְּרָאָתְךָ.

And therefore, Holy One, let awe of You infuse the whole of Your Creation, and let knowledge of Your presence dwell in all Your creatures. And let every being worship You, and each created life pay homage to Your rule. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, Almighty One, that all authority to rule belongs to You, all strength is rooted in Your arm, all mighty deeds have emanated from Your hand. Your Name alone is the source of awe that surges through all life.

ing the summer solstice and said to him, 'Look up at it.' He replied, 'I cannot.' Said Rabbi Joshua, 'If you cannot look at the sun which is but one of the ministers that attend the Holy One, blessed be God, how then can you presume to look upon the Divine Presence?!' (Talmud, Chullin 59b, 60a)

Enable us to pass...The *hif'eel* verbal construction *maaveereen* indicates that God acts upon us to pass the severe decree. We have translated it, instead, to emphasize our role in taking power into our own hands.

There Once was a King...

- Rabbi Abin observed that there once was a province whose citizens made three crowns for their king. What did the king do? He placed one on his own head and two on the heads of his sons. Similarly, every day the celestial beings crown the Holy One with three sanctities of "Holy, Holy, Holy." And what does God do? God places one on his own head and two on the head of Israel. (Midrash, Leviticus Rabbah 24:8)

Rise Up - Each time we say the word קְדוֹשׁ (*kadosh*), meaning "holy," we rise on our toes as if reaching toward heaven, thereby imitating Isaiah's mystical experience in which he traveled to heaven and glimpsed the angels calling out to one another, "Holy, Holy, Holy." (Isaiah 6:3)

Awe - The night before Jacob met his brother Esau after 20 years of alienation, Jacob had a dream. When he awoke he exclaimed: "How full of awe is this place and I did not know it." (Genesis 28:16)

Hope - "As long as a person breathes, she should not lose hope." (Rabbi Yohanan, Jerusalem Talmud, Berachot 9:1)

"I am a Jew because in every age when the cry of despair is heard, the Jew hopes." (Edmund Fleg)

"Hope is the source of all happiness..." (Philo)

What does God require of us? "For I desire goodness, not sacrifice; obedience to God, rather than burnt offerings." (Hosea 6:6)

"God has told you, O human, what is good, and what Adonai requires of you: only to do justice and to love compassion and to walk in humility with your God..." (Micah 6:8)

Three types of exile- There are three types of exile and they are of increasing severity. The first is when Jews are in exile among other nations. The second is when Jews are in exile among other Jews. The third and most severe is when a Jew is alien to him/herself, for then s/he is both captor and captive, in exile within him/herself. (Rabbi Sholom ben Elazar Rokeah of Belz, 1779-1855)

For myself – Hillel said: "If I am not for myself, who will be for me? But if I am only for myself, what am I?" (Mishnah, Pirkei Avot 1:2)

Hope

וּבְכֵן תִּזְכֹּר, יְיָ לְעַמְּךָ, תְּהִלָּה לִירֵאֵיךָ וְתִקְוָה טוֹבָה
לְדוֹרֵשֶׁיךָ, וּפְתִיחוֹן פֶּה לְמִיַּחֲלִים לָךְ, שְׂמֵחָה לְאַרְצֶךָ
וְשִׂשׂוֹן לְעִירֶךָ, וְצִמְיַחַת קֶרֶן לְכָל יוֹשְׁבֵי תֵבֶל.

And therefore, Holy One, let awe of You infuse Your people, let the praise of You ring out from all who worship You. Let hope enliven all who seek You, and let all who look to You with hope find strength to speak. Grant joy throughout Your land, let happiness resound throughout Your holy city, soon, and for all peoples of the earth.

Lovingkindness

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ, וַחֲסִידִים בְּרָנָה
יִגִּילוּ, וְעוֹלָתָה תִקָּפֵץ פִּיהָ, וְכָל הָרָשָׁעָה כְּלָה בְּעֵשָׂן
תִּכְלָה, כִּי תַעֲבִיר מִמְּשַׁלֵּת זֶדוֹן מִן הָאָרֶץ.

And therefore, let the just behold Your peace, let them rejoice and celebrate, let all who follow in Your path sing out with glee, let all who love You dance with joy, and may Your power overwhelm all treachery, so that it vanishes wholly from the earth like smoke. Then shall the power of injustice pass away.

וְתִמְלֹךְ, אַתָּה יְהוָה לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּכַתּוּב
בְּדַבְרֵי קִדְשֶׁךָ:
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ.
קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלוֹהִים מִבְּלַעֲדֶיךָ, בְּכַתּוּב:
וַיִּגְבֹּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

May You alone be Sovereign over all of Your Creation, as it is written: "The Eternal One shall reign forever, Your God, O Zion, through all generations! Halleluyah!"

Holy are You, and awe-inspiring is Your Name, and there is no God apart from You, as it is written: "The Creator of the hosts of heaven shall be exalted through the rule of law, and God, the Holy One, made holy by the reign of justice." Praised are You, the Holy Sovereign Power.

Let us know awe again, Adonai our God!
Help us in our regulated life,
In our days oppressed by mere annoyances,
To encounter greatness, wonder and majesty,
The surprise of good people,
The worth of each of us.
Let us know hope again, Adonai our God.

Help us in our placid life,
 In our days oppressed by too much self-concern
 To do without, that others might know having,
 To dare an act that will better someone's life,
 To find the love to share another's pain,
 The strength to fight for causes beyond our own contentment,
 The courage to face down cynicism before an honest human
 being.

Let us know You again, Adonai our God.
 Help us in our unconnected life,
 In our days oppressed by pains which have no purpose
 To shed our fears of finding a reality beyond what we can see and
 touch,
 That one day we might find the nerve
 To perceive within the seas and sky and earth and human race
 You.

On Wings of Awe

4. SANCTIFICATION OF THE DAY קדושת היום

אֶתְּהָ בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
 מִלִּפְנֵי לְעִבּוֹדְתֶךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאָתָּ.
 וְתִתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה
 לְקִדְשָׁהּ וְלִמְנוּחָהּ וְאֶת יוֹם) הַכְּפוּרִים הַזֶּה לְמַחִילָה
 וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה)
 מִקְּרָא קִדְשׁ, זְכוֹר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, יַעֲלֶה וְיִבֵּא, וְיִזְכֹּר
 זְכוֹרֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, וְזָכוֹן תְּקוּנַת
 מְשִׁיחוֹת, וְזָכוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזָכוֹן כָּל עַמְּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלְטוֹבָה, לְחַן וְלִחְסֵד
 וְלִרְחֻמִּים, לְחַיִּים וְלְשָׁלוֹם, בְּיוֹם הַכְּפוּרִים הַזֶּה. זְכוֹרְנוּ, יי
 אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקִדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ
 לְחַיִּים.

On this Day of Yom HaKippurim the House of Israel is called to holiness,
 to a covenant with the Eternal for all time. As we are called to serve the
 Most High, may we rejoice. May this day infuse meaning in our lives,
 breathing into our souls the breath of God.

May our fasting, our prayers, our learning of Torah, our medita-
 tions and quiet moments recall our people's ancient memories;
 The memory of messianic hope, the memory of the heavenly
 Jerusalem realized upon earth, the memory of the entire
 household of Israel for safety, health, goodness, and integrity.

“The House of Israel is called to holiness, to a covenant with the Eternal for all time...” - *How do we non-Orthodox Jews understand covenant?* One of Reform Judaism's leading theologians, Rabbi Eugene Borowitz, has written: “For the non-Orthodox Jew, the law is created by the people of Israel as a result of standing in Covenant with God. Jewish law then is essentially a human invention. But lest this be taken for humanism, it is critical to remember that it arises not out of the people's sense of self but from its recognition that it is bound to God, the one God of the universe. Hence, while the law is human in form and detail, its content seeks to be faithful to the God with Whom the people of Israel and its practice are intimately bound up. This non-Orthodox sense of Covenant carries with it an emphasis on human creativity. Each generation has the responsibility to see

to it that the acts through which the Covenant relationship is lived are appropriate to that generation's situation. In this construction...people play a self-determining, autonomous role; they are their own lawmakers. But since they carry out this function in relation to God, as part of the Household of Israel in continuation of the historic Covenant of the Jews, their creativity is conditioned by God's reality and by Jewish community and tradition."

Avodah (Work) = Sacrifices - This is the first of the final three blessings of the *Ameedah*. The word עבודה (*avodah*) means "work" but it originally referred to the work of the Temple (i.e. the sacrificial cult of worship). In Biblical times Jews communicated with God by bringing animals to be sacrificed to God by the priestly class (*kohaneem*) in the Temple. They, like people of many other ancient religions, believed that God would smell the burning flesh of an animal and eat and be satisfied with the food. Since the destruction of the Temple in 70 CE, we have replaced sacrifices with prayer.

We Are Grateful to You... (Modeem Anach'nu Lach) - This prayer invites each of us to list all the things in our life for which we are thankful.

Most important prayers – The Midrash teaches, "In the messianic time, all prayers will be abolished except prayers of thanksgiving." (*Vayikra Rabbah* 9:7)

May our prayers reach You and, in turn, may the still small voice of conscience, that prophetic call to justice and compassion, be awakened within our minds, hearts and souls.

May our prayers unite us in one human ring of love, and our people's memory of enslavement compel us to help the oppressed.

5. WORSHIP

עבודה

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

Let our thoughts be gentle, our deeds gracious, and let kindness rule our lips and hearts! Blessed is the spirit, a hymn of love within us, that calls us to prayer.

ותחזינה עינינו בשובך לציין ברחמים. ברוך אתה יי, המחזיר שכינתו לצייון.

Bring Your watchful and compassionate care to the dwellers in Zion, that they might see Your light made manifest in the cities and villages of the Holy Land, on the roads and in the fields, that Your presence might inspire peace.

6. GRATITUDE-THANKSGIVING

הודאה

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו ואמותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור נודה לך וגספר תהלתך. על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נפיד שפכל יום עמנו, ועל נפלאותיך וטובותיך שפכל עת, ערב ובקר וצהרים, הטוב פי לא כלו רחמיך, והמרחם פי לא תמו חסדיך מעולם קוינו לך.

ועל כלם יתברך ויתרומם שמך מלבנו תמיד לעולם ועד.

וכתוב לחיים טובים כל בני בריתך. וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה.

ברוך אתה יי, הטוב שמך ולך נאה להודות.

Eternal, our God, we are grateful for our lives and our souls. We acknowledge that You are the Source for the wondrous workings of the

world around us, which we witness every day. You are a most gracious Sovereign, whose motherly love and compassion are without measure. May all who worship Your Name be inscribed in the Book of Life for a year of blessing, sustenance and peace. Praised are You Whose name is Good, to Whom it is fitting to give abundant praise.

7. PEACE

ברכת שלום

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your Name hallow every home and every heart. We praise You, O God, the Source and inspiration of peace.

Union Prayer Book

BIRKAT KOHANEEM: PRIESTLY BENEDICTION

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָּהּ
הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
הָאֲמֹרָה מִפִּי אֲהָרֹן וּבָנָיו כְּהֹנֵיִם עִם קְדוֹשְׁךָ, בְּאֲמֹר.

Eh-lo-hei-nu v'ei-lo-hei a-vo-tei-nu v'i-mo-tei-nu, bar'chei-nu va-b'rachah ham'shu-le-shet ba-to-rah hak'tu-vah al y'dei Mo-she av'de-cha, ha-a-mu-rah mi-pee A-ha-ron u-va-nav ko-ha-neem am k'do-she-cha, ka-a-mur.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah as written by the hand of Your servant Moses, spoken through the mouth of Aaron and his sons, the Priests, and by Your holy people, as it is said:

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ. (בֵּין יְהִי רְצוֹן)

Y'va-re-ch'cha Adonai v'yish'm're-cha. (Kein y'hee ra-tzon!)

May God bless you and keep you. (May it be God's will.)

יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. (בֵּין יְהִי רְצוֹן)

Ya-eir Adonai pa-nav Ei-le-cha vee-chu-ne-ka (Kein y'hee ra-tzon!)

May God's face shine upon you and be gracious to you. (May it be God's will.)

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיְשִׂים לְךָ שְׁלוֹם. (בֵּין יְהִי רְצוֹן)

Yi-sa Adonai pa-nav Ei-le-cha v'ya-sem l'cha sha-lom. (Kein y'hee ra-tzon!)

May God's face be lifted toward you and grant you peace. (May it be God's will.)

Numbers 6:24-26

May you know God as Abraham did, and face your trials with great dignity. Like Sarah, may you be gracious and kind to those who pass your way. May you be as gentle as Isaac and as determined as Rebecca. Like Jacob, may you be dedicated and conscientious in all you set out to do. May you be blessed, as Leah was blessed, with a close and loving family.

Peace and Truth - Menacham Mendel of Kotzk said, "Peace without truth is a false peace."

Priestly Benediction - Birkat Kohaneem - In traditional synagogues the Priestly Blessing was invoked by male descendants of the *kohaneem* (priests). In some congregations the service leader recites the blessing and the congregation responds with "Ken y'hee ratzon." In other communities all the members of the congregation wrap arms and *tallitot* around each other and recite the blessing together. Yet another way to invoke the Priestly Blessing is for each of us to turn to our neighbors and recite the first half of each blessing while the neighbor responds with the second half of the blessing.

When is the Priestly Benediction said and how? - The rabbis understood this blessing to have been invoked by God upon contemplation of the Creation of the world, upon Creation itself, when the human being was formed from the dust of the earth, and at the time of the giving of the Torah at Mount Sinai. It is invoked by the *kohaneem* on the Sabbath and Holidays (by rabbis in Reform synagogues), at the *brit milah*, baby namings,

bar/bat mitzvah, and wedding ceremonies as well as around the Shabbat family table by parents upon their children. The prayer has enormous power and signals the creation of a new life, a new moment, a sacred time. No one should say this blessing upon a congregation unless he/she feels love for the people in the community.

Our actions can have lasting effect – An experience in the life of Bishop Desmond Tutu, Nobel Peace Laureate and Episcopal Archbishop of South Africa, had a profound effect on his later life. When asked to name a childhood experience that empowered him to work for social justice, he recalled an incident in which, as a youngster, he saw a white man tip his hat to a black woman. The woman, noted Tutu, was his mother, and the man was an Episcopal bishop.

Silence and the Fool - “Silence is becoming to the wise, and even more so to the fool.” (Talmud, P’sacheem 99a)

“**On Mount Sinai** God hushed the world to perfect silence.” (Rabbi Lawrence Kushner)

“**Silence**, say the mystics, is at the core of spiritual transformation.” (Ira Rifkin)

And like Rachel, may you radiate warmth from your soul to everyone whose life touches yours.

Rabbi Leah Kroll

SIM SHALOM: GRANT US PEACE

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ, אָבֵינוּ, בְּלָנוּ בְּאֶחָד בְּאוֹר פְּנֵיךְ, כִּי בְּאוֹר פְּנֵיךְ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמֶךָ.

בְּסֶפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינְסָה טוֹבָה, נִזְכָּר וְנִנְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

Seem sha-lom to-vah u-v’ra-cha, chein va-che-sed v’ra-cha-meem, a-lei-nu v’al kol Yis’ra-eil a-me-cha. Bar’chei-nu, a-vee-nu, ku-la-nu k’e-chad b’or pa-ne-cha, kee v’or pa-ne-cha na-ta-ta la-nu, Adonai Eh-lo-hei-nu, to-rat cha-yeem, v’a-ha-vat che-sed, u-tz’da-kah u-v’ra-cha v’ra-cha-meem v’cha-yeem v’sha-lom, v’tov b’ei-ne-cha l’va-rech et am’cha Yis’ra-eil b’chol et u-v’chol sha-ah bish’lo-me-cha. B’se-fer cha-yeem, b’ra-chah v’sha-lom u-far’na-sah to-vah, ni-za-cheir v’ni-ka-teiv l’fa-ne-cha, a-nach-nu v’chol am’cha beit Yis’ra-eil, l’cha-yeem to-veem u-l’sha-lom. Ba-ruch A-tah Adonai, o-seh ha-sha-lom.

Grant peace and happiness, blessing and mercy, to all Israel and all the world. Bless us, our God, with the light of Your presence, for in that light we have found a teaching of life, the love of mercy, the law of justice, and the way of peace.

Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, blessing and peace. Blessed is Adonai, the Source of peace.

SILENT MEDITATION

We humans chase over the world to find things:
We climb high mountains,
We descend to the nethermost depths of the sea,
We trek to the wilderness and to the desert,
But there is one place where we neglect to search -
Our heart,
and it is there we will find God.

Rabbi Tzadok Hakohen of Lublin

* *

Just as one who looks into a mirror sees his blemishes,
so one who seeks faults in another person
Knows that in the see-er is some of the same fault.

Rabbi Israel ben Eliezer
The Baal Shem Tov

If we are not better tomorrow than we are today
then why have a tomorrow?

Rabbi Nachman of Bratzlav

* *

There are moments during the life of the worst reprobate
when he/she is closer to the Holy One than a perfect saint.
When? During moments of repentance.

Rabbi Menachem Mendel of Vitebsk

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ELOHAI N'TZOR

אלהי נצור

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מַרְעֵי. וּשְׁפָתַי מִדְּבַר מְרָמָה: וְלִמְקַלְלֵי
נַפְשֵׁי תַדְּמִים, וְנַפְשֵׁי כְּעַפְרָה לְכֹל תַּהֲיֶיהָ. פֶּתַח לְבַי
בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי
רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׂמִיךָ, עֲשֵׂה לְמַעַן יִמְנָךְ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ. עֲשֵׂה
לְמַעַן תּוֹרַתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ
וְעַנְיִי.

יְהִי לְרִצּוֹן אֱמָרֵי פִי וְהִגִּיוֹן לְבַי לְפָנֶיךָ, יי צוּרֵי וְגֹאֲלֵי.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

O God, keep my tongue from evil, my lips from speaking lies. Help me
ignore those who slander me. Let me be humble before all. Open my
heart to Your Torah, so that I may pursue Your commandments.
Frustrate the designs of those who plot evil against me. Make nothing
of their schemes. Do so for the sake of Your power, Your holiness and
Your Torah. Answer my prayer for the deliverance of Your people.
May the words of my mouth and the meditations of my heart be accept-
able to You, my Rock and Redeemer.
May the One Who makes peace in the high heavens, bring peace upon
us, to all people Israel and to all humankind. Amen.

YI-H'YU L'RA-TZON

יהי לרצון

*Yi-h'yu l'ra-tzon im'rei fee
v'heg'yon li-bee l'fa-ne-cha,
Adonai, tzu-ree v'go-a-lee.*

יְהִי לְרִצּוֹן אֱמָרֵי פִי
וְהִגִּיוֹן לְבַי לְפָנֶיךָ,
יי צוּרֵי וְגֹאֲלֵי.

May the words of my mouth and the meditations of my heart, be accept-
able to You, Adonai, my Rock and my Redeemer.

Psalms 19:15

Wisdom protected by silence – The rabbis teach, “The fence of wisdom is silence.” (Mishnah, Pirkei Avot 3:17)

God was in the silence - Elijah was a zealous believer in God. He was frustrated and enraged that his fellow Jews didn't believe as he did. God asked him to leave the cave where he was hiding and go on top of a nearby mountain. The Torah then reads: “And then God passed by. A furious wind split mountains and shattered rocks in the presence of God, but God was not in the wind. After the wind, an earthquake – but God was not in the earthquake. After the earthquake, fire – but God was not in the fire. And after the fire, a still small voice.” (I Kings 19)

VI

Confessional Prayers

וְדוּי

The Confessional Recitation - When saying the **אֲשַׁמְנּוּ** (*ashamnu*) and **עַל חַטָּא** (*al cheit*) it is customary to beat our breast as a symbol of contrition. Rabbi Meir (1st century CE) explained that this was done “because the heart is the seat and source of sin.” Our recitation of these sins publicly and communally indicates that none of us is free from wrongdoing. Yet, some sins we express privately to God and not to other human beings.

On Pounding Our Hearts - It is customary that we pound our hearts with clenched fists when reciting the litany of wrongs in the *Vidui*. Leon Olenick, a teacher living in Florida, suggests a different gesture and a different *kavanah* for this practice. He suggests that we place our hands over our hearts and imagine ourselves gently going into our hearts and pulling out the *k'lipah*, the hard shell, the callous built up over the past year representing the particular confession or realization we need. By pulling out rather than pounding, we dislodge them and break up the *k'lipah* energy with awareness and understanding rather than by brute force.

The **אֲשַׁמְנּוּ** (*ashamnu*) is an acronym from aleph א to tav ת (the entire Hebrew alphabet) as if to imply that no sin is excluded from the list. Many of the sins stress the misuse of words, as well as reverence for parents, business ethics, and

VI Confessional Prayers

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תֵּת עֲלֵנוּ מִתְחַנְתֵּנוּ, שְׂאִין אָנוּ עֵזִי פָּנִים וְקִשִּׁי עֲרָף, לֹאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ, אֲבָל אֲנַחְנוּ חַטָּאנוּ. חַטָּאנוּ, עֵוִינוּ, פָּשַׁעְנוּ.

Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu, ta-vo l'fa-ne-cha t'fi-lai-tei-nu, v'al tit-a-lam mit'chi-na-tei-nu, she-ein a-nu a-zei fa-neem uk'shei o-ref, lo-mar l'fa-ne-cha Adonai Eh-lo-hei-nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu, tza-dee-keem a-nach'nu v'lo cha-ta-nu, a-val a-nach'nu cha-ta-nu. Cha-ta-nu, a-vee-nu, pa-sha'nu.

Our God, our ancients' God, may our prayer come before You. Hide not from our supplication, for we are not so insolent and stubborn as to say, here in Your presence, “Holy One, God of our fathers and mothers, we are righteous, and we have not sinned,” for we indeed have sinned.

אֲשַׁמְנּוּ, בְּגִדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דְּפִי. הֶעֵוִינוּ, וְהִרְשַׁעְנוּ, זָדָנוּ, חָמְסָנוּ, טָפְלָנוּ שָׂקָר. יַעֲצָנוּ רָע, כְּזָבְנוּ, לִצְנוּ, מְרַדְנוּ, נֹאצְנוּ, סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשְׁיָנוּ עֲרָף. רִשָּׁעְנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲתֵעְנוּ.

A-sham'nu, ba-gad'nu, ga-zal'nu, di-bar'nu do-fee. He-e-vee-nu, v'hir'sha'nu, zad'nu, cha-mas'nu, ta-fal'nu sha-ker. Ya-atz'nu ra, ki-zav'nu, latz'nu, ma-rad'nu, ni-atz'nu, sa-rar'nu, a-vee-nu, pa-sha'nu, tza-rar'nu, ki-shee-nu o-ref. Ra-sha'nu, shi-chat'nu, ti-av'nu, ta-ee-nu, ti-ta'nu.

We have all committed offenses; together we confess these human sins:

The sins of **arrogance**, **bigotry**, and **cynicism**; of **deceit** and **egotism**, **flattery** and **greed**, **hatred**, **injustice** and **jealousy**. Some of us **kept grudges**, were **lustful**, **malicious**, and **narrow-minded**. Others were **obstinate**, **possessive**, **quarrelsome**, **rancorous**, **selfish**, and **truculent**. We callously **used** others. There was **violence**, **weakness of will**, **xenophobia**. We **yielded** to temptation, and showed **zeal** for bad causes.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צִדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאַנְחֵנוּ
הִרְשָׁעֵנוּ.

We have turned away from Your *mitzvot*, and from Your righteous laws, as if they did not matter to us. You are just, whatever befalls us; You call us to righteousness, but we bring evil upon ourselves.

מָה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפֵּר לְפָנֶיךָ שׁוֹבֵן
שְׁחָקִים, הֲלֹא כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אֶתָּה יוֹדֵעַ. אֶתָּה
יוֹדֵעַ רְזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֶתָּה חוֹפֵשׁ כָּל
חַדְרֵי בָטֶן, וּבוֹחֵן בְּלִיּוֹת וְלֵב. אֵינְךָ דֹבֵר נֶעְלָם מִמֶּךָ, וְאֵינְךָ
נֹסֵת מִנְּגִד עֵינֶיךָ.

What can we say before You, You Who dwell on high? What can we plead before You, enthroned beyond the stars? Are not all things known to You, both the mysteries of eternity and the dark secrets of all that live? You search the inmost chambers of the heart, and probe the deep recesses of the soul. Nothing is concealed from Your sight.

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטָּאתֵינוּ, וְתִמְחַל לָנוּ עַל
כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

So, let it be Your will, Eternal One, our God, God of our ancestors, that You may grant forgiveness to us for all of our sins, and pardon us for all of our injustices, and let us atone for all we have done wrong.

AL CHEIT עַל חַטָּא FOR THE WRONGS WE HAVE COMMITTED

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן,

Al cheit she-cha-ta-nu l'fa-ne-cha b'o-nes u-v'ra-tzon,

For the wrong we have committed against You under duress or by choice,

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּזֵדוֹן וּבְשִׁגְגָה,

Al cheit she-cha-ta-nu l'fa-ne-cha b'za-don u-vish'ga-gah.

For the wrong we have committed against You consciously or unconsciously,

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּגָלוּי וּבְסִתְרָה,

V'al cheit she-cha-ta-nu l'fa-ne-cha ba-ga-lu-i u-va-sa-ter,

And for the wrong we have committed against You openly or secretly,

the dangers of vanity and egotism not only for the individual but for society.

Sins Which Ring True - Which of the sins speaks directly to me? What am I going to do about this in the year ahead?

The *Yetzer Tov* and *Yetzer Hara* (The good and evil inclinations) - The two *yetzers* are always doing battle, a truth that dramatizes the complexity and intensity of our human moral dilemma. Even those who are the most righteous among us are not free from the evil *yetzer*. However, they are the ones who have the *yetzer hara* under their grip and control. The virtuous rule over their drives; those who do evil allow their drives to rule over them. Because none of us is able to follow our good *yetzer* all the time, we have *Vidui*.

Al cheit חַטָּא - In the Hebrew Bible *cheit* is a "miss" and is associated with an arrow that "misses" its mark, that is off the path for which it was intended. When we fail to fulfill a commandment (*mitzvah*) we are similarly off the mark, in a state of *cheit*. The same might be said about our relationships with others, with the environment, with our tradition and with God - that we are in a state of *cheit* whenever we find ourselves out of relationship. The way back is by doing *t'shuvah* תְּשׁוּבָה (the Hebrew root is שׁוּב - meaning to "turn" or "return"). *T'shuvah* therefore means to "return" to lives of relationship and meaning. *T'shuvah* is available to us at any time, such as right now!

Addiction to Sin - Maimonides (1140 - 1204) taught: "Do not say that
YOM KIPPUR SHACHAREET

one repents only for transgressions that involve action, such as theft or robbery... one must also search out evil thoughts and turn from anger, hostility, jealousy, quarreling, greed for food, and the pursuit of money or honor. These sins are more serious than those which involve an act, for when a person is addicted to them, it is difficult to leave off doing them.” (Maimonides, Laws of Repentance 3:3)

Yiddish Proverb - “You are what you are, not what you were.” (*Day By Day* by Rabbi Chaim Stern, p. 164)

Reflections on Sin -

“All crimes against human beings are sins against God.” (*Sifre* to Numbers, #2)

“A sin against another human being is far more reprehensible than a sin against God.” (Rabbi Abraham Danzig, Vilna 1747-1820)

“Sin dulls the heart.” (Talmud, Yoma 39a)

“No sin is too big for God to pardon, and none is too small for habit to magnify.” (Bahya - Spanish moralist, 11th century CE)

“A sin leaves a mark; repeated, it deepens the mark; when committed a third time, the mark becomes a stain.” (*Zohar*, Genesis 73b)

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב,

Al cheit she-cha-ta-nu l'fa-ne-cha b'har-hor ha-leiv,
For the wrong we have committed against You in our hearts and minds,

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,

Al cheit she-cha-ta-nu l'fa-ne-cha b'di-bur peh,
For the wrong we have committed against You with our words,

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,

V'al cheit she-cha-ta-nu l'fa-ne-cha b'cho-zek yad,
And for the wrong we have committed against You by the abuse of power,

וְעַל כָּלֶם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al ku-lam, Ehlo-ha s'li-chot, s'lach lanu, m'chal la-nu, ka-per la-nu.
For them all, God of forgiveness, please forgive us, pardon us, help us atone.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב,

Al cheit she-cha-ta-nu l'fa-ne-cha b'i-mutz ha-leiv,
For the wrong we have committed against You by hardening our hearts,

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם,

Al cheit she-cha-ta-nu l'fa-ne-cha b'chi-lul ha-sheim,
For the wrong we have committed against You by profaning Your Name,

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,

V'al cheit she-cha-ta-nu l'fa-ne-cha b'zil-zul ho-reem u-mo-reem,
And for the wrong we have committed against You by disrespect for parents and teachers,

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע,

Al cheit she-cha-ta-nu l'fa-ne-cha bil'shon ha-ra,
For the wrong we have committed against You by malicious gossip,

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן,

Al cheit she-cha-ta-nu l'fa-ne-cha b'ma-sa u-v'ma-tan,
For the wrong we have committed against You by dishonesty in our work,

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעַ.

V'al cheit she-cha-ta-nu l'fa-ne-cha b'ho-na-at rei-a.
And for the wrong we have committed against You by hurting others in any way.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת,

Al cheit she-cha-ta-nu l'fa-ne-cha b'gi-lu-i a-ra-yot,
For the wrong we have committed against You by sexual immorality,

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב,

Al cheit she-cha-ta-nu l'fa-ne-cha b'cha-chash u-v'cha-zav,
For the wrong we have committed against You by fraud and falsehood,

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּרִכְלִיּוֹת.

V'al cheit she-cha-ta-nu l'fa-ne-cha bir'chee-lut.
and for the wrong we have committed against You by speaking slander.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן,

Al cheit she-cha-ta-nu l'fa-ne-cha bin'ti-yat ga-ron,
For the wrong we have committed against You by our arrogance,

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,

Al cheit she-cha-ta-nu l'fa-ne-cha b'ka-lut rosh,
For the wrong we have committed against You by our irreverence.

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׂנְאֵת חָנָם.

V'al cheit she-cha-ta-nu l'fa-ne-cha b'sin'at chi-nam.
And for the wrong we have committed against You by hating without cause.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה,

Al cheit she-cha-ta-nu l'fa-ne-cha b'vi-du-i peh,
For the wrong we have committed against You by our hypocrisy,

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפִלְיִלוֹת.

Al cheit she-cha-ta-nu l'fa-ne-cha bif'lee-lut,
For the wrong we have committed against You by passing judgment on others,

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּנִשְׁחַץ וּבְמַרְבִּית,

V'al cheit she-cha-ta-nu l'fa-ne-cha b'ne-shech u-v'mar-beet.
And for the wrong we have committed against You by exploiting the weak.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּכַפַּת שַׁחַד,

Al cheit she-cha-ta-nu l'fa-ne-cha b'cha-pat sho-chad,
For the wrong we have committed against You by giving and taking bribes,

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּיֵצֵר הָרָע,

Al cheit she-cha-ta-nu l'fa-ne-cha b'yei-tzer ha-ra,
For the wrong we have committed against You by giving way to our hostile impulses,

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה.

V'al cheit she-cha-ta-nu l'fa-ne-cha b'ma-a-chal uv'mish'teh.

◆ ◆
When Others Ask Us for Forgiveness - Maimonides (1140-1204) teaches, "One must not make oneself cruel by refusing to accept an apology; one should be easily pacified and only provoked with difficulty. When an offender asks for forgiveness, one should forgive wholeheartedly and with a willing spirit. Not to do so is itself a sin." (Maimonides, Laws of Repentance)
◆ ◆

Do the Right Thing (Even for the Wrong Reason) -

“A person should always do the right thing even for the wrong reason... for in doing the right thing for an ulterior motive one will come to do it for the right motive.” (Talmud, P’sacheem 50b) Thus, perhaps we are not ready ourselves to forgive another or God, but in attempting to do so, our action may lead our heart toward eventual acceptance.

A Sensitive Heart - Rabbi Natan taught, “If you harmed someone a little bit, let it be in your eyes as if you harmed them a lot. If you have done much for someone, let it be in your eyes that you have done little. If they have done a little good to you, regard it as considerable.” (Avot d’Rabbi Natan 41)

And for the wrong we have committed against You by gluttony and addiction.

עַל חֵטָא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי.

Al cheit she-cha-ta-nu l’fa-ne-cha b’si-kur a-yin,

For the wrong we have committed against You by lusting after material things,

עַל חֵטָא שְׁחָטְאֵנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.

Al cheit she-cha-ta-nu l’fa-ne-cha b’a-zut me-tzach,

For the wrong we have committed against You by our insolence,

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

V’al ku-lam, E-lo-ha s’lee-chot, s’lach la-nu, m’chal la-nu, ka-per la-nu.

For them all, God of forgiveness, please forgive us, pardon us, help us atone.

For the wrong we have committed against You

by listening to voices at odds with what we knew was right;

For the wrong we have committed against You

by not listening to voices telling us unpleasant truths;

For the wrong we have committed against You

by closing our ears to the poor and the hungry;

For the wrong we have committed against You by not working at relationships;

For the wrong we have committed against You

by making no time for those who needed us;

For the wrong we have committed against You by abusing our health;

For the wrong we have committed against You

by giving in to illegitimate pressure;

For the wrong we have committed against You by unnecessary anger;

For the wrong we have committed against You

by being a bully or giving in to bullies;

For the wrong we have committed against You by

talking of others’ failings behind their backs instead of face to face.

On Wings of Awe

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר לָנוּ.

V’al ku-lam, E-lo-ha s’lee-chot, s’lach la-nu, m’chal la-nu, ka-per la-nu.

For them all, God of forgiveness, forgive us, pardon us, help us atone.

MEDITATION

Whenever the voice of Jacob is interrupted, the hands of Esau are reinforced.

Zohar, Genesis, 171a

* *

May it be Your will
That I do no selfish act again.
May it be Your will
That I do no thoughtless act again.

Like all human beings,
I shall probably repeat those acts.
Yet I should like to believe
That I could overcome them.

As I have been strong enough
To confess my errors in front of You,
So may You now help me
In my resolve for better deeds,
To feel forgiven,
To feel the special worth of my life.

Help me to feel that I can become
The person I was formed to be.

May the words of my mouth,
These difficult and painful words,
Be acceptable before You,
My Rock,
My Redeemer.

On Wings of Awe

* *

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. הִשְׁיִבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ
יְמֵינוּ בְּקָדֶם. אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קֹדֶשְׁךָ אֵל תִּקַּח
מִמֶּנּוּ. אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקָנָה פְּכָלוֹת כִּיחֵנוּ אֵל
תִּעֲזָבֵנוּ.

*Sh'ma ko-lei-nu, Adonai E-lo-hei-nu, chus v'ra-cheim a-lei-nu, v'ka-beil
b'ra-cha-meem u-v'ra-tzon et t'fi-la-tei-nu. Ha-shee-vei-nu Adonai Ei-le-
cha v'na-shu-vah, cha-deish ya-mei-nu k'ke-dem. Al tash'lee-chei-nu
mil'fa-ne-cha v'ru-ach kod'sh'cha al ti-kach mi-me-nu. Al tash'lee-chei-
nu l'eit zik'nah kich'lot ko-chei-nu al ta-az-vei-nu.*

Hear our voice, Eternal One, our God, and accept our prayer with compassion and good will. Bring us closer to Your presence, and refresh us as in our youngest days we lived with hope, awe, wonder and delight in Your inspiration. Do not abandon us as we age, when our strength ebbs, do not leave us.

“Hear our voice...” Said a Chassidic rabbi: “When one person is singing and cannot lift his voice, and another comes and sings with him, another who can lift her voice, then the first will be able to lift his voice. That is the secret of the bond between spirit and spirit.” Meeting means listening and allowing hearts to touch hearts and souls to touch souls.

Multiple metaphors for

God - In Kee Anu Amecha

God is referred to as a Sovereign, Parent, Portion, Shepherd, Keeper and Friend. The Jewish mystics understood that God is multifaceted, therefore they flooded Jews with mixed and often contradictory adjectives in describing God. For example the *kabbalists* (mystics) refer to God as Water, Fire, a Spark of Darkness, Womb, Nothingness, and Rock, among many others. *What metaphor might you chose to illustrate your experience of God this past year?*

Alternative Translation

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 youngest 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.

On Wings of Awe

WE ARE YOUR PEOPLE

כִּי אֲנִי עַמְךָ

Kee a-nu a-me-cha,

כִּי אֲנִי עַמְךָ,

v'a-tah mal'kei-nu;

וְאַתָּה מַלְכֵנוּ;

A-nu va-ne-cha, v'a-tah a-vee-nu

אֲנִי בְנֵיךָ, וְאַתָּה אֲבֵינוּ;

A-nu na-cha-la-techa,

אֲנִי נַחְלָתְךָ,

v'a-tah go-ra-lei-nu;

וְאַתָּה גֹרְלֵנוּ;

A-nu tzo-ne-cha, v'atah ro-ei-nu.

אֲנִי צֵאֲנֶךָ, וְאַתָּה רוֹעֵנוּ;

A-nu char'me-cha,

אֲנִי כְרֵמְךָ,

v'a-ta no-trei-nu;

וְאַתָּה נוֹטְרֵנוּ;

A-nu ra-ya-te-cha,

אֲנִי רֵעִיתְךָ,

v'atah do-dei-nu.

וְאַתָּה דוֹדֵנוּ.

We are Your people, You are our Sovereign;
We are Your children, You are our Parent;
We are Your possession, You are our Portion;
We are Your flock, You are our Shepherd;
We are Your vineyard, You are our Keeper;
We are Your beloved, You are our Friend.

Avenu Malkeinu: Our Parent, Our Sovereign אבינו מלכנו

VII

אָבֵנוּ מִלְכֵנוּ, חָטָאנוּ לְפָנֶיךָ.

A-vee-nu Mal'kei-nu, cha-ta-nu l'fa-ne-cha...
we have done wrong before You.

אָבֵנוּ מִלְכֵנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

A-vee-nu Mal'kei-nu, ha-cha-zee-rei-nu bi-t'shu-vah sh'lei-mah l'fa-ne-cha...
bring us back to You in full repentance.

אָבֵנוּ מִלְכֵנוּ, סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

A-vee-nu Mal'kei-nu, s'lach u-m'chal l'chol a-vo-no-tei-nu...
forgive and pardon all our wrongdoings.

אָבֵנוּ מִלְכֵנוּ, הָרֵם קָרְן יִשְׂרָאֵל עִמָּךְ.

A-vee-nu Mal'kei-nu, ha-reim ke-ren Yis'ra-eil a-me-cha...
give strength and vision to Your people Israel.

אָבֵנוּ מִלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִם עַל שֵׁם קֹדֶשְׁךָ.

A-vee-nu Mal'kei-nu, a-seh l'ma-an ha-ru-geem al sheim kod'she-cha...
remember those slain for their love of Your Name.

אָבֵנוּ מִלְכֵנוּ, עֲשֵׂה לְמַעַן בָּאֵי בְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְּךָ.

A-vee-nu Mal'kei-nu, a-seh l'ma-an ba-ei va-eish u-va-ma-yeem al kidush sh'me-cha...
remember those who went through fire and water for Your sake.

אָבֵנוּ מִלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

A-vee-nu Mal'kei-nu, a-seh l'ma-an'cha v'ho-shee-ei-nu...
be mindful of us, and help us.

אָבֵנוּ מִלְכֵנוּ, כָּלֵה דָבָר וְחָרֵב וְרָעַב מֵעַלֵינוּ.

A-vee-nu Mal'kei-nu, ka-lei de-ver v'che-rev v'ra-av mei-a-lei-nu...
remove from all Your children disease, war, famine, exile and destruction.

אָבֵנוּ מִלְכֵנוּ, כְּתֹבֵינוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה.

A-vee-nu Mal'kei-nu, kot'vei-nu b'sei-fer s'lee-chah um'chee-lah...
inscribe us in the book of forgiveness and reconciliation.

אָבֵנוּ מִלְכֵנוּ, כְּתֹבֵינוּ בְּסֵפֶר חַיִּים טוֹבִים.

A-vee-nu Mal'kei-nu, kot'vei-nu b'sei-fer cha-yeem to-veem....
inscribe us for blessing in Your book for a life of goodness.

אָבֵנוּ מִלְכֵנוּ, כְּתֹבֵינוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

A-vee-nu Mal'kei-nu, kot'vei-nu b'sei-fer g'u-lah vee-shu-a...
inscribe us in the book of redemption and freedom.

Avenu Malkeinu
אָבֵנוּ מִלְכֵנוּ - Its author is said to be Rabbi Akiva (2nd century CE) who composed his words on the occasion of a drought. He was said to have only prayed one line (“...be gracious and answer us, for we have little merit”) of the *Avenu Malkeinu*, and suddenly the skies opened and rain fell. Throughout the centuries Jews have added on to the original one line prayer (up to as many as 53 verses) as an ever expanding hope for God to respond to our pleas. (Talmud, Taanit 25b)

Personal versus Collective Responsibility - According to legend, when God banished Adam and Eve from the Garden of Eden, Adam complained bitterly that he would be blamed by all people to come that they were denied immortality because of him. God reassured Adam, “Don’t worry. I’ve decreed that each individual will be responsible for presenting an accounting of his/her life before Me. I will not condemn the good along with the wicked.”

Healing Ourselves and Healing the World - “I think that God is far more liberal than people are...The only thing that is going to save people and save the world is if we forgive and love each other. And then healing can come.” (Dr. Bernard Siegel)

The Saving Power of hope, faith, love, and forgiveness - “Nothing that is worth doing can be achieved in our lifetime; therefore, we must be saved by hope. Nothing which is true or beautiful or good makes complete sense in any immediate context of history; therefore we must be saved by faith. Nothing we do, however virtuous, can be accomplished alone; therefore, we are saved by love. no virtuous act is quite as virtuous from the standpoint of our friend or foe as it is from our standpoint. Therefore, we must be saved by the final favor of love which is forgiveness.” (Pastor Reinhold Niebuhr)

Jewish and Christian Ideals of Salvation - One might argue that Pastor Niebuhr’s statement above has a specific Christian meaning and context, that love, faith, and hope are necessary for salvation in the Christian Messiah. For Jews the values and prescriptions of Torah, rabbinic tradition, ethics, and Jewish peoplehood carry parallel salvatory meaning (i.e. ultimate and eternal value). For Jews “salvation” is this-worldly and depends upon us to create the conditions in which we and all peoples can reach their full human potential.

אָבֵנוּ מִלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

A-vee-nu Mal'kei-nu, cho-nei-nu va-a-nei-nu kee ein ba-nu ma-a-seem, a-seh i-ma-nu tze-da-kah va-che-sed v'ho-shee-ei-nu...
be gracious with us and respond to us, for we have too few good deeds. Place in our hearts the inspiration and will to act righteously, gently and lovingly, and bring us meaning and salvation.

Alternative to Aveenu Malkeinu

שְׁכִינָה, מְקוֹר חַיֵּינוּ – שְׁמְעֵי קוֹלֵינוּ, חוֹסֵי וְרַחֲמֵי עָלֵינוּ.
Sh'cheenah, Source of our lives, hear our plea - spare us, have compassion upon us.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – זְכָרֵי כִּי בָנֶיךָ וּבָנוֹתֶיךָ אֲנַחְנוּ.
Motherly Presence, Source of our lives, keep us in Your care, for we are Your sons and Your daughters.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – חַנּוּכֵי אוֹתָנוּ לְהַכִּיר בְּמַגְבְּלוֹתֵינוּ.
Holy Presence, Source of our lives, teach us to know our limits.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – הַדְרִיכֵי אוֹתָנוּ בְּדַרְכֵי נְעָם.
Gentle Presence, Source of our lives, guide us in pleasant ways.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – לַמְדֵי אוֹתָנוּ רַחֲמִים וְצְדָקָה.
Guiding Presence, Source of our lives, teach us mercy and justice.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – עֲשֵׂ לְמַעַן הַנְּאֻבְקִים לְשָׁלוֹם
וּלְצְדָקָה.
Nurturing Presence, Source of our lives, support those who struggle for peace and justice.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – הַפְּכֵי אֲבָלָנוּ לְשִׂשׁוֹן וְיִגְוָנוּ
לְשִׂמְחָה.
Compassionate Presence, Source of our lives, turn our lamentation to exultation and our sorrow to joy.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – בְּרַכֵּי אֲדָמָתָנוּ וְכֹל מַעֲשֵׂה יָדֵינוּ.
Caring Presence, Source of our lives, bless our land and all the work of our hands.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – קַבְּצֵי בְנֶיךָ מֵאַרְבַּע פְּנֵפוֹת הָאָרֶץ
לְגִבּוֹלָם.
Loving Presence, Source of our lives, assemble Your people from the four corners of the world in their land.

שְׁכִינָה, מְקוֹר חַיֵּינוּ – הַשְׁלִימֵי בְנֵיךָ יְרוּשָׁלַיִם עִיר קְדֻשָׁנוּ.
Sh'cheenah, Source of our lives, build peace in Jerusalem, our Holy City.

Gates of Repentance

For the Reading of Torah

סדר קריאת התורה

VIII

Even when you hold it in your arms,
You have not grasped it.
Wrapped and turned in upon itself
The scroll says, Not yet.

Even when you take them into your eyes,
You have not seen them; elegant
In their crowns the letters stand aloof.
Even when you taste them in your mouth
And roll them on your tongue
Or bite the sharp unyielding strokes
They say, Not yet.

And when the sounds pour from your throat
And reach deep into your lungs for breath,
Even then the words say, Not quite.

But when your heart knows its own hunger
And your mind is seized and shaken,
And in the narrow space between the lines
Your soul builds its nest,
Now, says Torah, now
You begin to understand.

Barbara D. Holender

Se-u sh'a-reem ro-shei-chem,

v'hi-nas'u pit'chei o-lam,

v'ya-vo Me-lech ha-ka-vod!

Mee hu zeh Me-lech ha-ka-vod?

Adonai tz'va-ot —

Hu Me-lech ha-ka-vod! Se-lah.

Lift up your heads, O gates! Lift yourselves up, O ancient doors!
Let the Sovereign of Glory enter. Who is this Sovereign of Glory?
Adonai tz-va-ot - The God of all the hosts. This is the Sovereign of Glory.

Ein ka-mo-cha va-Eh-lo-heem, Adonai,

v'ein k'ma-a-se-cha.

Mal'chut'cha mal'chut kol olameem,
u-mem'shal't'cha b'chol dor va-dor.

Adonai me-lech, Adonai ma-lach,

Adonai yim'loch l'o-lam va-aid

שָׂאוּ שְׁעָרִים רְאִשִׁיכֶם,
וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹאוּ מַלְאָךְ הַכְּבוֹד!
מִי הוּא זֶה מַלְאָךְ הַכְּבוֹד?
יְיָ עֲבֹאוֹת —
הוּא מַלְאָךְ הַכְּבוֹד! סְלֵה.

אֵין כְּמוֹךָ בָּאֱלֹהִים, יְיָ,
וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

יְיָ מַלְאָךְ, יְיָ מַלְאָךְ,
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

One Long Name for God - According to Jewish mysticism, Rabbi Eleazar taught “The whole Torah is one Name, the holy Name of God.” (Zohar II, 90a-b)

Re-enacting Mount Sinai - Just as the Ten Commandments begin with the declaration of God’s absolute dominion, we begin our Torah service on this same theme. As we prepare to read from the Torah we are whisked back in time to the first revelation at Mount Sinai, in the desert, surrounded by Jews of all ages, waiting to understand God’s messages to each of us.

Our Broken and Whole Selves - The original Ark of the Covenant built by Betzalel and Oholiav in the Book of Exodus, housed within it both the first tablets of the Law (shattered by Moses when he found the people worshipping the Golden Calf) and the second (which Moses brought down whole). We, too, approach the reading of the Torah with our broken and whole selves: with faith and skepticism; with commitment and doubt; with love and indifference; and with pain and joy.

Seeing God's Presence -

In Exodus 33:18 Moses asks God to see the Divine face. God agrees to show Moses God's "goodness" by placing Moses in the cleft of a rock and passing over Moses. Moses is allowed to see God's "back" but not God's "face." In response, Moses then carves the second set of Tablets (he broke the first set earlier because of his anger over the Golden Calf) and then God tells Moses who God is through a series of adjectives which the rabbis call "God's Thirteen Attributes."

God Is, Was and Will Be -

There is no one verse in the Torah that states that God is, has been and will be. Instead, this idea is conveyed liturgically through a combination of two verses from Psalms and one from Exodus. It may also reflect the Divine Name told to Moses at the Burning Bush *אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehyeh-Asher-Ehyeh)* which uses the verb "to be" in its three forms. (Exodus 3:14)

Antiphonal Response -

Earlier in the service we recited the *Sh'ma* together as a community. Now we recite the *Sh'ma* and its following line antiphonally. The prayer leader holds the Torah, faces the congregation, chants the *Sh'ma*, and then waits for the congregation to repeat it. The responsive face-to-face rendering might recall our response at Mount Sinai upon receiving the Tablets of the Law when the entire community responded *נְעֹשֶׂה וְנִשְׁמָע (na-aseh v'nishma - "we will do and we will hearken")*.

Adonai oz l'a-mo yi-tein,

Adonai y'va-reich et a-mo va-sha-lom.

There is none like You, among the powers of the world, and no deeds compare to Yours. Your realm, O Majesty, is everlasting, Your rule extends to every generation. Adonai is, has been and will always be our Sovereign. God gives strength to our people through Torah. Through Torah God has blessed us with peace.

Av ha-ra-cha-meem,

hei-tee-vah vir'tzon'cha et tzee-yon,

tiv'neh cho-mot Y'ru-sha-la-yeem.

Kee v'cha l'vad ba-tach'nu,

me-lech Eil ram v'ni-sa,

A-don o-la-meem.

יְיָ עֹז לְעַמּוֹ יִתֵּן,

יְיָ יְבַרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אֵב הָרַחֲמִים,

הַיְטִיבָה בְּרַצוֹנְךָ אֶת צִיּוֹן,

תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.

כִּי בְךָ לְבַד בְּטַחְנוּ,

מֶלֶךְ אֵל רַם וְנֹשֵׂא,

אֲדוֹן עוֹלָמִים.

Source of all mercy, deal kindly and in good will with Zion. Rebuild the walls of Jerusalem, for in You alone we place our trust, God, Sovereign, high and revered, the Life of all the worlds.

Psalm 51:20

Va-y'hee bin'so-a ha-a-ron

va-yo-mer Mo-she:

Ku-mah *Adonai, v'ya-fu-tzu oy've-cha,*

V'ya-nu-su m'san-e-cha mi-pa-ne-cha.

וַיְהִי בְּנִסְעֵי הָאָרֶן

וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְיָ, וַיִּפְצוּ אֵיבֶיךָ,

וַיִּנְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ:

Whenever the ark started on its journey, Moses proclaimed:

Arise, Adonai, let Your enemies scatter, fleeing before You!

Kee Mi-tzee-yon tei-tzei To-rah,

u-d'var Adonai mee-ru-sha-la-yeem;

Ba-ruch she-na-tan To-rah

l'a-mo Yis'ra-eil bik'du-sha-to.

For one day from Zion Torah will go forth, and the word of God from Jerusalem; Praised be the One Who has shared holiness with Israel by giving us the Torah.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,

וּדְבַר יְיָ מִירוּשָׁלַיִם:

בְּרוּךְ שֶׁנָּתַן תוֹרָה

לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Numbers 10:35; Isaiah 2:3

(The Thirteen Attributes of God are omitted on Shabbat)

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן, אֶרְךָ אַפַּיִם, וְרַב חַסֵּד וְאֱמֶת: נִצַּר חַסֵּד לְאַלְפִים, נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאָה, וְנִקְהָ:

Adonai, Adonai, Eil ra-chum v'cha-nun, e-rech a-pa-yeem, v'rav che-sed v'e-met. No-tzeir che-sed la-a-la-feem, no-se a-von va-fe-sha v'cha-ta-ah, v'na-keh.

Adonai, Adonai, God filled with motherlove, slow to anger, great in covenantal love and truth: Keeping love for the thousands within the covenant, forgiving perverse actions, rebelliousness, and the missing of the mark, and acquitting.

Exodus 34:6-7

שִׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yis'ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad!

Listen, O Israel: the Eternal One is our God,
the Eternal God alone!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

E-chad Eh-lo-hei-nu, Ga-dol A-do-nei-nu, Ka-dosh **v'no-ra** she-mo.
Our God is One, Adonai is Great, with a holy and awesome Name.

גָּדְלוֹ לֵי אֲתִי, וְנִרְמַמָּה שְׁמוֹ יַחְדָּו.

Gad'lu la-Adonai i-tee, u-n'ro-m'mah sh'mo yach'dav.
Magnify Adonai with me, and let us exalt God's Name together.

Psalm 34:4

Torah procession

לְךָ יְיָ הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ: לְךָ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

1 Chronicles 29:11

L'cha Adonai hag'du-lah v'hag'vu-rah v'ha-ti-fe-ret v'ha-nei-tzach v'ha-hod, kee chol ba-sha-ma-yeem u-va-a-retz. L'cha Adonai ha-mam'la-chah v'ha-mit'na-se l'chol l'rosh.

To You, Adonai, belong the greatness, the power, the glory, the everlasting victory, and the majesty, for to You belongs everything in heaven and on earth, sovereignty and the exaltation as Head above all.

* *

מִזְמוֹר לְתוֹדָה הִרְעוּ לַיהוָה כָּל הָאָרֶץ: עֲבַדוּ אֶת יְהוָה
בְּשִׂמְחָה בְּאוֹ לִפְנֵי בְּרִנָּה: דַּעוּ כִּי יְהוָה הוּא אֱלֹהִים הוּא
עֲשֵׂנוּ וְלֹא [וְלוֹ] אֲנַחְנוּ עָמּוּ וְצִאֵן מְרַעִיתוֹ: בָּאוּ שְׁעָרָיו
בְּתוֹדָה חֲצֵרָתָיו בְּתִהְלָה הוֹדוּ לוֹ בְּרִכּוֹ שְׁמוֹ: כִּי טוֹב יְהוָה
לְעוֹלָם חֲסִדוֹ וְעַד דָּר וָדָר אֲמוֹנָתוֹ:

Procession Etiquette - As the Torah approaches, we show our respect for Torah and our tradition by facing and never turning our backs to the Torah. When the Torah is brought near it is customary to touch it with our *tzitzeet* (fringes of prayer shawls) or our prayerbooks, and then kiss the fringe or prayerbook. Others bow as the Torah passes by. Many Persian Jews make a sweeping motion with their hands and then touch their eyes as the Torah passes, as a metaphoric statement that the Torah brings light to our lives. Others actually kiss the Torah itself.

Meaning of the Procession - The procession of the Torah scroll through the community graphically symbolizes three things: First, the Torah belongs to the people as a whole, not only to its leaders; second, through touching it we indicate that we affirm the importance of its teaching; and third, through kissing it we proclaim that we experience its teachings as gifts of great love.

Where Am I in the Torah? - The *Zohar* teaches that every Jew has a particular letter in the Torah that “belongs” to him/her. It is up to each of us to study the Torah, meditate on its many levels and layers of meaning, and then understand more clearly where and how we belong to its sacred message. *Where is your letter? How is the Torah part of your identity and destiny?*

Talmud Torah - “Study the Torah and study it again and again, because everything you need to know is in it.” (Ben Bag Bag - Talmud, Avot 5:22)

We Choose Torah - The blessing before the Torah reading states “God chose us from among all the nations and gave us Torah.” Receiving Torah is not automatic. From the beginning of our history, Jews chose to live by the precepts of the Torah. Even if one is born a Jew, along with those who choose to become Jewish, it is necessary for us to actively choose to embrace tradition. This blessing reminds us that Torah is kept alive when we choose to study it and perform the *mitzvot*.

Are Jews better than anyone else? The blessing before reading of Torah that states אֲשֶׁר בָּחַר בָּנוּ (a-sheer ba-char ba-nu - who has chosen us from all the peoples) never was intended to ascribe an innate superiority to the people of Israel. Rather, the Jewish people were “chosen” to take on additional ethical and ritual responsibilities and strive always to behave with dignity, humility and righteousness. Those who argue triumphantly that Jews are better than other faith traditions and people because of the “chosen people” concept misread Jewish tradition and history. The Reconstructionist Movement addresses this misconception by arguing that we are the “choosing people.”

The Gomet Blessing is recited after being saved from four general types of danger: (1) overseas travel; (2) captivity/prison; (3) seriously ill health/operation; (4) travel through uncivilized place; or any near brush with death. The prayer is only recited with a *minyan* (a minimum of 10), and preferably while the Torah is present. Everyone responds Amen, and “as you were blessed in
VIII For the Reading of Torah

A Psalm of praise.
Raise a shout for Adonai, all the earth;
Worship God in gladness;
Come into God’s presence with shouts of joy.
Acknowledge that Adonai is God.
God has made us and we belong to the Eternal
God’s people, the flock the Holy Shepherd tends.
Enter the gates with praise,
God’s courts with acclamation.
Praise the Eternal!
Bless God’s Name!
For Adonai is good;
God’s steadfast love is eternal:
God’s faithfulness is for all generations.

Psalms 100:1-5

* *

רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קְדֹשׁ בִּי קְדוֹשׁ יי אֱלֹהֵינוּ:

Ro-m'mu Adonai Eh-lo-hei-nu v'hish'ta-cha-vu l'har kod'sho kee ka-dosh Adonai Eh-lo-hei-nu.
Exalt Adonai our God and worship at the holy mountain, for Adonai our God is holy.

Psalms 99:9

* *

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים.

Al sh'lo-sha d'va-reem ha-o-lam o-meid al ha-To-rah v'al ha-a-vo-dah v'al g'mee-lut cha-sa-deem.
Upon three things is the world established: upon Torah, upon Divine service, and upon deeds of lovingkindness.

Mishnah, Pirkei Avot 1:2

* *

BLESSINGS FOR THE READING OF TORAH

Before the Reading of Torah

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:
בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

Leader(s): *Bar'chu et Adonai ham'vo-rach*

Congregation: *Ba-ruch Adonai ham'vo-rach l'o-lam va-ed*

Leader(s): *Ba-ruch Adonai ham'vo-rach l'o-lam va-ed.*
Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sheer
ba-char ba-nu mi-kol ha-a-meem v'na-tan la-nu et To-ra-to.
Ba-ruch A-tah Adonai, no-tein ha-To-rah.

Praise the One to Whom praise is due!
 Praised be the One to Whom praise is due, now and forever!
 Praised be our Eternal God, Ruler of the universe,
 Who has chosen us from all peoples by giving us the Torah.
 We praise You, Eternal One, Giver of the Torah.

After the Reading of Torah

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

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-she-r na-tan la-nu To-rat e-met, v'cha-yei o-lam na-ta b'to-chei-nu. Ba-ruch A-tah Adonai, no-tein ha-To-rah.

Praised be our Eternal God, Ruler of the universe, Who has given us the Torah of truth, implanting within us eternal life. We praise You, Eternal One, Giver of the Torah.

BIRKAT HAGOMEL ברכת הגומל
**A PRAYER FOR THOSE WHO HAVE SURVIVED
 AN ORDEAL, SURGERY, OR
 LIFE-THREATENING ILLNESS**

Individual: בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל
 לַחַיִּים טוֹבוֹת, שֶׁגְּמַלְנִי כֹּל טוֹב:

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, ha-go-mel l'cha-ya-veem to-vot, she-g'ma-la-nee kol tov.

Blessed are You, Adonai our God, Ruler of the universe, Who sustains life, is the Source of all goodness, and has sustained me with love.

Congregation מִי שֶׁגְּמַלְכֶם כֹּל טוֹב, הוּא יְגַמְלְכֶם כֹּל
 טוֹב סְלָה:

Mee she-g'mal-chem kol tov, hu yig'mal-chem kol tov se-lah!

May the One Who has been gracious in sustaining you continue to grant you strength and favor you with goodness and long life. Amen!

MEE SHEBEIRACH מי שברך
**A PRAYER FOR THE RECOVERY
 OF A LOVED ONE**

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, אֲבָרְהֶם, יִצְחָק, וְיַעֲקֹב, וְאֲמוֹתֵינוּ
 שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרַךְ וּיְרַפֵּא אֶת הַחוֹלִים

this, may you be blessed with much good always.”

The Depression and Guilt of Survival - Why do we need to bless God publicly when we recover from illness or escape harm? Dr. Ellen Frankel teaches that “nowadays we understand that physical distress and even survival can have unexpected psychic consequences. Trauma - physical, emotional, or psychological - can isolate victims. Surviving a catastrophe, especially when loved ones don’t, can produce guilt rather than gratitude. The joy of giving birth can be alloyed with depression. Recovery from illness may leave scars or disabilities in its wake. We *bensch gomel* publicly to acknowledge our vulnerability and thereby summon support from all who care about our welfare.”

On Healing and Union with the Divinity - “From the tireless labyrinth of dreams I returned as if to my home, to the harsh prison. I blessed its dampness; I blessed its tiger; I blessed the crevice of light; I blessed my old, suffering body; I blessed the darkness and the stone. Then there occurred what I cannot forget nor communicate. There occurred the union with the Divinity, with the universe.” (Jorge Luis Borges - “The God’s Script”)

The Source of Healing - Judaism affirms that medicine and prayer are both efficacious in healing.

1/60 - "Rabbi Abba son of Rabbi Hanina said: He who visits a sick person takes away a 1/60 of his pain." (Nedarim 39b)

Leviticus 16: In traditional synagogues Leviticus 16 is read on the morning of Yom Kippur. The chapter reviews the requirements of the High Priest Aaron as he prepared himself for the Temple service on this most holy of days. The primary purpose of these rites was to maintain a pure Sanctuary, for without it, it was feared that God would withdraw the Divine presence from the community. The first act by the High Priest was to purify the Sanctuary. This is the only occasion on which sacrificial blood was brought into the Holy of Holies. The second act was a “rite of riddance” in which the sins of the community were transferred through the hands of the High Priest onto a scapegoat and then sent out into a no-man’s region called Azazel. Confession over the goat facilitated expiation for the High Priest himself and the people. Reform Judaism replaced this Torah portion with Deuteronomy (see below). We have included both portions here.

Atonement for Sins - After the destruction of the Temple in 70 CE, the principal activity on Yom Kippur shifted from the purification of the Sanctuary to atonement for sin.

8. Azazel עֲזָאזֵל - This is the only place in the Hebrew Bible where this word is found. There are three opinions about the meaning and origin of the term: (1) the name of the place to which the scapegoat was sent by the High Priest (i.e. to the wilderness); (2) the goat itself based on the word *Azazel* being a contraction between the word *ez* (“goat”) and *azal* (“to go away”). Hence, “the goat that goes away.” This is the interpretation that led to the English rendering of

VIII For the Reading of Torah

הָאֱלֹהִים. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֵיהֶם לְהַחְלִימָם וּלְרַפְּאוֹתָם, לְהַחְזִיקָם וּלְהַחְיֹתָם. וַיִּשְׁלַח לָהֶם בְּמַהְרָה רְפוּאָה שְׁלֵמָה, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל הַשְּׂתָא בְּעַגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר; אָמֵן!

Mee she-bei-rach a-vo-tei-nu, Avraham, Yitzhak, v'Yaakov, v'i-mo-tei-nu Sa-rah, Riv-ka, Ra-chel v'Le-ah, Hu y'va-rech v'y'ra-pei et ha-cho-leem ha-ei-leh. Ha-Ka-dosh Ba-ruch Hu y'ma-lei ra-cha-meem a-lei-hem l'ha-cha-lee-mam u'l'ra-po-tam, l'ha-cha-zee-kam u'l-hach'yo-tam. V'yish'lach la-hem bim-hei-ra refua sh'lei-ma, r'fu-at ha-ne-fesh u-r'fu-at ha-guf, b'toch sh'ar cho-lei Yis'ra-eil, hash'ta ba'a-ga-lah u-viz'man ka-reev, v'no-mar: Amen!

O God, Who blessed our ancestors, Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah, send Your blessing to all in need of healing. Have mercy on them, and graciously restore their spiritual health and bodily strength. Grant them a *refua sh'lei-ma*, a complete recovery, along with all others who are stricken. May healing come speedily, and let us say: Amen.

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מִי שְׁבִרְךָ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mee she-bei-rach A-vo-tei-nu m'kor ha-b'ra-cha l'i-mo-tei-nu
May the Source of strength Who blessed the ones before us
Help us find the courage to make our lives a blessing - And let us say:
Amen!

מִי שְׁבִרְךָ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

Mee she-bei-rach I-mo-tei-nu m'kor ha-b'racha la-vo-tei-nu
Bless those in need of healing with *refuah sh'lei-mah*
The renewal of body, the renewal of spirit - And let us say: Amen!

Leviticus 16

ויקרא טז

א וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֱהֲרֹן בְּקִרְבָּתָם לִפְנֵי יְהוָה וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה דַּבֵּר אֶל אֱהֲרֹן אַחִידֶךָ וְאֵל יִבְאֵ בְכָל עֵת אֶל הַקֹּדֶשׁ מִבֵּית לְפָרֹכֶת אֶל פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל הָאָרֶץ וְלֹא יָמוּת כִּי בַעֲזֵן אִרְאָה עַל הַכַּפֹּרֶת: ג בְּזֹאת יִבְאֵ אֱהֲרֹן אֶל הַקֹּדֶשׁ בְּפֶרֶךְ בֶּן בֶּקֶר לְחֻטָּאת וְאֵיל לְעֹלָה: ד כִּתְנֶת בֶּד קֹדֶשׁ יִלְבֹּשׁ וּמְכַנְסֵי בֶד יִהְיוּ עַל בְּשָׂרוֹ וּבְאַבְנֵט בֶּד יַחְגֹּר וּבְמַעֲנַפֶּת בֶּד יַעֲנֹף בְּגָדֵי קֹדֶשׁ הֵם וְרַחֵץ בַּמִּים אֶת בְּשָׂרוֹ וּלְבָשָׁם: ה וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׁעִירֵי עִזִּים לְחֻטָּאת וְאֵיל אֶחָד לְעֹלָה: ו וְהִקְרִיב אֱהֲרֹן אֶת פֶּר הַחֻטָּאת אֲשֶׁר לוֹ וּכְפַר

בַּעֲדוֹ וּבְעֵד בֵּיתוֹ: ז וְלָקַח אֶת שְׁנֵי הַשְּׁעִירִים וְהֶעֱמִיד
 אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: ח וּנְתַן אֶהָרָן עַל שְׁנֵי
 הַשְּׁעִירִים גְּדֻלוֹת גֹּרֵל אֶחָד לַיהוָה וְגֹרֵל אֶחָד לְעֹזָאוֹל:
 ט וְהִקְרִיב אֶהָרָן אֶת הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּרֵל
 לַיהוָה וַעֲשֶׂהוּ חֲטָאָת: י וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּרֵל
 לְעֹזָאוֹל יַעֲמֵד חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ
 לְעֹזָאוֹל הַמִּדְבָּרָה: יא וְהִקְרִיב אֶהָרָן אֶת פֶּר הַחֲטָאָת
 אֲשֶׁר לוֹ וּכְפָר בַּעֲדוֹ וּבְעֵד בֵּיתוֹ וּשְׁחַט אֶת פֶּר הַחֲטָאָת
 אֲשֶׁר לוֹ: יב וְלָקַח מֵלֶא הַמִּחְתָּה גַחְלֵי אֵשׁ מֵעַל
 הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמֵלֶא חֲפָנָיו קִטְרַת סָמִים דָּקָה
 וְהִבִּיא מִבַּיִת לַפָּרְכָת: יג וּנְתַן אֶת הַקִּטְרַת עַל הָאֵשׁ
 לִפְנֵי יְהוָה וְכִסָּה עֲנַן הַקִּטְרַת אֶת הַכִּפֹּרֶת אֲשֶׁר
 עַל הָעֵדוּת וְלֹא יָמוּת: יד וְלָקַח מִדָּם הַפָּר וְהִזָּה
 בְּאַצְבָּעוֹ עַל פְּנֵי הַכִּפֹּרֶת קִדְמָה וּלְפָנָי הַכִּפֹּרֶת יִזֶּה
 שִׁבְעַ פְּעָמִים מִן־הַדָּם בְּאַצְבָּעוֹ: טו וּשְׁחַט אֶת שְׁעִיר
 הַחֲטָאָת אֲשֶׁר לְעֹס וְהִבִּיא אֶת דָּמּוֹ אֶל מִבַּיִת לַפָּרְכָת
 וַעֲשֶׂה אֶת דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ
 עַל הַכִּפֹּרֶת וּלְפָנָי הַכִּפֹּרֶת: טז וּכְפָר עַל הַקֹּדֶשׁ
 מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל חֲטָאתָם וְכֵן
 יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאתָם:
 יז וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בְּקֹדֶשׁ
 עַד יֵצֵאתוֹ וּכְפָר בַּעֲדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קְהַל
 יִשְׂרָאֵל: יח וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה
 וּכְפָר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וּנְתַן
 עַל קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: יט וְהִזָּה עָלָיו מִן הַדָּם
 בְּאַצְבָּעוֹ שִׁבְעַ פְּעָמִים וּטְהָרוּ וּקְדָשׁוּ מִטְּמֵאת בְּנֵי
 יִשְׂרָאֵל: כ וְכֹלָה מִכִּפָּר אֶת הַקֹּדֶשׁ וְאֶת אֹהֶל מוֹעֵד
 וְאֶת הַמִּזְבֵּחַ וְהִקְרִיב אֶת הַשְּׁעִיר הַחִי: כא וּסְמַךְ אֶהָרָן
 אֶת שְׁתֵּי יָדָיו [וַיִּדְוִי] עַל רֹאשׁ הַשְּׁעִיר הַחִי וְהִתְוַדָּה עָלָיו
 אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פְּשָׁעֵיהֶם
 לְכָל חֲטָאתָם וּנְתַן אֹתָם עַל רֹאשׁ הַשְּׁעִיר וְשַׁלַּח
 בְּיַד אִישׁ עֵתִי הַמִּדְבָּרָה: כב וּנְשָׂא הַשְּׁעִיר עָלָיו
 אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גְּזֵרָה וְשַׁלַּח אֶת הַשְּׁעִיר
 בַּמִּדְבָּר: כג וּבֹא אֶהָרָן אֶל אֹהֶל מוֹעֵד וּפָשַׁט אֶת בְּגָדָי

scapegoat.” The JPS Commentary argues that interpretations #1 and #2 are “contrived,” preferring a third - that *Azazel*, as part of a later myth, was the name given to the demonic ruler of the wilderness. (JPS Commentary on Leviticus, p. 102)

Projective Identification and Scapegoating - A psychological process whereby one person “unloads” his/her angst or misery as part of “sharing” with an empathetic friend, and then the friend feels burdened while the first person feels enormous relief. Though a good friend will listen empathetically to another tell of his/her woes, nevertheless, it is important for the compassionate listener to be able to protect him/herself from absorbing the misery/angst/suffering of the friend. This is a particular hazard to those working diligently in the helping professions. The same process is used in “scapegoating” an innocent second party.

29. In the seventh month, on the tenth of the month... Why was the 10th day of the 7th month (*Tishrei*) chosen as the time of atonement and forgiveness? “On the first day of *Elul*, Moses ascended Mount Sinai to receive the second Tablets of the Law. That was the day the Holy One, Blessed be God, accepted his prayers and forgave the Sin of the Golden Calf. He remained on the mountain forty days and came down on the 10th of *Tishrei*, the same day that God forgave the Sin... Consequently, this day was established for all generations as a time for sins to be pardoned.” (Pirkei D’Rabbi Eliezer 46) This also explains the prominent

recitation of the 13 Attributes of Mercy during Yom Kippur services and the 10 Days of Repentance. During the 40 days on Mount Sinai, God taught Moses to recite these 13 Attributes (Exodus 34:6). God wrapped the Divine Self in a prayer shawl, like one who leads prayers, and instructed Moses in the protocol of prayer, saying: "Whenever My children sin, they shall perform before Me this order of prayer, and I will forgive them" (Rosh Hashanah 11). (Rabbi Zalman Sorotzkin - 20th century pre-war Poland and post-war Israel)

29. תַּעֲנֶנּוּ אֶת נַפְשֹׁתֵיכֶם - "...you shall afflict your souls." In Biblical texts this phrase connotes fasting. The Rabbis interpret "afflict your souls" to include five things from which to abstain: food and drink, bathing, use of oil on the body, wearing leather shoes, and sexual intercourse. (Mishnah Yoma 8:1)

31. שַׁבַּת שַׁבְּתוֹן הִיא - Sabbath of rest... Why the repetition - *Shabbat shabbaton*? This is the language of intensity and emphasis. Rashi explains when commenting on Exodus 31:15 "Scripture doubled its wording to indicate that the Sabbath carries the prohibition of all manner of labor, even the preparation of food necessary for subsistence. The same is true of the Day of Atonement, of which it is also said: *Shabbat shabbaton* - for all forms of labor are prohibited on that occasion..."

The Importance of Ten - "The *Kohen Gadol* (High Priest) performs ten ritual handwashings on Yom Kippur, corresponding to the ten times that he mentions *VIII For the Reading of Torah*

הַבֹּד אֲשֶׁר לִבְשׁ בְּבֵאוֹ אֶל הַקֹּדֶשׁ וְהִנִּיחֵם שָׁם: כִּד וְרַחֵן אֶת בְּשָׂרוֹ בַּמִּים בְּמִקּוֹם קְדוֹשׁ וְלִבְשׁ אֶת בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה אֶת עֲלָתוֹ וְאֶת עֲלַת הָעֵם וְכִפֵּר בַּעֲדוֹ וּבְעַד הָעָם:

כֹּה וְאֵת חֶלֶב הַחֲטָאֹת יִקְטִיר הַמִּזְבֵּחַ: כּו וְהִמְשַׁלַּח אֶת הַשְּׂעִיר לְעִזְאֵזֶל יִכַּסּ בְּגָדָיו וְרַחֵן אֶת בְּשָׂרוֹ בַּמִּים וְאַחֲרֵי כֵן יָבֹא אֶל הַמִּחְנָה: כז וְאֵת פֶּר הַחֲטָאֹת וְאֵת שְׂעִיר הַחֲטָאֹת אֲשֶׁר הִזְבֵּא אֶת־דָּמָם לְכִפֹּר בַּקֹּדֶשׁ יוֹצִיא אֶל מַחוּץ לַמִּחְנָה וְשָׂרְפוּ בָאֵשׁ אֶת עֲרֹתָם וְאֵת בְּשָׂרָם וְאֵת פְּרָשָׁם: כח וְהִשְׂרַף אֹתָם יִכַּסּ בְּגָדָיו וְרַחֵן אֶת בְּשָׂרוֹ בַּמִּים וְאַחֲרֵי כֵן יָבֹא אֶל הַמִּחְנָה: כט וְהִיָּתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנֶנּוּ אֶת נַפְשֹׁתֵיכֶם וְכֹל מְלֹאכָה לֹא תַעֲשׂוּ הָאֲזֹרַח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: ל פִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהַרוּ: לא שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: לב וְכִפֵּר הַכֹּהֵן אֲשֶׁר יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלִבְשׁ אֶת בְּגָדֵי הַבֹּד בְּגָדֵי הַקֹּדֶשׁ: לג וְכִפֵּר אֶת מִקְדָּשׁ הַקֹּדֶשׁ וְאֵת אֹהֶל מוֹעֵד וְאֵת הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל כָּל עַם הַקְּהָל יִכַּפֵּר: לד וְהִיָּתָה זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכִפֹּר עַל בְּנֵי יִשְׂרָאֵל מִכָּל חַטָּאתֶם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

Leviticus 16

1. And God spoke to Moses after the death of the two sons of Aaron, when they came near the Eternal, and died; 2. And God said to Moses, Speak to Aaron your brother, that he come not just any time into the holy place inside the veil before the covering, which is upon the ark; that he die not; for I appear in the cloud upon the covering. 3. Thus shall Aaron come into the holy place; with a young bull for a sin offering, and a ram for a burnt offering. 4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired; these are holy garments; therefore shall he wash his flesh in water, and then put them on. 5. And he shall take from the congregation of the people of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6. And Aaron shall offer a bull of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7. And he shall take the two goats, and present them before God at the door of the Tent of Meeting. 8. And Aaron shall cast lots upon the two goats; one lot for the

Eternal, and the other lot for Azazel. 9. And Aaron shall bring the goat upon which the Eternal's lot fell, and offer him for a sin offering. 10. But the goat, on which the lot fell for Azazel, shall be presented alive before the Eternal, to make an atonement with it, and to let him go to Azazel into the wilderness. 11. And Aaron shall bring the bull of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bull of the sin offering which is for himself; 12. And he shall take a censer full of burning coals of fire from the altar before God, and his hands full of sweet incense beaten small, and bring it inside the veil; 13. And he shall put the incense upon the fire before the Eternal, that the cloud of the incense may blanket the covering that is upon the Testimony, that he die not; 14. And he shall take of the blood of the bull, and sprinkle it with his finger upon the covering eastward; and before the covering shall he sprinkle of the blood with his finger seven times. 15. Then shall he kill the goat of the sin offering, that is for the people, and bring its blood inside the veil, and do with that blood as he did with the blood of the bull, and sprinkle it upon the covering, and before the covering; 16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their rebellious acts; and so shall he do for the Tent of Meeting, that remains among them in the midst of their uncleanness. 17. And there shall be no person in the Tent of Meeting when he goes in to make an atonement in the holy place, until he comes out, and has made an atonement for himself, and for his household, and for all the congregation of Israel. 18. And he shall go out to the altar that is before the Eternal, and make an atonement for it; and shall take of the blood of the bull, and of the blood of the goat, and put it upon the horns of the altar around. 19. And he shall sprinkle the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. 20. And when he has made an end of atoning for the holy place, and the Tent of Meeting, and the altar, he shall bring the live goat; 21. And Aaron shall lay both his hands upon the head of the live goat, and confess over it all the iniquities of the children of Israel, and all their rebellious acts, putting them upon the head of the goat, and shall send it away by the hand of an appointed man into the wilderness; 22. And the goat shall bear upon itself all their iniquities to a land not inhabited; and he shall let go the goat in the wilderness. 23. And Aaron shall come into the Tent of Meeting, and shall take off the linen garments, which he put on when he went into the holy place, and shall leave them there; 24. And he shall wash his flesh with water in the holy place, and put on his garments, and come out, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. 25. And the fat of the sin offering shall he burn upon the altar. 26. And he who let go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterwards come into the camp. 27. And the bull for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried outside the camp; and they shall burn in the fire their skins, and their flesh, and their dung. 28. And he who burns them shall wash his clothes, and bathe his flesh in water, and afterwards he shall come into the camp. 29. And this shall be a statute forever to you; that in the seventh month, on the tenth day of the month, you shall afflict yourselves, and do no work at all, whether it be one of your own country, or a stranger who sojourns among you; 30. For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before God. 31. It shall be a Sabbath of rest to you, and you shall afflict yourselves, by a statute forever. 32. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's place, shall make the atonement, and

tions God's Ineffable Name יהוה that day. Additionally, the Tetragrammaton יהוה appears ten times in this passage..." (*Baal Tureem*)

The Holiness of God's Name יהוה - We no longer know how this name for God was pronounced. It was only articulated on Yom Kippur in the Holy of Holies by the High Priest. Since the destruction of the Temple by Rome in 70 CE it ceased to be uttered. Scholars believe that the most likely pronunciation is "Yahweh." Customarily, when reading this name in the Torah, the prayerbook or some other sacred text, Jews say the name "Adonai" (meaning, "my Lord"). This respect for the holiness of God's name has led many Jews to refrain from writing this name for non-holy purposes. They have extended the practice not to write the name to include even names for God in languages other than Hebrew. Hence, many traditional Jews write God as "G-d." However, Reform and Reconstructionist Judaism do not encourage this practice.

Alternative Torah Reading (Deuteronomy 29:9-14; 30:11-20): For many years this portion has been read by Reform synagogues throughout North America. The theme is the renewal of the Covenant begun at Mount Sinai. The Midrashic literature (rabbinic interpretations of Biblical text) suggests that the phrase "hewer of wood" is a reference to Abraham as he prepared the wood for the sacrifice of Isaac, and that the phrase "drawer of your water" refers to Elijah the Prophet

at an incident on Mount Carmel. Abraham is the first Jew and Elijah will announce the coming of the Messiah, the last Jew. All Jews stand together historically, but most importantly in our *kishkes* (guts). Our identity with one another emphasizes the unity of our people and reminds us of our responsibility to each other. *Kol Yis'ra-eil a-rei-veem zeh b'zeh* - כל ישראל ערבים זה בזה - Every Jew is responsible one for the other.

Response to the Prophet Jonah - The afternoon reading of the book of Jonah tells of the prophet's existential challenge to choose between life and death, blessings and curses, good and evil. This passage from Deuteronomy is the response that tradition calls upon each of us to make. Torah and the *mitzvot* provide not only inspiration and a path of goodness, but the discipline that individuals and society need to achieve our people's highest messianic aim - to create a world founded upon the principles of justice, compassion and peace. "For the commandment...is not hidden...nor far off...but is rather very near..."

19. ...therefore choose life... "Everything in the world - whatever is and whatever happens - is a test, designed to give you freedom of choice. Choose wisely." (Rabbi Nachman of Bratzlav)

"What we play is life." (Louis Armstrong)

"Sometimes even to live is an act of courage." (Lucius Annaeus Seneca, writer and philosopher - 3-65 BCE)

shall put on the linen clothes, the holy garments; 33. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the Tent of Meeting, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34. And this shall be an everlasting statute to you, to make an atonement for the children of Israel for all their sins once a year. And all that the Eternal commanded Moses was done.

Deuteronomy 29:9-14

דברים כט:ט-יד

ט אַתֶּם נֹצְבִים הַיּוֹם כָּלְכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִישֵׁיכֶם שְׂבֹטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל: י טַפְּכֶם נְשִׂיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מִחֹטֵב עֵצִיךָ עַד שֹׂאֵב מִיַּמֶּיךָ: יא לְעִבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם: יב לְמַעַן הָקִים תְּךָ הַיּוֹם לֹא לְעַם וְהוּא יְהִי לְךָ לְאֱלֹהִים כַּאֲשֶׁר דִּבֶּר לְךָ וּכְאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב: יג וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת הַבְּרִית הַזֹּאת וְאֶת הָאֱלֹהִים הַזֹּאת: יד כִּי אֶת אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינְנוּ פֹה עִמָּנוּ הַיּוֹם:

9. You stand this day all of you before Adonai your God; your captains of your tribes, your elders, and your officers, all the men of Israel, 10. Your little ones, your wives, and your stranger who is in your camp, from the hewer of your wood to the drawer of your water; 11. That you should enter into Covenant with the Eternal your God, and into the oath, which the Eternal your God makes with you this day; 12. That God may establish you today for a people, and that the Eternal may be to you a God, as the Eternal has said to you, and sworn to your ancestors, to Abraham, to Isaac, and to Jacob. 13. And not with you alone will I make this Covenant and this oath; 14. But with everyone who stands here with us this day before the Eternal our God, and also with those who are not here with us this day.

Deuteronomy 30:11-20

ליא-כ

יא כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מִצְוֶיךָ הַיּוֹם לֹא נִפְלְאוֹת הוּא מִמֶּךָ וְלֹא רְחֻקָה הוּא: יב לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה לָנוּ הַשָּׁמַיְמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמַעֲנוּ אֶתְּהָ וְנַעֲשֶׂנָּה: יג וְלֹא מֵעֵבֶר לֵים הוּא לֵאמֹר מִי יַעֲבֹר לָנוּ אֶל עֵבֶר הַיָּם וְיִקְחֶהָ לָנוּ וְיִשְׁמַעֲנוּ אֶתְהָ וְנַעֲשֶׂנָּה: יד כִּי-קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ: טו רְאֵה נָתַתִּי לִפְנֶיךָ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטּוֹב וְאֶת הַמָּוֶת וְאֶת הָרָע: טז אֲשֶׁר אֲנֹכִי מִצְוֶיךָ הַיּוֹם לְאַהֲבָה אֶת יְהוָה

אֱלֹהֶיךָ לִלְכֵת בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וַחֲקֹתָיו וּמִשְׁפָּטָיו
וַחֲיִיתָ וּרְבִיתָ וּבִרְכָךְ יִהְיֶה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר אֲתָה בָּא
שָׁמָּה לְרִשְׁתָּהּ: יוֹ וְאִם יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחַת
וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים וְעַבַדְתָּם: יח הַגְּדַתִּי לָכֶם
הַיּוֹם כִּי אֲבִד תֵּאבְדוּן לֹא תֵאָרִיכּוּן יָמִים עַל הָאָדָמָה
אֲשֶׁר אֲתָה עִבֵּר אֶת הַיַּרְדֵּן לְבוֹא שָׁמָּה לְרִשְׁתָּהּ:
יט הַעֲדַתִּי בְכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ הַחַיִּים
וְהַמּוֹת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבִבְחַרְתָּ בַחַיִּים
לְמַעַן תַּחֲיֶה אֲתָה וְזָרַעְךָ: כ לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ
לְשִׁמְעַת בְּקִלּוֹ וּלְדַבְּקָהּ בּוֹ כִּי הוּא חַיִּיךָ וְאָרְךְ יָמֶיךָ לַשַּׁבָּת
עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְיִצְחָק
וּלְיַעֲקֹב לִתֵּת לָהֶם:

11. For this commandment which I command you this day, is not too wondrous for 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 proclaim 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 proclaim 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. 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 God's ways, and to keep God's commandments, statutes and judgments, that you may live and multiply; and Adonai 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 witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that both you and your seed may live; 20. That you may love Adonai your God, and that you may obey God's voice, and that you may cleave to the Eternal; for Adonai is your life, and the length of your days; that you may live upon the land which the Eternal swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give them.

MAFTIR
Numbers 29:7-11

מפטיר
במדבר כט:ז-יא

ז וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם
וְעֲנִיתֶם אֶת נַפְשֵׁיכֶם כָּל מִלְּאֲכָה לֹא תַעֲשׂוּ:
ח וְהִקְרַבְתֶּם עֲלֶיהָ לַיהוָה רִיחַ נִיחֹחַ פַּר בֶּן בָּקָר אֶחָד
אֵיל אֶחָד כְּבָשִׂים בְּנֵי שָׁנָה שְׁבַע תְּמִימִם יִהְיוּ לָכֶם:

“Therefore choose life...”
– Only in the cases of forced murder, incest, adultery or idolatry must a Jew give up his/her life. All other *mitzvot* must be broken for the higher *mitzvah* of *pikuach nefesh*, saving a life. (Talmud, Yoma 85b)

12. תורה לא בשמים היא - “It is not in heaven...” The Talmud tells of a dispute among scholars over a technical point of Jewish law. One scholar, Eliezer, called upon God to affirm the correctness of his position. A voice from heaven proclaimed: “Why do you quarrel with Rabbi Eliezer, when he is correct?” But the Rabbis were not impressed. One of them quoted this phrase “The Torah ‘is not in heaven’ – it has been entrusted to us, to study and to interpret.” Whereupon God laughed with joy and said “My children have defeated Me.” (Talmud Baba Matzia 59b)

The Maftir (Numbers 29:7-11) concerns the Biblical command for the Day of Atonement and the requirement to fast and bring sacrifice when the Temple in Jerusalem stood. Since 70 CE when Rome destroyed the Temple as the ritual center of the Jewish people, no animal sacrifices have been offered. Instead, the Rabbis argued that God required sincere prayer and deeds of righteousness and lovingkindness.

The Lifting and Dressing of the Torah - It is an honor to lift the Torah and to replace the cover and silver. The one who lifts is called *magbia* (literally “lifter”) and the one who wraps is called *golel/golelet* (literally “wrapper”). It is traditional for the *magbia* to lift the Torah high and then turn so

that the congregation can see at least three columns of the Torah text. The three columns represent all Jews: the Israelites, Levites and Kohens.

“Therefore choose life...”
 Rabbi Ishmael taught: “The words ‘therefore choose life’ refer to learning a craft or trade.” (Palestinian Talmud, Peah 1:1)

“Therefore choose life...”
 A parable is told of an old man seated on a highway from which there branched two roads, one full of thorns at the beginning but level at the end, and the other level at the beginning but full of thorns at the end. He sat at the fork in the road and cautioned passers-by saying: “Even though the beginning of this road is full of thorns, follow it, for it will turn level in the end.” Whoever sensibly heeded the old man and followed that road did get a bit weary at first, but went on in peace and arrived in peace. Those who did not listen to the old man, set out on the other road and stumbled in the end. So it was with Moses, who explicitly said to Israel, “Behold the way of life and the way of death, the blessing and the curse. Therefore choose life, that you may live...” (Midrash Tanchuma, Re’eh 3)

ט וּמִנְחָתָם סֵלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֵים לֶפֶד
 שְׁנֵי עֶשְׂרֵים לֵאֵיל הָאֶחָד: י עֶשְׂרוֹן עֶשְׂרוֹן לִבְבֹשׁ
 הָאֶחָד לְשִׁבְעַת הַכֹּבֵשִׁים: יא שְׁעִיר עִזִּים אֶחָד חֲטָאת
 מִלְּבָד חֲטָאת הַכֹּפְרִים וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ
 וְנִסְפֵיהֶם:

7. And on the tenth day of this seventh month there shall be a holy gathering; and you shall afflict yourselves; you shall not do any work; 8. But you shall offer a burnt offering to the Eternal for a sweet savor; one young bull, one ram, and seven lambs of the first year; they shall be to you without blemish; 9. And their meal offering shall be of flour mixed with oil, three tenth measures for a bull, and two tenth measures for one ram, 10. One tenth measure for each of seven lambs; 11. One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meal offering of it, and their drink offerings.

The Torah is lifted and all sing:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יי
 בְּיַד מֹשֶׁה.

V'zot ha-To-rah a-sheer sam Mo-she lif'nei b'nei Yis'ra-eil al pee Adonai b'yad Mo-she.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

“I call heaven and earth to witness against you this day:
 I have put before you life and death, blessing and curse.
 Choose life - if you and your offspring would live.
 By loving Adonai your God,
 heeding God’s commands, and holding fast to God.
 For thereby you shall have life and shall long endure upon the soil
 that the Eternal your God swore to Abraham, Isaac, and Jacob to give
 to them.”

הַעֲדֹתֵי בְכֶם הַיּוֹם מֹשֶׁה:
 אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 הַחַיִּים וְהַמּוֹת
 נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה
 וּבַחֲרַתְּ בַחַיִּים לְמַעַן תִּחְיֶה

Deuteronomy 30:19-20

*Therefore choose life,
 Therefore choose life,
 that you and your children may live.
 By loving the Eternal God,
 and heeding God’s commands,
 and holding fast to God.*

Composer - Cantor Aviva Rosenbloom

Reading of the Haftarah

סדר קריאת ההפטרה

IX

Blessing before reading the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת, בְּרוּךְ אַתָּה יי,
הַבוֹחֵר בַּתּוֹרָה וּבַמֶּשֶׁה עַבְדּוֹ, וּבַיִשְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי
הָאֱמֶת וְצִדֵּק.

Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher ba-char bin'vi-eem to-veem, v'ra-tza v'div'rei-hem ha-ne-e-ma-reem be-e-met. Ba-ruch A-tah Adonai, ha-bo-cheir ba-To-rah uv'Mo-she av'do, u-v'Yis-ra-eil a-mo, u-vin'vi-ei ha-e-met va-tze-dek.

Praised be our Eternal God, Ruler of the universe, Who has chosen faithful prophets to speak words of truth. We praise You for the revelation of Torah, for Moses Your servant and Israel Your people, and for the prophets of truth and righteousness.

Blessing after reading the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כֹּל הָעוֹלָמִים,
צְדִיק בְּכֹל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר
וּמְקִיִּם, שֶׁכֵּל דְּבָרָיו אֱמֶת וְצִדֵּק.
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, (וְעַל יוֹם
הַשַּׁבָּת הַזֶּה,) וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, שֶׁנִּתְּתָ לָנוּ יי
אֱלֹהֵינוּ, (לְקַדְּשָׁה וּלְמַנּוּחָה,) לְמַחִילָה וּלְסִלִּיחָה וּלְכַפְּרָה
לְכַבוֹד וּלְתַפְּאֶרֶת. עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ, יְתַבְּרֵךְ שְׁמֶךָ בְּפִי כֹל חַי תָּמִיד לְעוֹלָם
וָעֵד וּדְבָרְךָ אֱמֶת וְקִיָּם לָעַד.

בְּרוּךְ אַתָּה יי, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ
בֵּית יִשְׂרָאֵל. וּמַעְבֵּר אֲשַׁמּוֹתֵינוּ בְּכֹל שָׁנָה וְשָׁנָה. מֶלֶךְ
עַל כֹּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

Ba-ruch A-tah Adonai E-lo-heinu Me-lech ha-o-lam, tzur kol ha-o-la-meem, tza-deek b'chol ha-do-rot, ha-Eil ha-ne-e-man ha-o-meir v'o-seh, ha-m'da-beir u-m'ka-yeim, she-kol d'va-rav e-met va-tze-dek. Al ha-To-rah, v'al ha-a-vodah, v'al han'vee-eem, (v'al yom ha-Sha-bat ha-zeh) v'al yom ha-ki-pu-reem ha-zeh, she-na-ta-ta la-nu Adonai E-lo-hei-nu, (lik'du-shah v'lim'nu-cha), lim'chee-lah v'lis'lee-chah u-l'cha-parah l'cha-vod u-l'tif-a-ret. Al ha-kol Adonai E-lo-hei-nu, a-nach-nu mo-

What is Haftarah? - The word *Haftarah* comes from the Hebrew root פ.ט.ר. (p.t.r.) meaning “to end” or “to complete.” The Torah reading is completed with the reading of the *Haftarah*. The *Haftarah* reading is a portion taken from the Prophets (the second section of the Hebrew Bible) which includes literary prophecies of people (like Ezekiel, Isaiah and Jeremiah) as well as historical books (like Joshua, Judges, I and II Samuel, and I and II Kings) that describe the history of the Jewish people from the death of Moses (c. 1250 BCE) to shortly after the destruction of the First Temple in Jerusalem (586 BCE).

History of Haftarah – The reading of sections of the prophetic books (that became the *Haftarah* readings) has a blurry history. One theory is that the *Haftarot* (pl.) were introduced in order to isolate the Samaritans (a Jewish sect from the 1st century CE), who did not believe that the books of the Prophets should be considered part of the Hebrew Bible. Another idea suggests that when the Syrian rulers forbade the teaching of the Torah, prophetic readings served as a substitute and reminder of the weekly Torah reading, and were later retained in the liturgy even after the prohibition had been lifted. We know that by the year 100 CE, the reading of the *Haftarah*

was firmly established, because the Christian Gospels (Acts 13:15) tell us that Paul visited a Diaspora synagogue and spoke to the worshippers "after the reading from the Torah and Prophets."

The Haftarah for the morning of Yom Kippur expresses the message of the Day of Atonement, the means to spiritual and emotional renewal with the goal of entering into God's Holy Presence. The keys that Judaism has determined will enable us to open the Gates of Heaven and enter them are prayer and ritual. The ethical commandments also enable us to enter the gates. The hypocrisy of those who are more concerned with the form of ritual but ignore entirely our ethical obligations is condemned by the prophet.

What Was Your Occupation? - "Open the Gates of Righteousness" (Psalm 118:19) The Midrash comments on this verse: "On Judgment Day in the next world, everyone will be asked: 'What was your occupation?' If one answers: 'I fed the hungry,' they will say: 'This is God's Gate. You who fed the hungry may enter.' If one answers: 'I gave drink to the thirsty,' they will say: 'This is God's Gate. You who gave water to the thirsty may enter.' If one answers: 'I clothed the naked,' they will say: 'This is God's Gate. You who clothed the naked may enter.' Similarly, those and *G'milut chassadeem* (deeds of lovingkindness), may enter..." (Midrash T'heeleem 118:17)

deem lach, u-m'var-cheem o-tach, yit'ba-rach shim'cha b'fee kol chai ta-meed l'o-lam va-ed u-d'var'cha e-met v'ka-yam la-ad. Ba-ruch A-tah Adonai Me-lech mo-cheil v'so-lei-ach la-a-vo-no-tei-nu v'la-a-vo-not a-mo beit Yis'ra-eil. U-ma-a-veer ash'mo-tei-nu b'chol sha-nah v'sha-nah. Me-lech al kol ha-a-retz m'ka-deish (ha-sha-bat v') Yis'ra-eil v'Yom Ha-Ki-pu-reem.

Blessed is Adonai our God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God Whose word is deed, all of Whose words are just and true.

For the Torah, for the privilege of worship, for the prophets, and for this (Shabbat and this) Day of Atonement that You, Adonai our God, have given us (for holiness and rest,) for honor and glory, forgiveness and atonement, we thank and bless You. May Your Name be blessed forever by every living being, for Your word is true forever. Blessed are You Adonai, Ruler, Who pardons and forgives our transgressions and the transgressions of Your people Israel, and removes our wrongdoings year by year. You are Ruler over all the Earth, Who makes holy (the Sabbath and) the house of Israel and the Day of Atonement.

Isaiah 57:14-58:14

ישעיה נז"ד-נח"ד

יד ואמר סלו סלו פנו דרך הרימו מבשול מדרך עמי:
 טו פי כה אמר רם ונשא שכן עד וקדוש שמו מרום
 וקדוש אשבון ואת דפא ושפל רוח להחיות רוח
 שפלים ולהחיות לב נדפאים: טז פי לא לעולם אריב
 ולא לנצח אקצוף פי רוח מלפני יעטוף ונשמות אני
 עשיתי: יז בעון בצעו קצפתי ואכהו הסתר ואקצף
 וילך שובב בדרך לבו: יח דרכיו ראיתי וארפאהו
 ואנחהו ואשלם נחמים לו ולאבליו: יט בורא נוב [ניב]
 שפתים שלום שלום לרחוק ולקרוב אמר יהוה
 ורפאתיו: כ והרשעים פים נגרש פי השקט לא יוכל
 ויגרשו מימיו רפש וטיט: כא אין שלום אמר אלהי
 לרשעים:

פרק נח

א קרא בגרון אל תחשף בשופר הרם קולך והגד לעמי
 פשעם ולבית יעקב חטאתם: ב ואותי יום יום ידרשון
 ודעת דרכי יחפצון כגוי אשר צדקה עשה ומשפט
 אלהיו לא עזב ישאלוני משפטי צדק קרבת אלהים
 יחפצון: ג למה צמנו ולא ראית ענינו נפשנו ולא תדע
 הן ביום צמכם תמצאו חפץ וכל עצביכם תנגשו: ד הן
 לריב ומצה תצומו ולהכות באגרף רשע לא תצומו

כִּי־וַיִּשְׁמַע בְּמָרוֹם קוֹלָם: הַ הַכֹּזֵה יִהְיֶה צוֹם
אֲבַחְרֵהוּ יוֹם עֲנוֹת אָדָם נִפְשׁוֹ הֵלֶכֶף בְּאִגְמָן רֹאשׁוֹ וְשָׁק
וְאֶפֶר יִצְיַע הֵלֵזָה תִּקְרָא צוֹם וְיוֹם רִצּוֹן לַיהוָה: ו הַלֹּא
זֶה צוֹם אֲבַחְרֵהוּ פִתַּח חֲרָצְבוֹת רִשְׁעֵי הַתֵּר אֲגִדּוֹת
מוֹטָה וְשִׁלַּח רִצּוֹצִים חֲפָשִׁים וְכָל מוֹטָה תִּנְתְּקוּ:
ז הַלֹּא פָרַס לָרֶעִב לַחֲמֹד וְעֵנִיִּים מְרוּדִים תִּבְיֵא בֵּית כִּי
תִרְאֶה עָרִם וְכִסִּיתוֹ וּמִבְּשָׂרְךָ לֹא תִתְעַלֵּם: ח אֲזוּ יִבְקַע
כְּשִׁחַר אֹרֶךְ וְאֶרְכָּתֶךָ מִהֲרָה תִצְמַח וְהֵלֶךְ לְפָנֶיךָ צִדְקָךָ
כְּבוֹד יְהוָה יֵאֱסָפֶךָ: ט אֲזוּ תִקְרָא וַיְהוֶה יַעֲנֶה תִשׁוּעַ
וַיֹּאמֶר הֲנִי אִם תִּסְיֵר מִתּוֹכְךָ מוֹטָה שְׁלַח אֲצַבֵּעַ
וְדַבֵּר-אֲוֹן: י וְתִפֵּק לָרֶעִב נִפְשׁוֹ וְנִפְשׁוֹ נִעְנָה תִשְׁפִּיעַ וְרוּחַ
בְּחֹשֶׁךְ אֹרֶךְ וְאֶפְלָתֶךָ כְּצִהָרִים: יא וְנִחַד יְהוָה תִּמְיֹד
וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נִפְשׁוֹ וְעֵצְמָתֶיךָ יִחְלִיץ וְהִיִּיתָ כְּגֹן
רוּחַ וּכְמוֹצָא מִיִּם אֲשֶׁר לֹא יִכְזָבוּ מִימִיו: יב וּבְנוּ מִמֶּךָ
חֲרָבוֹת עוֹלָם מוֹסְדֵי דוֹר וְדוֹר תִּקְוָם וְקִרְא לָךְ גֹּדֶר
פָּרֶץ מְשׁוֹבֵב נְתִיבוֹת לְשַׁבָּת: יג אִם תִּשְׁיֵב מִשְׁבַּת רִגְלֶךָ
עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קִדְשִׁי וְקִרְאתָ לְשַׁבָּת עֲנֵג לְקִדּוֹשׁ
יְהוָה מְכַבֵּד וְכִבְדֹתוֹ מִעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֲפָצֶךָ
וְדַבֵּר דְּבַר: יד אֲזוּ תִתְעַנֵּג עַל יְהוָה וְהִרְפַּבְתִּיךָ עַל בְּמוֹתַי
[בְּמַתִּי] אֶרֶץ וְהֵאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ כִּי פִי יְהוָה
דַּבֵּר:

Isaiah 57:14-58:14

14. And one shall say, Build a road, clear a path, take up the stumbling block from my people's path. 15. For thus says the Most High and exalted, Who inhabits 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. 16. Not forever will I dispute, not eternally will I be angry. For breath unfolds from My presence, I make souls. 17. I smote them angrily for the sin of greed, angrily I slipped out of sight, and they all turned back to the path of their own desires. 18. Having observed their paths, now I will heal them, I will guide them, offering a recompense of solace to them and their mourners. 19. I who create the fruit of the lips say, "Shalom, shalom!" to far and near, I, Adonai, will heal them. 20. But the wicked will be like the tossing sea, finding no rest, its waters tossing up mud and slime; 21. Shalom is not, says my God, for the wicked.

Isaiah 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 which has always acted justly, which has

On Poverty - "If all the afflictions of the world were assembled on one side of the scale and poverty on the other, poverty would outweigh them all." (Exodus Rabbah, Mishpateem 31:14)

Some Badly Needed Perspective - If we could shrink the world's population to a village of 100 people, with all the existing ratios remaining the same it would look something like the following scenario: There would be 57 Asians, 21 Europeans, 14 from the Western Hemisphere, both north and south, and 8 Africans. 52 would be female and 48 male - 70 would be nonwhite and 30 would be white - 30 would be Christian - 20 would be Muslim - and 50 would be other. 6 people would possess 59% of the entire world's wealth and all 6 would be from the United States. 80 would live in substandard housing - 70 would be unable to read - 50 would suffer from malnutrition - 1 would be near death - 1 would be near birth - 1 would have a college education - 1 would have a computer. Those with food in the refrigerator, clothes on their backs, a roof over their head and a place to sleep represent the wealthiest 25% of the world. This gives us some badly needed perspective when reading Isaiah 58.

Did you eat breakfast this morning? A teacher in Minnesota asked his class one day, 'How many of you ate breakfast this morning?' As he expected only a few raised their hands. 'How many of you skipped breakfast this morning because you don't like breakfast?' Lots of hands went up. 'And how many of you skipped breakfast because your family just doesn't usually eat break-

fast?' A few more hands were raised. Then he noticed a small boy in the middle of the classroom whose hand had not gone up. Thinking the boy hadn't understood, he asked, 'And why didn't you eat breakfast this morning?' The boy replied, his face serious, 'It wasn't my turn.' Isaiah said: 'Is this not the fast I have chosen? To share your bread with the hungry...' (Told by Irv Kramer, formerly of MAZON)

Levels of Tz'dakah Giving

- "There are eight degrees of *tz'dakah*, each one superior to the next. The highest degree is the one who upholds the hand of one reduced to poverty by handing that person a gift or loan, or by entering into a partnership with him/her, or by finding that person work...Below this is one who gives alms to the poor in such a way that the giver knows not to whom the alms are given, nor does the poor person know from whom the alms are received...Below this is the person who knows the one receiving while the poor person knows not from whom the gift comes...Below this is the one in which the poor knows the identity of the donor, but is unknown to the donor...Below this is the one who hands charity directly to the poor before being asked...Below this is the one who hands charity to the poor after the poor has requested it...Below this is the one who hands charity to the poor after the poor has asked. Below this is the one who gives to the poor less than what is appropriate, but in a friendly manner. Below this is the one who gives with a scowl." (RAMBAM - Rabbi Moses ben Maimon - 11th century CE) *Where am I on the ladder of giving tz'dakah?*

IX Reading of the Haftarah

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. "For what purpose have we fasted, when You were not watching? Why should we have afflicted ourselves when You seemed not to know?"

4. Look here: on the day you fasted you were looking for business, grinding down the toilers who work under you!
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 a marsh, to sprawl in sackcloth on the ashes?

Is this what you call a fast, a day to seek the favor of God?

6. Is not this the fast I ask for:

to unlock the shackles of evil,
to loosen the thongs of the yoke,
to send forth crushed souls to freedom,
to tear every yoke in two!

7. To tear up your loaves for the hungry,
to bring the poor wanderer 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 new flesh will soon cover your wounds:

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, "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 unfailling fresh water,

12. From your midst will step forth rebuilders of ruins,
They 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.

13. If you restrain your feet from Shabbat violations,
From doing business on the day of My holiness,
If you call Shabbat a delight, God's holy time worthy of honor,
Honoring it by abandoning your customary ways,

From doing business and making idle talk,
14. Then you will become the delight of Adonai
And I shall lift you over the high places of the earth,
I shall nurture you out of the heritage of Jacob your father,
For the mouth of God has spoken.

Translation - On Wings of Awe

FOR OUR CONGREGATION AND OUR PEOPLE

Eternal God, we pray to You for the whole House of Israel, scattered over the earth, yet bound together by a common history and united by a common heritage of faith and hope.

Be with our brothers and sisters whose lives are made hard because they are Jews. Give them strength to endure, and lead them soon from bondage to freedom, from darkness to light.

Bless this sacred congregation and all who serve it, together with all other congregations, in all lands near and far. May those who worship here, study Torah in order to teach it to young and old, and those who provide food for guests, donations for the poor, a home for strangers, a haven for the oppressed, comfort for the ill and grieved, and all those who are faithfully occupied with the needs of the community, as well as building up the land of Israel - may they find meaning and purpose here.

FOR OUR NATION AND ITS LEADERS

We pray for all those who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and inspire them to be responsive to Your will, so that our nation may be to the world an example of justice and compassion.

FOR THE PEOPLE AND STATE OF ISRAEL

Eternal God of the universe, receive our prayers for the peace and security of the State of Israel and its people. Spread forth Your blessing upon the Land and upon all who labor in its interest. Inspire those who lead the Jewish State and enable them to follow the ways of righteousness. Remove from their hearts hatred, malice, jealousy, fear, and strife. Remember, as well, our brothers and sisters in the Household of Israel who are scattered among the peoples of the earth, and let them be infused with the ancient hope of Zion and encouraged by the symbol of Jerusalem as the eternal city of peace.

May the State of Israel be a blessing to all its inhabitants and to the Jewish people everywhere, and may she be a light to the nations of the world. Amen!

Torah = Fig Tree – Why is the Torah compared to a fig tree? Because the fruit of most trees, such as the olive or date tree, is gathered all at once. While the fig tree's fruit is gathered little by little. So it is with Torah. One studies a little each day and eventually learns much, because the Torah is not to be learned in one or even two years. (Midrash, Bamidbar Rabba 21:15)

Torah = Fig Tree – Why are the words of Torah compared to a fig tree? As with the fig tree, the more one tends it, the more one finds on it, so with the words of Torah: the more one studies them, the more relish one finds in them. (Talmud, Berakhot 54a-b)

The Morning Service for Yom Kippur Concludes Here - Note that there is no *Aleinu* or Mourner's *Kaddish* at this point. In effect, the community prays one service throughout the entire day. The Great *Aleinu* comes in the afternoon service and the Mourner's *Kaddish* is said during *Yizkor*. It is customary for the community to remain in the synagogue until the concluding *Ne'eelah* service and the final blast of the shofar.

RETURNING THE TORAH TO THE ARK

This is the covenant that I shall make with the House of Israel after those days, Adonai proclaims: I shall put My Torah in their inward parts, and on their hearts shall I write it, and I shall be their God and they shall be My people. No more will you need to teach your neighbor to know God, for you shall all know Me, from the smallest of you to the greatest of you, says Adonai.

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Y'ha-l'lu et shem Adonai, kee nis'gav sh'mo l'va-do.

Let us praise the Name of the Eternal, Whose Name alone is exalted.

Ho-do al e-retz v'sha-ma-yeem,

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם,

va-ya-rem ke-ren l'a-mo,

וַיָּרִם קִרְן לְעַמּוֹ,

t'hi-lah l'chol cha-see-dav,

תְּהִלָּה לְכָל חַסִּידָיו,

liv'nei Yis'ra-eil am k'ro-vo.

לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ.

Ha-l'lu-yah!

הֲלֹלוּהָ.

God's splendor covers heaven and earth, and the people of God are raised on high. God's faithful ones are granted glory, and the children of Israel are become intimates of Adonai. Halleluyah!

Psalm 148:13-14

God's law is perfect, restoring the soul:

God's teaching is sure, making wise the simple;

God's precepts are right, rejoicing the heart;

God's *mitzvah* is clear, enlightening the eyes;

God's word is pure, enduring forever;

God's judgments are true, and altogether just.

Behold, a good doctrine has been given to you, do not forsake it. It is a tree of life to all who hold fast to it, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

Eitz cha-yeem hee

עֵץ חַיִּים הִיא

la-ma-cha-zee-keem bah,

לְמַחְזִיקִים בָּהּ,

v'tom'che-ha m'u-shar.

וְתַמְכֶיהָ מֵאֲשָׁר.

D'ra-che-ha dar'chei no-am,

דְּרָכֶיהָ דְרָכֵי נְעִם,

v'chol n'tee-vo-te-ha sha-lom.

וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

Ha-shee-vei-nu Adonai,

הַשִּׁיבֵנוּ יי,

e-le-cha v'na-shu-vah,

אֱלֹהֵינוּ וְנִשׁוּבָה,

Cha-deish ya-mei-nu k'ke-dem.

חַדֵּשׁ יָמֵינוּ בְּקֶדֶם.

Proverbs 3:18, 3:17 and Lamentations 5:21

Ha-yom t'am-tzei-nu! A-men.

Ha-yom t'var-chei-nu! A-men.

Ha-yom t'gad-lei-nu! A-men.

Ha-yom tid-r'shei-nu l'to-va!

A-men.

Ha-yom tich-t'vei-nu l'cha-yim

to-vim! Amen.

Ha-yom tish-ma shav-a-tei-nu!

Amen.

Ha-yom t'ka-beil b'ra-cha-meem

u-v'ra-tzon et t'fee-la-tei-nu.

Amen.

Ha-yom tit'm'chei-nu

bee-meen tzi-d'ke-cha.

Amen.

Today You strengthen us.

Today You bless us.

Today You exalt us.

Today You seek our goodness.

Today You inscribe us for a good life.

Today You hear our cry.

Today You receive us and our prayers with compassion.

Today You sustain us with Your righteousness.

הַיּוֹם תְּאַמְצֵנוּ! אָמֵן.

הַיּוֹם תְּבָרְכֵנוּ! אָמֵן.

הַיּוֹם תְּגַדְּלֵנוּ! אָמֵן.

הַיּוֹם תְּדַרְשֵׁנוּ לְטוֹבָה!

אָמֵן.

הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים

טוֹבִים! אָמֵן.

הַיּוֹם תִּשְׁמַע שְׁוֹעֵתֵנוּ!

אָמֵן.

הַיּוֹם תִּקְבַּל בְּרַחֲמִים

וּבְרָצוֹן אֶת תְּפִילָתֵנוּ.

אָמֵן.

הַיּוֹם תִּתְמַכְּיֵנוּ

בִּימֵין צְדָקָה.

אָמֵן.

Ha'yom T'amtzeinu – This poem is often the last prayer led by the cantor after the morning service on Rosh Hashanah and Yom Kippur. Originally it was a complete alphabetical acrostic consisting of 22 lines, which is still done in the Israeli, Syrian, Turkish and Egyptian rites. In the Ashkenazic rite, the ark is opened, the congregation stands and it is said responsively.

הַיּוֹם “Today” – This poem repeats the word “today” at the beginning of each phrase as if to remind us that today is the day we need to start to make changes in our lives. Today we need to be honest with ourselves and the ones we love. Today we need to be fully present with how we feel and where we need to grow. It’s not about “what if...” rather it’s all about “right now.”

מנחה ליום כפור

**YOM KIPPUR MINCHAH
SERVICE**

Yom Kippur Minchah

מנחה ליום כפור

The traditional afternoon *Minchah* service recalls the ancient sacrifices and prayers offered in the Temple in Jerusalem. A Jew today cannot think of the Jerusalem Temple without also recalling how Rome destroyed it in 70 CE, thereby sending the Jewish people into exile and signifying as well the exile of God. For two thousand years Jews wandered the earth, becoming residents (albeit temporary) in 120 nations. During that time our people thrived and suffered, produced extraordinary religious and literary documents, evolved our religious and moral understandings and traditions. Persecutions and anti-Semitic hatred also punctuated the period of our wandering, even as it does in these opening years of the 21st century as directed against the State of Israel and in places all over the world.

The Yom Kippur Afternoon *Minchah* service was an occasion for the community to remember and list the martyrs of Jewish history who died *al kiddush hasheim* (על קדושת השם), for the sake of the sanctity of God's Name. It is a service devoted to recalling the ongoing presence of God in our lives, in our community and in the world. It is a time to focus ever more intently on our own spiritual lives, that each of us may complete a *cheshbon hanefesh* (חשבון הנפש), an accounting of our lives.

How do each of us regard our own spiritual journeys?
Where have we been?
Where are we going?

Change Begins with Me-
Mahatma Gandhi was approached by a woman who was very concerned that her son consumed too much sugar, and she was worried about his health. She asked Gandhi to tell the child about the effects of sugar in hope that he would listen and cease eating it. Gandhi was happy to assist, but asked the woman to return with her son in two weeks, not before. Two weeks passed and the woman and her son came to Gandhi. The sage spoke with the boy, and recommended that he stop eating sugar. The boy agreed, and the mother was extremely grateful. "But why," she asked "did you insist on the two week period of waiting?" "Because," replied Gandhi, "I needed the two weeks to stop eating sugar myself."

Meditation and Opening Prayers

On Hubris and Humility -

As the day wears on and we begin to glimpse an end to the day's prayers, the theme of *t'shuvah* (turning and returning), frailty, and humility become even more dominant. On this day in particular, tradition calls upon us to resist our tendency towards hubris, pride, stubbornness, self-righteousness, and self-satisfaction. Rather, we are reminded to consider "before Whom we stand." Indeed, only from an attitude of humility will we discover ultimate meaning. As it is written in Psalms: "The beginning of wisdom is awe of God." (Psalm 111:10)

Certainty and Meaning -

"The quest for certainty blocks the quest for meaning." (Erich Fromm)

Nigun

אוֹחִילָה לְאֵל, אַחֲלָה פָּנָיו, אֲשַׁאֲלָה מִמֶּנּוּ מַעֲנֵה לְשׁוֹן.
אֲשֶׁר בִּקְהָל עַם אֲשִׁירָה עֲזוֹ, אֲבִיעָה רִנּוֹת בְּעַד
מִפְעָלָיו. לְאָדָם מַעֲרָכֵי לֵב, וּמֵי מַעֲנֵה לְשׁוֹן. אֲדַנֵּי,
שִׁפְתַי תִּפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ. יְהִיו לְרָצוֹן אִמְרֵי פִי
וְהִגִּיזוּן לִבִּי לְפָנֶיךָ, יי, עוֹרֵי וּגְאֹלֵי.

I wait for God, I seek God's presence, hoping for an answer to prayer. From the midst of my people, O God, I extol Your might and celebrate Your deeds joyfully in song. When we purify our hearts, Adonai will respond to our prayer. Eternal God, open my lips that my mouth may declare Your Divine wonders. May the words of my mouth, and the meditations of my heart, be acceptable in Your sight, Adonai, my Rock and my Redeemer.

It was late in the afternoon on Yom Kippur. Rabbi Levi Yitzhak had been praying in the Berditchev synagogue all day. For a moment he closed his tired eyes. Suddenly, he found himself standing before God and witnessed how the True Judge was weighing the deeds of humankind on great scales. With fear and trembling Rabbi Levi Yitzhak saw that the scale carrying the sins was weighted down. He knew that the prospects for humanity were bleak.

Rabbi Levi Yitzhak pleaded with the Eternal: "*Ribono shel olam*: 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."

The Eternal God was moved and motioned the rabbi to a chair beside the Heavenly Throne. Rabbi Levi Yitzhak continued his sincere and convincing appeal. At that moment the scales began to tilt in humanity's favor.

The rabbi then heard a piteous cry. Looking down to earth into his tiny Berditchev synagogue he noticed Chaim, the washerman, who had been fasting on this holiest of days, faint from hunger. Levi Yitzhak quickly rose from his seat beside the Heavenly Throne and hurried back to earth to quickly conclude the service, all so that Chaim could break his fast.

A Heavenly voice called after him: "Levi Yitzhak! Where do you think you are going? You were on the verge of saving the world."

Replied Levi Yitzhak: "Where is it written that the price of salvation must be the life of Chaim, the washerman?"

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

When the great Rabbi Israel Baal Shem Tov saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a fire, say a special prayer, and the miracle would be accomplished and the misfortune averted.

Later, when his disciple, the celebrated Magid of Mezritch, had occasion, for the same reason, to intercede with heaven, he would go to the same place in the forest and say:

“Master of the Universe, listen!
I do not know how to light the fire,
but I am still able to say the prayer.”

and again, the miracle would be accomplished.

Still later, Rabbi Moshe Leib of Sasov, in order to save his people once more, would go into the forest and say:

“I do not know how to light the fire,
I do not know the prayer,
but I know the place,
and this must be sufficient.”

It was sufficient and the miracle was accomplished.

Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God:

“I am unable to light the fire,
and I do not know the prayer.
I cannot even find the place in the forest.
All I can do is to tell the story,
and this must be sufficient.”

And it was sufficient.

Listen, God, to our own stories.
We pray that this will be sufficient.

From On Wings of Awe (adapted)
Quoted by Elie Wiesel in Gates of the Forest
Used as introduction to Avodah
by Rabbi Moshe Adler and Dr. Rachel Adler

מִי יִתְּנֵנִי עֶבֶד אֱלֹהֵי עֲשָׂנִי,
וִירְחֻקֵנִי כָּל דָּוָד וְהוּא יִקְרִיבֵנִי.
יִצְרֵי וְרַעִי, נַפְשִׁי וְגוֹי קִנִּיתִּי,
בְּנֵת לְרַעִי וּמַחְשְׁבוֹתַי רָאִיתִּי,
אֲרַחֲחִי וְרַבְעֵי וְכָל דְּרָכַי זָרִיתִּי.
אִם תִּעְזֹרְנִי, מִי זֶה אֲשֶׁר יִכְשִׁילֵנִי?
אוֹ תִעְצֹרְנִי, מִי בִלְתֶּךָ יִתִּירְנִי?
מִי יִתְּנֵנִי עֶבֶד אֱלֹהֵי עֲשָׂנִי,
וִירְחֻקֵנִי כָּל דָּוָד וְהוּא יִקְרִיבֵנִי.

Where is God? - Wherever there are no limits, where Infinity and Eternity and Immortality exist, that is where God is.” (Mikhael Aivanhov, The Mystery of Light)

The Nowhere of God - “God is a sphere Whose center is everywhere and Whose circumference is nowhere.” (Hermes Trismegistus)

O that I might be a servant unto You,
You God by all adored!
Then, though by friends outcast,
Your hand would hold me fast,
And draw me near to You,
My Sovereign and Almighty God.

Spirit and flesh are Yours
O Heavenly Shepherd mine;
My hopes, my thoughts, my fears, You see all,
You measure my path, my steps do know.
When You uphold, who can make me fall?
When You restrain, who can bid me go?

O that I might be a servant unto You,
You God by all adored!

IN MEMORY OF THE SACRIFICES

The ritual begins at dawn.
Great crowds converge from far and near
upon the Temple,
until its courts are filled to overflowing
with priests and Levites, men and women, young and old.
The High Priest has prepared himself for seven days.
How can he intercede for others
if he is impure himself?
All night he has rehearsed the sacred ritual.
Robed in gold, he burns the incense, offers the sacrifices,
dispatches a goat into the wilderness,
the goat a symbol
of the people's longing to be rid of sin.

How splendid he looks in his glittering array;
how heavy is his responsibility
as alone he enters the Holy of Holies,
that curtained chamber, mysterious yet simple,
containing nothing but a stone -
but engraved on that stone are God's Ten Words!

Rabbi Chaim Stern
Gates of Repentance, p. 421

IN MEMORY OF THE MARTYRS

God's witnesses, God's servants!
Generation after generation, in times of darkness as in times of light
we have heard the Divine word:

"You shall be a dominion of priests and a holy nation."

We have felt the joy of being God's servants.
We have also felt the pain,
for it has been our destiny to be God's suffering servants.
And so did we appear to the nations.

Rabbi Chaim Stern
Gates of Repentance, p. 429

The earth's crust is soaked with the tears of the innocent.
The blood of every race cries out from the ground.
Which is the people without its martyrs?

Now, therefore, we honor those of every race and continent;
the innocent, the victims,
all our companions in death and our partners in grief.
Them we honor, them we mourn:
may they never be forgotten;
may a better world grow out of their suffering.

And especially do we remember the suffering of the House of Israel,
a people of pains and acquainted too well with grief.

Rabbi Chaim Stern
Gates of Repentance, p. 430

אֵלֶּה אֶזְכָּרָה,
וְנִפְשֵׁי עָלֵי אֶשְׁפָּכָה:
כִּי בִלְעוֹנוֹ זָדִים
כָּעֶגְהָ בְּלֵי הַפּוֹכָה,
כִּי בִימֵי הַשָּׁר לֹא עָלְתָה אַרְוֹכָה,
לְעִשְׂרָה הַרוֹגֵי מְלוֹכָה.

These things do I remember;
through all the years, ignorance like a monster
has devoured our martyrs
as in one long day of blood.
Rulers have arisen through the endless years,
oppressive, savage in their witless power,
filled with a futile thought:
to make an end of that which God has cherished.

I have taken an oath: to remember it all.
To remember - to forget nothing at all.
Forgetting nothing of this,
Till the tenth generation,
Till the grief disappears,
To the last, to its ending,
Till the punishing blows are ended for good.
I swear this night of terror
Shall not have passed in vain;
I swear this morning I'll not live unchanged,
As if I were no wiser even now, even now.

"Oath," Avraham Shlonsky

I

T'feelah תפילה

“Prayer is not the same as study. Prayer is an act of identity formation, a ritual by which we assert the ultimacy of our lives, among others committed to the same ultimacies.” (Rabbi Larry Hoffman)

Prayer Must Be Individual - “A service must include the opportunity for each individual to respond to the prayers and express his/her own feelings aloud or to him/herself.” (Rabbi Richard N. Levy)

Great, Mighty and Awesome God - We chant the *הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא* the “great, mighty and awesome God,” taken from Moses’ description of God in Deuteronomy 10:17. Why are all three adjectives of praise necessary? One explanation is that they are listed in ascending order: *גָּדוֹל* (*gadol* - great) is a general term for strength; *גִּבּוֹר* (*gibor* - mighty) can be applied to both human beings and God; and *נוֹרָא* (*nora* - awesome) is a descriptive term reserved for God alone. David Abudarham (14th century, Spain) teaches that we need all three because God’s power is known differently by the angels, the heavenly bodies, and human beings. The Talmud teaches that each person experiences God differently.

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai s’fa-tai tif’tach u-fee ya-geed t’hi-la-te-cha:
Eternal God, open my lips, that my mouth may declare Your glory.

I. GOD OF ALL GENERATIONS

אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

Ba-ruch Atah Adonai, Eh-lo-hei-nu vEh-lo-hei a-vo-tei-nu v’i-mo-tei-nu: Eh-lo-hei Av’ra-ham, Eh-lo-hei Yitz’chak, vEh-lo-hei Ya-a-kov. Eh-lo-hei Sarah, Eh-lo-hei Rivkah, Eh-lo-hei Lei-ah, vEh-lo-hei Ra-cheil. Ha-Eil ha-ga-dol ha-gi-bor v’ha-no-ra, Eil El-yon. Go-meil cha-sa-deem to-veem, v’ko-nei ha-kol, v’zo-cheir chas’dai a-vot v’i-ma-hot, u-mei-vee g’u-la liv’nei v’nei-hem, l’ma-an sh’mo, b’a-ha-vah.

Zoch’rei-nu l’cha-yeem, זְכוֹרְנוּ לְחַיִּים,
Me-lech cha-feitz ba-cha-yeem, מֶלֶךְ חַפֵּץ בְּחַיִּים,
v’chot’vei-nu b’se-fer ha-cha-yeem, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
l’ma-an’cha Eh-lo-heem cha-yeem. לְמַעַן אֱלֹהֵים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בְּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה:

Me-lech o-zeir u-mo-shi-a u-ma-gein.
Ba-ruch a-tah Adonai ma-gein Avraham v’ezrat Sarah.

You are praised, Adonai our God, God of our fathers, God of Abraham, God of Isaac, God of Jacob, and God of our mothers, God of Sarah, God of Rebecca, God of Leah and God of Rachel; great, mighty, and Awesome God, God Supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children’s children, for the sake of Your Name.

Remember us unto life, Sovereign Who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Sovereign and our Help, our Savior and our Shield. Praised are You, Shield of Abraham, Protector of Sarah.

2. GOD'S POWER

גבורות

אֶתְּהָ גְבוּר לְעוֹלָם אֲדֹנָי, מְחִיָּה הַכֹּל (מֵתִים) אֶתְּהָ, רַב לְהוֹשִׁיעַ:
 מוֹרִיד הַטָּל.
 מִכְּלֵיכֵל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל (מֵתִים) בְּרַחֲמִים רַבִּים,
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם
 אֲמוֹנָתוֹ לְיִשְׂרָאֵל עַד עַד, מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמֶה
 לָךְ, מְלֹךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:
 מִי כְמוֹךָ אֵב הֶרְחַמְתָּ, זוֹכֵר יְצוּרְיוֹ לְחַיִּים בְּרַחֲמִים:
 וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת הַכֹּל (מֵתִים).
 בְּרוּךְ אַתָּה יְיָ, מְחִיָּה הַכֹּל (מֵתִים):

A-tah gi-bor l'o-lam, Adonai, m'cha-yei ha-kol (mei-teem) a-tah, rav l'ho-shi-a.

Mo-reed ha-tal.

M'chal'keil cha-yeem b'che-sed, m'cha-yei ha-kol (mei-teem) b'ra-cha-meem ra-beem. So-meich nof'leem, v'ro-fei cho-leem, u-ma-teer a-su-reem, u-m'ka-yeim eh-mu-na-to lee-shei-nei a-far. Mee cha-mo-cha bal g'vu-rot, u-mee do-meh lach, me-lech mei-meet u-m'cha-yeh u-matz'-mi-ach y'shu-a?

Mee cha-mo-cha Av ha-ra-cha-meem zo-cheir y'tsu-rav l'cha-yeem b'ra-cha-meem?

V'ne-e-man a-tah l'ha-cha-yot ha-kol (mei-teem), Ba-ruch a-tah Adonai, m'cha-yei ha-kol (mei-teem).

Your might, Eternal One, is boundless renewing life;
 great is Your power in the worlds beyond.
 You cause the dew to fall in season.
 Your love sustains the living,
 Your great compassion is the Source of life.
 Your power is in the help that comes to the falling,
 in the healing that comes to the sick,
 in the freedom You bring to the captive,
 in the faith You keep with those who sleep in the dust.
 Who is like You, Mighty One?
 Who is Your equal, Author of life and death, Source of salvation?
 Who is like You, Source of mercy?
 In compassion You sustain the life of Your children.
 We trust in You to restore our life (to give life to the dead).
 Praised are You, Adonai, Who revives all things.

Adonai is forever mighty,
 Restoring life to those marked out for death,
 Liberating peoples once destined for defeat.
 Adonai is forever mighty,

On the Origins of Power - "The love of power comes from a lack of the most important power, that of living a life of eternity with every creature." (A.D. Gordon - early Labor Zionist - 20th century CE)

On the Limits of Power - "Have we the moral fiber to keep alive our sense of justice as our physical prowess increases?" (Arthur Hays Sulzberger - publisher - 20th century CE)

On the Corruption of Power - "Power tends to corrupt and absolute power corrupts absolutely." (John Emerich Edward Dalberg-Acton, Lord Acton, 1834-1902)

On Earthly and Heavenly Power - "And earthly power doth then show lik-est God's when mercy seasons justice." (William Shakespeare, Merchant of Venice)

The Tower of Babel was an Affront to God's Power - "Come let us build us a city and a tower with its top in the sky, to make a name for ourselves." (Genesis 11:4) Rabbinic tradition understood the story of the Tower of Babel and its aftermath as a Divine warning to humankind that hubris will bring about our destruction. This has been particularly true during the past 100 years.

Sanctification of God's Name - The obverse is the profanation of God's name. Maimonides (*Y'sodei Ha-Torah* 5:11) describes the behaviors that bring honor to the God of Israel. It was expected that the highest standard of behavior was to be exemplified by the Torah scholar: "People will talk about a great scholar, even if the deeds that he has committed are not offenses in the strict sense. Such a person is guilty of profaning the Divine Name, if he, for instance, makes a purchase and does not immediately pay for it, in the case where he has the money and the sellers demand it, but he stalls them; or if he indulges in riotous behavior and in keeping undesirable company; or if he speaks roughly to his fellows and does not receive them courteously, but shows his temper...He must endeavor to be scrupulously strict in his behavior and go beyond the letter of the law. If he does this, speaking kindly to his fellows, showing himself sociable and amiable with a welcome for everyone, taking insult but not giving it; respecting them, even those who make light of him; being honest in his dealings by going beyond the letter of the law in all his actions until all praise and love him, enraptured by his deeds - such a person has sanctified the Name of God. Regarding him, Scripture states: "Thou art My servant, Israel, in Whom I will be glorified." A worthy model for all of us!

The first *יבבן* of the series of three focuses on a time when humankind will be united through our *awe* of God rather than by our fear of governmental power.

Banishing despair through the loving acts of human beings,
 Reviving barren hopes within the womb of weary dreamers,
 Cutting loose the fetters of victims
 Fallen underneath the sickness of our days,
 Remembering those passed over by the dust of time.
 May You extend Your mighty hand to us,
 Restoring us,
 Banishing our despair,
 That from the dust of our uncaring age
 We might bring to bud those loving acts that make us
 Human.

Rabbi Richard N. Levy

3. SANCTIFICATION OF GOD'S NAME

קְדוּשַׁת הַשֵּׁם

We sanctify Your Name throughout the world, as it is sanctified in the heavens above, as it is written by Your prophet: "And each celestial being calls to another, and exclaims HOLY, HOLY, HOLY is the Ruler of the Multitudes of Heaven! All the world is filled with Divine glory!"

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יְהִלְלוּךָ,
 סֵלָה.

A-tah ka-dosh v'shim'cha ka-dosh u-k'do-sheem b'chol yom y'ha-l'lu-cha, Se-lah!

You are the essence of holiness that encompasses the *אין סוף* (*ein sof* - the totality of All). Your Holy Name transcends time and space. Those who seek after You, who strive to bring Your holiness into each moment of living, proclaim Your glory every day.

JLR

Awe

וּבְכֵן תִּתֵּן פִּחְדֶּךָ יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאַיִמְתֶּךָ עַל
 כָּל מֵה שֶׁבְּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ
 כָּל הַבְּרוּאִים, וְיַעֲשׂוּ בְלִם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנֶךָ
 בְּלִבֵּב שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,
 עַז בְּיָדֶךָ וְגִבּוֹרָה בְּיַמִּינֶךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מֵה
 שֶׁבְּרָאתָ.

And therefore, Holy One, let awe of You infuse the whole of Your Creation, and let knowledge of Your presence dwell in all your creatures. And let every being worship You, and each created life pay homage to Your rule. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, Almighty One, that all authority to rule belongs to You, all strength is rooted in Your arm, all mighty deeds have emanated from Your hand. Your Name alone is the Source of awe that surges through all life.

Hope

וּבְכֵן תֵּן כְּבוֹד, יי לְעַמְּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה
 לְדוֹרְשֶׁיךָ, וּפְתִיחוֹן פֶּה לְמַיְחֲלִים לָךְ, שְׂמֵחָה לְאַרְצֶךָ
 וּשְׂשׂוֹן לְעִירֶךָ, וְצַמִּיחַת קֶרֶן לְכֹל יוֹשְׁבֵי תֵבֵל.

And therefore, Holy One, let awe of You infuse Your people, let the praise of You ring out from all who worship You. Let hope enliven all who seek You, and let all who look to You with hope find strength to speak. Grant joy throughout Your land, let happiness resound throughout Your holy city and to all the inhabitants in the land, soon, and in our days.

Lovingkindness

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלִזוּ, וַחֲסִידִים בְּרָנָה
 יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ פִּיָּה, וְכֹל הָרָשָׁעָה בְּלָה בְּעֵשֶׂן
 תִּכְלָה, כִּי תַעֲבִיר מִמִּשְׁלַת זְרוֹן מִן הָאָרֶץ.

And therefore, let the just behold Your peace, let them rejoice and celebrate, let all who follow in Your path sing out with glee, let all who love You dance with joy, and may Your power overwhelm all treachery, so that it vanishes wholly from the earth like smoke. Then shall the power of injustice pass away.

וְתִמְלֹךְ, אַתָּה יְהוָה לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, כִּפְתּוֹב
 בְּדַבְּרֵי קֹדֶשְׁךָ.
 יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וּדְר: הַלְלוּיָהּ.
 קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלוֹהַּ מִבְּלַעְדֶּיךָ, כִּפְתּוֹב:
 וַיִּגְבֶּה יי עֲבָאוֹת בְּמִשְׁפָּט, וְהֵאֵל הַקְּדוֹשׁ נְקִדָּשׁ בְּצַדִּיקָה.
 בְּרוּךְ אַתָּה, יי, הַמְּלֹךְ הַקְּדוֹשׁ.

May You alone be Sovereign over all of Your Creation, as it is written: "The Eternal One shall reign forever, Your God, O Zion, through all generations! Halleluyah!"

Holy are You, and awe-inspiring is Your Name, and there is no God apart from You, as it is written: "The Creator of the hosts of heaven shall be exalted through the rule of law, and God, the Holy One, made holy by the reign of justice."

Blessed are You, the Holy Sovereign Power.

4. SANCTIFICATION OF THE DAY קְדוּשַׁת הַיּוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, (רְצֵה בְּמִנוּחַתְנוּ)
 קֹדֶשְׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִשׁוּבְךָ

The second וּבְכֵן recalls Judaism's messianic hope for universal peace throughout the world and specifically hopes for the restoration of the Davidic monarchy through a God-chosen Messiah (Reform Judaism focuses on our hopes for a messianic era of peace rather than expecting the coming of a personal messiah).

The third וּבְכֵן envisions a purified world in which the *tzadeekeem* (the most righteous souls) bask in God's glory.

Spiritual Energy Unleashed - "Spiritual energy is sometimes reduced rather than enhanced by formal religious observance." (Paul Tillich - theologian)

The Spirituality of Life - "Spirituality is life lived in the continuous presence of the Divine." (Rabbi Abraham Joshua Heschel)

Question - *What spiritual disciplines do I employ in my own life?*

Our Response to the Numinous - Traditional Judaism affirms a God Who is at once immanent (infused in the here and now and capable of entering into a “personal” relationship with each of us) and transcendent. The latter points us in the direction of mysticism which affirms “that which is absolutely and intrinsically other than and opposite of everything that is and can be thought...This mystery...is that which bewilders and confounds, that captivates and transports [the mystic] with a strange ravishment, rising often enough to the pitch of dizzy intoxication.” (Rudolf Otto) Rabbi Abraham Heschel referred to this state as “radical amazement.” The psychologist Abraham Maslow spoke of “peak experiences.” Essentially, it is the prophetic experience that compels one to praise and offer gratitude for the experience of the “numinous” (Otto’s terminology).

On the Practice of Being Thankful - The verb *modeem*, meaning acknowledging or praising God, is a central idea of the Book of Psalms, which uses the word 67 times, more than half of the times it is used in the whole Bible. Being thankful does not mean that we ignore the difficult spots in our lives, but this prayer urges us to practice a discipline of constantly recognizing the blessings we do have in our lives, even in difficult times.

We Are Grateful to You... (Modeem Anach’nu Lach) - This prayer invites each of us to list all the things in our life for which we are thankful.

וּשְׂמַחְנוּ בִּישׁוּעַתְךָ (וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ, וַיְנַחֵנוּ בְּהַ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ) וְטַהֲרָ לָבְנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה סִלַּחְתָּ לְיִשְׂרָאֵל וּמַחֲלָן לְשִׁבְטֵי יִשְׂרָאֵל כָּכָל דּוֹר וָדוֹר, וּמִבְּלָעֲדֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל וְסוֹלַח אֶלָּא אַתָּה. בְּרוּךְ אַתָּה, יי, מִלֶּךְ מוֹחֵל וְסוֹלַח לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמִעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מִלֶּךְ עַל כָּל הָאָרֶץ, מִקִּדְשׁ (הַשֶּׁבֶת ו) יִשְׂרָאֵל וַיּוֹם הַכְּפֹרִים.

Me-lech al kol ha-a-retz, m’ka-deish (ha-Sha-bat v’) Yis’ra-eil v’Yom Ha-ki-pu-reem.

Our God and God of our ancestors, sanctify us with Your *mitzvot*, and let Your Torah be our way of life. (May our rest on this day be pleasing in Your sight.) Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You alone are the One Who pardons and forgives us in every generation; we have no God but You. Blessed is Adonai, Whose forgiving love annuls our trespasses year after year. Sovereign of all the world, You hallow (the Sabbath,) the House of Israel and the Day of At-one-ment.

Gates of Repentance

5. WORSHIP

עבודה

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל, וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה, יי, שְׂאוֹתֶךָ לְבִדְךָ בִּירְאָה נְעִבּוֹד.

Be gracious, Adonai our God, with Your people Israel, and receive our prayers with love. May Israel’s worship enable us to be worthy enough to stand in Your presence.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׁבִינְתוֹ לְצִיּוֹן.

Bring Your watchful and compassionate care to the dwellers in Zion, that they might see Your light made manifest in the cities and villages of the Holy Land, on the roads and in the fields, that Your presence might inspire peace. Blessed are You, Adonai, Who restores Your presence in Zion.

6. GRATITUDE-THANKSGIVING

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאוֹתָהּ הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא

לְדוֹר וָדוֹר נוֹדָה לְךָ וְנִסְפַּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ, וְעַל נְסִיךְ שְׁבָכָל יוֹם
עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת, עָרַב וּבִקֵּר
וְצַהֲרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ
חֲסָדֶיךָ מֵעוֹלָם קִינֵנו לְךָ.

וְעַל בָּלֵם יִתְפַּרֵּךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם
וָעֵד.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדִיךָ סְלָה, וְיִהְיֶה לָּנוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סְלָה.

בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱדָה לְהוֹדוֹת.

Eternal, our God, we are grateful for our lives and our souls. We acknowledge that You are the Source for the wondrous workings of the world around us, which we witness every day. You are a most gracious Sovereign, whose motherlove and compassion are without measure. May all who worship Your Name be inscribed in the Book of Life for a year of blessing, sustenance and peace. Praised are You Whose Name is good, to Whom it is fitting to give abundant praise.

7. PEACE

ברכת שלום

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your Name hallow every home and every heart. We praise You, O God, the Source and inspiration of peace.

Union Prayer Book

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אָבִינוּ, בְּלָנוּ כַּאֲחֵד בְּאוֹר פְּנִיךָ,
כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְּׁלוֹם.

More on Spirituality -
“Spirituality is religion experienced intimately.”
(Rabbi Lawrence Kushner)

“Spirituality is about an inner feeling of connection, no matter how brief, with the mystery of creation.”
(Ira Rifkin)

“Spirituality is recognizable in those moments of silent depth in which you look upon the world order fully present.” (Martin Buber)

“Spiritual awakening begins with inspiration coming from without. Then, once you are already on the road, the real work begins. Keep at it and inspiration will come from within.” (Rabbi Nachman of Bratzlav)

Reflections on Peace -
“Be a disciple of Aaron, loving peace and pursuing peace, loving your fellow human beings and attracting them to the study of Torah.” (Hillel - 1st century CE - Mishnah: Avot 1:12)

“Peace cannot be kept by force. It can only be achieved by understanding.” (Albert Einstein)

“Where there is no peace prayers are not accepted.”
(Rabbi Nachman of Bratzlav)

“Jerusalem will be rebuilt only through peace.”
(Rabbi Nachman of Bratzlav)

“World peace is possible only through the application of the laws of morality, justice and righteousness in international relations.”
(Nachman Syrkin - Yiddish author, Socialist Zionist 1867-1924)

Seem sha-lom to-vah u-v'ra-cha, chein va-che-sed v'ra-cha-meem, a-lei-nu v'al kol Yis'ra-eil a-me-cha. Bar'chei-nu, a-vee-nu, ku-la-nu k'e-chad b'or pa-ne-cha, kee v'or pa-ne-cha na-ta-ta la-nu, Adonai Eh-lo-hei-nu, to-rat cha-yeem, v'a-ha-vat che-sed, u-tz'da-kah u-v'ra-cha v'ra-cha-meem v'cha-yeem v'sha-lom, v'tov b'ei-ne-cha l'va-rech et am'cha Yis'ra-eil b'chol et u-v'chol sha-ah bish'lo-me-cha.

B'se-fer cha-yeem, b'ra-chah v'sha-lom u-far'na-sah to-vah, ni-za-cheir v'ni-ka-teiv l'fa-ne-cha, a-nach-nu v'chol am'cha beit Yis'ra-eil, l'cha-yeem to-veem u-l'sha-lom.

Ba-ruch A-tah Adonai, o-seh ha-sha-lom.

Grant peace and happiness, blessing and mercy, to all Israel and all the world. Bless us, our God, with the light of Your presence, for in that light we have found a teaching of life, the love of mercy, the law of justice, and the way of peace.

Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, blessing and peace.

Blessed is Adonai, the Source of Peace.

* *

A Meditation - "You can observe a lot by watching!" (Yogi Berra - baseball philosopher extraordinaire!)

"In eternity there is indeed something true and sublime. But all these times and places and occasions are now and here. God culminates in the present moment, and will never be more divine in the lapse of all the ages." (Henry David Thoreau, Walden)

"Wherever you go, there you are!" (Jon Kabat Zinn)

Eternal God, today we turn to You, uncertainly proclaiming Your glory with scarcely remembered words of a half-forgotten faith.

We have confessed our wrongdoings and promised to forsake them.

O find us as we grope for You in our darkness.

God, pardon us as we knock upon Your door,

for it has been said:

The gates of repentance are never barred.

And it has been taught:

We know our wrongdoings are pardoned when we no longer commit them.

Eternal One, make us whole: make us one with our own hearts; make us one with each other, at last to find ourselves at one with You, our Friend, our Helper, and our Joy.

Use us, God, to speed the day of reconciliation when poverty, racial prejudice, religious hatred, and national strife no longer threaten to destroy us:

when violence, angry conflict, and mistrust are forgotten evils;

when our wealth is used to feed the hungry and heal the sick;

when we cherish the world and hold it in trust for our children's children;

when the weak become strong, and the strong compassionate;

and that which has been commanded shall come to pass: Let justice roll down like waters, and righteousness like a mighty stream.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם
כֵּל בְּכַבּוּדֶיךָ וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהַדָּר

גֵּאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץךָ. וַיִּדַע כָּל פֶּעוּל כִּי
 אֶתָּה פֹּעֵלֵתוֹ, וַיִּבִין כָּל יִצּוֹר כִּי אֶתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל
 אִשָּׁר נִשְׁמָה בְּאִפּוֹ. יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמְלִכּוֹתוֹ בְּכָל
 מְשָׁלָה.

Our God and God of our ancestors, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: "Adonai, God of Israel, is Sovereign Whose dominion extends to all Creation."

ELOHAI N'TZOR

אלהי נצור

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי
 נִפְשֵׁי תִדּוּם, וְנִפְשֵׁי כְּעֹפֵר לְכָל תִּהְיֶה. פִּתַח לִבִּי
 בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִרְדּוֹף נִפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי
 רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
 שְׂמִיךְ, עֲשֵׂה לְמַעַן יִמְיֶנְךָ, עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ. עֲשֵׂה
 לְמַעַן תּוֹרָתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ
 וְעַנְנִי.

יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל
 יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.

*E-lo-hai, n'tzor l'sho-nee mei-ra. U-s'fa-tai mi-da-beir mir'mah:
 v'lim'kal'lai naf'shee ti-dom, v'naf'shee ke-afar la-kol tih'yeh. P'tach li-
 bee b'to-ra-tei-cha, u-v'mitz'vo-te-cha tir'dof naf'shee. V'chol ha-
 chosh'veem a-lai ra-ah, m'hei-rah ha-feir a-tza-tam v'kal'keil ma-cha-
 shav'tam. A-seh l'ma-an sh'me-cha, a-seh l'ma-an y'mee-ne-cha, a-
 seh l'ma-an k'du-sha-te-cha. A-seh l'ma-an to-ra-te-cha. La-ma-an ye-
 chal'tzun y'dee-de-cha, ho-shee-ah y'mee-n'cha va-a-nei-nee.*

*Yih'yu l'ra-tzon im'rei fee v'heg'yon li-bee l'fa-ne-cha, Adonai Tsu-ree
 v'go-a-lee.*

*O-seh sha-lom bim'ro-mav, hu ya-a-seh sha-lom a-lei-nu, v'al kol Yis'ra-
 eil v'im'ru: A-mein.*

O God, keep my tongue from evil, my lips from speaking lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your commandments. Frustrate the designs of those who plot evil against me. Make nothing of their schemes. Do so for the sake of Your power, Your holiness and Your Torah. Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and Redeemer.

May the One who makes peace in the high heavens, bring peace upon us, to all the people of Israel and to all humankind. Amen.

II For the Reading of Torah

סדר קריאת התורה

Value of Being Original - Rabbi Eliezer taught, "If a person prays according to the exact text of the prayer-book and adds nothing from his own mind and heart, his prayer is not proper." (Talmud, B'rachot 28a)

Torah Is God's Body - The 14th century mystic Menachem Recantai taught, "The letters [of God's name and of the Torah] are the mystical body of God, while God, in a manner of speaking, is the soul of the letters." To the mystics, the Torah is more than a record of God's revelation. It is the manifestation of God's presence.

Public Torah Reading - The idea of a public, regular Torah reading is first found in the book of Deuteronomy (31:11-12). Moses tells the priests and the Levites that once every seven years they are to gather all the people to hear the entire Torah read aloud. The Bible makes historical reference to two public Torah readings: first, King Josiah heard that the scroll of Torah had been found and he gathered all the people to hear it (II Kings 23:2); and second, Ezra the scribe read the whole Torah aloud to all the Jews on Rosh Hashanah Day (Nehemiah 8:1-8).

God, You are my God;
I search for You,
My soul thirsts for You,
My flesh yearns for You,
As a parched and thirsty land
that has no water.

אֱלֹהִים אֵלַי
אֶתָּה אֲשַׁחֲרֶךָ
צָמְאָה לְךָ נַפְשִׁי
כְּמָה לְךָ בְּשָׂרִי
בְּאָרֶץ צִיָּה וְעֵיף
בְּלֵי מַיִם.

Psalms 63:2-3

The Tree of Life in the midst of the Garden was denied to Adam and Eve when they were expelled from Eden, but its fruit dwells in the midst of the soul of Israel, to be plucked anew with each new Torah teaching we acquire. On this fast day for the soul, words of Torah are the sweets God permits us, the nourishment that we who seek forgiveness need the most.

On Wings of Awe

Ein ka-mo-cha va-Eh-lo-heem, Adonai, וְאֵין כַּמּוֹךְ בְּאֱלֹהִים, יי, וְאֵין כְּמַעֲשֵׂיךָ.
Mal'chut'cha mal'chut kol olameem, מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וממַשְׁלַתְךָ בְּכָל דֹר וָדֹר.
u-mem'shal't'cha b'chol dor va-dor.

Psalms 86:8; 145:13

There is none like You, among the powers of the world,
and no deeds compare to Yours.
Your realm, O Majesty, is everlasting,
Your rule extends to every generation.

*Adonai me-lech, Adonai ma-lach, יי מֶלֶךְ, יי מֶלֶךְ,
Adonai yim'loch l'o-lam va-eid, יי יִמְלֹךְ לְעוֹלָם וָעֶד.
Adonai oz l'a-mo yi-tein, יי עֹז לְעַמּוֹ יִתֶּן,
Adonai y'va-reich et a-mo va-sha-lom. יי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.*

Psalms 10:16; 93:1; Exodus 15:18

Adonai is, has been and will always be our Sovereign.
God gives strength to our people [through Torah].
[Through Torah] God blesses us with peace.

*Kee Mi-tzee-yon tei-tzei To-rah,
u-d'var Adonai mee-ru-sha-la-yeem;*

כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה,
וְדָבַר יי מִירוּשָׁלַיִם:

Ba-ruch she-na-tan To-rah

l'a-mo Yis'ra-eil bik'du-sha-to.

For out of Zion shall go forth the Law,
and God's word from Jerusalem.
Praised is the One Who in holiness
has given/inspired the Torah to the people Israel.

ברוך שנתן תורה
לעמו ישראל בקדשתו:
Numbers 10:35; Isaiah 2:3

Being Present as a Witness - "Only that day dawns to which we are awake." (Henry David Thoreau, Walden)

שמע ישראל, יי אלהינו, יי אחד.

Sh'ma Yis'ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad!

Listen, O Israel: the Eternal One is our God,
the Eternal God alone!

אחד אלהינו, גדול אדוננו, קדוש ונורא שמו.

E-chad E-lo-hei-nu, Ga-dol A-do-nei-nu, Ka-dosh v'no-ra sh'mo.
Our God is One, Adonai is One, with a holy and awesome Name.

גדלו ליי אתי, ונרוממה שמו יחדו.

Gad'lu la-Adonai i-tee, u-n'ro-m'mah sh'mo yach'dav.
Magnify Adonai with me, and let us exalt God's Name together.

Psalm 34:4

Torah procession

לך יי הגדלה והגבורה והתפארת והנצח וההוד, כי כל
בשמים ובארץ:
לך יי הממלכה והמתנשא לכל לראש:

L'cha Adonai hag'du-lah v'hag'vu-rah v'ha-ti-fe-ret v'ha-nei-tzach v'ha-hod, kee chol ba-sha-ma-yeem u-va-a-retz. L'cha Adonai ha-mam'la-chah v'ha-mit'na-se l'chol l'rosh.

To You, Adonai, belongs the greatness, the power, the glory, the everlasting victory, and the majesty, for to You belongs everything in heaven and on earth, sovereignty and the exaltation as first above all.

* *

רוממו יי אלהינו והשתחו ליה קדשו כי קדוש יי
אלהינו:

Ro-m'mu Adonai Eh-lo-hei-nu v'hish'ta-cha-vu l'har kod'sho kee ka-dosh Adonai Eh-lo-hei-nu.

Exalt Adonai our God and worship at the holy mountain, for Adonai our God is Holy.

Psalm 99:9

Procession Etiquette - As the procession approaches, we show respect for Torah and tradition by facing and never turning our backs to the Torah. When the Torah is brought near it is customary to touch it with our tzitzet (fringes of prayer shawls) or our prayer-books, and then kiss the fringe or prayerbook. Others bow as the Torah passes by. Many Persian Jews make a sweeping motion with their hands and then touch their eyes as the Torah passes, as a metaphoric statement that the Torah brings light to our lives. Others actually kiss the Torah itself.

Meaning of the Procession - The procession of the Torah through the community graphically symbolizes three things: First, the Torah belongs to the people as a whole, not to the religious elite; second, through touching it we indicate that we affirm its importance for our lives; and third, through kissing it we proclaim that we experience it as a great gift of spiritual intimacy.

The Importance of Singing - “Even if you can’t sing well, sing! Sing to yourself. Sing in the privacy of your own home, but sing!” (Rabbi Nachman of Bratzlav)

מִזְמוֹר לְתוֹדָה הִרְיֵעוּ לִיהוָה כָּל הָאָרֶץ: עֲבְדוּ אֶת יְהוָה
 בְּשִׂמְחָה בָּאוּ לְפָנָיו בְּרִנָּה: דַּעוּ כִּי יְהוָה הוּא אֱלֹהִים הוּא
 עָשָׂנוּ וְלֹא [וְלֹא] אֲנִי חָנוּ עִמּוֹ וְצִאֵן מִרְעִיתוֹ: בָּאוּ שְׁעָרָיו
 בְּתוֹדָה חֲצֵרְתָיו בְּתִהְלֵה הַיּוֹדוּ לוֹ בְּרִכּוֹ שְׂמוֹ: בִּי־טוֹב יְהוָה
 לְעוֹלָם חֲסִדוֹ וְעַד דָּר וָדָר אֲמוֹנָתוֹ:

A Psalm of praise.
 Raise a shout for Adonai, all the earth;
 worship God in gladness;
 come into God’s presence with shouts of joy.
 Acknowledge that Adonai is God
 God has made us and we belong to the Eternal
 God’s people, the flock the Holy Shepherd tends.
 Enter the gates with praise,
 God’s courts with acclamation.
 Praise the Eternal!
 Bless God’s Name!
 For Adonai is good;
 God’s steadfast love is eternal;
 God’s faithfulness is for all generations.

Psalm 100:1-5

* *

"Upon three things..." - This statement was made by Shimon the Just who was the *HaKohein Hagadol* (High Priest) either during 310-291 BCE or 300-270 BCE

עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
 וְעַל גְּמִילוּת חַסְדִּים.

Al sh'lo-sha d'va-reem ha-o-lam o-meid al ha-To-rah v'al ha-a-vo-dah v'al g'mee-lut cha-sa-deem.

Upon three things is the world established: upon Torah, upon Divine service, and upon deeds of lovingkindness.

Mishnah, Pirkei Avot 1:2

"Upon three things is the world established..." - Rashi (11th century France) and Maimonides (12th century Egypt) differ on their understanding of the meaning of "the world stands." For Rashi, the world would not have come into being were it not for these three things. For Maimonides, proper human existence could not be maintained if it were not for these three things.

* *

BLESSINGS FOR THE READING OF TORAH

Before the Reading of Torah

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:
בְּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה:

Aliyah: *Bar'chu et Adonai ham'vo-rach*

Congregation: *Ba-ruch Adonai ham'vo-rach l'o-lam va-ed*

Aliyah: *Ba-ruch Adonai ham'vo-rach l'o-lam va-ed.*

*Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher
ba-char ba-nu mi-kol ha-a-meem v'na-tan la-nu et To-ra-to.
Ba-ruch A-tah Adonai, no-tein ha-To-rah.*

Praise the One to Whom praise is due!
Praised be the One to Whom praise is due, now and forever!
Praised be our Eternal God, Ruler of the universe,
Who has chosen us from all peoples by giving us the Torah.
We praise You, Eternal One, Giver of the Torah.

After the Reading of Torah

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

*Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher na-tan la-
nu To-rat e-met, v'cha-yei o-lam na-ta b'to-chei-nu. Ba-ruch A-tah
Adonai, no-tein ha-To-rah.*

Praised be our Eternal God, Ruler of the universe, Who has given us
the Torah of truth, implanting within us eternal life. We praise You,
Eternal One, Giver of the Torah.

BIRKAT HAGOMEL

ברכת הגומל

A PRAYER FOR THOSE WHO HAVE SURVIVED AN ORDEAL, SURGERY, OR LIFE-THREATENING ILLNESS

Individual בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל
לְחַיִּיבִים טוֹבוֹת, שֶׁגַּמְלָנִי כֹּל טוֹב:

*Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, ha-
go-mel l'cha-ya-veem to-vot, she-g'ma-la-nee kol tov.*

Blessed are You, Adonai our God, Ruler of the universe,
Who sustains life, is the Source of all goodness, and has
sustained me with love.

Congregation

מִי שְׁגַמְלֵכִם כָּל טוֹב, הוּא יְגַמְלֵכֶם כָּל
טוֹב סְלָה:

*Mee she-g'mal-chem kol tov, hu yig'mal-chem kol tov
se-lah!*

May the One Who has been gracious in sustaining you
continue to grant you strength and favor you with good-
ness and long life. Amen!

MEE SHEBEIRACH

מִי שְׁבִרַךְ

**A PRAYER FOR THE RECOVERY
OF A LOVED ONE**

מִי שְׁבִרַךְ אֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק, וַיַּעֲקֹב, וְאִמּוֹתֵינוּ
שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרַךְ וַיְרַפֵּא אֶת הַחֹלִים
הָאֵלֶּה. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם
לְהַחֲלִימָם וְלְרַפְּאוֹתָם, לְהַחֲזִיקָם וּלְהַחֲיוֹתָם. וַיִּשְׁלַח לָהֶם
בְּמַהֲרָה רַפּוּאָה שְׁלֵמָה, רַפּוּאָת הַנֶּפֶשׁ וְרַפּוּאָת הַגּוּף,
בְּתוֹךְ שָׂאֵר חוֹלֵי יִשְׂרָאֵל הַשְּׂתָא בְּעַגְלָא וּבְזִמְן קָרִיב,
וְנֹאמַר; אָמֵן!

*Mee she-bei-rach a-vo-tei-nu, Avraham, Yitzhak, v'Yaakov, v'l-mo-tei-
nu Sa-rah, Riv-ka, Ra-chel v'Le-ah, Hu y'va-rech v'y'ra-pei et ha-cho-
leem ha-ei-leh. Ha-Ka-dosh Ba-ruch Hu y'ma-lei ra-cha-meem a-lei-
hem l'ha-cha-lee-mam u'l'ra-po-tam, l'ha-cha-zee-kam u'l'hach'yo-tam.
V'yish'lach la-hem bim-hei-ra r'fu-ah sh'lei-mah, r'fu-at ha-ne-fesh u-
r'fu-at ha-guf, b'toch sh'ar cho-lei Yis'ra-eil, hash'ta ba'a-ga-lah u-viz'-
man ka-reev, v'no-mar: Amen!*

O God, Who blessed our ancestors, Abraham, Isaac and Jacob; Sarah,
Rebecca, Rachel and Leah, send Your blessing to all in need of heal-
ing. Have mercy on them, and graciously restore their health and
strength. Grant them a *r'fu-ah sh'lei-mah*, a complete recovery, along
with all others who are stricken. May healing come speedily, and let us
say: Amen.

* *

מִי שְׁבִרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

Mee she-bei-rach A-vo-tei-nu m'kor ha-b'ra-cha l'l-mo-tei-nu
May the Source of strength Who blessed the ones before us
Help us find the courage to make our lives a blessing - And let us say:
Amen!

מִי שְׁבִרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

Mee she-bei-rach l-mo-tei-nu m'kor ha-b'racha la-vo-tei-nu
Bless those in need of healing with *r'fu-ah sh'lei-mah*
The renewal of body, the renewal of spirit - And let us say: Amen!

Leviticus 18 is the Torah reading chanted in traditional synagogues on Yom Kippur afternoon. However, Reform Judaism replaced Leviticus 18 with Leviticus 19, the Holiness Code (see Commentary). Leviticus 18 details many proscribed sexual relationships including adultery, incest and bestiality. It does not, however, specifically address sexual abuse of children or abuse of one's spouse. Sadly, there are those in our community who have been or are currently the victims of such abuse, and there are others among us who are perpetrators. We encourage all of them to seek help from qualified health care professionals or to make contact with our rabbis for support and referrals. Leviticus 18 condemns male homosexuality, a position contrary to the principles of Reform Judaism. Our Movement takes the position that homosexuals are born with same-gender sexual orientation and that loving relationships of same-gender couples are worthy of sanctification. Leviticus 18 does not mention female homosexuality.

Leviticus 19 - Known as the Holiness Code קְדוּשִׁים - *K'dosheem* - this passage was selected by the Reform Movement for the afternoon Torah reading because of its emphasis on moral and ethical precepts. Leviticus 19 is a veritable manual on the meaning of holiness as it was understood by our ancestors in the 6th century BCE. Though there are specifically cultic references in this code which Reform has dropped from the reading, to the Jewish people "holiness" is associated with the highest moral and ethical values. Note the broad concerns expressed in this code. Herein are mandates covering family and employer-employee relations, honest business practice, standards of justice, *tz'dakah* for the poor, the harboring of vengeance and grudges, and the treatment of the stranger, the disabled, the vulnerable, and the elderly. To the Jewish people "holiness" is this-worldly.

Achieving Holiness - Maimonides defines holiness as making daily choices on the basis of a higher purpose. Nachmanides says that it's about being a refined and temperate human being. The Baal Shem Tov declared that holiness means imparting spirituality into our physical reality. The Chatam Sofer says: "You shall be holy, but not removed from the world." Holiness is not about escaping reality, but enhancing it. It is not about rejecting the world, but elevating it.

All Ten Commandments are reiterated in this portion. *Can you find them all?*

LEVITICUS 19:1-4, 9-18, 32-37 ויקרא י"ט

א וידבר יהוה אל משה לאמר: ב דבר אל כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני יהוה אלהיכם: ג איש אמו ואביו תיראו ואת שבתתי תשמרו אני יהוה אלהיכם: ד אל תפנו אל האילים ואלהי מסכה לא תעשו לכם אני יהוה אלהיכם: ט ובקצרכם את קציר ארצכם לא תכלה פאת שדה לקצר ולקט קצירך לא תלקט: י וכרמך לא תעולל ופרט ברמך לא תלקט לעני ולגר תעזב אתם אני יהוה אלהיכם: יא לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו: יב ולא תשבעו בשמי לשקר וחללת את שם אלהיך אני יהוה: יג לא תעשק את רעך ולא תגזל לא תלין פעלת שכיר אתך עד בקר: יד לא תקלל חרש ולפני עור לא תתן מכשל ויראת מאלהיך אני יהוה: טו לא תעשו עול במשפט לא תשא פני דל ולא תהדר פני גדול בצדק תשפט עמיתך: טז לא תלך רכיל בעמך לא תעמד על דם רעך אני יהוה: יז לא תשנא את אחיך בלבבך הזבח תזכיר את עמיתך ולא תשא עליו חטא: יח לא תקם ולא תטר את בני עמך ואהבת לרעך כמוך אני יהוה: לב מפני שיבה תקום והדרת פני זקן ויראת מאלהיך אני יהוה: לג וכי יגור אתך גר בארצכם לא תונו אותו: לד פאזרח מכם יהיה לכם הגר הגר אתכם ואהבת לו כמוך בני גרים הייתם בארץ מצרים אני יהוה אלהיכם: לה לא תעשו עול במשפט במדה במשקל ובמשורה: לו מאזני צדק אבני צדק

Lev 19:9 - “When you reap the harvest...” No specific amount of the harvest is noted in the Torah. The rabbis of the Mishnah explicitly indicate that 1/60 of the harvest should be left for the poor. The “edges/corners” was not interpreted literally because the edges or corners were the worst of the crop (the best is in the middle of the field). Therefore, a percent of the whole harvest was designated for the poor.

Lev 19:10 - “You shall leave them for the poor.” The edges/corner did not “belong” to the “owner” of the field. Rather, it belonged to the poor. Not leaving it was considered theft by the proprietor of the field.

Lev 19:36 - “Just balances, just weights...” Tradition suggests that the first question God will ask us upon death is “Were you honest in your business affairs?” In our day-to-day activities it is easy to cheat another without the other knowing.

Three Columns of Torah - The *magbia* (the one who lifts the Torah) raises the Torah high and shows the congregation three columns of the Torah. Why three? Because tradition teaches that each column represents part of the Jewish people: the Israelites, Levites and Kohens. Each Jew can trace his/her ancestry back to one of these groups, and therefore as we look at the the three columns, we remember our ancestors who strived to live according to the values of Torah. The person who “wraps” the Torah is called “*golel/golelet*.”

אִפֹּת צֶדֶק וְהִינן צֶדֶק יְהוָה לָכֵם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: לֹא וּשְׁמַרְתֶּם אֶת כָּל
 חֻקֹּתַי וְאֶת כָּל מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה:

1. And God spoke to Moses, saying, 2. Speak to all the congregation of the children of Israel, and say to them, You shall be holy; for I the Eternal your God am holy. 3. You shall revere every person his mother, and his father, and keep My sabbaths; I am the Eternal your God. 4. Turn you not to idols, nor make to yourselves molten gods; I am Adonai your God. . . . 9. And when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. 10. And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and stranger; I am the Eternal your God. 11. You shall not steal, nor deal falsely, nor lie one to another. 12. And you shall not swear by My Name falsely, nor shall you profane the Name of your God; I am the Eternal. 13. You shall not defraud your neighbor, nor rob her; the wages of the one who is hired shall not remain with you all night until the morning. 14. You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God; I am the Eternal. 15. You shall do no unrighteousness in judgment; you shall not respect the person of the poor, nor honor the person of the mighty; but in righteousness shall you judge your neighbor. 16. You shall not go up and down as a slanderer among your people; nor shall you stand against the blood of your neighbor; I am Adonai. 17. You shall not hate your brother in your heart; you shall reason with your neighbor, and not allow (yourself to) sin because of him. 18. You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am the Eternal. 32. You shall rise up before the hoary head, and honor the face of the old person, and fear your God; I am the Eternal. 33. And if a stranger sojourns with you in your land, you shall not wrong her. 34. But the stranger who dwells with you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt; I am the Eternal your God. 35. You shall do no unrighteousness in judgment, in measures of length, of weight, or quantity. 36. Just balances, just weights, a just ephah, and a just hin, shall you have; I am the Eternal your God, Who brought you out of the land of Egypt. 37. Therefore shall you observe all My statutes, and all My judgments, and do them; I am the Eternal.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יי
 בְּיַד מֹשֶׁה:

V'zot ha-To-rah a-she sam Mo-she lif'nei b'nei Yis'ra-eil al pee Adonai b'yad Mo-she.
 This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

Reading of the Haftarah

סדר קריאת ההפטרה

III

Blessing before reading the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בַּנְּבִיאִים
טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמְרִים בְּאַמְתּוֹ, בְּרוּךְ אַתָּה יי,
הַבוֹחֵר בַּתּוֹרָה וּבַמֶּשֶׁה עַבְדּוֹ, וּבַיִשְׂרָאֵל עַמּוֹ, וּבַנְּבִיאֵי
הָאֲמֶת וְצִדְקָה.

*Ba-ruch A-tah Adonai Eh-lo-hei-nu Me-lech ha-o-lam, a-sher ba-char
bin'vi-eem to-veem, v'ra-tza v'div'rei-hem ha-ne-e-ma-reem be-e-met.
Ba-ruch A-tah Adonai, ha-bo-cheir ba-To-rah uv'Mo-she av'do, u-v'Yis-
ra-eil a-mo, u-vin'vi-ei ha-e-met va-tze-dek.*

Praised be our Eternal God, Ruler of the universe, Who has chosen faithful prophets to speak words of truth. We praise You for the revelation of Torah, for Moses Your servant and Israel Your people, and for the prophets of truth and righteousness.

Blessing after reading the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כּל הָעוֹלָמִים,
צִדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר
וּמְקִיִּם, שֶׁכָּל דְּבָרָיו אֲמֶת וְצִדְקָה.
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, (וְעַל יוֹם
הַשַּׁבָּת הַזֶּה,) וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, שֶׁנִּתְּתָה לָנוּ יי
אֱלֹהֵינוּ, (לְקַדְשָׁה וּלְמְנוּחָה,) לְמַחִילָה וּלְסִיחָה וּלְכַפָּרָה
לְכַבוֹד וּלְתַפְאֶרֶת. עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם
וָעֵד וּדְבָרְךָ אֲמֶת וְקִיִּם לָעַד.
בְּרוּךְ אַתָּה יי, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ
בֵּית יִשְׂרָאֵל. וּמַעֲבֵר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ
עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

*Ba-ruch A-tah Adonai E-lo-heinu Me-lech ha-o-lam, tzur kol ha-o-la-
meem, tza-deek b'chol ha-do-rot, ha-Eil ha-ne-e-man ha-o-meir v'o-
seh, ha-m'da-beir u-m'ka-yeim, she-kol d'va-rav e-met va-tze-dek.
Al ha-To-rah, v'al ha-a-vodah, v'al han'vee-eem, (v'al yom ha-Sha-bat
ha-zeh) v'al yom ha-ki-pu-reem ha-zeh, she-na-ta-ta la-nu Adonai E-lo-
hei-nu, (lik'du-shah v'lim'nu-cha), lim'chee-lah v'lis'lee-chah u-l'cha-pa-
rah l'cha-vod u-l'tif-a-ret. Al ha-kol Adonai E-lo-hei-nu, a-nach-nu mo-*

Who is a Prophet? - The opening blessing for the Haftarah refers to the *bin'v'eem to-veem* (*bin'v'eem to-veem*), meaning "good prophets" who were chosen by God to speak the Divine word to the Israelite people. How were the people to know who was a true prophet? Deuteronomy 18:15-22 teaches that the prophet must be from among our own people and that the words that a true prophet speaks will ultimately come true.

The Ultimate Prophet - The rabbis ask, "What was the distinction between Moses and the other prophets? The latter looked through nine lenses... whereas Moses looked through only one... They looked through cloudy lenses...but Moses through one that was clear." (Leviticus Rabbah 1:4)

The Book of Jonah:

Jonah, the reluctant prophet, does not seem to understand his prophetic vocation. He flees from God's call and seeks refuge wherever he can find it. This book encompasses many of the themes of Yom Kippur, most especially that God wants us to return to lives of purpose, integrity and meaning. God's concerns, however, are not just with the Jewish people, but with the Ninevites as well, who represent all of humanity. Following the presumption that the Day of Atonement is a ritual simulation of our death and renewal, Jonah's flight from God and responsibility forces him ultimately to choose between life and death. Though he chooses life, in the end his vanity and desire not to appear the fool betray his earlier *t'shuvah* (repentance), demonstrating that true repentance is never easy. We are tempted over and over again to return to our bad, self-serving and destructive habits. At the end of the tale God asks Jonah if he is more concerned with his creaturely comfort than with the physical, spiritual and moral well-being of the Ninevites. The story of Jonah reminds us to let go of the paralyzing emotions of despair, anger, resentment, and pride, and instead to reveal a softer and kinder heart, to forgive ourselves for our failings, and to forgive those who have slighted us. The result is a more hopeful, joyful, meaningful and fulfilling life.

About the Book of Jonah
- Jonah is one of 12 minor prophets in the Bible and among the shortest of all Biblical texts. It was probably written in the 3rd century BCE. Jonah is mentioned only one other time

deem lach, u-m'var-cheem o-tach, yit'ba-rach shim'cha b'fee kol chai ta-meed l'o-lam va-ed u-d'var'cha e-met v'ka-yam la-ad. Ba-ruch A-tah Adonai Me-lech mo-cheil v'so-lei-ach la-a-vo-no-tei-nu v'la-a-vo-not a-mo beit Yis'ra-eil. U-ma-a-veer ash'mo-tei-nu b'chol sha-nah v'sha-nah. Me-lech al kol ha-a-retz m'ka-deish (ha-sha-bat v') Yis'ra-eil v'Yom Ha-Ki-pu-reem.

Blessed is Adonai our God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God Whose word is deed, Whose every command is just and true. For the Torah, for the privilege of worship, for the prophets, and for this (Shabbat and this) Day of Remembrance that You, Adonai our God, have given us (for holiness and rest,) for honor and glory, we thank and bless You. May Your Name be blessed forever by every living being, for Your word is true forever. Blessed are you Adonai, Ruler, Who pardons and forgives our transgressions and the transgressions of Your people Israel, and removes our wrongdoings year by year. You are Ruler over all the Earth, Who makes holy (the Sabbath and) the house of Israel and the Day of Atonement.

Ein a-dir Kadonai

אֵין אֲדִיר בְּיַי

V'ein ba-ruch k'ven Am-ram.

וְאֵין בְּרוּךְ כְּבֵן עַמְרָם.

Ein g'do-lah ka-To-rah

אֵין גְּדוּלָה כַּתּוֹרָה

v'ein dar'sha-ne-ha k'Yis'rael.

וְאֵין דַּרְשָׁנִיָּה כְּיִשְׂרָאֵל.

Mi-pee Eil u-mi-pee Eil

מִפִּי אֵל וּמִפִּי אֵל

Y'vo-rach kol Yis'ra-eil.

יְבָרֵךְ כָּל יִשְׂרָאֵל.

Ein Ha-dur kadonai

אֵין הַדּוּר בְּיַי

v'Ein Va-teek k'ven Am-ram.

וְאֵין וְתִיק כְּבֵן עַמְרָם.

Ein za-kah ka-To-rah

אֵין זָכָה כַּתּוֹרָה

v'ein cha-cha-me-ha k'Yis'ra-eil.

וְאֵין חֲכָמִיָּה כְּיִשְׂרָאֵל.

JONAH

יוֹנָה א

א וַיְהִי דְבַר יְהוָה אֶל יוֹנָה בֶן אֲמֹתַי לֵאמֹר: ב קוּם לְךָ אֶל נִינְוֵה הָעִיר הַגְּדוּלָה וְקְרָא עֲלֶיהָ כִּי עָלְתָה רַעְתָּם לְפָנָי: ג וַיִּקַּם יוֹנָה לְבָרַח תַּרְשִׁישָׁה מִלְּפָנָי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצֵא אֹנִיָּה בֹאֵה תַרְשִׁישִׁי וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ לְבוֹא עִמָּהּ תַרְשִׁישָׁה מִלְּפָנָי יְהוָה: ד וַיְהוֶה הַטִּיל רוּחַ גְּדוּלָה אֶל הַיָּם וַיְהִי סֹעַר גָּדוֹל בַּיָּם וְהָאֹנִיָּה חֲשָׁבָה לְהִשְׁבֵּר: ה וַיִּירָאוּ הַמִּלְחִים וַיִּזְעְקוּ אִישׁ אֶל אֱלֹהָיו וַיִּטְלוּ אֶת הַכְּלִים אֲשֶׁר בְּאֹנִיָּה אֶל-הַיָּם לְהִקַּל מֵעֲלֵיהֶם וַיּוֹנָה יֵרֵד אֶל יַרְבֵּיתִי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרְדֶם: ו וַיִּקְרַב

אֱלֹהֵי רַב הַחֵבֶל וַיֹּאמֶר לוֹ מַה לָּךְ נִרְדַּם קוֹם קְרֵא אֶל
אֱלֹהֶיךָ אוֹלֵי יַתְעִשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבָד: ז וַיֹּאמְרוּ
אִישׁ אֶל רֵעֵהוּ לָכוּ וּנְפִילָה גּוֹרְלוֹת וּנְדַעְהָ בְּשִׁלְמֵי
הַרְעָה הַזֹּאת לָנוּ וַיִּפְלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל-יוֹנָה:
ח וַיֹּאמְרוּ אֱלֹהֵי הַגִּידָה נָא לָנוּ בְּאֲשֶׁר לָמִי הַרְעָה הַזֹּאת
לָנוּ מַה מְלֹאכְתְּךָ וּמֵאִיִן תָּבוֹא מַה אֲרַצְךָ וְאִי מִזֶּה עִם
אַתָּה: ט וַיֹּאמֶר אֲלֵיהֶם עֲבְרֵי אֲנֹכִי וְאֵת יְהוָה אֱלֹהֵי
הַשָּׁמַיִם אֲנִי יָרָא אֲשֶׁר עָשָׂה אֶת הַיָּם וְאֵת הַיַּבְשָׁה:
י וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה וַיֹּאמְרוּ אֱלֹהֵי מַה זֹּאת
עָשִׂיתָ בִּי יָדְעוּ הָאֲנָשִׁים בִּי מִלִּפְנֵי יְהוָה הוּא בָרַח בִּי
הַגִּיד לָהֶם: יא וַיֹּאמְרוּ אֱלֹהֵי מַה נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם
מֵעֲלֵינוּ בִּי הַיָּם הוֹלֵךְ וְסֹעֵר: יב וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי
וְהִטִּילְנִי אֶל הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם בִּי יוֹדַע אֲנִי בִּי
בְּשִׁלְי הַסֹּעֵר הַגְּדוֹל הַזֶּה עֲלֵיכֶם: יג וַיַּחְתְּרוּ הָאֲנָשִׁים
לְהֵשִׁיב אֶל הַיַּבְשָׁה וְלֹא יָכְלוּ בִּי הַיָּם הוֹלֵךְ וְסֹעֵר
עֲלֵיהֶם: יד וַיִּקְרָאוּ אֶל יְהוָה וַיֹּאמְרוּ אַנְהָ יְהוָה אֵל-נָא
נֹאבְדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֵל תִּתֵּן עֲלֵינוּ דָם נִקְיָא בִּי
אַתָּה יְהוָה בְּאֲשֶׁר חִפְצָתָ עָשִׂיתָ: טו וַיִּשְׂאוּ אֶת יוֹנָה
וַיִּטְלֵהוּ אֶל הַיָּם וַיַּעֲמֵד הַיָּם מִזַּעֲפּוֹ: טז וַיִּירָאוּ הָאֲנָשִׁים
יִרְאָה גְדוֹלָה אֶת יְהוָה וַיִּזְבְּחוּ זָבַח לַיהוָה וַיִּדְרוּ נְדָרִים:

יונה ב

א וַיִּמֶן יְהוָה דָּג גְּדוֹל לְבַלַּע אֶת יוֹנָה וַיְהִי יוֹנָה בְּמַעֵי
הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: ב וַיִּתְפַּלֵּל יוֹנָה אֶל
יְהוָה אֱלֹהָיו מִמַּעֵי הַדָּגָה: ג וַיֹּאמֶר קְרֵאתִי מִצָּרָה לִי אֶל
יְהוָה וַיַּעֲנֵנִי מִבְּטֵן שְׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי:
ד וַתִּשְׁלִיכֵנִי מִצּוֹרָה בְּלִבָּב יָמִים וְנָהָר יִסְבְּבֵנִי כָּל
מִשְׁבְּרֵיךָ וּגְלִיךָ עָלַי עֲבָרוּ: ה וְאֲנִי אִמְרָתִי נִגְרַשְׁתִּי מִנְּגֹד
עֵינֶיךָ אֲךָ אוֹסִיף לְהִבִּיט אֶל הַיָּבֵשׁ אֶל הַיָּבֵשׁ קְדָשְׁךָ: ו אֶפְפוּנֵי
מַיִם עַד נַפְשׁ תַּהוֹם יִסְבְּבֵנִי סוֹף חֲבוּשׁ לְרֵאשִׁי:
ז לְקַצְבֵי הַרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיךָ בְּעַדִי לְעוֹלָם וַתַּעַל
מִשְׁחַת חַיֵּי יְהוָה אֱלֹהֵי: ח בְּהִתְעַטֵּף עָלַי נִפְשִׁי אֶת יְהוָה
זָכַרְתִּי וַתָּבוֹא אֵלַיךָ תִּפְלַתִי אֶל הַיָּבֵשׁ קְדָשְׁךָ:
ט מִשְׁמָרִים הִבְלִי שׂוֹא חֶסֶדִם יַעֲזוּבוּ: י וְאֲנִי בְּקוֹל תוֹדָה
אֲזַבְּחָה לָּךְ אֲשֶׁר נִדְרָתִי אֲשַׁלְּמָה יִשְׁוַעֲתָה לַיהוָה:
יא וַיֹּאמֶר יְהוָה לְדָג לִדְג וַיִּקָּא אֶת יוֹנָה אֶל הַיַּבְשָׁה:

in connection to events that took place during the 8th century BCE (II Kings 14:25). The city of Nineveh was destroyed approximately 200 years before the Book of Jonah was written. In Persia (modern day Iran), Nineveh was once part of the Assyrian Empire and was an enemy of the Jews. The figure of Jonah is not only important to Christians because it is part of the Hebrew Bible, but also to Muslims. A Book of the Koran is named after Jonah, who is considered by Muslims to be one of the most prominent descendants of Abraham.

1:3: "And he went down to Yaffo (i.e. Jaffa)" - Jonah's descent throughout the story (to Jaffa, the boat, the hull of the boat, into the sea, into the belly of the fish) until there is nowhere else to go is a metaphor for the challenge confronting each of us. Finally, Jonah cries out in desperation and God causes the fish to spew him onto dry land. Jonah made a profound choice to live and to follow God's call.

The Jonah Complex - "The temptation to run away from responsibility, pain and loneliness has been widely acknowledged in psychotherapeutic literature. Carl Jung, in fact, calls this pathological wish to regress to a womb-like state the 'Jonah-and-the-Whale Complex.'" (Andre Lacocque - The Jonah Complex)

"Each step forward is a step into the unfamiliar and possibly dangerous. It also means giving up something familiar and good and satisfying.... It also often means giving up a simpler and easier and less effortful life, in exchange for a more

demanding, more responsible, more difficult life.” (Abraham Maslow, Toward a Psychology of Being)

“It was certainly safer for the Germans living near Dachau not to know what was going on, to be blind and pseudo-stupid. For if they knew, they would either have had to do something about it or else feel guilty about being cowards.” (Ibid)

“More than any other kind of knowledge we fear knowledge of ourselves, knowledge that might transform our self-esteem and our self-image...the more impersonal the knowledge...the less resistance there will be.” (Ibid)

The Jonah Complex - “The Jonah Complex is not so much a fear of one’s own immanent potentialities as it is a fear of actualizing one’s vocation. (i.e., to serve God)...the Jonah Complex means that one rejects the sublime and the sacred in life. It means that for all and always, there is a congenital fear of one’s humanness and of one’s vocation to act ‘with a view to the welfare of humanity as a whole.’” (Lacocque, Ibid)

Fear of Death - “The Jonah Complex is also fear of death, or rather terror before death... Death appears as the ultimate enemy.” (Ibid)

“The righteous even after their death may be called living, whereas the wicked, both in life and in death, may be called dead.” (Tanhumah, B’rachot 28b)

“Empathy is asked of us all because we all die. One aspect of the Jonah Complex is the refusal to accept

א ויהי דבר יהוה אל יונה שנית לאמר: ב קום לך אל נינוה העיר הגדולה וקרא אליה את הקריאה אשר אנכי דבר אליך: ג ויקם יונה וילך אל נינוה כדבר יהוה ונינוה היתה עיר גדולה לאלהים מהלך שלשת ימים: ד ויחל יונה לבוא בעיר מהלך יום אחד ויקרא ויאמר עוד ארבעים יום ונינוה נהפכת: ה ויאמינו אנשי נינוה באלהים ויקראו צום וילבשו שקים מגדולם ועד קטנם: ו ויגע הדבר אל מלך נינוה ויקם מכסאו ויעבר אדרתו מעליו ויכס שק וישב על האפר: ז ויזעק ויאמר בנינוה מטעם המלך וגדליו לאמר האדם והבהמה הבקר והצאן אל יטעמו מאומה אל ירעו ומים אל ישתו: ח ויתפסו שקים האדם והבהמה ויקראו אל אלהים בחזקה וישבו איש מדרכו הרעה ומן החמס אשר בכפיהם: ט מי יודע ישוב ונחם האלהים ושב מחרון אפו ולא נאבד: י וירא האלהים את מעשיהם כי שבו מדרכם הרעה וינחם האלהים על הרעה אשר דבר לעשות להם ולא עשה:

יונה ד

א וירע אל יונה רעה גדולה ויחר לו: ב ויתפלל אל יהוה ויאמר אנה יהוה הלוא זה דברי עד היותי על אדמתי על כן קדמתי לברח תרשישה כי ידעתי כי אתה אל חנון ורחום ארך אפים ורב חסד ונחם על הרעה: ג ועתה יהוה קחנא את נפשי ממני כי טוב מותי מחיי: ד ויאמר יהוה ההיטב חרה לך: ה ויצא יונה מן העיר וישב מקדם לעיר ויעש לו שם סכה וישב תחתיה בצל עד אשר יראה מה יהיה בעיר: ו ומן יהוה אלהים קיקיון ויעל מעל ליונה להיות צל על ראשו להציל לו מרעתו וישמח יונה על הקיקיון שמחה גדולה: ז ומן האלהים תולעת בעלות השחר למחרת ותך את הקיקיון וייבש: ח ויהי בורח השמש ומן אלהים רוח קדים חרישית ותך השמש על-ראש יונה ויתעלף וישאל את נפשו למות ויאמר טוב מותי מחיי: ט ויאמר אלהים אל יונה ההיטב חרה לך על הקיקיון ויאמר היטב חרה לי עד מות: י ויאמר יהוה אתה חסת על הקיקיון אשר לא עמלת בו ולא גדלתו שכן לילה היה ובן לילה אבד: יא ואני לא אחוס על

יִנְוֶה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשׁ בָּהּ הַרְבֵּי מִשְׁתִּים עֹשֶׂהָ
 רַבּוֹ אָדָם אֲשֶׁר לֹא יֵדַע בֵּין יְמִינוֹ לְשִׁמְאֵלוֹ וּבִהְמָה
 רַבָּה:

Jonah 1

1. And the word of God came to Jonah the son of Amittai, saying, 2. Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before Me. 3. But Jonah rose to flee to Tarshish from the presence of the Eternal, and went down to Jaffa; and he found a ship going to Tarshish; so he paid the fare for it, and went down into it, to go with them to Tarshish away from the presence of God. 4. But God sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship seemed likely to break up. 5. Then the sailors were afraid, and cried each one to his own god, and they threw the wares that were in the ship into the sea, to lighten it for them. But Jonah had gone down into the interior of the ship; and had lain down, and was fast asleep. 6. So the ship's captain came to him, and said to him, What do you mean, O sleeper? Arise! Call upon your God! Perhaps the Almighty God will give a thought to us, that we do not perish. 7. And they said to one another, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. 8. Then they said to him, Tell us, we beg you, for whose cause is this evil upon us? What is your occupation? Where do you come from? What is your country? And of what people are you? 9. And he said to them, I am a Hebrew; and I fear Adonai, the God of Heaven, Who has made the sea and the dry land. 10. Then the men were very afraid, and said to him, Why have you done this? For the men knew that he had fled from the presence of God, because he had told them. 11. Then they said to him, What shall we do to you, that the sea may calm down for us? For the sea grew more and more tempestuous. 12. And he said to them, Take me up, and throw me into the sea; then the sea will calm down for you; for I know it is because of me that this great tempest is upon you. 13. Nevertheless the men rowed hard to bring it back to land; but they could not; for the sea grew more and more tempestuous against them. 14. And they cried to God, and said, We pray You, Adonai, we pray You, let us not perish for this man's life, and lay not upon us innocent blood; for You, Adonai, have done as it pleased You. 15. So they took Jonah up, and threw him into the sea; and the sea ceased from its raging. 16. Then the men feared the Almighty God exceedingly, and offered a sacrifice to Adonai, and made vows.

Jonah 2

1. And God appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. 2. Then Jonah prayed to Adonai his God from the belly of the fish, 3. And said, I cried to the Compassionate One out of my distress, and God heard me; from the belly of Sheol I cried, and You heard my voice. 4. For You cast me into the deep, in the heart of the seas; and the floods surrounded me; all Your billows and Your waves passed over me. 5. Then I said, I am cast out from Your presence; yet I will look again toward Your holy temple. 6. The waters surrounded me, even to the soul; the depth closed around me, the weeds were wrapped around my head. 7. I went down to the bottoms of the mountains; the earth with her bars closed on me forever; yet have You brought up my life from the pit, O Adonai my God. 8. When my soul fainted inside me I remembered the Eternal; and my prayer came to You, to Your holy temple. 9. Those who pay regard to

that death binds us all into a human family.” (Lacocque, Ibid)

What is sin? “Sin is the turning towards ourselves, and making ourselves the center of our world.” (Paul Tillich)

Jonah and the Pleasure Principle - “At no point does the principle of happiness...come in consideration. Neither is Jonah to be content, nor are the inhabitants of Nineveh to ‘feel good’ about themselves. Quite the contrary, Jonah must go whither he does not want to go, and he must accept the reality of Nineveh’s pardon while he would rather see the city razed to the ground....All narcissism has subsided.... Jonah and the Ninevites hear the ‘Voice from without.’” (Lacocque, Ibid)

Integrity - “Integrity simply means a willingness not to violate one’s identity.” (Erich Fromm)

Finding Oneself - “One who desires the attention of others has not yet found himself.” (Rav Shlomo Wolbe)

The Essence of Yom Kippur - “The very sense of the Day of Atonement is faith in Providence and denial of Fate: faith in repentance and in its redeeming power, hatred of evil in humankind and hope that people will ultimately overcome that evil. The moral horizon of Yom Kippur is wide and distinct, limitlessly universal, in the perspective of which the barrier between one of the Covenant and one of the uncircumcised is obliterated.” (Yehezkel Kaufmann, “Jonah and the Message of Yom Kippur”- Dimensions, Fall 1967)

Chapter 4 - The essence of the Book comes out in this chapter, where Jonah and God explain each of their motivations - Jonah's in fleeing, God's in calling Jonah to prophesy, and the reason why God did not punish the city. "The issue is wholly moral: sin, punishment, repentance, forgiveness - justice versus mercy....The purpose of the book is to set forth a moral problem and suggest a solution." (Yehezkel Kaufman)

Jonah and Job - We can compare Jonah to the story of Job, to the destruction of Sodom and Gemorra, as well as the early stories in Genesis and Exodus, all of which confront the moral problems of sin and evil. Jonah, however, is unique in that the earlier books do not address the question of repentance. As the day of Yom Kippur moves to completion, the story of Jonah calls upon us to undertake the greatest victory of good over evil and thereby demonstrate the extraordinary human capacity to self-reflect, self-judge, and then change not only our behavior but our inner selves. This is the highest achievement of the prophet and thereby defines the prophetic task.

On Growth and Change - "Those who do not grow, grow smaller." (Hillel)

"What grows never grows old." (Noah Benshea)

"Don't make the same mistake as all those people who give up trying to change because they feel stuck in their habits. If you truly want to, and are willing to work hard enough, you can overcome them." (Rabbi Nachman of Bratzlav)

lying vanities forsake their loyalty. 10. But I will sacrifice to You with the voice of thanksgiving; I will pay that which I have vowed. Salvation belongs to God. 11. And God spoke to the fish, and it vomited out Jonah upon the dry land.

Jonah 3

1. And the word of the Eternal God came to Jonah the second time, saying: Arise! 2. Go to Nineveh, that great city, and proclaim to it the message that I bid you. 3. And Jonah arose, and went to Nineveh, according to God's word. And Nineveh was an exceedingly great city, three days' journey in extent. 4. And Jonah began to go into the city, going a day's journey, and he cried, and said, Another forty days, and Nineveh shall be overthrown. 5. And the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. 6. And word came to the king of Nineveh, and he arose from his throne, and he took off his robe, and covered himself with sackcloth, and sat in ashes. 7. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: Neither man, beast, herd or flock should taste anything! They should not feed nor drink water! 8. And let man and beast be covered with sackcloth, and cry mightily to God; let them turn everyone from his evil way, and from the violence that is in their hands. 9. Who can tell if God may yet turn and repent, and turn away from His fierce anger, so that we perish not? 10. And God saw their doings, that they turned from their evil way; and God repented of the evil, which He had said that He would do to them; and He did not do it.

Jonah 4

1. And this displeased Jonah exceedingly, and he was very angry. 2. And he prayed to God, and said, I pray You, Adonai, is this not what I said when I was still in my country? Therefore I hastened to flee to Tarshish; for I knew that You are a gracious God, and merciful, slow to anger, and of great kindness, and that You repent of the evil. 3. Therefore now, Adonai, take, I pray you, my life from me; for it is better for me to die than to live. 4. Then says the Eternal, Do you do well to be so angry? 5. And Jonah went out of the city, and sat on the east side of the city, and there he made himself a booth, and sat under it in the shadow, till he should see what would become of the city. 6. And the Eternal God appointed a castor oil plant, and made it grow over Jonah, that it might be a shadow over his head, to save him from his distress. And Jonah was exceedingly glad of the plant. 7. And, when dawn came up the next day, God appointed a worm, and it attacked the plant so that it withered. 8. And it came to pass, when the sun rose, that God appointed a hot east wind; and the sun beat down upon the head of Jonah, so that he fainted, and wished to die, and said, It is better for me to die than to live. 9. And God said to Jonah: Do you do well to be so angry for the plant? And he said: I do well to be so angry, even to death. 10. Then God said, You had concern for the plant, for which you did not labor, nor did you make it grow; which came up in a night, and perished in a night; 11. And should I not spare Nineveh, that great city, where there are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left hand; and also much cattle?

RETURNING THE TORAH TO THE ARK

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוּ.

Y'hal'lu et sheim Adonai, kee nis'gav sh'mo l'vado.

Let us praise the Name of the Eternal, Whose Name alone is exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וַיִּרָם קֶרֶן לְעַמּוֹ, תִּהְיֶה לְכָל
חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ. הַלְלוּיָהּ.

*Ho-do al e-retz v'sha-ma-yeem, va-ya-rem ke-ren l'a-mo, t'hi-lah l'chol
cha-see-dav, liv'nei Yis'ra-eil am k'ro-vo. Ha-l'lu-yah!*

God's splendor covers heaven and earth, and the people of God are raised on high. God's faithful ones are granted glory, and the children of Israel are become intimates of Adonai. Halleluyah!

Happy is the one who finds wisdom, the one who gains understanding; For its fruits are better than silver, its yield than fine gold. It is more precious than rubies; no treasure can match it.

Behold, a good doctrine has been given to you, do not forsake it. It is a tree of life to all who hold fast to it, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

Help us to turn to You and we shall return. Renew our days as in days of old.

Eitz cha-yeem hee

la-ma-cha-zee-keem bah,

v'tom'che-ha m'u-shar.

D'ra-che-ha dar'chei no-am,

v'chol n'tee-vo-te-ha sha-lom.

Ha-shee-vei-nu Adonai,

e-le-cha v'na-shu-vah,

Cha-deish ya-mei-nu k'ke-dem.

עֵץ חַיִּים הִיא

לְמַחְזִיקִים בָּהּ,

וְתַמְכֶיהָ מֵאֲשֶׁר.

דַּרְכֶיהָ דַּרְכֵי נֶעֱם,

וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנוּ יי,

אֵלֶיךָ וְנִשְׁוֹבָה,

חַדֵּשׁ יַמֵּינוּ כְּקֶדֶם.

Proverbs 3:18, 3:17 and Lamentations 5:21

IV

Aleinu Hagadol עלינו הגדול

A Culminating Vision -

The experience of the entire service, its themes and rhythms, culminates in the *Aleinu* which calls upon the community to “repair the world in the image of the dominion of God,” a vision that the service has helped each of us imagine more clearly.

Full Prostration - Only twice a year, on Rosh Hashanah and Yom Kippur, do Jews participate in the tradition of total prostration during the *Aleinu*. Though prostration was a common practice for our ancestors, many modern Jews are unaccustomed to this way of praying. When one does take this rare opportunity to fully prostrate, a spiritual uplift of awe, humility and gratitude for one’s life may be attained.

What does it feel like for me to prostrate myself before the open ark? How do I feel about expressing my faith so physically and publicly?

THE GREAT ALEINU

Let us praise the Holy One of blessing, Creator of heaven and earth, Who has distinguished us from all the nations through *mitzvot*, and has bound our lives together as one people through faith, history and tradition. Therefore we prepare to bow our heads, bend our knees, and prostrate ourselves, humbled before the presence of the Creator and Sovereign of Sovereigns Whose awesome power exceeds all human understanding.

A-lei-nu l'sha-bei-ach

la-a-don ha-kol,

la-teit g'du-lah l'yo-tzeir

b'rei-sheet,

she-lo a-sa-nu k'go-yei

ha-a-ra-tzot,

v'lo sa-ma-nu k'mish-p'chot

ha-a-da-mah,

she-lo sam chel-kei-nu ka-hem

v'go-ra-lei-nu k'chol ha-mo-nam.

עֲלֵינוּ לְשַׁבַּח
לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת,
וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,
וְגִרְלָנוּ בְּכָל הַמּוֹנִם.

It is our duty to praise the Master of all, to ascribe greatness to the Creator of everything, for God has not made us like the nations of the world, nor like the families of the earth. God has not made our portion like theirs, nor our fate like that of their multitudes.

וְאַנְחָנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנָי מֶלֶךְ,
מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Va-a-nach-nu kor-eem u-mish'ta-cha-veem u-mo-deem,
lif'nei me-lech mal'chei ha-m'la-cheem, ha-ka-dosh ba-ruch hu.*

We bow, prostrate and give thanks before the Sovereign of Sovereigns, the Holy One Blessed is God.

אֶמֶת מִלְּכֵנוּ אִפְסֵ זולָתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל לְבַבָּהּ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

*E-met mal'kei-nu e-fes zu-la-to, ka-ka-tuv b'To-ra-to: v'ya-da-ta ha-yom
va-ha-shei-vo-ta el l'va-ve-cha, kee Adonai hu ha-E-lo-heem ba-sha-
ma-yeem mi-ma-al, v'al ha-a-retz mi-ta-chat, ein od.*

In truth God is Sovereign and there is none like God, as it is written in the Torah: "Know then this day, and take it to heart: Adonai is God in the heavens above and on the earth below, there is none else."

Deuteronomy 4:39

עַל בֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲוֹנֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרָתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי, וְכָל בְּנֵי בֶשֶׂר יִקְרְאוּ בְּשִׁמְךָ.

*Al kein n'ka-veh l'cha Adonai E-lo-hei-nu, li-rot m'hei-rah b'tif'e-ret u-ze-
cha, l'ha-a-veer gi-lu-leem min ha-a-retz v'ha-e-li-leem ka-rot yi-ka-re-
tun. L'ta-ken o-lam b'mal'chut sha-dai, v'chol b'nei va-sar yik'r'u
vish'me-cha.*

We therefore hope, Eternal our God, soon to behold the glory of Your might. Then will abominations be removed from the earth and false gods vanish; then the world will be perfected under the dominion of God, and all humankind will call upon Your Name.

May the time not be distant, O God, when Your enduring rule shall be established in the midst of the earth; when justice shall prevail in the land, evil be destroyed, and the strong shall no more oppress the weak. May sin be taken away from everyone and, heir to our people's royal covenant, may we each exercise the just power that is our birthright as a child of God. May we gain wisdom, overflowing like a river with understanding; our soul profound enough to cover the earth. And may we be loved, each of us, for the peace we bring to others. May our kind and worthy deeds exceed our speech, and may we never lift up our hand but to conquer fear and doubt and grave despair. Rise up like the sun, O God, over all humanity. Shine forth Your light over all the lands between the seas, and light up the universe with the joy of wholeness, of freedom and of peace.

On Wings of Awe

וְנֹאמַר, וְהָיָה יי לְמַלְךָ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד, וְשִׁמוֹ אֶחָד:

*V'neh-e-mar v'ha-yah Adonai l'me-lech al kol ha-a-retz,
ba-yom ha-hu y'hi-yeh Adonai e-chad u-sh'mo e-chad.*

And let us say: The Eternal One will reign over all the earth;
On that day, O God, You shall be One and Your Name shall be One.

Prostration - להשתחוות
The practice of prostration at the recitation of *Aleinu* was common among Jews in ancient days. The root of the verb שחח "shacha" occurs 172 times in the Hebrew Bible, attesting to how common this practice was. Jews abandoned the practice of full prostration when other cults and religions began the practice, in conformity with the Biblical prescription of "not walking in their ways." Contrary to popular belief, full prostration was not performed only by the priests. In traditional synagogues today, prostration occurs on both Rosh Hashanah and Yom Kippur. In recent years, many synagogues in the Reform movement have reintroduced this practice. The practice among Jewry, however, is not uniform. In some synagogues only the *chazan* (cantor) prostrates. In others, only the rabbi(s) do so.

Our Evolving Practice at Temple Israel - Several years ago, we at Temple Israel offered this opportunity to all our congregants. For those who wish to prostrate, you should bend the knee on the word כורעים (*kor-im*), drop to your knees and touch your forehead to the floor on the word ומשתחוים (*u-mish-ta-cha-vim*) and return to an erect position on לפני מלך (*lif-nei me-lech*).

יזכור

**YIZKOR
MEMORIAL SERVICE**

Yizkor Memorial Service

יזכור

The grass withers, the flower fades;
but the word of our God
endures forever.

יְבֹשׁ חֲצִיר, נָבֵל צִיץ,
וְדְבַר אֱלֹהֵינוּ
יָקוּם לְעוֹלָם.

Isaiah 40:8

Memory is the key to redemption.

Rabbi Israel ben Eliezer
The Baal Shem Tov

Opening Meditation

If only I could hold your face
If only I could wrap up the light in your eyes
And put it away
 For safekeeping
 Safekeeping
 Against mistaken words
 Against parting old age
 Against all human loneliness

We say that love has no beginning and no end
We know such love
 Flowing out of itself like a river
 That meets and parts and meets

 It's for that love
 Our eyes shine

 But oh for that time of parting
 For that time we are not ever
 Sufficiently shored against

Tell me how to hold that precious light
Take my hands and bless them
 As they bless what they long to keep

Robert Grant Burns

All that lives must die -
"Thou know'st tis common. All that lives must die, passing through nature to eternity." (William Shakespeare, Hamlet)

The Soul - "The final mystery is oneself...Who can calculate the orbit of one's own soul?" (Oscar Wilde)

What lies within - "What lies behind us and what lies before us are tiny matters compared to what lies within us." (Oliver Wendell Holmes)

Suffering and the Soul -
"All suffering prepares the soul for vision." (Martin Buber)

Remembering - Inscribed on the entrance to *Yad Vashem* (Holocaust Memorial Museum) in Jerusalem we find the words of the Baal Shem Tov: "Redemption lies in remembering." (Baal Shem Tov, 1698-1788)

Only God - "There is nothing besides the presence of God...and the presence of the Creator remains in each created thing." (Rabbi Menachem Nahum of Chernobyl)

The Size of the Soul - "The Soul is assuredly not small, but the radiant Godhead itself." (Carl Jung)

The Past Breaks into the Future - And every person is a dam between the past and future. When he dies the dam bursts, the past breaks into the future, and there is no before or after. All time becomes one time like our God: our Time is One. Blessed be the memory of the dam. (Yehuda Amichai, Open Closed Open, p, 111)

Our days are like grass.

We shoot up like flowers that fade
and die as the chill wind passes
over them, yet Your love for those
who revere You is everlasting.

God, Your righteousness
extends to all generations.

We turn our thoughts to yesterday...
To a world that lives only in our memory.
As we recall the days gone by,
We know the past is irretrievable.
Yet, through the gift of memory,
We recapture treasured moments and images.
We are thankful for the happiness we knew
With those no longer here,
With whom we lived and laughed and loved.

We praise the Eternal Wellspring of life
Who links yesterday to tomorrow.
We affirm that despite all the tragedy bound up with living,
It is still good to be alive.
We understand that there can be
No love without loss,
No joy without sorrow.
May we have the courage to accept the all of life,
The love and the loss —
The joy and the sorrow...
As we remember them.

Evelyn Mehlman

יְי, מַה אָדָם וַתִּדְעֶהוּ, בֶּן אָנוֹשׁ וַתַּחֲשֶׁבֶהוּ.

Adonai, mah a-dam va-tei-da-ei-hu, ben e-nosh va-t'chash-vei-hu.

אָדָם לַהֶבֶל דָּמָה, יָמָיו בְּצֵל עוֹבֵר.

A-dam la-he-vel da-mah, ya-mav k'tzeil o-veir.

בְּבִקְרָה יִצְיֵן וְחָלַף, לְעָרֵב יְמוֹלֵל וַיִּבֶשׁ.

Ba-bo-ker ya-tzeetz v'cha-laf, la-e-rev y'mo-leil v'ya-veish

לְמִנּוֹת יָמֵינוּ בֶּן הַדָּעַ, וְנָבֵא לְבָב חֲכָמָה.

Lim'not ya-mei-nu kein ho-dah, v'na-vi l'vav choch'mah.

שְׁמַר תָּם וּרְאֵה יִשְׂרָאֵל, כִּי אַחֲרִית לְאִישׁ שָׁלוֹם.

Sh'mar tam u-r'eh ya-shar, kee a-cha-reet l'eesh sha-lom.

אֲדַאֲלֵהֶם יַפְדֶּה נַפְשֵׁי מִיַּד שְׂאוֹל, כִּי יִקְחֵנִי סֵלָה.

Ach E-lo-heem yif'deh naf'shee mi-yad sh'ol, kee yi-ka-chei-nee se-lah.

כָּל־הַשְּׂאִרִי וְלִבִּי, עוֹר לִבִּי וְחֶלְקִי אֶל־הֵימָּן לְעוֹלָם.

Ka-lah sh'e-ree u-l'va-vee, tsur l'va-vee v'chel-kee E-lo-heem l'o-lam.

וַיֵּשֶׁב הָעֶפְרָיִם עַל הָאָרֶץ בְּשֶׁהָיָה, וְהָרוּחַ תָּשׁוּב אֶל־
הָאֱלֹהִים אֲשֶׁר נִתְּנָהּ.

V'ya-shov he-a-far al ha-a-retz k'she-ha-yah, v'ha-ru-ach ta-shuv el ha-E-lo-heem a-sheer n'ta-nah.

פְּדֵה יְיָ נַפְשׁ עַבְדֶּיךָ, וְלֹא יֶאֱשָׁמוּ כָּל הַחֹסִים בּוֹ.

Po-deh Adonai ne-fesh a-va-dav, v'lo ye'sh'mu kol ha-cho-siee bo.

Adonai, what are we humans that You should know about us,
We children of the flesh that You should take account of us?
A human being is like a momentary breeze,
a person's days as quickly passing as a shadow.
We come and go like grass
which in the morning shoots up, renewed,
and in the evening fades and withers.
You turn us to contrition saying,
Do *t'shuvah*, children of the flesh!
Would that we were wise, and understood what awaits us in the end!
For when we die we carry nothing away,
Our glory will not descend along with us.
Observe the innocent person, take notice of the upright,
For the end of such a person is peace.
Adonai can be trusted to redeem the souls of the righteous,
and no one who trusts in God shall be confounded.

From Psalms 144, 90 and 37

* *

O God, Author of life and death,
You have created us in Your image,
Endowed within our souls
The spark of Your endless light.
You have lovingly placed
Eternity into our hearts
And have implanted within us
A vision of life everlasting -
A portion in life eternal.
This hope we cherish in humility and faith.

Gates of Repentance (adapted)

E-sa ei-nai el he-ha-reem,

mei-a-yin ya-vo ez'ree?

ez'ree mei-eem Adonai

o-seh sha-ma-yeem va-a-retz.

Al yi-tein la-mot rag'le-cha,

al ya-num shom're-cha.

Hi-neh lo ya-num v'lo yi-shan

אֲשֶׁא עֵינַי אֶל הַהָרִים
מֵאֵין יָבֹא עֲזָרִי?
עֲזָרִי מֵעַם יְהוָה
עֲשֵׂה שָׁמַיִם וָאָרֶץ.
אֶל יִתֵּן לְמוֹט רַגְלֶךָ
אֶל יָנוּם שְׁמֶרְךָ.
הֲנִיחָה לֹא יָנוּם וְלֹא יִישָׁן

My Life Span - What then is my life span? Like shooting a self-portrait. I set up the camera a few feet away on something stable (the one thing that's stable in this world), I decide on a good place to stand, near a tree, run back to the camera, press the timer, run back again to that place near the tree, and I hear the ticking of time, the whirring like a distant prayer, the click of the shutter like an execution. That is my life span. God develops the picture in His big darkroom. And here is the picture: White hair on my head, eyes tired and heavy, eyebrows black, like the charred lintels above the windows in a house that burned down. My life span is over. (Yehuda Amichai, Open Closed Open, p. 6)

Private Ritual: A Hasidic

Tale Retold - The place was a wood in Wisconsin. The people were my mother, my father, my brothers and myself. The time was after Yom Kippur. The ritual was to cut branches of bittersweet, tie them with string, hang them upside down to wait for the orange berries to pop open, showing the red inside, to admire them all winter for their beauty. We cannot return to the wood: houses have been built there. We cannot go with the same people, my mother, my father and one of my brothers have died. But Yom Kippur still comes and we can find bittersweet, even if we must buy it, We can be thankful for the bright red berries in the window when the white snow covers all the colors of the earth. (Ruth F. Brin, Harvest: Collected Poems and Prayers, p. 228)

sho-meir Yis'ra-eil.

*Adonai shom're-cha, Adonai tzil'cha
al yad y'mee-ne-cha.*

*Yo-mam ha-she-mesh lo ya-ke-kah
v'ya-rei-ach ba-lai-lah.*

*Adonai yish'mor-cha mi-kol ra,
Yish'mor et naf'she-cha.*

Adonai yish'mor tzeit'cha

u-vo-e-cha mei-a-tah

v'ad o-lam.

I raise my eyes to the mountains:
What is the source of my help?
My help will come from the Eternal, Maker of heaven and earth.
God will not allow your foot to slip;
Your Guardian will not slumber.
Behold the Guardian of Israel neither slumbers nor sleeps.
The Eternal is your Keeper,
God is your shade at your right hand.
The sun shall not harm you by day, nor the moon by night.
God will guard you from all harm.
God will protect your being.
The Eternal will guard you, coming and going,
from this time forth, and forever.

Psalm 121

* *

*Shi-vee-tee Adonai l'neg-dee ta-meed
kee mee-mee-nee bal e-mot.*

La-chein sa-mach li-bee

va-ya-gel k'vo-dee,

af b'sa-ree yish'kon la-ve-tach.

Kee lo ta-a-zov naf'shi lish-ol,

lo ti-tein cha-seed'cha li-rot

sha-chat.

To-dee-ei-nee o-rach cha-yeem,

so-va s'ma-chot et pa-ne-cha

n'i-mot bee-meen'cha ne-tzach.

שׁוֹמֵר יִשְׂרָאֵל.
יְהוָה שׁוֹמֵרְךָ יְהוָה צִלְּךָ
עַל יַד יְמִינֶךָ.
יּוֹמָם הַשֶּׁמֶשׁ לֹא יַכְּכָה
וְיָרַח בַּלַּיְלָה.
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע
יִשְׁמֹר אֶת נַפְשֶׁךָ.
יְהוָה יִשְׁמַר-צֵאתְךָ
וּבּוֹאֶךָ מֵעַתָּה
וְעַד עוֹלָם.
שׁוֹנֵי תֵי יְהוָה לְנֹגְדֵי תָמִיד
כִּי מִיְמִינֵי כֹל אֲמוֹט.
לְכֹן שָׂמַח לְבִי
וַיִּגַּל כְּבוֹדִי
אֶף בְּשָׂרֵי יִשְׁכֹּן לְבַטָּח.
כִּי לֹא תֵעָזֵב נַפְשִׁי לְשֵׂאוֹל
לֹא תִתֵּן חֲסִידֶךָ לְרֵאוֹת
שָׁחַת.
תּוֹדִיעֵנִי אֲרַח חַיִּים
שִׁבַּע שְׂמָחוֹת אֶת-פְּנֵיךָ
נְעֻמוֹת בִּימִינֶךָ נִצַּח.

I have set the Eternal always before me;
God is at my side, I shall not be moved.
Therefore does my heart exult and my soul rejoice;
my being is secure.

For You will not abandon me to death
 nor let Your faithful ones see destruction.
 You show me the path of life; Your presence brings fullness of joy;
 enduring happiness is Your gift.

Psalm 16:8-11

מִזְמוֹר לְדָוִד יְהוָה רַעִי לֹא אֶחְסֵר: בְּנֵאוֹת דָּשָׁא יִרְבִּיעֲנִי
 עַל־מֵי מְנַחֹת יִנְהַלְנִי: נַפְשִׁי יִשׁוּבֵב יִנְחֲנִי בְּמַעְגְלֵי־צֶדֶק
 לְמַעַן שְׁמוֹ: גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת לֹא־אִירָא רֵעַ
 כִּי־אֲתָה עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה יִנְחַמְנִי: תִּיעַרְךָ
 לִפְנֵי שְׁלֹחַן נֶגֶד צַרְרֵי דְשִׁנְתָּ בִשְׁמֹן רֹאשִׁי כֹּסֵי רוּיָה: אֵךְ
 טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ
 יָמִים:

Miz'mor l'Da-vid: Adonai ro-ee, lo ech'sar. Bin'ot de-she yar-bee-tzei-nee, al mei m'nu-chot y'na-ha-lei-nee. Naf'shee y'sho-veiv. Yan'chei-nee b'ma'g'lei tze-dek l'ma-an sh'mo. Gam kee e-lech b'gei tzal'ma-vet lo ee-ra ra, kee A-tah i-ma-dee; shiv't'cha u-mish'an'te-cha hei-mah y'na-cha-mu-nee. Ta-a-roch l'fa-nai shul'chan ne-ged tzo-r'rai. Di-shan'ta va-she-men ro-shee, ko-see r'va-yah. Ach tov va-che-sed yir'd'fu-nee kol y'mei cha-yai, v'shav'tee b'veit Adonai l'o-rech ya-meem.

Adonai is my shepherd, I shall not want.
 God makes me lie down in green pastures,
 Leads me beside still waters, and restores my soul.
 You lead me in right paths for the sake of Your Name.
 Even when I walk in the valley of the shadow of death
 I shall fear no evil, for You are with me;
 Your rod and Your staff - they comfort me.
 You have set a table before me in the presence of my enemies;
 You have anointed my head with oil; my cup overflows.
 Surely goodness and mercy shall follow me all the days of my life,
 And I shall dwell in the house of God forever.

Psalm 23

* *

O God, we see that one generation comes into the world
 And is blessed with days of peace and safety;
 And another goes through the valley of the shadow
 Enduring the cruelties of persecution and war.
 Heartbreaking have been the times that have fallen to us.
 We have lived through years of tyranny and destruction;
 We are schooled in sorrow and acquainted with grief.
 We have seen the just defeated,
 The innocent driven from their homes,
 And the righteous suffer a martyrdom as merciless
 As any ages have witnessed.

At this memorial hour we recall with grief all Your children
 Who have perished through the cruelty of the oppressor,
 Victims of demonic hate:
 The aged and young,

The best minister is the human heart; the best teacher is time; the best book is the world; the best friend is God. (Yiddish folk saying)

“Never succumb to feelings of loneliness. No matter where you are, God is close by.” (Rabbi Nachman of Bratzlav)

Immortality of the Soul -
 “I tell you we are fooled by the eye, the ear: These organs muffle us from that real world that lies about us; we are duped by brightness. The ear, the eye doth make us deaf and blind; Else should we be aware of all our dead who pass above us, through us, and beneath us.” (Sir William Osler - “Science and Immortality” - Ingersoll Lecture at Harvard, 1904)

Candles and memory - In American tradition, we remember people on the anniversary of their birth: George Washington, Abraham Lincoln and Martin Luther King, Jr. Yet in Jewish tradition, we remember people we have loved and lost on the anniversary of their death, their *yahrzeit*. We remember the fullness of a life, from the beginning to the end. The candle we light is the light of their memory, which has no end. (CLAL faculty, [The Book of Jewish Sacred Practices](#), p. 166)

The learned and unlettered —
 All driven in multitudes
 Along the road of pain and pitiless death.
 Their very presence on earth was begrudged them,
 For they brought Your covenant of mercy and justice
 To the recollection of Your enemies;
 They perished because they were a symbol of Your Torah;
 Their death has brought darkness to the human soul.

They lie in nameless graves,
 In far-off forests and lonely fields.
 And the substance of many was scattered
 By the winds to the earth's four corners.
 Yet we will not forget them.
 We take them into our hearts
 And give them a place
 Beside the cherished memories
 Of our own loved ones.
 They now are ours.

We pray to You, O Source of mercy,
 That Your Torah,
 To which these Your children bore witness
 In life and in death,
 May come to glow with a renewed light
 In the human soul;
 That, remembering them,
 We may sanctify Your Name
 In all the world.
 Thus will their memory
 Become an enduring blessing
 To all Your children.

Six memorial candles are kindled

The Light of the Spirit -

“On the death of any living creature the spirit returns to the spiritual world, the body to the bodily world. In this, however, only the bodies are subject to change. The spiritual world is one single spirit who stands like unto a light behind the bodily world and who, when any single creature comes into being, shines through it as through a window. According to the kind and size of the window less or more light enters the world. The light itself, however, remains unchanged.” (Aziz Nasafi - Islamic Persian mystic, 13th century, CE)

אֲשֶׁרִי הַגַּפְרוֹר שְׁנִשְׂרַף וְהֵצִית לְהַבּוֹת.

Ash'rei ha-gaf'ror she-nis'raf v'hi-tzeet l'ha-vot.

אֲשֶׁרִי הִלְהַבָּה שְׁבַעֲרָה בְּסִתְרֵי לְבָבוֹת.

Ash'rei ha-le-ha-vah she-ba-a-rah b'sit'rei l'va-vot.

אֲשֶׁרִי הִלְבָּבוֹת שִׁידְעוּ לְחַדּוֹל בְּכַבוֹד.

Ash'rei hal-va-vot she-yad'u la-cha-dol b'cha-vod.

אֲשֶׁרִי הַגַּפְרוֹר שְׁנִשְׂרַף וְהֵצִית לְהַבּוֹת.

Ash'rei ha-gaf'ror she-nis'raf v'hi-tzeet l'ha-vot.

Blessed is the match that's consumed in kindling a flame.
 Blessed is the flame that burns in the secret depths of the heart.
 Blessed are the hearts that know when 'tis honor to cease.
 Blessed is the match that's consumed in kindling a flame.

Hannah Szenesh

We pause in memory of our sons and daughters who gave their lives for the security of our people in our homeland. Not in monuments of stones or trees shall their memories be preserved, but in the reverence and pride which will, until the end of time, fill the hearts of our people when their memory is recalled.

David ben Gurion

We remember with sorrow those whom death has taken from our midst during the past year. . . . Taking these dear ones into our hearts with all our beloved, we recall them now with love and reverence.

PRIVATE MEMORIALS

In Memory of a Father

Your memory, my dear father, fills my heart and soul at this *Yizkor* hour. It revives in me the feelings of the love, tenderness, and kindness with which you always loved me. My thoughts of you continue to inspire me to live up to the best that is within me, to a life of similar love and goodness that I might give to others. I hope that I can always be worthy of you and your love. I am grateful for all my memories of you. May God bless your soul and grant you peace. Amen!

In Memory of a Mother

I remember you in this *Yizkor* hour, my dear mother. I recall the days when you dwelled on earth, and your tender love watched over me like a guardian angel. You have gone from me, and I miss your concern, your wisdom, and your kind, proud eyes in which I moved through life. The bond that unites our hearts and souls can never be severed. Your image lives on within me and the impress of your love and concern fills me with tenderness and love. I am grateful for all my memories of you. May God lift up the Divine light upon you and grant you peace. Amen!

In Memory of a Spouse and Life Companion

I remember you in this *Yizkor* hour, dear companion of my life. How fortunate we were, two stars in an infinite sea of souls, to find each other and drink from the cup of passion and love. I remember the happy days we lived together and shared life's joys and sorrows; I remember your loving eyes, your soothing embrace, the tender affection which wedded our hearts, the selflessness we knew while hand in hand we journeyed together through life, when your love and faithfulness were my comfort, and your counsel and friendship were my support. Though death has taken you from me, you live within every fiber of my being and you are an inspiration to me. I give thanks for the gift of our love and the inspiration of your memory. May God keep you and grant you peace. Amen!

In Memory of a Child

I remember you in this *Yizkor* hour, my beloved child. For far too little time you were a precious jewel graced to me. I remember the days when I watched you grow and develop. I remember the joy I felt in your every breath, the sparkle in your inquisitive eyes, the softness of your touch, the love we knew together, and all the hopes that I had for your future. Though death has taken you from me, you live on always within my heart and soul. You can never die. May the knowledge that you are

“The role of parents is to help children develop a sense of history and an empathetic identification with the world of experience beyond their own.... The mother and father’s task is not to decide how the child will use these memories; their obligation is to see that the child does not enter the future without the burden of the past.”
(Rabbi David Hartman)

Please Be Gentle - An After-loss Creed

Please be gentle with me for I am grieving. The sea I swim in is a lonely one and the shore seems miles away. Waves of despair numb my soul as I struggle through each day, my heart is heavy with sorrow. I want to shout and scream and repeatedly ask "why?" At times, my grief overwhelms me and I weep bitterly, so great is my loss.

Please don't turn away or tell me to move on with my life. I must embrace my pain before I can begin to heal.

Companion me through tears and sit with me in loving silence. Honor where I am in my journey not where you think I should be.

Listen patiently to my story. I may need to tell it over and over again. It's how I begin to grasp the enormity of my loss.

Nurture me through weeks and months ahead. Forgive me when I seem distant and inconsolable. A small flame still burns within my heart and shared memories may trigger both laughter and tears.

I need your support and understanding. There is no right or wrong way to grieve. I must find my own path. Please, will you walk beside me?

(Jill Englar - licensed clinical social worker, Westminster, MD)

sheltered in God's presence now afford me a small measure of comfort. You have taught me to cherish life, to love others as I loved you, and to give selflessly of myself. May God continue to embrace you with Divine love and grant you eternal peace. Amen!

In Memory of a Sister, Brother, or a Friend

I remember you in this *Yizkor* hour, my beloved sister (brother, friend). I remember the days when we lived together as companions and your loving friendship was my delight and support. Though death has taken you from me, your image abides with me. When I think of you gratitude for all of our years together fills my heart and I bless your memory for the friendship you once showed me. May God bless you and keep you and grant you peace. Amen!

In Memory of an Unfulfilled Relationship

I remember you now with mixed feelings in this *Yizkor* hour. Our lives together, sadly, were troubled. I recall all the times we shared and did not share, the comfort and joy I desired in our relationship that I did not find, the intimacy I yearned for that escaped us. We parted with words left unsaid, with no real reconciliation or healing. I think now of all the potential we had but did not reach. And so, in your memory, I pledge to live my life more honestly and lovingly, with more kindness towards others, using my words to build rather than tear down. I promise to give and receive with an open and full heart. May God bless you and grant you peace. Amen!

The Eil Maleh Rachamim
אל מלא רחמים, known as "The Memorial Prayer," affirms that in the fullness of compassion God has embraced the soul of the departed, the highest reward for a life lived in the spirit of righteousness and lovingkindness.

God's nearness - "God is closest to those whose hearts are broken." (The Kotzker Rebbe)

The Broken and Strong - "The world breaks everyone, and afterward many are strong in the broken places." (Ernest Hemingway)

God remembers - It is written: *Zocheir kol hanishkachot* ("God remembers all the forgotten"). There is no forgetting before God. Every person, achievement, deed is touched by eternity. It is a premise of Jewish faith that there is no lost or wasted word in the unredeemed epic of human history.

O GOD FULL OF COMPASSION אל מלא

אל מלא רחמים שוכן במרומים. המצא מנוחה נכונה
תחת פני השכינה. עם קדושים וטהורים פזהר
הרקיע מזהירים אתל נשמות יקירינו שהלכו לעולמם.
בעל הרחמים יסתירם בסתר כנפיו לעולמים. ויצרור
בצרור החיים את נשמתם. יי הוא נחלתם. וינוחו בשלום
על משכבם. ונאמר אמן.

Eil ma-le ra-cha-meem sho-chein bam'ro-meem. Ham'tze m'nu-chah n'cho-nah ta-chat kan'fei hash-chee-nah. Im k'do-sheem u-t'ho-reem k'zo-har ha-ra-kee-a maz-hee-reem l'nish'mot ya-kee-rei-nu she'hal'chu l'o-la-mam. Ba-al ha-ra-cha-meem yas'tee-rem b'sei-ter k'na-fav l'o-la-meem. V'yitz-ror bitz'ror ha-cha-yeem et nish'ma-tam. Adonai hu na-cha-la-tam. V'ya-nu-chu b'sha-lom al mish'ka-vam. V'no-mar a-mein!

O God full of compassion for those You bring into this world, grant complete repose under the wings of Your presence to our loved ones who have entered eternity. Master of motherly love, sheltered by Your Divine wings, may they join the company of the holy and pure who shine as bright as heaven. May their souls be bound up in the bond of eternal life. The Eternal God is their inheritance. May they rest in peace. Amen!

* *

When we mourn, we strain our ears,
Listening for the voice of the deceased
Until we hear that voice coming from our own hearts.
Mourners, we yearn to continue the conversation.
We search for the unsaid words,
To resolve the unfinished issues.

The *Kaddish* can take us there.
Kaddish parts the curtains
And forces open the space between the worlds,
Breaking open the crevices where the voices still come through
And where all the worlds are one.
For the price of our yearning,
Our anger and our tears,
The *Kaddish* will carry us beyond the edges of the world we know.
It takes us to a place of wholeness, of peace,
Where all the polarities dissolve,
Where life and death,
Black and white,
Male and female,
God and not-God
Merge - become one -
Adonai Echad.
The words of the *Sh'ma* become the reality of the world.

Kaddish ends exile.
It suffuses the most profane regions
With the holiness of God's Name
And wrests an Amen
From the place it has not yet been forthcoming,
The Amen we may have been listening for our entire lives.
The Amen sustains the world.

Anne Brener

THE MOURNER'S KADDISH

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דֵּי בְּרָא כְרֵעוּתֵיהּ,

Yit'ga-dal v'yit'ka-dash sh'meh ra-ba b'al'ma dee v'ra chir-u-teh,

וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן וּבְכָל בֵּית

v'yam'leech mal'chuteh b'cha-yei-chon uv'yo-mei-chon uv'chayei d'chol beit

יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Yis'ra-eil, ba-a-ga-la u-viz'man ka-reev v'im-ru: A-men!

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא:

Y'heh sh'meh ra-ba m'va-rach l'o-lam u-l'al-mei al-ma-ya.

יִתְבָּרַךְ וַיְשַׁתְּבַח, וַיְתַפָּאֵר וַיְתְּרוֹמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר

Yit'ba-rach v'yish'ta-bach, v'yit'pa-ar v'yit'ro-mam v'yit'na-seh, v'yit'ha-dar

וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא לְעֵלְא וּלְעֵלְא

v'yit'a-leh v'yit'ha-lal sh'meh d'kud'sha, b'rich hu, l'ei-la u-l'ei-la

Love is Strong as Death -
“For love is strong as death, harsh as the grave. Its tongues are flames, a fierce and holy blaze. Endless seas and floods, torrents and rivers never put out love's infinite fires.”
(Song of Songs 8:6-7)

We are Spiritual Beings -
“We are not human beings having a spiritual experience. We are spiritual beings having a human experience.” (Teilhard de Chardin - Theologian)

The Origins of the Mourner's Kaddish - The nucleus of the *Kaddish* is the blessing, “May God's great name be blessed forever and ever,” and served as a consolation at the end of the service. The *Kaddish* developed in the initial years of the first millennium CE and is strikingly similar to the Christian “Lord's Prayer.” The *Kaddish* is in Aramaic (using Hebrew letters), the language of study in the academies of Babylonia and Palestine.

A Life Affirming Prayer - There is no mention of death throughout this prayer, though the sanctification of God and the coming of God's dominion is the language used in the book of Ezekiel and suggests the resurrection of the dead (a doctrine affirmed in Maimonides' 13 Articles of Faith).

When is *Kaddish* Recited?

The *Kaddish* is recited during the first year of mourning, on the *Yahrzeit* (death anniversary), and during *Yizkor* (Memorial) services on the festivals of Pesach, Shavuot, Sukkot and on Yom Kippur.

A child who remembers -

The *Kaddish* affirms the Jewish view that a child who says *Kaddish* can never forget a parent and that "Remembrance is the key to redemption." (Baal Shem Tov)

The Nature of the Soul -

"The souls of human beings are divine, and when they depart from the body, they can return to heaven, the more readily in so far as they have been virtuous and just." (Cicero)

Mystical Interpretation of *Kaddish* -

Jewish mystics suggest that when the survivor says *Kaddish*, the spiritual impact on the departed soul is such that it continues its soul journey to *Gan Eiden* (the Garden of Eden). The *Kabbalists* (Jewish mystics) who affirmed the doctrine of *gilgul hanefesh* ("the turning over of the soul," or reincarnation) believed that the saying of the *Kaddish* is essential to the soul progressing to the point when it can return to a new life reincarnated.

מִכֹּל בְּרַכָּתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְּאָמְרִין
בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

*mi-kol bir'cha-ta v'shee-ra-ta, tush-b'cha-ta v'ne-che-ma-ta da-a-miran
b'al-ma, v'im-ru: Amen!*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

*Y'heh sh'la-ma ra-ba min sh'ma-ya v'cha-yeem a-lei-nu v'al kol Yis'ra-eil,
וְאָמְרוּ אָמֵן:*

v'im'ru: A-men!

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל,

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol
Yis'ra-eil,*

וְאָמְרוּ אָמֵן:

v'im-ru: A-men!

May the Source of peace send peace to all who
mourn, and comfort to all who are bereaved. Amen.

Let the glory of God be extolled, and God's Great Name be hallowed
in the world whose creation God willed.

May God's spirit rule in our own day, in our own lives, and in the life of
all Israel, and let us say: Amen.

Let God's Great Name be blessed forever and ever.

Beyond all the praises, songs, and adorations that we can utter is the
Holy One, the Blessed One, Whom we glorify, honor, and exalt.

And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of
life come true, and let us say: Amen.

May the One Who causes peace to reign in the high heavens, also
cause peace to descend upon us, upon all Israel, and upon all the
world,
and let us say: Amen.

* *

What is the correct way to stand at a memorial ceremony?

Erect or stooped, pulled taut as a tent
or in the slumped posture of mourning,
head bowed like the guilty

or held high in a collective protest against death,
eyes gaping frozen like the eyes of the dead
or shut tight, to see the stars inside?

And what is the best time for remembering?

At noon when shadows are hidden beneath our feet,
or at twilight when shadows lengthen like longings
that have no beginning, no end, like God?

Yehuda Amichai, *Open Closed Open*, p. 169-70

נעילה

N'EELAH

N'eelah נעילה

This is God's house
and this is heaven's gateway.

Open for me the gates of righteousness;
then I shall enter, praising You.

Hear me, My God, when I cry out;
Be tender and answer me!
You have called me to seek You.
I yearn for You within my heart,
to breathe life into my soul,
to renew me with joy and hope.
Do not be distant, Compassionate One,
nor hide from me.

Let us enter Your gates with expectation and joy.
Let us come into Your courts in song.

Let us enter into Your presence,
be engulfed in Your light
and warmed in Your glow.
Let our hearts open wide
even as Your gates open for us to enter.

We are in Your house, O God.
We stand before Your gates.
Let us go through;
Let us go through the doors.

Pit'chu lee sha-a-rei tze-dek
a-vo vam o-deh yah.

פְּתַחוּ לִי שַׁעֲרֵי צְדָקָה
אָבִיא בָם אֹדָה יְהוָה.

Open for me the gates of righteousness;
Then shall I enter, praising You.

Eternal God, we turn to You once more
at this late hour
to cry out our longing
and the longing of all men, women and children
for the wholeness we call peace.

Ever and again, we confess,
we have turned our backs on You,
on our people in Israel and around the world,
on humankind.

God is the audience - "I sometimes tell my congregation that a service is very much like a drama with one difference. They think I mean the rabbi and the cantor are the performers, the prayer book is the prompter and that the congregation is the audience. They are wrong. I mean that the members of the congregation are the performers, the rabbi and cantor are the prompters and God is the audience." (Rabbi Jack Reimer)

It's Never Too Late

The last word has not been spoken,
the last sentence has not been written,
the final verdict is not in.
It is never too late
to change my mind,
my direction,
to say no to the past
and yes to the future,
to offer remorse,
to ask and give forgiveness.
It is never too late
to start over again,
to feel again
to love again
to hope again...
(Rabbi Harold Schulweis)

We have forsaken Torah;
We have denied truth;
We have corrupted goodness;
We have defaced beauty.
The intelligence You placed within us
We have applied to the arts of war.

We have prayed for peace, even as we laughed at truth;
for blessing, even as we have ignored goodness,
for mercy, though we have shown none to others.
We have prayed for impossible things:
for peace without justice,
forgiveness without restitution,
love without sacrifice.

But, O God, You abound in grace.
So now again we return to You.
Our bodies are weary.
Our souls long to return to the path that leads to You;
to the place of peace and righteousness, freedom and joy
for Israel and all the world.

As the shadows of this day begin to fall,
Let our souls grow wings
that we may rise beyond Your gates.
Let soul touch soul and hand link with hand,
as we stand together, one holy congregation,
humbly before You.

Forgiving One, wipe our slate clean!
Renewing One, let us begin again!
Compassionate One, afford us the healing grace of kindness!
Enriching One, we praise You, our wellspring of life!
Sate our hunger for You!
Calm our anxious hearts!
As the gates begin to close.

Gates of Repentance
adapted by JLR

אֲדֹנָי שְׁפֹתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai s'fa-tai tif'tach u-fee ya-geed t'hi-la-te-cha:
Eternal God, open my lips, that my mouth may declare Your glory.

1. GOD OF ALL GENERATIONS אבות ואמהות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, אֱלֹהֵי
אֲבִרְהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל,
זוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמָהוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ba-ruch Atah Adonai, Eh-lo-hei-nu vEh-lo-hei a-vo-tei-nu v'i-mo-tei-nu:
Eh-lo-hei Av'ra-ham, Eh-lo-hei Yitz'chak, vEh-lo-hei Ya-a-kov. Eh-lo-hei
Sarah, Eh-lo-hei Rivkah, Eh-lo-hei Lei-ah, vEh-lo-hei Ra-cheil. Ha-Eil
ha-ga-dol ha-gi-bor v'ha-no-ra, Eil El-yon. Go-meil cha-sa-deem to-
veem, v'ko-nei ha-kol, v'zo-cheir chas'dei a-vot v'i-ma-hot, u-mei-vee
g'u-la liv'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-vah.

You are praised, Adonai our God, God of our fathers, God of Abraham, God of Isaac, God of Jacob, and God of our mothers, God of Sarah, God of Rebecca, God of Leah and God of Rachel; great, mighty, and awesome God, God Supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children, for the sake of Your Name.

זְכַרְנוּ לְחַיִּים,
מְלֶךְ חַפֵּץ בַּחַיִּים,
וְחַתְּמָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.
Zoch'rei-nu l'cha-yeem,
Me-lech cha-feitz ba-cha-yeem,
v'chot-mei-nu b'se-fer ha-cha-yeem,
l'ma-an'cha Eh-lo-heem cha-yeem.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ אַתָּה יי, מִגֵּן אֲבִרְהָם וְעִזְרַת
שָׂרָה:

Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch A-tah Adonai ma-gein
Av'ra-ham v'ez'rat Sa-rah.

Remember us unto life, Sovereign Who delights in life,
and **seal us** in the Book of Life, for Your sake, O God of life.
You are our Sovereign and our Help, our Savior and our Shield.
Praised are You, Shield of Abraham, Protector of Sarah.

The Ultimate Purpose of Jewish Life - Our purpose as Jews is to engage ourselves in service to God, to the Jewish people, and to humankind. The degree to which a Jewish community succeeds in its mission is determined by the quantity of good deeds that come as a result of that community studying and praying together.

What is the Reward for Goodness? - "The reward for a good deed is another good deed." (Rabbi Simeon ben Azzai - Mishnah, Avot)

"I feel that the great reward for doing is the opportunity to do more." (Jonas Salk - developer of polio vaccine)

What is more important - deeds or words? - "Say little and do much." (Rabbi Shammai - Mishnah, Avot)

The aim and purpose of life - "The aim and purpose of human life is the unitive knowledge of God." (Aldous Huxley - The Perennial Philosophy)

Spiritual Seeing - "What you see with your eyes shut is what counts." (Lame Deer - Sioux Medicine Man)

Value Over Success - "Try not to become a person of success, but rather a person of value." (Albert Einstein)

Cynicism - "A cynic is the one who knows the price of everything and the value of nothing." (Oscar Wilde)

2. GOD'S POWER

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכּל (מֵתִים) אֶתָּה, רַב לְהוֹשִׁיעַ:

מֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּל (מֵתִים) בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֹךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכּל (מֵתִים). בָּרוּךְ אַתָּה יי, מְחַיֶּה הַכּל (מֵתִים):

A-tah gi-bor l'o-lam, Adonai, m'cha-yei ha-kol (mei-teem) a-tah, rav l'ho-shi-a. Mo-reed ha-tal.

M'chal'keil cha-yeem b'che-sed, m'cha-yei ha-kol (mei-teem) b'ra-cha-meem ra-beem. So-meich nof'leem, v'ro-fei cho-leem, u-ma-teer a-su-reem, u-m'ka-yeim eh-mu-na-to lee-shei-nei a-far. Mee cha-mo-cha bal g'vu-rot, u-mee do-meh lach, me-lech mei-meet u-m'cha-yeh u-matz'-mi-ach y'shu-a?

Mee cha-mo-cha Av ha-ra-cha-meem zo-cheir y'tsu-rav l'cha-yeem b'ra-cha-meem?

V'ne-e-man a-tah l'ha-cha-yot ha-kol (mei-teem), Ba-ruch a-tah Adonai, m'cha-yei ha-kol (mei-teem).

Your might, Eternal One, is boundless, renewing life;
great is Your power in the worlds beyond.

You cause the dew to fall in season.

Your love sustains the living,

Your great compassion is the Source of life.

Your power is in the help that comes to the falling,

in the healing that comes to the sick,

in the freedom You bring to the captive,

in the faith You keep with those who sleep in the dust.

Who is like You, Mighty One?

Who is Your equal, Author of life and death, Source of salvation?

Who is like You, Source of mercy?

In compassion You sustain the life of Your children.

We trust in You to restore our life.

Praised are You, Adonai, Who revives all things.

3. SANCTIFICATION OF GOD'S NAME קְדוּשַׁת הַשֵּׁם

We sanctify Your Name throughout the world, as it is sanctified in the heavens above, as it is written by Your prophet: "And each celestial being calls to another, and exclaims HOLY, HOLY, HOLY is the Ruler of the Multitudes of Heaven!

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Ka-dosh, Ka-dosh, Ka-dosh Adonai Tz'va-ot, m'lo chol ha-a-retz k'vo-do. Source of our strength, Sovereign God of the universe, all the world is filled with Divine glory!

Sanctifying God's Name -

Rabbi Shimon ben Shetach one day commissioned his disciples to buy him a camel from an Arab. When they brought him the animal, they gleefully announced that they had found a precious stone in its collar. "Did the seller know of this gem?" asked the Master. On being answered in the negative,

N'eelah

You alone are our God and Creator; You are our Ruler and Support; and with compassion You reveal Yourself to all that live.

Adonai will reign throughout eternity; your God, O Zion, from generation to generation. Halleluyah!

יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

Yim'loch Adonai l'o-lam, E-lo-ha-yich tzi-yon l'dor va-dor, h'l'-lu-yah!

4. SANCTIFICATION OF THE DAY קדושת היום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכְּפָרִים הַזֶּה. מְחַה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. בְּרוּךְ אַתָּה, יי, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכְּפָרִים.

Our God and God of our fathers and mothers, pardon our transgressions on this (Shabbat and this) Day of Atonement; sweep away our misdeeds that they should be no longer seen. Praised are You, Adonai, the Sovereign Who pardons and forgives our wrongdoing and that of the entire household of Israel, Who wipes clean our shame each and every year, Sovereign over all the earth, Who sanctifies (the Shabbat and) Israel and this Day of At-one-ment.

5. WORSHIP עבודה

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהַשֵּׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל, וְתַפְּלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

Let our thoughts be gentle, gracious be our deeds, and kindness rule our lips and hearts! Blessed is the spirit, a hymn of love within us, that calls us to prayer.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Bring Your watchful and compassionate care to the dwellers in Zion, that they might see Your light made manifest in the cities and villages of the Holy Land, on the roads and in the fields, that Your presence might inspire peace.

he called out angrily, “Do you think me a barbarian that I should take advantage of the letter of the law by which the gem is mine together with the camel? Return the gem to the Arab immediately.” When the heathen received it back, he exclaimed: “Blessed be the God of Shimon ben Shetach! Blessed be the God of Israel!” (Midrash Deuteronomy Rabbah 3:3)

עבודה – Avodah literally means “holy work” or “holy service,” and refers to the ancient practice of offering sacrifices that the Israelites brought to the ancient Temple in Jerusalem. After the Temple was destroyed by Rome (70 CE) and sacrifices ceased, prayer and deeds of lovingkindness became the Avodah that Jews offered in the place of the sacrifices.

“Appreciation is a wonderful thing. It makes what is excellent in others belong to us as well!” (Voltaire)

Gratitude and Humility - Gratitude as a value is coupled with the value of humility. “The only wisdom we can hope to acquire is the wisdom of humility: Humility is endless.” (T.S. Eliot - poet 1888-1965)

On Wealth - “Who is the wealthy one? The one who is content with his/her portion.” (*Mishnah, Avot*)

On Contentment - “Who is content with having nothing possesses all things.” (Nicolas Boileau-Despreaux, poet - 1636-1711)

Who am I? Am I content with what I have? Do envy, jealousy and need dictate my plans, my dreams, my work, and the friends I keep?

שלום - Definition: “Peace, Integrity, or Wholeness - When we are in touch with being whole, we feel at one with everything. When we feel at one with everything, we feel whole ourselves.” (Jon Kabat Sin - Founder & Director of the Stress Reduction Clinic of the University of Mass. Medical Center)

Guns and Butter - “Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold

6. GRATITUDE-THANKSGIVING

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבִקֵּר וְצָהָרִים, הַטּוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם בִּי לֹא תִמּוּ חֲסָדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׂמֵךְ מִלְּפָנֶינוּ תִּמְיֵד לְעוֹלָם וָעֶד. וְחַתּוּם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שְׂמֵךְ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׂמֵךְ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

Eternal, our God, we are grateful for our lives and our souls. We acknowledge that You are the Source for the wondrous workings of the world around us, which we witness every day. You are a most gracious Sovereign, whose motherlove and compassion are without measure. May all who worship Your Name be sealed in the Book of Life for a year of blessing, sustenance and peace.

Praised are You Whose Name is Good, to Whom it is fitting to give abundant praise.

7. PEACE

ברכת שלום

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ, בִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ. בְּסִפְּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִחַתָּם לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.

Grant peace and happiness, blessing and mercy, to all Israel and all the world. Bless us, our God, with the light of Your presence, for in that light we have found a teaching of life, the love of mercy, the law of justice, and the way of peace.

Teach us, O God, to labor for righteousness, and seal us in the Book of Life, blessing and peace. Blessed is Adonai, the Source of Peace.

MEDITATION

Compassionate One, let the promise of Your prophets be fulfilled: "I will bring peace to the land; you shall be serene and unafraid. I will rid the land of vicious beasts, and the sword of war shall be set aside. They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, nor ever again shall they train for war. Justice shall roll down like waters, righteousness as a mighty stream."

* *

At this time of the year, introspection and self-evaluation are the dominant themes -- the prayers are compelling.

As Jews, our activities as a community, not just as individuals, ought to also call us to self-evaluation during the Days of Awe. We should perform a "*cheshbon hanefesh*" to assess where we are collectively *vis-a-vis* other groups, other communities, and others less advantaged than we. Have we done our share to promote a more tolerant, accepting and civil community?

When N'eelah comes, we should have assessed our **collective** accomplishments and disappointments and commit to doing **even better**.

Congregant Voice

AVEENU MALKEINU

אבינו מלכנו

OUR PARENT OUR SOVEREIGN

אָבִינוּ מַלְכֵנוּ, פֶּתַח שְׁעָרֵי שָׁמַיִם לְתַפְלָתֵנוּ.

A-vee-nu Mal'kei-nu, p'tach sha-a-rei sha-ma-yeem lit'fi-la-tei-nu...

let the gates of heaven be open to our plea.

אָבִינוּ מַלְכֵנוּ, נָא אֵל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.

A-vee-nu Mal'kei-nu, na al t'shee-vei-nu rei-kam mil'fa-ne-cha...

bring us back to You in full repentance.

אָבִינוּ מַלְכֵנוּ, זְכוֹר כִּי עֶפְרָר אֲנַחְנוּ.

A-vee-nu Mal'kei-nu, z'chor kee a-far a-nach-nu...

remember that we are dust.

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.

A-vee-nu Mal'kei-nu, s'lach u-m'chal l'chol a-vo-no-tei-nu...

forgive and pardon all our wrongdoings.

אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

A-vee-nu Mal'kei-nu, ha-reim ke-ren Yis'ra-eil a-me-cha...

give strength and vision to Your people Israel.

and are not clothed." (Dwight D. Eisenhower, U.S. General and 34th President of the United States - 1890-1969)

Our Defense Attorneys -

A person's defense attorneys are repentance and good acts. Even if 999 witnesses testify against a person, and only one speaks in defense... s/he is acquitted... And even if the testimony of that one witness is 999 parts against, and only one part in favor, s/he is acquitted. (Talmud, Shabbat 32a)

Facing East or West? -

Rabbi Nathan David Sidlovitzer, son of Rabbi Yerachmiel, said: "We read 'As far as the East is from the West, so far has God removed our sins from us.' (Ps. 103:12) When a person stands facing East s/he needs but a turning about to face West. Likewise a sinner needs but a slight mental turning-about to be far removed from transgressions." (Warsaw, 1911)

Let us make a new beginning -

"All beginnings require that you unlock new doors. The key is giving and doing. Give *tz'dakah* and do kindness." (Rabbi Nachman of Bratzlav)

Kindness -

"Kindness is my religion." (The Dalai Lama - Leader of Tibetan Buddhism)

Dust and Ashes -

"I have become like dust and ashes. I cry to You, and You do not answer me; I stand up, and do You then regard me? You have become cruel to me; with Your strong hand You oppose yourself against me." (Job 30:19-21)

אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ.

A-vee-nu Mal'kei-nu, a-seh l'ma-an ha-ru-geem al sheim kod'she-cha...
remember those slain for their love of Your Name.

אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן בָּאֵי בְּאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ.

A-vee-nu Mal'kei-nu, a-seh l'ma-an ba-ei va-eish u-va-ma-yeem al kiddush sh'me-cha...
remember those who went through fire and water for Your sake.

אָבִינוּ מִלְּפָנָיו, עֲשֵׂה לְמַעַן דְּבָר וְהוֹשִׁיעֵנוּ.

A-vee-nu Mal'kei-nu, a-seh l'ma-an'cha v'ho-shee-ei-nu...
be mindful of us, and help us.

אָבִינוּ מִלְּפָנָיו, בְּלֵה דְבַר וְחָרֵב וְרָעַב מֵעַלֵּינוּ.

A-vee-nu Mal'kei-nu, ka-lei de-ver v'che-rev v'ra-av mei-a-lei-nu...
remove from all Your children disease, war, famine, exile and destruction.

אָבִינוּ מִלְּפָנָיו, חַתְּמֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

A-vee-nu Mal'kei-nu, chot'mei-nu b'sei-fer s'lee-chah u-m'chee-lah...
seal us in the book of forgiveness and reconciliation.

אָבִינוּ מִלְּפָנָיו, חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

A-vee-nu Mal'kei-nu, chot'mei-nu b'seifer cha-yeem to-veem...
seal us for blessing in Your book for a life of goodness.

אָבִינוּ מִלְּפָנָיו, חַתְּמֵנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

A-vee-nu Mal'kei-nu, chot'mei-nu b'sei-fer g'u-lah vee-shu-ah...
seal us in the book of redemption and freedom.

אָבִינוּ מִלְּפָנָיו, הַצְּמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.

A-vee-nu Mal'kei-nu, ha-tz'mach la-nu y'shu-ah b'ka-rov...
hasten the time of our redemption.

אָבִינוּ מִלְּפָנָיו, חַנּוּנוֹ וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

A-vee-nu Mal'kei-nu, cha-nei-nu va-a-nei-nu kee ein ba-nu ma-a-seem, a-seh i-ma-nu tz'da-kah va-che-sed v'ho-shee-ei-nu...
be gracious with us and respond to us, for we have too few good deeds. Place in our hearts the inspiration and will to act righteously, gently and lovingly, and bring us meaning and salvation.

* *

“You are My witnesses,
and I am God.” (Isaiah
53:12)

“There is no higher
reward than for *kiddush
ha-shem* (Sanctification
of God’s name, or mar-
tydom). (Rabbi Pinchas
Peli)

FINAL CONFSSIONAL OF THE DAY

ודוי

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ,
וְאֵל תִּתְעַלֵּם מִתְחַנְתְּנוּ, שְׂאִין אָנוּ עֲזִי פָנִים וְקִשֵׁי עֲרָף,
לֹאמַר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲבָל אֲנַחְנוּ חָטְאנוּ. חָטְאנוּ,
עֲוִינוּ, פָּשְׁעָנוּ.

Our God, our ancients' God, may our prayer come before You. Hide not from our supplication, for we are not so insolent and stubborn as to say, here in Your presence, "Holy One, God of our fathers and mothers, we are righteous, and we have not sinned," for we indeed have sinned.

אֲשַׁמְנוּ, בְּגַדְנוּ, גָּזַלְנוּ, דִּבְרָנוּ דְּפִי. הֵעֵוִינוּ, וְהִרְשַׁעְנוּ,
זָדְנוּ, חָמַסְנוּ, טָפְלָנוּ שָׁקֵר. יַעֲצֵנוּ רָע, בִּזְבָּנוּ, לַעֲנוּ,
מַרְדְּנוּ, גֵּאֲצָנוּ, סָרְרָנוּ, עֲוִינוּ, פָּשַׁעְנוּ, צָרְרָנוּ, קִשִּׁינוּ
עֲרָף. רָשַׁעְנוּ, שִׁחַתְנוּ, תִּעַבְנוּ, תִּתְעַתְעֵנוּ.

A-sham'nu, ba-gad'nu, ga-zal'nu, di-bar'nu do-fee. He-e-vee-nu, v'hir-sha'nu, zad'nu, cha-mas'nu, ta-fal'nu sha-ker. Ya-atz'nu ra, ki-zav'nu, latz'nu, ma-rad'nu, ni-atz'nu, sa-rar'nu, a-vee-nu, pa-sha'nu, tza-rar'nu, ki-shee-nu o-ref. Ra-sha'nu, shi-chat'nu, ti-av'nu, ta-ee-nu, ti'ta'nu.

We have all committed offenses; together we confess these human sins:

The sins of arrogance, bigotry, and cynicism; of deceit and egotism, flattery and greed, hatred, injustice and jealousy. Some of us kept grudges, were lustful, malicious, and narrow-minded. Others were obstinate, possessive, quarrelsome, rancorous, selfish, and truculent. We callously used others. There was violence, weakness of will, xenophobia. We yielded to temptation, and showed zeal for bad causes.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאֵתָה
צְדִיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ
הִרְשַׁעְנוּ.

We have turned away from Your *mitzvot*, and from Your righteous laws, as if they did not matter to us. You are just, whatever befalls us; You call us to righteousness, but we bring evil upon ourselves.

מֵה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפָּר לְפָנֶיךָ שׂוֹכֵן
שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אֵתָה יוֹדֵעַ. אֵתָה
יוֹדֵעַ רְזִי עוֹלָם, וְתִעְלוּמוֹת סִתְרֵי כָּל חַי. אֵתָה חוֹפֵשׁ כָּל
חַדְרֵי בֶטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דְּבָר נֶעְלָם מִמֶּךָ, וְאֵין

The Final Confessional

נדוי: As the day wanes and the urgency of the hour is upon us, we have one last opportunity for confession. The confessional includes the brief אשמנו (*ashamnu*), an acrostic from aleph א to tav ת (the entire Hebrew alphabet) to imply that no sin is excluded from the list, and the great confessional prayer, the על חטא (*al chet*). It is customary to beat our breast as a symbol of contrition in each.

What Are My Sins? -

Which of the sins speaks directly to me? How am I going to address these sins in the year ahead? As we have done throughout the day, we include a list of wrongs and transgressions committed by our own congregants. Do any of these speak to me, too?

Looking for Our Sins -

There is a story about a person crawling on his hands and knees around a lamppost at night, looking for something. A friend comes by and asks what is happening. The person answers, "I dropped my keys and I can't find them." The friend says, "Did you drop them here under the lamppost?" The person replies: "No, I dropped them down the block, but I am looking here because the light is better." Perhaps when we look for non-physical things, like faith in God or an examination of our actions, we need to search for them where the light is better. Where we feel safe and protected.

Comparing Ourselves to Others - Someone once told Rabbi Mendel that a certain person was greater than another whom he also mentioned by name. Rabbi Mendel replied: "If I am I because I am I, and you are you because you are you; then I am I and you are you. But if I am I because you are you, and you are you because I am I, then I am not I and you are not you."

What can we say before You, You who dwell on high? What can we plead before You, enthroned beyond the stars? Are not all things known to You, both the mysteries of eternity and the dark secrets of all that live? You search the inmost chambers of the heart, and probe the deep recesses of the soul. Nothing is concealed from Your sight.

וּבִבְנֵי יְהוָה רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ שֶׁתְּסַלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל
כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

So, let it be Your will, Eternal One, our God, God of our ancestors, that You may grant forgiveness to us for all of our sins, and pardon us for all of our injustices, and let us atone for all we have done wrong.

Happy Confessionals - The Baal Shem Tov (founder of Hassidism, 18th Century) once came to a town before the High Holydays and asked how the rabbi conducted his prayers. The people told him: "He chants all the confessions of Yom Kippur with joyful melodies." The Baal Shem Tov was confused and asked the rabbi: "Why do you sing the confessions joyfully?" The rabbi answered: "A servant who is cleaning the courtyard of a king, if he loves the king, is very happy cleaning the refuse from the courtyard, and sings joyful melodies, for he is giving pleasure to the king."

Repent One Day Before Death - "It has been taught, repent one day before your death. Rabbi Eliezer was asked by his students: 'Rabbi, does any person know when he will die so that he can repent?' He answered, 'That is why we must repent every day, lest we die tomorrow and then all our days in the world to come will be filled with repentance.'" (Midrash, Ecclesiastes Rabbah 9:8)

N'eelah

AL CHEIT

עַל חַטָּא

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן,

Al cheit she-cha-ta-nu l'fa-ne-cha b'o-nes u-v'ra-tzon,
For the wrong we have committed against You under duress or by choice,

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּדָוָן וּבְשִׂגְגָה,

Al cheit she-cha-ta-nu l'fa-ne-cha b'za-don u-vish'ga-gah.
For the wrong we have committed against You consciously or unconsciously,

וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּגִלּוּי וּבְסִתְרָה,

V'al cheit she-cha-ta-nu l'fa-ne-cha ba-ga-lu-i u-va-sa-ter,
And for the wrong we have committed against You openly or secretly.

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב,

Al cheit she-cha-ta-nu l'fa-ne-cha b'har-hor ha-leiv,
For the wrong we have committed against You in our hearts and minds,

עַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,

Al cheit she-cha-ta-nu l'fa-ne-cha b'di-bur peh,
For the wrong we have committed against You with our words,

וְעַל חַטָּא שְׁחָטְאָנוּ לְפָנֶיךָ בְּחֻזֶק יָד,

V'al cheit she-cha-ta-nu l'fa-ne-cha b'cho-zek yad,
And for the wrong we have committed against You by the abuse of power.

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.

V'al ku-lam, E-lo-ha s'lee-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.
For them all, God of forgiveness, please forgive us, pardon us, help us atone.

על חטא שחטאנו לפניך באמוץ הלב,

Al cheit she-cha-ta-nu l'fa-ne-cha b'i-mutz ha-leiv
For the wrong we have committed against You by hardening our hearts,

על חטא שחטאנו לפניך בחלול השם,

Al cheit she-cha-ta-nu l'fa-ne-cha b'chi-lul ha-sheim,
For the wrong we have committed against You by profaning Your Name,

ועל חטא שחטאנו לפניך בזלזול הורים ומורים,

V'al cheit she-cha-ta-nu l'fa-ne-cha b'zil'zul ho-reem u-mo-reem,
And for the wrong we have committed against You by disrespect for parents and teachers.

על חטא שחטאנו לפניך בלשון הרע,

Al cheit she-cha-ta-nu l'fa-ne-cha bil'shon ha-ra,
For the wrong we have committed against You by malicious gossip,

על חטא שחטאנו לפניך במשא ובמתן,

Al cheit she-cha-ta-nu l'fa-ne-cha b'ma-sa u-v'ma-tan,
For the wrong we have committed against You by dishonesty in our work,

ועל חטא שחטאנו לפניך בהונאת רע.

V'al cheit she-cha-ta-nu l'fa-ne-cha b'ho-na-at rei-a.
And for the wrong we have committed against You by hurting others in any way.

על חטא שחטאנו לפניך בגלוי עריות,

Al cheit she-cha-ta-nu l'fa-ne-cha b'gi-lu-i a-ra-yot,
For the wrong we have committed against You by sexual immorality,

על חטא שחטאנו לפניך בכחש ובכזב,

Al cheit she-cha-ta-nu l'fa-ne-cha b'cha-chash u-v'cha-zav,
For the wrong we have committed against You by fraud and falsehood,

ועל חטא שחטאנו לפניך ברבילות.

V'al cheit she-cha-ta-nu l'fa-ne-cha bir'chee-lut.
And for the wrong we have committed against You by speaking slander.

על חטא שחטאנו לפניך בנטיית גרון,

Al cheit she-cha-ta-nu l'fa-ne-cha bin'ti-yat ga-ron,
For the wrong we have committed against You by our arrogance,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,

Al cheit she-cha-ta-nu l'fa-ne-cha b'ka-lut rosh,
For the wrong we have committed against You by our irreverence,

וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּשִׁנְאָת חָנָם.

V'al cheit she-cha-ta-nu l'fa-ne-cha b'sin'at chi-nam.
And for the wrong we have committed against You by hating without cause.

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה,

Al cheit she-cha-ta-nu l'fa-ne-cha b'vi-du-i peh,
For the wrong we have committed against You by our hypocrisy,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּפִלְלוֹת.

Al cheit she-cha-ta-nu l'fa-ne-cha bif'lee-lut,
For the wrong we have committed against You by passing judgment on others,

וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּנִשְׁךָ וּבְמַרְבִּית,

V'al cheit she-cha-ta-nu l'fa-ne-cha b'ne-shech u-v'mar-beet.
And for the wrong we have committed against You by exploiting the weak.

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד,

Al cheit she-cha-ta-nu l'fa-ne-cha b'cha-pat sho-chad,
For the wrong we have committed against You by giving and taking bribes,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּיִצֵּר הָרֶעַ,

Al cheit she-cha-ta-nu l'fa-ne-cha b'yei-tzer ha-ra,
For the wrong we have committed against You by giving way to our hostile impulses,

וְעַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֶּה.

V'al cheit she-cha-ta-nu l'fa-ne-cha b'ma-a-chal u-v'mish-teh.
And for the wrong we have committed against You by gluttony, obesity, and addiction.

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי.

V'al cheit she-cha-ta-nu l'fa-ne-cha b'si-kur a-yin,
For the wrong we have committed against You by lusting after material things,

עַל חַטָּא שְׁחַטְּאֵנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.

Al cheit she-cha-ta-nu l'fa-ne-cha b'a-zut me-tzach,
For the wrong we have committed against You by our insolence,

וְעַל בְּלִם, אֵלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בְּפֶרֶךְ לָנוּ.

V'al ku-lam, E-lo-ha s'lee-chot, s'lach la-nu, m'chal la-nu, ka-per la-nu.
For them all, God of forgiveness, forgive us, wipe the slate clean, help us atone.

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ. הִשְׁיבֵנוּ יי אֱלֹהֵינוּ וְנִשׁוּבָה, חַדֵּשׁ
יָמֵינוּ בְּקָדֶם.

*Sh'ma ko-lei-nu, Adonai E-lo-hei-nu, chus v'ra-cheim a-lei-nu, v'ka-beil
b'ra-cha-meem u-v'ra-tzon et t'fi-la-tei-nu. Ha-shee-vei-nu Adonai Ei-le-
cha v'na-shu-vah, cha-deish ya-mei-nu k'ke-dem.*

Hear our voice, Eternal One, our God, and accept our prayer with compassion and good will. Bring us closer to Your presence, and refresh us as in our youngest days we lived with hope, awe, wonder and delight in Your inspiration.

God of Awesome Deeds

אל נורא עליה

O God of awesome deeds, God of awesome deeds,
grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

We who are few in number look up to You;
with trembling we praise You, as the gates begin to close.

God, we stand in awe before Your deeds.

To You we pour out our souls;
blot out our sins, our dishonest ways;
grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

Be gracious to us, compassionate;
let Your judgment fall on tyrants and those who make war,
as the gates begin to close.

God, we stand in awe before Your deeds.

Remember the merits of our mothers and fathers;
renew in us their spirit and faith, as the gates begin to close.

God, we stand in awe before Your deeds.

Proclaim a year of favor;
return the remnant of Your flock to honor and glory,
as the gates begin to close.

God of awesome deeds, O God of awesome deeds,
grant us pardon, as the gates begin to close.

God of Awesome Deeds - a *piyut* (special poem for the High Holyday liturgy) by the prolific Spanish Hebrew poet and philosopher Rabbi Moses ibn Ezra (1055-1135 CE) reflects larger themes in the corpus of ibn Ezra's work. His poems are reflective and meditative, and the expression of a contrite soul who longs for his Maker. Though he reflects on life's absurdity and the vanity of worldly aspirations and achievements, he acknowledges that hope can be found in true *t'shuvah* (repentance) and contrition. This poem calls to mind Heaven's gates, which have opened for Israel and the world as a whole. The final verses attest to Israel's messianic hope.

Let Us Take One Final Review - *Each morning I awake from sleep. Now is the moment for me to truly awaken, to seize the moment, to acknowledge my flaws but also my great strengths and dreams. As we read this piyut, what hopes as yet unmet, what dreams as yet unfulfilled stir still in my heart and soul?*

אֵל נֹרָא עֲלִילָה, אֵל נֹרָא עֲלִילָה, הַמְצֵא לָנוּ מְחִילָה
בְּשַׁעַת הַנְּעִילָה. אֵל נֹרָא עֲלִילָה.

*Eil no-ra a-lee-lah, Eil no-ra a-lee-lah, ha-m'tzeh la-nu m'chee-lah
bish'at ha-n'ee-lah. Eil no-ra a-lee-lah*

מְתֵי מִסְפָּר קְרוּאִים, לְךָ עֵינֵי נוֹשָׁאִים, וּמְסַלְדִים בְּחִילָה
בְּשַׁעַת הַנְּעִילָה. אֵל נֹרָא עֲלִילָה.

*M'tei mis'par k'ru-eem, l'cha a-yin nos'eem, u-m'sal'deem b'chee-lah
bish'at ha-n'ee-lah. Eil no-ra a-lee-lah.*

שׁוֹפְכִים לְךָ נַפְשָׁם, מְחָה פְּשָׁעִים וְכַחֲשָׁם, הַמְצִיאִם
מְחִילָה בְּשַׁעַת הַנְּעִילָה. אֵל נֹרָא עֲלִילָה.

*Shof'cheem l'cha naf'sham, m'chei fish'am v'cha-cha-sham, ha-m'tzee-
eim m'chee-lah bish'at ha-n'ee-lah. Eil no-ra a-lee-lah.*

הִיָּה לָהֶם לְסִתְרָה, וְהִלְצִם מִמְּאָרָה, וְחַתְּמִם לְהוֹד
וּלְגִילָה בְּשַׁעַת הַנְּעִילָה. אֵל נֹרָא עֲלִילָה.

*He-yeh la-hem l'sit'ra, v'hal'tzem mim'ei-rah, v'chot'mem l'hod u-l'gee-
lah bish'at ha-n'ee-lah. Eil no-ra a-lee-lah.*

הֵן אוֹתָם וְרַחֲם, וְכֹל לוֹחֵץ וְלוֹחֵם, עֲשֵׂה בָהֶם פְּלִילָה
בְּשַׁעַת הַנְּעִילָה. אֵל נֹרָא עֲלִילָה.

*Hon o-tam v'ra-cheim, v'chol lo-chetz v'lo-cheim, a-seh va-hem p'lee-
lah bish'at ha-n'ee-lah. Eil no-ra a-lee-lah.*

זְכוֹר צְדָקַת אָבִיהֶם, וְחַדֵּשׁ אֶת יְמֵיהֶם, בְּקָדָם וּתְחִלָּה
בְּשַׁעַת הַנְּעִילָה. אֵל נֹרָא עֲלִילָה.

*Z'chor tzid'kat a-vee-hem, v'cha-deish et y'mei-hem, k'ke-dem u-t'chi-
lah bish'at ha-n'ee-lah. Eil no-ra a-lee-lah.*

קְרָא נָא שְׁנַת רְצוֹן, וְהֵשֵׁב שְׂאֵרֵי הַצֹּאן, לְתַפְאֶרֶת
וּתְחִלָּה בְּשַׁעַת הַנְּעִילָה. אֵל נֹרָא עֲלִילָה.

*K'ra na sh'nat ra-tzon, v'ha-sheiv sh'ei-reet ha-tzon, l'tif'e-ret u-t'chi-lah
bish'at ha-n'ee-lah. Eil no-ra a-lee-lah.*

אֵל נֹרָא עֲלִילָה, אֵל נֹרָא עֲלִילָה, הַמְצֵא לָנוּ מְחִילָה
בְּשַׁעַת הַנְּעִילָה. אֵל נֹרָא עֲלִילָה.

*Eil no-ra a-lee-lah, Eil no-ra a-lee-lah, ha-m'tzeh la-nu m'chee-lah
bish'at ha-n'ee-lah. Eil no-ra a-lee-lah.*

GOD IS SOVEREIGN

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

Adonai Me-lech, Adonai Ma-lach, Adonai Yim'loch l'o-lam va-ed!
Adonai is, was and will always be Sovereign, forever and ever!

Before the earth and sky were formed, Adonai was Sovereign!
When heaven's lights had yet to shine, Adonai did reign!
Though like a garment earth decay, and heaven all as smoke dissolve,

The Sovereign God will reign forever and ever!

Adonai yim'loch l'o-lam va-ed! יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

Before the earth's expanse was spread, Adonai was Sovereign!
And when its creatures all were formed, Adonai did reign!
Though earth from out its orbit reel, and tremble to its lowest depths,

Adonai will reign forever and ever!

Adonai yim'loch l'o-lam va-ed! יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

* *

P'tach la-nu sha-ar פְּתַח לָנוּ שַׁעַר
b'eit n'ee-lat sha-ar, בְּעֵת נְעִילַת שַׁעַר,
kee fa-nah yom. כִּי פָנָה יוֹם.
Ha-yom yif'neh, הַיּוֹם יִפְנֶה,
ha-she-mesh ya-vo v'yif'neh, הַשֶּׁמֶשׁ יָבוֹא וַיִּפְנֶה,
na-vo-ah sh'a-rei-cha. נְבוֹאָה שְׁעָרֶיךָ.

Open the gates for us, even now, even now,
when the gates are closing, and the day begins to fade.
Oh, the day is fading, the sun is setting;
let us enter Your gates!

S'u sh'a-reem ro-shei-chem, שְׂאוּ שְׁעָרִים רְאֵי שִׁיכֵם,
v'hi-nas-u pit'chei o-lam, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם,
v'ya-vo me-lech ha-ka-vod. וַיָּבוֹא מֶלֶךְ הַכְּבוֹד.
Mee hu zeh me-lech ha-ka-vod. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד.
Adonai tz'va-ot - יְיָ צְבָאוֹת -
Hu me-lech ha-ka-vod. Se-lah. הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

How have we and our Sanctuary changed since the chanting of Kol Nidrei? We noted at the commencement of Yom Kippur that it is a custom in every synagogue during the chanting of the *Kol Nidrei* to remove all the *Sifrei Torah* from the ark. Rabbi Larry Hoffman suggests that the reason we did this addresses the essence of what Yom Kippur is all about. The Hebrew for the Holy Ark is *Aron Ha-Kodesh*. The Hebrew for an empty funeral casket is *Aron* (the same word minus the holy spark of *k'dushah*) Throughout this day of Yom Kippur we have simulated our death and confronted the ultimate purpose of our lives. Tradition confronts us to choose between life and goodness, or death and evil. The day's liturgy, scriptural portions, music, ritual as well as our wearing white (like the funeral shroud), our abstinence from food, drink, perfume, jewelry, and sex have emphasized the essential choice that is always before us. On *Kol Nidrei* we stared into an empty ark, an ark without holiness and life (Torah is life), as if into our own coffins. Now that we have arrived at the end of the day, at *N'eelah*, we open the ark again as we chant the final *Sh'ma*, but this time all the Torah scrolls are replaced. Tradition affirms that we are restored with life (through Torah). We are renewed, reaffirmed, and recommitted to living our lives with purpose and meaning.

Lift up your heads, O gates!
Lift yourselves up, O ancient doors!
Let the Sovereign of Glory enter.
Who is this Sovereign of Glory?
Adonai of Hosts -
Adonai is the Sovereign of Glory! Sela!

* *

The day is fading; the sun is setting; the silence and peace of night descend upon the earth. We pray that we may be relieved of guilt and troubled hearts.

As we prepare to return to our homes, be with us Compassionate One, as a Shelter from life's storms. And when our time has come to pass from this life, open for us the gates of Eternal peace.

This twilight hour reminds us of Your promise that one day Your light will cast its glow upon the world and upon Israel's spiritual descendants. Inspire within us and our children the meaning of the legacy we have received, that we may proclaim to all Your children the truth of Israel's message: One humanity on earth even as there is One God in heaven - *Sh'ma Yis-ra-eil Adonai Eh-lo-hei-nu Adonai E-chad*. On that day Your house shall be called a house of prayer for all peoples; all nations shall flock to it and exclaim: "Lift up your heads, O Gates! Lift yourselves up, O ancient doors! Let the Sovereign of Glory enter!"

JLR

* *

Va-a-nach'nu kor'eem
u-mish'ta-cha-veem
u-mo-deem,
lif'nei me-lech
mal'chei ham'la-cheem,
ha-ka-dosh ba-ruch hu.

וְאַנְחָנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים
וּמוֹדִים,
לְפָנֵי מֶלֶךְ,
מְלִכֵי הַמְּלָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

We bend the knee, prostrate and give thanks before the Sovereign of Sovereigns, the Holy One Blessed is God.

(One time)

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma *Yis'ra-eil: Adonai Eh-lo-hei-nu, Adonai E-chad!*

Listen, O Israel: the Eternal One is our God,
the Eternal God alone!

Deuteronomy 6:4

(Three times)

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Ba-ruch sheim k'vod mal'chu-to l'o-lam va-ed!
Blessed is God's glorious realm forever and ever!

(Seven times)
יְיָ הוּא הָאֱלֹהִים!
Adonai Hu ha-E-lo-heem!
Adonai is God!

The shofar is sounded

תְּקִיעַה גְּדוּלָה
T'kee-yah G'do-lah

Religious Ecstasy -
“Whoever has not seen a Jew say *Sh'ma Yisrael* at the *N'eelah* service (the final service of Yom Kippur) as the gates of repentance begin to close, or at the confession before death, has never seen religious ecstasy.” (H. Cohen)

Eternal Time - “No, not in a future eternal life, but in this present eternal life, there are moments - you can reach moments - when time suddenly stops and becomes eternal... When humankind attains bliss, there will be no more time because there will be no need for it.” (Dostoevsky, The Possessed)

Every Moment -
“Ultimately all the moments are really one...therefore, now is eternity...everything, including me, is dying every moment into eternity and being born again.” (David Bohm - physicist)

HAVDALAH

The Meaning of Havdalah - *Havdalah* (meaning “separation” or “distinction”) is the service that forms the bridge between a Holy Day and an ordinary day. We recognize that there are many polar opposites and distinctions in life; holiness versus ordinary, good versus evil; the six days of Creation and the Shabbat; light versus darkness; Israel and the nations of the world. On a Holy Day an additional soul (*neshamah y'teira*) descends upon the Jewish people giving us a foretaste of the world to come. The three symbols - wine, spices, braided candle - activate all of our five senses: taste of the wine; scent of the spices; sight of the candle; touch in holding our hands towards the flame; hearing of the blessings. All give us strength as the additional soul ascends back to God.

The Braided Candle - The blessing reads *m'orei ha-eish* (lights of the fire), and so there are many wicks all interwoven with one another, just as we are interwoven into each other's lives.

The cup is raised

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'ree ha-ga-fen.

Praised are You, Adonai our God, Ruler of the universe, Creator of the fruit of the vine.

The spice box is raised

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים:

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, bo-rei mi-nei v'sa-meem.

Praised are You, Adonai our God, Ruler of the universe, Creator of all kinds of spices.

The candle is raised

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech, ha-o-lam, bo-rei m'o-rei ha-eish.

Praised are You, Adonai our God, Ruler of the universe, Creator of the lights of the fire.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי, לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה: בְּרוּךְ אַתָּה יי, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, ha-mav'deel bein ko-desh l'chol bein or l'cho-shech, bein Yis'ra-eil la-a-meem, bein yom ha-sh'vee-ee, l'shei-shet y'mei ha-ma-a-seh. Ba-ruch A-tah Adonai, ha-mav'deel bein ko-desh l'chol.

Praised are You, Adonai our God, Ruler of the universe, Who distinguishes between the holy and profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of Creation. Praised are You, Adonai, Who distinguishes between the holy and profane.

<i>Ei-li-ya-hu ha-na-vee,</i>	אֱלֹהֵינוּ הַנְּבִיא,
<i>Ei-li-ya-hu ha-tish-bee,</i>	אֱלֹהֵינוּ הַתְּשִׁבִי,
<i>Ei-li-ya-hu, Ei-li-ya-hu,</i>	אֱלֹהֵינוּ, אֱלֹהֵינוּ,
<i>Ei-li-ya-hu ha-gi-la-di</i>	אֱלֹהֵינוּ הַגִּלְעָדִי.
<i>Bim'hei-rah v'ya-mei-nu,</i>	בְּמַהְרָה בְּיָמֵינוּ,
<i>Ya-vo ei-lei-nu</i>	יָבֹא אֵלֵינוּ.
<i>Im ma-shee-ach ben Da-vid.</i>	עִם מְשִׁיחַ בֶּן דָּוִד.
<i>Ei-li-ya-hu. . . .</i>	אֱלֹהֵינוּ. . . .

Elijah the prophet, Elijah the Tishbit, Elijah the Giladite.
Quickly, let him come in our own day with the Messiah, the son of David.

Sha-vu-a tov,

שָׁבוּעַ טוֹב,

Sha-nah to-vah

שָׁנָה טוֹבָה

A good week, a good year

BENEDICTION

**A good, sweet, happy and healthy New Year
to you and to the people of Israel!**

יְבָרֶכֶךָ יי וַיִּשְׁמְרֶכָּ. (בְּנֵי יְהוָה רְצוֹן)

Ye-va-re-che-cha Adonai v'yish-me-re-cha. (Ken ye-hi ra-tzon!)
May God bless you and keep you. (May it be God's will!)

יֵאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. (בְּנֵי יְהוָה רְצוֹן)

Ya-eir Adonai pa-nav ei-le-cha vi-chu-ne-ka (Ken ye-hi ra-tzon!)
May God's face shine on you and be gracious to you.
(May it be God's will!)

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שְׁלוֹם. (בְּנֵי יְהוָה רְצוֹן)

Yi-sa Adonai pa-nav ei-le-cha v'ya-sem l'cha sha-lom.
(Ken ye-hi ra-tzon!)
May God's countenance be lifted upon you and grant you peace.
(May it be God's will!)

גְּמַר חֲתִימָה טוֹבָה

G'mar cha-ti-mah to-vah!

May you be sealed in the Book of Life!

לְשָׁנָה טוֹבָה וּמְתוּקָה

L'sha-nah to-vah u-me-tu-kah!

May you have a good and sweet New Year!

Eliyahu Hanavee (Elijah the Prophet) will announce the coming of the Messiah/Messianic era. As soon as we exit the Holyday, not a moment passes without our people yearning for the time of the Messianic coming.

"All beginnings are difficult." (Talmud, Taanit 10b)

Candle Lighting Prayers for Rosh Hashanah

הדלקת נרות ליום טוב

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Ba-ruch A-tah Adonai Eh-lo-hei-nu me-lech ha-olam, a-sher kid'sha-nu
b'mitz'vo-tav, v'tzi-va-nu l'had'leek ner (shel Sha-bat v'shel) yom tov.*

Blessed are You Adonai our God, Ruler of the universe, Who sanctifies us with mitzvot, and commands us to light the lights of (Shabbat and of) the holy day.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ
וְהִגַּעְנוּ לְזֶמֶן הַזֶּה.

*Ba-ruch A-tah Adonai Eh-lo-hei-nu me-lech ha-olam, she-he-che-ya-nu
v'ki-y'ma-nu v'hi-gee-a-nu laz'man ha-zeh.*

Blessed are You Adonai our God, Ruler of the universe, who has given us life, sustained us, and enabled us to reach this season.

Kiddush for Rosh Hashanah Evening

קידוש בבית הכנסת

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְשֶׁל) יוֹם טוֹב.

When the Holiday falls on Shabbat

וְיְהִי עֶרֶב וְיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שַׁבָּת מִכָּל
מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

*Va-y'hee e-rev va-y'hee vo-ker yom ha-shi-shee. Va-y'chu-lu ha-sha-
ma-yim v'ha-a-retz v'chol tz'va-am. Va-y'chal Eh-lo-heem ba-yom ha-*

sh'vee-ee m'lach'to a-sher a-sah: va-yi-sh'bot ba-yom hash'vee-ee mi-kol m'lach'to a-sher a-sah. Va-y'va-rech Eh-lo-heem et yom ha-sh'vee-ee va-y'ka-deish o-to, kee vo sha-vat mi-kol m'lach'to a-sher ba-ra Eh-lo-heem la-a-sot:

And there was evening and there was morning; the sixth day – The heavens and the earth, and all within them, were finished. By the seventh day, God had completed the work which God had been doing; and so the Holy One rested from all work. Then God blessed the seventh day and sanctified it because on it God rested from all work of creation.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch A-tah Adonai Eh-lo-hei-nu me-lech ha-olam, bo-rei p'ree ha-ga-fen. Praised are You, Adonai our God, Ruler of the universe, Who creates the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתַיִךְ. וַתִּתֶּן לָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָה,
חֲגִים וְזִמְנִים לְשִׁשׁוֹן, אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)
לְשִׁשׁוֹן אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם) הַזְּכוּרֹן הַזֶּה, יוֹם
זְכוּרֹן תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוּר לִיְצִיאַת
מִצְרַיִם: כִּי בָנוּ בַּחֲרָתְךָ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים
וַדְּבַרְךָ אָמֵת וְקַיִם לְעַד. בְּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל
הָאָרֶץ, מִקְדָּשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן.

Ba-ruch A-tah Adonai Eh-lo-hei-nu me-lech ha-olam, a-sher ba-char ba-nu mi-kol am v'rom'ma-nu mi-kol la-shon, v'kid'sha-nu b'mitz'vo-tav. Vati-ten la-nu Adonai Eh-lo-hei-nu b'a-ha-vah (sha-ba-tot lim'nu-chah u) mo-a-deem l'sim'chah, cha-geem, u'z'ma-neem l'sa-son), et yom (ha-sha-bat ha-zeh v'et yom) ha-zi-ka-ron ha-zeh, yom zich'ron t'ru-ah (b'a-ha-vah) mi-kra ko-desh, zeicher lee-tzee-at mitz'ra-yim: Kee va-nu va-char'ta, v'o-ta-nu ki-dash'ta mi-kol ha-a-meem u-d'var'cha e-met v'kayam la-ad. Ba-ruch A-tah Adonai, me-lech al kol ha-a-retz, m'ka-deish (ha-sha-bat v') Yis'ra-eil v'yom ha-zi-ka-ron.

Blessed are You, Adonai our God, Ruler of the universe, Who has chosen and distinguished us by sanctifying our lives with the commandments. Lovingly have You given us (this Shabbat and) this Day of Remembrance, a day for recalling the sound of the shofar, a day for holy assembly and for recalling the Exodus from Egypt. You have chosen us, sanctifying us among all people. Your faithful word endures forever. Blessed are You, Adonai, Ruler of all the earth, Who sanctifies (Shabbat,) the people Israel and the Day of Remembrance.

Blessing for Apple and Honey

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Ba-ruch A-tah Adonai Eh-lo-hei-nu me-lech ha-olam, bo-rei p'ree ha-eitz.
Blessed are You, Adonai our God, Ruler of the Universe, Who creates the fruit of the tree.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
שֶׁתַּחֲדֹשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

*Y'hee ra-tzon mil'fa-ne-cha, Adonai Eh-lo-heinu Vei-lo-hei-nu a-vo-tei-nu,
she-t'cha-deish a-lei-nu sha-nah to-vah u-m'tu-kah.*

May it be Your will, our God and God of our ancestors,
to renew us for a good and sweet year.

Kiddush for Rosh Hashanah Morning

קִידוּשׁ לְרֵאשׁ הַשָּׁנָה

(On Shabbat add)

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ. עַל כֵּן בְּרַךְ יי אֶת
יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

*V'sham'ru v'nei Yis'ra-eil et ha-sha-bat, la-a-sot et ha-sha-bat l'do-ro-
tam b'reet o-lam. Bei-nee u-vein b'nei Yis'ra-eil ot hee l'o-lam, kee shei-
shet ya-meem a-sah Adonai et ha-sha-ma-yim v'et ha-a-retz, u-va-yom
hash'vee-ee sha-vat va-yi-na-fash.*

Al kein bei-rach Adonai et yom ha-sha-bat vay'kad'shei-hu.

The people of Israel shall observe the Sabbath, throughout their generations as an everlasting covenant. It is a sign between Me and the people of Israel for all time; in six days Adonai made heaven and earth, and on the seventh day God ceased work and rested. Therefore did God bless the Sabbath day and sanctify it.

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל מְלָאכְתְּךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיי אֱלֹהֶיךָ, לֹא תַעֲשֶׂה
כָּל מְלָאכָה, אֶתָּה וּבְנֶךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהִמְתְּךָ,
אֶתָּה וּבְנֶךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהִמְתְּךָ, וְגֵרְךָ אֲשֶׁר
בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם, וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי.

Exodus 20:8-11

Za-chor et yom ha-sha-bat l'kad'sho. Shei-shet ya-meem ta-a-vod v'a-see-ta kol m'lach'te-cha. V'yom hash'vee-ee sha-bat ladonai Eh-lo-he-cha, lo ta-a-seh chol m'la-chah, a-tah u-vin'cha u-vi-te-cha av'd'cha va-a-mat'cha u-v'hem'te-cha, v'geir'cha a-sher bish'a-re-cha. Kee shei-shet ya-meem a-sah Adonai et ha-sha-ma-yim v'et ha-a-retz et ha-yam v'et kol a-sher bam, va-ya-nach ba-yom hash'vee-ee.

Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of Adonai your God: you shall not do any work--you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days Adonai made heaven and earth and sea, and all that is in them, and God rested on the seventh day.

(Begin here on Rosh Hashanah)

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְיָ אֶל בְּנֵי יִשְׂרָאֵל.
תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֻנּוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.

*Vay'da-beir Mo-sheh et mo-a-dei Adonai el b'nei Yis'ra-eil.
Ti-ku va-cho-desh sho-far, ba-ke-seh l'yom cha-gei-nu.
Kee chok l'Yis'ra-eil hu, mish'pat lei-lo-hei Ya-a-kov.*

And Moses spoke to the children of Israel concerning the set seasons. Sound the shofar on the new moon announcing our festival. It is Israel's law and ritual. The God of Jacob calls us to judgment.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Ba-ruch A-tah Adonai Eh-lo-hei-nu me-lech ha-o-lam, bo-rei p'ree ha-ga-fen.

Praised are You, Adonai, Ruler of the Universe, Creator of the fruit of the vine.

HIGH HOLYDAY TORAH AND HAFTARAH READINGS

Rosh Hashanah

1st Day -

Torah: Genesis 21 - The Birth of Isaac and Banishment of Ishmael - pp. 91-93

Haftarah: 1 Samuel 1 - Hannah and the Birth of Samuel - pp. 100-102

2nd Day -

Torah: Genesis 22 - The Akeidah (Binding) of Isaac - pp. 93-95

Haftarah: Jeremiah 31 - Jeremiah's Hope to return to the Holy Land - pp. 102-104

Alternative Readings -

Torah: Genesis 1-2:3 - The Story of Creation - pp. 95-98

Haftarah: Isaiah 55:6-13 - The Unique 'Otherness' of God - pp. 104-105

Yom Kippur

Morning -

Torah: Leviticus 16 - Requirements of the Priests and the Goat of Azazel - pp. 201-204

Maftir: Numbers 29-7-11 - Commandments of Yom Kippur - p. 206

Haftarah: Isaiah 57:14-58:14 - Spiritual and Emotional Renewal on Yom Kippur - pp. 209-211

Alternative Morning Readings -

Torah: Deuteronomy 29:9-14; 30:11-20 - Unity of Jewish Community through Torah - pp. 204-206

Afternoon -

Torah: Leviticus 19:1-18, 32-37 - The Holiness Code - pp. 233-234

(Traditional Reading, Leviticus 18)

Haftarah: The Book of Jonah - Repentance and Accountability - pp. 236-240

MUSIC OF THE HIGH HOLYDAYS

The music of the High Holydays - starting with Selichot and moving through Rosh Hashanah, Shabbat Shuvah and Yom Kippur - creates the mood and the setting in which our intense spiritual work can take place. We are here first of all to look inward, confront our failings and do *t'shuvah*. High Holyday music reflects the anxiety and fear with which we confront parts of ourselves and our behaviors that are difficult to face. Knowing that we are making an accounting of our lives before God, Who is presented by the liturgy as Creator, Judge and Ruler over all, there is a pleading quality to many of the chants and songs, as we beg for God's mercy in judging our deeds.

On Yom Kippur, we simulate bodily death and concentrate only on the life of the spirit. The music becomes urgent, yet exalted and deeply felt. The Kol Nidrei and Aleinu Hagadol (when we prostrate ourselves in the afternoon) melodies are among the oldest we have in the Ashkenazic (originally from Germany but now representing all of Europe) tradition originating between the tenth and fifteenth centuries CE. These melodies are called Missinai tunes – it is as if they had been given to us on Mount Sinai with the Torah. All Ashkenazi rites regard these melodies as obligatory; no others may be substituted for them. The basis for this uniformity of prayer texts and melodies goes back to the expulsion from Spain. Ritual and custom were observed then in secret hiding places, and the fixed melodies often served as a means of recognizing fellow Jews. (*Concepts of Jewish Music and Prayer*, by Macy Nulman) The suffering of Jews during those Crusader times found its way into the Missinai tunes.

The spirit of our High Holyday music is in stark contrast to that of Shabbat. On the Sabbath, we feel the closeness (immanence) of God as a bride, a queen, and lover. We create a mood of joy, celebration, gratitude, and peace. Melodies are lyrical, upbeat, easily singable, ecstatic. We enjoy bodily pleasures with a special verve, and receive an “extra soul” for that one day a week. On the High Holydays, by contrast, we feel the transcendence of God, the power of God to control aspects of our lives and to judge our deeds. We feel our humility and God's greatness and majesty. We fast and renounce bodily pleasures on Yom Kippur. The music, reflecting this mood, is more formal and awe-inspiring.

There are unique musical motifs that appear during the High Holydays in addition to those already mentioned, part of the traditional *nusach* (prescribed scales and melodic patterns) that defines the sound of each Jewish holiday. We sing the Bar'chu and Mee Chamocha to the “Leshanah Tovah” (a good new year) tune, and immediately know that the High Holydays are here. We sing Amen at the end of many prayers with three distinctive descending notes. We insert Zochreinu L'chayeem (remember us for life), with its plaintive minor-key tune, into the Ameedah, and B'sefer Chayeem (inscribe us in the Book of Life) into the Shalom Rav and Sim Shalom prayers for peace. The *nusach* tells us not only which holiday we're observing, but also what time of day it is. The melodies shift as we enter the N'eelah service in the late afternoon, as we are tired and hungry; the yearning, halting phrases express our sense of urgency to deepen our *t'shuvah* as the gates of repentance are closing.

Many talented and traditionally aware composers of Jewish music have risen to the challenge of composing High Holyday music that is rel-

evant to our musical sensibilities, yet grounded in tradition. The Aveenu Malkeinu by Max Janowski, sung before the open ark, has become a modern classic, as it so beautifully expresses the pleading in the text for God to hear us and accept our repentance. The Sim Shalom settings by Michael Isaacson and Max Janowski offer first a vision of what that peaceful state might feel like, then a powerful demand that God grant peace, and that we help that to happen. The accents in the Al Cheit by Frederick Piket simulate the beating of the chest that we do during our confessional prayers. Biographies of all these composers may be found on pp. 308-313.

May the special music of the High Holydays at Temple Israel deepen your religious experience at services, this year and every year.

Cantor Aviva Rosenbloom

The Art and Architecture of the Nussbaum Sanctuary

When entering the Rabbi Max and Ruth Nussbaum Sanctuary of Temple Israel one cannot help but be moved by the impressive yet simple quality of the architecture and art, the contemplative mood of the room, and by the unity of artistic and Jewish religious conception communicated through the formal architectural, artistic and Jewish elements.

Originally dedicated upon the completion of construction in September 1948, the Sanctuary building (designed by Samuel E. Lunden and S. Charles Lee) did not bear a specific name until March, 27, 1992, when it was formally named in honor of Ruth Nussbaum and in the memory of Rabbi Max Nussbaum (the Senior Rabbi of Temple Israel from 1942 to 1974).

The Nussbaum Sanctuary is rich in artistic and architectural motifs. The building itself is a modern Spanish California style of architecture and gives the impression of monumental permanence from the series of arches and buttresses both in the interior and on the exterior of the building.

The Aron Hakodesh: Lions, Tablets, Crown, and Burning Bush

The focus of the interior is the massive Aron Hakodesh (the Ark for the Torah Scrolls) adorned with silver doors and large stone lions. In Biblical and Rabbinic sources the lion is an emblem of strength, courage, and majesty. As the monarchs of the animal world, the stylized lions are reminiscent of the type of sculpture produced in Babylon during the time of Moses (1250 BCE). These lions not only support the crown of God (resting upon gold Hebrew letters spelling the tetragrammaton - Yod, Heh, Vav, Heh - the most holy Name of God in Jewish tradition), but they also protect the tablets of the Ten Commandments. The tablets, crown and lions rest upon the leaves and branches of a bush, reminiscent of the burning bush where Moses heard God's voice calling upon him to lead the Israelites out of Egypt.

In gold lettering above the silver ark doors on creamy white Italian marble with light colored veins is the Hebrew inscription "Know before Whom you stand," suggesting the primary value of Israel's humility before God.

The Ark itself is shaped in the form of a vault which contains the most sacred object in Judaism, the Torah. It is set upon seven pillars of green marble reflecting the seven pillars of wisdom mentioned in the Book of Proverbs (9:1): "Wisdom has built her house; she has hewn her seven pillars."

The Interior of the Ark, Torah Mantles and Star of David

The interior of the Ark and the Torah mantles, redesigned in 1991 by the artist Laurie Gross, incorporate the rich artistic motifs which can be found throughout the Sanctuary, and evoke some of our religious tradition's most central concepts and symbols. The overall theme reflects the concept of God's Covenant with the people of Israel and expresses the three most important elements in that Covenant: God, the Jewish people, and the Torah.

The Star of David, a prominent symbol throughout the Sanctuary, appearing over the northern wall facing Hollywood Boulevard, on the western wall overlooking the Goodman Courtyard, on the exterior of the Ark doors, in the chandeliers hanging from the ceiling, in the carpeting (especially woven for Temple Israel), and carved on the sides of the pews, is repeated on the inside of the Ark doors. Ten stars (suggesting the Ten Commandments) are woven into the Ark doors, and ten echoing stars flank each panel in two groups of five. In the valance above, sheltering the Torah scrolls, the star image is set in the context of a series of moon phases so central to the Jewish calendar, to women's cycles and to the celebration of our festivals. In these twelve stars, the Twelve Tribes of Israel are represented, thus embracing the entire Jewish people today and throughout our 3,500-year history.

The High Holyday Torah Mantles continue to reflect important imagery from our religious tradition. In two of the mantles golden beads are sewn into the silk fabric representing Divine Light emanating from the heavens, becoming concretized in the earthly realm, and signified by the tetragrammaton (God's Holy Name - Yod, Heh, Vav, Heh), which is echoed above the Ark. This emanation of Divinity into the world energizes and enlightens the community of Israel and compels us through study of Torah and the doing of mitzvot (commandments) to seek *tikun olam* (the world's redemption).

M'norot and Ner Tameed

Flanking the Ark on both sides are two *m'norot* (candelabra) recalling the seven branched menorah of the Temple in Jerusalem which came to be symbolic of Jewish religious and national pride. Over the Ark is the *Ner Tameed* (Eternal Light) crafted in silvered bronze with a red glass bowl, symbolizing not only God's perpetual presence among the Jewish people but also the eternity of Jewish peoplehood.

Two Sets of Panels

Emanating out from both sides of the *beamah* (pulpit) and the Ark are seven panels. On the right side (reading as in Hebrew from right to left) are representations of the holydays and festivals of the Jewish calendrical cycle: *shofar* (Rosh Hashanah), scales of justice (*Yom Kippur*), *lulav* and *etrog* (*Sukkot*), eight branched menorah (*Hanukkah*), *Megillah* of Esther (*Purim*), *matzah* (*Pesach*), and Torah scroll (*Shavuot*).

On the left side of the Ark are symbols of the family and Jewish home: *chuppah* (wedding), Sabbath candles, *kiddush* cup, two braided *challot*, and spice box (all representing the Sabbath), *m'zuzah* (consecration of the home), and the gesture of the priestly benediction (consecration of the community).

The themes of the two sets of panels are repeated in the stained glass windows near the ceiling on the eastern and western walls of the Sanctuary.

The Twelve Tribes of Israel

The doors of the Ark contain in relief the symbols of the Twelve Tribes of Israel which are duplicated in the three stained glass windows on the eastern wall of the Synagogue, each of which has in the top panel yet another representation. The center panel contains a picture of the rising sun with the Hebrew word *mizrach* ("east") pointing towards Jerusalem.

In the panel to the right, is a depiction of the Tomb of Rachel, one of the most popular shrines in Israel. The top panel to the left depicts the land of Israel populated by the Twelve Tribes. The city of Jerusalem emanates light and the words of the prophet Isaiah are inscribed: "From out of Zion shall go forth the Torah."

In the rabbinic legends each tribe is ascribed a flag, a precious stone, and a symbol. The windows are stained in the colors of the flags and gems of each tribe including deep blues, reds, yellows, black, grays and white. These filter the late morning sunlight through the jeweled panes during Shabbat morning services, the Festivals and the High Holydays.

Two massive Stars of David in blue and yellow stained glass carry two names for God, El (in the smaller window facing west), and Shaddai (in the northern window facing Hollywood Boulevard).

The Chandeliers and Plaques

Recalling the hanging lamps of the Hagia Sofia of Constantinople, the hexagonal chandeliers are hung on long chains with light directed downward thereby leaving the recessed portions of the ceiling in shadows, evoking a mysterious and contemplative mood for worship and meditation.

Four plaques in the ceiling provide for the expression of four fundamental values of Judaism. In addition to the three values mentioned in the Talmudic maxim of Rabbi Simeon ben Gamliel, "The world stands upon three things: upon truth (emet), justice (din), and peace (shalom)," there is added a fourth, tz'dakah (righteousness).

Podia and Sanctuary Renovation

The rabbis' and cantor's podia and pulpit chairs (crafted by Arnon and Terry Raphael in 1991) are designed for function and simple elegance in Honduran mahogany and oak. The podia were part of a larger renovation of the Sanctuary undertaken that same year which was supervised by interior designer Judy Wilder Briskin. Originally, the color scheme included warm red-oranges and browns. In the renovation, the predominant color green was chosen as an echo to the green marble with the intent of setting off and focusing greater visual attention on the Ark.

A Reflection of the Temple's Membership

The art and architecture of the Nussbaum Sanctuary are meant to reflect the highest aesthetic, religious, and ethical strivings of the Jewish people. For decades Temple Israel's magnificent Sanctuary has helped not only to distinguish the congregation in Los Angeles and the West, but also to inspire and uplift the men, women, and children who have made Temple Israel their Jewish home.

JLR - 1992

Sources:

The Architecture and Symbols of Temple Israel of Hollywood, by Rabbi Morton Bauman.

Temple Israel of Hollywood: An Analysis of the Building and Its Use of Jewish Sources of Art, by Ethel Foladare, 1950.

Biographies of Sources Cited

Note on terminology used for Mishnaic and Talmudic sages:

Amora = sage cited in the Gemara (500 CE)

Tanna = sage cited in the Mishnah (200 CE)

A

Abbahu (279-320 CE): Palestinian amora. Head of the rabbinical academy at Caesarea and one of the leading rabbis of the community.

Abba Arikha (“Abba the Tall”) (175-247 CE): Also known as “Rav.” Babylonian amora and founder of the Sura academy, who helped to lay the foundations for rabbinic Judaism in Babylonia. His academy eventually had 1200 students. Studied in Palestine and was a student of Rabbi Judah HaNasi. Alleged author of *Aleinu* prayer.

Abban ben Rabbi Hanina: Talmudic sage.

Abraham ibn Ezra (1092-1167 CE): Spanish commentator, poet, grammarian, scientific writer, and astrologist. Experienced much poverty and suffering. Wandered widely throughout Spain and Europe. Was a prolific writer of more than 100 books, few of which have survived. His son converted to Islam.

Abraham Jacob (1819-1883): Chasidic Rabbi of Sadgora.

Acton, John Emerich Edward Dalberg (Lord Acton) (1834-1902): Historian who issued epic warnings that political power is the most serious threat to liberty. Born in Naples, he was educated in England, Scotland, France and Germany, developing an extraordinary knowledge of European political history. He was appointed Regius Professor of Modern History at Cambridge University. He was awarded honorary degrees from the Universities of Munich, Cambridge and Oxford -- yet he never earned an academic degree in his life, not even a high school diploma.

Ahad Haam (pen-name of Asher Ginsberg) (1856-1927): Essayist and philosopher. Born in Ukraine and educated in a traditional Jewish home. Attended universities at Vienna, Berlin, and Breslau and settled in Odessa. Exponent of “cultural” Zionism (i.e. establishing a national spiritual center of the Jewish people in the land of Israel) and participated in negotiations leading to the Balfour Declaration. He argued for a spirituality without God. Settled in Tel Aviv.

Aivanhov, Mikhael (1900-1986): French philosopher and spiritual teacher.

Akiva ben Joseph (40-135 CE): Tanna who, according to legend, was of humble origin and uneducated until age 40 when, with assistance of his wife Rachel (daughter of the wealthy Kalba Sabbua) devoted himself to learning. Developed into the major rabbinic figure of his generation and one of the most significant in Jewish history. Had academy in B'nai B'rak. Was interested in mystical speculation and involved politically. Believed Bar Kokhba was the “King-Messiah” and was martyred by the Romans.

Alpert, Dr. Richard (Ram Dass) (b. 1933): Spiritual teacher. His father was a wealthy lawyer who was the president of the New York, New Haven, and Hartford Railroad and founder of Brandeis University. Ram

Dass studied psychology and earned an M.A. from Wesleyan and a Ph.D. from Stanford. Taught and conducted research at the Department of Social Relations and the Graduate School of Education at Harvard University (1958 to 1963). While at Harvard, his explorations of human consciousness led him to conduct intensive research with LSD and other psychedelic elements, in collaboration with Timothy Leary, Aldous Huxley, Allen Ginsberg, and others. Because of the controversial nature of this research, Ram Dass and Leary were dismissed from Harvard (1963). Traveled to India in 1967 where he met his spiritual teacher.

Altman, Adolf (d. at Auschwitz, July 30, 1942): Chief Rabbi of Trier, Germany.

Amichai, Yehuda (1924-2000): Israeli poet and novelist. Born in Germany to a religiously observant family, Amichai and his family emigrated to Eretz Yisrael in 1935, living briefly in Petach Tikvah before settling in Jerusalem. In World War II he fought with the Jewish Brigade of the British Army, and upon his discharge in 1946, he joined the Palmach. During the War of Independence he fought in the Negev. Following the war, Amichai attended Hebrew University, studying Biblical texts and Hebrew literature. He is known for his innovative use of the Hebrew language. Drawing from and interfacing various strata of language, from classical Hebrew to the post-modern colloquial, Amichai became known as the “poet who plays with words.”

Ammi bar Nathan (c 300 CE): Palestinian amora who presided at the Tiberias academy. Close friend and companion of Rabbi Assi.

Avery, Laurence: (b. 1936) Professor of English at the University of North Carolina and a Southern literature scholar.

Avtalion (Late 1st century, BCE): Colleague of Shemaiah. Together they were called the “two great men of their generation.” Avtalion was Av Beit Din (the head of the Jewish court).

B

Baal Shem Tov (“Master of the Good Name” or, better, “Good Master of the Name” - known by the acronym “BESHT”) - Israel ben Eliezer (1698-1788): Founder of modern Chasidism in Ukraine. At his death his followers numbered some 10,000. Doctrines largely based on the kabbalistic teachings of Isaac Luria. Emphasized the centrality of joy in the service of God, the role of prayer, study, and the opportunity to cleave to the Divine through a *tzadeek*, or *rebbe*--a charismatic leader seen as a conduit between the heavenly and earthly realms. The BESHT and his successors fashioned a message that energized and redirected Jewish piety, ritual, and social institutions.

Bellow, Saul (1915-2005): American novelist. Born in Quebec and raised in Montreal and Chicago. He received a trilingual heritage of Yiddish, English, and French. Trained as an anthropologist at Northwestern and Chicago Universities. Taught creative writing at Princeton before being appointed to the Committee on Social Thought at the University of Chicago. There he made his home, and his most august works stem from that Midwestern locus. He was awarded the Nobel Prize for Literature (1976) for Humboldt's Gift (1975).

Ben Gurion, David (originally David Gruen) (1886-1973): First Prime Minister and Minister of Defense of the State of Israel. Born in Plonsk,

Russia and was involved in Jewish self-defense during the 1903 pogroms. Immigrated to Palestine in 1906 as part of Second Aliya. Founder of Jewish Labor Party (Poale Zion) and was major advocate of Zionist Socialism. Presided over the proclamation of the independence of the State of Israel on May 14, 1948 in Tel Aviv.

benShea, Noah (b. 1946): American poet, philosopher, and writer. Consultant to the Center for the Study of Democratic Institutions.

Berra, Yogi (b. 1925): Great catcher of New York Yankees and baseball philosopher extraordinaire!

Bohm, David (1917-1992): Physicist.

Boileau-Despreaux, Nicolas (1636-1711): Poet and leading literary critic who upheld classical standards in both French and English literature.

Borges, Jorge Luis (1899-1986): Argentine poet, essayist and short-story writer whose works have become classics of 20th century world literature. Lived in Buenos Aires, Geneva and Majorca. Professor of English and American literature at the University of Buenos Aires, by which time he had become blind.

Buber, Martin B. (1878-1965): Philosopher, theologian, author. Joined Zionist movement in 1898 and had a profound influence on Zionist ideology. Together with Franz Rosenzweig he published a German translation of the Bible. Settled in Jerusalem (1938) and taught at the Hebrew University. Advocated Judeo-Arab understanding. Developed the idea that there are two fundamental types of relationships - I/Thou and I/It - Influenced Christian theology.

Burns, Robert (Known as "Rabi")(1759-1796): National poet of Scotland who wrote lyrics and songs in the Scottish dialect. Famous for his rebellion against orthodox religion and morality. To this day Burns is regarded as the true Scot hero.

C

Camus, Albert (1913-1960): French novelist, essayist, and playwright who addressed the isolation of the individual in an alien universe, the estrangement of the individual from himself, the problem of evil, and the finality of death. Won the 1957 Nobel Prize for Literature.

Chicago, Judy (b. 1939): Artist, author, feminist, educator, and intellectual whose career now spans four decades. Her influence is felt both within and beyond the art community. Her works include "The Dinner Party," "The Birth Project," "Powerplay," and "The Holocaust Project."

Cicero, Marcus Tullius (106 BCE-43 BCE): Roman statesman, lawyer, scholar, and writer who vainly tried to uphold republican principles in the final civil wars that destroyed the Republic of Rome. His writings include books of rhetoric, orations, philosophical and political treatises, and letters. One of the greatest Roman orators.

Cohen, Hermann (1842-1918): German philosopher and follower of Emanuel Kant. Returned to Judaism in 1880 and defended Jewish faith and people against anti-Semitic slander.

cummings, ee (Edward Estlin) (1894-1962): American poet and painter. Graduated from Harvard. Wrote 12 volumes of verse in satirical, tough, tender, and whimsical tones.

D

Dalai Lama (b. 1935): Born with the name Lhamo Thondup, to a poor family in Taktser in the Tibetan province of Amdo. At the age of 3 years, he was “discovered” as the 14th Dalai Lama of Tibet. The Dalai Lama is held to be the reincarnation of each of the previous 13 Dalai Lamas of Tibet (the first having been born in 1351 AD). The current Dalai Lama is the 14th reincarnation. He acts as the spiritual and political leader of Tibetan Buddhism, now in exile.

Davis, Avram (b. 1951): Rabbi.

Dorff, Elliot (b. 1943): Conservative Rabbi and scholar at the University of Judaism, Los Angeles.

Dossey, Larry (b. 1944): Writer and physician. Wrote Healing Words and Recovering the Soul.

Dostoevsky, Fyodor (1821-1881): Russian novelist, journalist, and short-story writer whose psychological orientation had a deep influence on the 20th century novel. He was arrested and sentenced to death (later commuted to hard labor) for subversion as part of a radical intellectual discussion group, an experience that impacted several of his novels.

E

Einstein, Albert (1879-1955): Mathematical physicist, humanist, and Nobel Prize winner. Was professor of Physics at Berlin University until rise of Nazism in 1933. Settled in the US and taught at Princeton. Expounded theory of relativity and contributed to foundation of the quantum theory (awarded Nobel Prize in 1921). Conscious Jew and active supporter of Zionism. Refused an invitation to stand for election as President of Israel in 1952.

Eisenhower, Dwight David (1890-1969): U.S. General and 34th President of the United States.

Eleazar ben Azariah (1st-2nd centuries CE): Tanna. Of distinguished birth and wealth, but of modest nature. Elected as head of patriarchate (governing body of rabbis) at early age. Expert in Scripture, Mishnah, *halakha* and *aggadah*.

Eleazar ha-Kalir (late 6th century): Medieval poet and writer of *piyyu-teem* (i.e. medieval poetry found in the Machzor).

Eliezer ben Hyrcanus (c. 40-120 CE): Tanna. Pupil of Rabbi Yochanan ben Zakkai. Together with Joshua ben Hananiah, he was responsible for Rabbi Yochanan’s escape in a coffin from Jerusalem during the Roman siege. He was a teacher of Rabbi Akiva. Set up academy at Lydda. Excommunicated by his colleagues. Upon his death, the ban was revoked.

Eliot, T.S. (Thomas Stearns)(1888-1965): American-English poet, playwright, and literary critic; a leader of the modernist movement in poetry. He was awarded the Nobel Prize for Literature (1948).

Ellington, Duke (1899-1974): Jazz pianist, composer, and conductor.

Emerson, Ralph Waldo (1803-1882): American poet, essayist, and lecturer who was the leading exponent of New England Transcendentalism. A graduate of Harvard College and ordained to the Unitarian ministry, he became acquainted with Biblical criticism that called into question his traditional Christian views.

Epstein, Barukh (1860-1931): American Rabbi.

F

Falk, Marcia (b. 1946): American Jewish poet and translator. She earned her Ph.D. in English and comparative literature from Stanford. A Fulbright Scholar and Postdoctoral Fellow at the Hebrew University of Jerusalem, she studied Bible and Hebrew literature. An accomplished author and translator from Hebrew and Yiddish. She has creatively rewritten and retranslated traditional Jewish prayers in her The Book of Blessings (1996) which takes a feminist perspective.

Fields, Harvey (b. 1935): American Reform Rabbi, community and Zionist leader and author of Commentaries on the Hebrew Bible B'chol Levavcha.

Fleg, Edmund (orig. Flegenheimer) (1874-1963): French poet, playwright and essayist. Raised in Geneva and moderately observant. When he lived in Paris his Jewish allegiances weakened. The Dreyfus Affair (1894-1906) served to intensify his return to Judaism. Became an early supporter of Zionism, and studied Jewish history and thought. He published the Jewish Anthology (1925) and other works on Jewish themes, translations of Sholem Aleichem and selections from RAMBAM's Guide and the Zohar.

Frank, Anne (1929-1945): Dutch child writer who hid with her family for two years to escape the persecution of the Nazis. Perished in Bergen-Belsen, with her sister, from typhus. When Auschwitz was liberated by Russian troops, Anne's father Otto returned to the family's hide-out in Amsterdam and retrieved Anne's diary. It was first published in 1947 and has now been translated into more than 30 languages.

Frankl, Viktor E. (1905-1997): Austrian psychiatrist and founder of the school of existential psychotherapy known as logotherapy. Inmate of Auschwitz and other concentration camps for three years. His philosophy focused on the human need for purpose, self-fulfillment, and the need to attain a higher meaning in life as articulated in Man's Search for Meaning (1964).

Frankel, Tamara F.: Writer.

Friedlander, Saul (b. 1932): Philosopher and writer.

Fromm, Erich (1900-1980): Born in Frankfurt, Germany into an Orthodox family. Became what he called an "atheistic mystic." He received his Ph.D. from Heidelberg and began a career as a psychotherapist. He moved to the U.S. in 1934. A neo-Freudian, he applied psychoanalysis to problems of culture and society.

G

Gershom ben Judah (known as **Rabbeinu Gershom Meor ha-Golah** - "Light of the Diaspora") (965-1028 CE): One of the first great German rabbinic authorities, born in Metz and lived at Mainz, where he directed an academy. Brought scholarship of the great rabbinic academies of Eretz Israel and Babylonia to Western Europe. Copied entire Bible, Mishnah and Talmud. Early commentator on Talmud. He issued legal *takkanot* (i.e. rabbinic legal enactments) that helped to adapt rabbinic law to European conditions. These included bans on polygamy, divorcing a woman without her consent, reading letters directed to others, and mocking converts.

Gluckel of Hamelin (1646-1724): German-Jewish businesswoman wrote highly regarded memoir in Yiddish for her children. Lived in Hamburg and wrote on the status of German women.

Goldstein, Elyse (b. 1955): American Reform Rabbi.

Goldberg, Leah (1911-1970): Hebrew poet. Born in Kovno and settled in Palestine in 1935. Poetry influenced by Holocaust. Professor of Comparative Literature at the Hebrew University.

Gordon, Aharon David (1856-1922): Socialist Zionist philosopher. Born in Russia and settled in Palestine in 1904 where he worked as an agricultural laborer. He regarded physical labor as the basis of human existence and advocated that humankind must return to nature. A romantic secular idealist, he argued that Jews should leave the Yeshiva and embrace work and the natural world.

Gottheil, Gustav G. (1827-1903): Rabbi of the Reform congregation in Manchester, England. Settled in America and became a promoter of Zionism.

Gray, Thomas (1716-1771): English poet who settled at Cambridge.

Green, Arthur (b. 1941): Reconstructionist Rabbi and scholar of Jewish thought and mysticism. Instructor at Brandeis University in religion.

Greenberg, Sidney (b. 1917): Rabbi and writer.

Greenberg, Yitzhak ("Yitz") (c. 1930): Rabbi, author, theologian, and founder of CLAL (Center for Learning and Leadership).

H

Halberstam, Chayim (1793-1876): Rabbinical scholar. Appointed rabbi of Nowy Sacz (Zanz) and served in that capacity for 46 years. Published responsa and Torah commentaries under the title "*Divrei Chaim*." Was strict in matters of learning and observance. Attracted to Chasidism and founded a dynasty. He was an exponent of the ecstatic mode of prayer and developed the Chasidic melody. He was part of a controversy with the Chasideem of Ruzhin, the latter of whom called for his excommunication. Prolific writer, well acquainted with the expanse of Jewish sources.

Hanina ben Dosa (1st century CE): Tanna. His prayers for the sick were considered of great efficacy (Berakhot 34b). He was a disciple of Yochanan ben Zakkai, and was distinguished for his extreme piety.

Hartman, David (b. 1931): Rabbi, theologian, writer and founder of Shalom Center, Jerusalem, a center of study that attracts rabbis from all over the world in spirit of Klal Yisrael (the inclusive community of Israel). He has been vilified by the ultra-Orthodox for his work interpreting *halacha* (Jewish law) and tradition for contemporary circumstances. Was a student and disciple of Rav Joseph Soloveitchik in Boston, before making *aliyah* and establishing his center.

Hemingway, Ernest (1899-1961): American novelist and short-story writer, awarded the Nobel Prize for Literature (1954).

Heschel, Abraham Joshua (1907-1972): Philosopher, theologian and poet. Educated in Berlin, he came to America in 1940, taught at HUC and then became professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary in New York. Neo-Chasidic, humanitarian, and a leader in the Civil Rights movement and in support of Soviet Jewry.

Hillel (“The Elder”) (1st century BCE - Early 1st century CE): Pharisee leader and outstanding sage of the later Second Temple period. Scholar and founder of school known as Beit Hillel. President of Sanhedrin; joined with Rabbi Shammai in arguing Jewish law and practice. Paragon of patience, modesty, charity, and conciliation. Famous for statement to potential proselyte who demanded that while Hillel stood on one leg, he should teach the proselyte Judaism. In response, Hillel said: “What is hateful to you, do not do to others. This is all the law; the rest is commentary. Now go and study.” First scholar to formulate hermeneutic rules for the elucidation of the Bible (i.e. seven basic principles). He taught that learning was the great ideal.

Hoffman, Larry (b. 1942): Rabbi and scholar, Professor of Jewish Liturgy at HUC-JIR, NY - founder of Synagogue 2000, a project to revise and renew the American synagogue.

Holender, Barbara D. (b. 1927): Author of three volumes of poetry and a Hebrew children’s book.

Holmes, Oliver Wendell (1809-1894): American physician, poet, and humorist, chiefly remembered for a few poems and for his “Breakfast-Table” series of essays. Became Professor of Anatomy and Physiology at Harvard and later the Dean of the Harvard Medical School.

Huxley, Aldous (1894-1963): English novelist and critic whose works are notable for their elegance, wit, and pessimistic satire. He is, perhaps, most famous for his novel Brave New World (1932). Developed a growing interest in Hindu philosophy and mysticism, especially reflected in The Perennial Philosophy (1946).

I

Ibn Gabirol, Solomon (1020-1057 CE): Spanish poet and philosopher. Orphaned and supported by philanthropy. Short and tragic life. His poems were collected in the 19th century by Bialik and Ravnitzky. Influenced by early Spanish Hebrew poetry, mystical literature, and Muslim Sufism. His sacred poetry expresses humble submission, reverence for God, Jewish suffering and longing for redemption. His major philosophical work (Mekor Hayyim), written in Arabic, maintains that all things have matter and form, which are united in the universe by God’s will.

Idelsohn, Abraham Tzvi (1882-1938): Musicologist and composer. Settled in Palestine in 1906 and later moved to the U.S. Professor of Jewish music and liturgy at HUC in Cincinnati. Collected and published Oriental melodies.

Imber, Naftali Herz (1856-1909): Hebrew poet. Wandered through Galicia, Rumania and Turkey and then settled in Palestine from 1882-87. Moved to the United States. Author of *Hatikvah*, Israel's national anthem.

Israel of Rizhin (19th century): Chasidic Rabbi of Rizhin and great-grandson of the Maggid of Mezeritch.

J

Jacobovits, Immanuel (1921-1999): Former Chief Rabbi of the British Empire, noted bio-ethicist.

James, William (1842-1910): American physician, psychologist and mystic. His devoutly Catholic and aggressively acquisitive (Irish immigrant) grandfather had become a leading citizen of the state of New York and a millionaire several times over. Harvard contracted him to write *The Principles of Psychology*, a monumental, two volume work still described today as the most provocative and, at the same time, most intelligible books on psychology published in any language. He later turned to investigating the mystical states of consciousness.

Joel ben Abraham Shemiah (d. 1799): Rabbi.

Johan ben Nuri (2nd century, CE): Tanna. His teacher was Eliezer ben Hyrcanus. Lived in poverty until appointed to a post at the Jabneh Academy, but always maintained a humble lifestyle. Had great influence molding the laws and customs of the Jews of Galilee in contrast to Judea, where the Jews followed the custom of Rabbi Akiva.

Jonah, Rabbeinu of Gerona (d. 1263): Mystic philosopher and commentator, he wrote *The Gates of Repentance*, an expose on *t'shuvah* (repentance).

Joshua ben Hananiah (1st-2nd centuries, CE): Palestinian tanna and scholar. During siege of Jerusalem, he helped effect the escape of Rabbi Yochanan ben Zakkai. When the Nasi Rabban Gamaliel II humiliated Joshua, the scholars deposed Gamaliel. Later, Joshua became head of the *Beit Din* (Court of Law).

Judah Ha-Levi (1075-1141 CE): Spanish Hebrew poet and religious philosopher. Born in either Toledo or Tudela to a wealthy family, he spent his youth receiving both a rabbinical and secular education studying rabbinics, Hebrew, Arabic, medicine, and philosophy. He worked as a doctor in Toledo, but then moved to Cordova (Muslim Spain,) where he enjoyed success, fame and affluence. Eventually settled in Palestine in his latter years during the period of the Second Crusade. He and Solomon Ibn Gabirol were the great Jewish poets of the Middle Ages. He was a prolific writer of *piyyuteem* (medieval poetry found in the Machzor) using aggadic and religious allusions. Many express Israel's yearning for its ruined homeland. Affirms Judaism as a tradition needing no logical proof, being based on revelation.

Judah Ha-Nasi ("The Prince" - also known as "Rabbi") (135-220 CE): Patriarch of Palestinian Jewry and compiler/redactor of the Mishnah,

the basic codification of the oral law. Deeply revered and respected. His authority as patriarch and as head of the Sanhedrin was virtually unlimited. He appointed all judges and teachers, and devoted himself to the religious and economic reconstruction of Jewish life. He was noted for his generosity.

K

Kabat-Zinn, Jon (b. 1944): Founder and Director of the Stress Reduction Clinic of the University of Massachusetts Medical Center. Has trained groups of judges, Catholic priests, Olympic athletes, and health professionals in mindfulness. His major research pursuits lie in the emerging field of mind/body medicine, with the focus on the clinical, social, and human performance effects of mindfulness meditation training in various populations.

Kafka, Franz (1883-1924): Czech-born German novelist. A tyrannical father greatly affected his psychological development. Part of the assimilated Prague Jewish community. The publication of his diaries and other fragments reveal his Jewish consciousness. He learned about Zionism and Jewish life in Eastern Europe, and became interested in Chasidism. He studied Hebrew, attended lectures at the Hochschule in Berlin, and toyed with the idea of settling in Palestine.

Kaufmann, Yehezkel (1889-1963): Bible scholar and philosopher. Born in Russia and settled in Palestine. Became Professor of Bible Studies at the Hebrew University. Maintained that monotheism is an original concept dating from the outset of Jewish history.

Kornfeld, Paul (1889-1942): German playwright. Returned to Prague in 1933, but was deported by the Nazis and died in the Lodz Ghetto.

Kotzker Rebbe (Menachem Mendel) (1787-1859): Born into a non-Chasidic family in Bilgoraj, near Lublin; he was attracted to Chasidism in his youth. From his youth he was headstrong, cold, reserved, and unwilling to confide in anyone. His teachings are diametrically opposed to the teachings of the Baal Shem Tov. The Kotzker demanded constant tension and an unmitigated militancy in combating the egocentricity that comes with love, joy and compassion. He was interested only in the select few. He fanatically pursued Truth. Nineteen years before he died, he locked himself in his study and through his door he listened to the reading of the Torah and saw no one. Before he died he destroyed all his writings. His discourses were written down by his disciples.

Kovner, Abba (1918-2001): Hebrew author. Born in Crimea, and led Jewish partisans who left the Vilna Ghetto. Settled in Palestine in 1945. Wrote poetry devoted to the Holocaust and Israel's War of Independence.

Kramer, Irv (b. 1935): Founding Director of MAZON: A Jewish Response to Hunger. Confirmed at Temple Israel of Hollywood.

Kroll, Leah (b. 1953): American Reform Rabbi.

Kushner, Lawrence (b. 1943): American Reform Rabbi, student of Jewish mysticism, teacher and author.

L

Lacocque, Andre (b. 1927): Author of Thinking Biblically: Exegetical and Hermeneutical Studies.

Lame Deer (b. circa 1900): Sioux medicine man, storyteller and rebel. Born on the Rosebud Reservation in South Dakota. A full-blooded Sioux, he moved freely in and out of the white man's world as a rodeo clown, painter, and prisoner. Above all, he was a holy man of the Lakota tribe.

Levi ben Hama (Amora 500 CE): Talmudic sage.

Levi Yitzhak ben Meir of Berdichev (1740-1810): Chasidic Rabbi. A brilliant pupil of Dov Ber of Mezeritch. His central doctrine was "love for Israel." He faced fierce and mounting opposition by the *mitnagdeem* (Rabbinic class of Jews who opposed the mystical, superstitious, and non-rational movement embraced by early Chasidism). He was one of the most lovable figures of Chasidism: a mediator, an eternal optimist, who believed in the goodness of human beings. Deeply compassionate he always gave everyone the benefit of the doubt. His prayer was full of ecstasy. No successor was named after his death.

Levy, Richard N. (b. 1937): American Reform Rabbi. For many years the Los Angeles Regional Director of Hillel: The Foundation for Jewish Campus Life. Then Director of Rabbinic Studies at the Los Angeles campus of the Hebrew Union College - Jewish Institute of Religion. A noted liturgist and poet, he is a mentor to many rabbis. Wrote On Wings of Awe, a Machzor for the High Holydays. Formerly, President of the Central Conference of American Rabbis. In that capacity ushered through the Reform Rabbinate a new Statement of Principles (1999) with vision, compassion, patience, and clarity concerning the current state of Reform Judaism and where it needed to go.

Lew, Alan (b. 1943): American Conservative Rabbi and former Buddhist (known as the "Zen Rabbi"). Leader in Jewish meditation movement. Author of One God Clapping.

Lucius Annaeus Seneca (3 BCE- 65 CE): Roman playwright, advisor to Emperor Nero, and philosopher.

Luria, Isaac ben Solomon (known as Ari - the "Lion") (1534-1572): Palestinian kabbalist. Born in Jerusalem and lived in Safed. Became renowned for his ascetic life and saintly character, his deep knowledge of Kabbalah and the Zohar. His teachings were recorded posthumously by his pupil Hayyim Vital. Developed cosmology of the world, the principle of *tzimzum* (withdrawal and contraction of God), *gilgul* (the transmigration of the soul), *shevirat ha-keilim* (breaking of the vessels), and *tikkun* (repair of the soul and the redemption of the world).

Luzzatto, Moses Hayyim (Known as the RAMHAL) (1707-1747): Kabbalist, poet and moralist. Born in Padua into a wealthy and scholarly family. Acclaimed for his broad learning in both Jewish and Italian culture, as well as in general sciences and languages. At age 15 he established a mystical group in his home, and at 20 had a mystical experience in which a heavenly mentor "revealed" to him celestial secrets. May have considered himself the Messiah. Felt himself in communication with the spirits of the heroes of the Bible. The rabbis were alarmed by his activities, and he agreed to conceal his writings and views. Finally, left for Amsterdam and then to Palestine. Immense influence on Hebrew poetry.

M

Magnes, Judah Leon (1877-1948): American Rabbi and first president of the Hebrew University. Served as a Reform Rabbi in Brooklyn, at

Temple Emanuel in Manhattan, eventually settling in Palestine in 1921. Advocated Arab-Jewish understanding and called for a bi-national Jewish and Arab commonwealth in Palestine.

Maslow, Abraham (1908-1970): Humanistic psychologist. He received his B.A., M.A., and Ph.D., all in psychology, from the University of Wisconsin. A year after graduation, he returned to New York to work with E. L. Thorndike at Columbia, where Maslow became interested in research on human sexuality. He developed a theory of a hierarchy of needs.

Matt, Daniel (b. 1950): Professor of Jewish spirituality at the Graduate Theological Union in Berkeley, CA, author and teacher. He received his Ph.D. from Brandeis University and has taught at Stanford and the Hebrew Universities. Author of books on Jewish mysticism.

Mehlman, Evelyn (d. 1989): Worked as an archivist for the Jewish Theological Seminary.

Meir (c. 110-175 CE): Palestinian Tanna. A pupil of Rabbi Akiva, he was a member of the Sanhedrin at Usha after the Hadrianic persecution. He was an early architect of the Mishnah of Rabbi Judah Ha-Nasi. Outstanding preacher, Torah scribe, and *aggadist*. Married to Beruriah, a scholarly authority.

Meir ben Baruch of Rothenburg (1220-1293 CE): German Talmudist and the outstanding rabbinic authority of his generation. Meir was imprisoned in 1286 CE and held for ransom, but he refused to allow himself to be bought out of jail. Fourteen years later after his death his body was ransomed.

Mencken, H. L. (Henry Louis) (1880-1956): Controversialist, humorous journalist, writer and critic of American life. Used literary criticism to jab at American weaknesses such as pretention, provincialism, and prudery. He ridiculed organized religion, business and the middle class.

Menachem Nachum of Chernobyl (1730-1788): Chasidic Rabbi. At first he was given to fasting and ascetic practices. After studying with the BESHT, and later the Maggid of Mezeritch, he became an itinerant maggid throughout Russia and Ukraine. Taught the importance of *Devekut* (cleaving to God) and the pre-eminent position of the *tzadeek* as a link between God and the world.

Menachem Mendel of Vitebsk (1730-1788): Chasidic Rabbi and pupil of the BESHT and Dov Ber of Mezeritch. Settled in Safed in 1777 and founded the Ashkenazi community there with 300 Chasideem. Later moved to Tiberias, all the while maintaining close connections with his Chasideem in Russia.

Meshulam Zusya (1718-1800): Chasidic Rabbi of Hanipol. Was a pupil of the Maggid of Mezeritch. Affectionately called Rebbe Reb Zisha - he was the rebbe who recognized only goodness. Did not write any books. His reflections and commentaries were compiled by his students under the title "*Menorat Zahav*" (Golden Lamp).

Missaghieh, Michelle (b. 1967): American Reform Rabbi. Has served Temple Israel of Hollywood, California, since 1996. Hails from New York and was ordained by the Hebrew Union College - Jewish Institute of Religion in New York in 1996.

Moses ben Maimon (Maimonides, abr. RAMBAM) (1135-1204 CE): Philosopher, *halakhist*, and medical writer. Originated in Cordova and escaped to Alexandria, Egypt. Prolific writer and communal leader. Interpreted the Bible as a metaphor that can stand the test of reason. Did not consider the faith of the rabbis and the reason of the philosophers as mutually exclusive. His two most important works are the Mishnah Torah (a legal code organized into 14 volumes) and the Guide of the Perplexed (a philosophical treatise). As the court physician to the Calaf (King), he was a noted medical authority on many diseases and conditions.

Moses ben Nachman (Nachmanides, abr. RAMBAN) (1194-1270 CE): Rabbi of Gerona (Aragon), unrivaled scholar of his day. Commentator on Talmud. Kabbalist. Challenged in a Disputation by Pablo Christiani (1263) at Barcelona in the presence of King James I. As a result, RAMBAN was tried for blasphemy and left Spain for Palestine, settling in Acre. Wrote Bible commentary with a combination of rational and kabbalistic interpretations.

Moses ibn Ezra (1055-1135 CE): Spanish Hebrew poet. Friend to Judah Ha-Levi. Wandered widely and wrote Arabic poetry.

Moshe Leib ben Jacob (1745-1807): Chasidic Rabbi of Sasov, Poland. His father was bitterly opposed to Chasidism, and he left home without his father's permission to spend years studying. Known for his abounding love for all Jews and charity to the poor. He composed many Chasidic melodies and dances.

N

Nachman of Bratzlav (1772-1810): Chasidic Rabbi and mystic. Great-grandson of the BESHT. Absorbed Lurianic Kabbalah from childhood. An ascetic, he would frequently isolate himself in the fields and woods to devote himself to the God of nature. Lived in Tiberias (1798-9) and then returned to Ukraine. Endeavored to be a true *tzadeek*. Taught simple faith, emphasizing the importance of prayer (even if recited in Yiddish) and of music (singing and dancing).

Nachman bar Isaac (4th century CE): Babylonian amora. Had a special love for Palestine and headed the Nehardea academy.

Nasafi, Aziz (13th century CE): Islamic Persian mystic.

Nathan of Nimerov (Early 19th century): Chasidic Rabbi and disciple of Rebbe Nachman of Bratzlav.

Nathan David of Didlovtzer (Early 20th century): Rabbi. Lived in Warsaw.

Niebuhr, Pastor Reinhold (1892-1971): Pastor, socialist Christian, activist, and critic. In 1915 he was ordained a pastor in the Evangelical Church. His experience with the cruelties of the unregulated capitalism of the early 20th century turned him into an ardent socialist. He was a co-founder of the Fellowship of Socialist Christians and ran for public office several times on the Socialist ticket. In the face of the horrors of Stalin's and Hitler's totalitarian policies in the early 1930s, Niebuhr broke with his pacifist colleagues and challenged their Marxist, Socialist and Libertarian (or "Liberal Left") leanings against taking military action against Stalin, Hitler and the military overlords of Japan. He was ardent

in his support of the war effort and critical of the idealism of his old liberal colleagues who resisted the war effort.

Nimoy, Leonard (b. 1931): Actor, director, writer, photographer, and philanthropist. His first language was Yiddish and he recalls attending an Orthodox *shul* with his grandfather in South Boston when the Kohaneem blessed the congregation. He used the priestly hand sign as a greeting for the alien Vulcan character Spock in the Star Trek television and film series. Later directed and played the Holocaust survivor Mel Mermelstein in the TNT production "Never Again." Nominated for an Emmy for his portrayal of Golda Meir's husband in the film "A Woman Named Golda." Narrated Yiddish Stories for public radio (KCRW) and a series on Jewish music for the Milken Foundation. Published a collection of photographs of nudes for the critically acclaimed volume *Shekhina* that explores the female form and the feminine character of the Divine. Produced three seasons of the "Nimoy Concert Series" at Temple Israel of Hollywood that highlighted Jewish musicians and compositions. A member of Temple Israel of Hollywood.

O

Oliver, Mary (b.1935): American poet whose work reflects a deep communion with the natural world. Edna St. Vincent Millay is a strong influence on Oliver. Her volume *American Primitive* (1983) won a Pulitzer Prize.

Osler, Sir William (1849-1919): Best-known physician in the English-speaking world at the turn of the 20th century; called the "most influential physician in history." Emphasized the importance of the patient's state of mind in achieving a cure. Called the father of psychosomatic medicine.

Otto, Rudolph (1869-1937): Appointed Chair of Theology at Marburg-on-the-Lahn. One of the special interests in the last ten years of his life was the establishment at Marburg of a museum for the comparative study of religions, not as dead curiosities but as living faiths. Author of *The Idea of the Holy*.

P

Peli, Pinchas (1930-1989): Israeli Orthodox Rabbi and commentator. Wrote the weekly D'var Torah for the International Edition of the Jerusalem Post.

Paracelsus (Theophrastus Bombastus von Hohenheim) (1493-1541): A Swiss physician during the European plague, he was an erratic individual with a vast knowledge in both alchemy and practical medicine.

Philo (20 BCE - after 40 CE): Alexandrian philosopher. Little is known of his life except about his visit to Palestine and his participation in the delegation of Alexandrian Jews to Emperor Caligula during the anti-Jewish outbreaks in 40 CE. From wealth, Philo received a Hellenistic education, but little Jewish education. Considerable literary output including works on metaphysics, ethics and Bible commentary. Eclectic philosopher, he strived to fuse Greek and Jewish elements into one system.

R

Rabin, Yitzhak (1922-1995): Born in Jerusalem, he served in the Palmach and in the War of Independence that helped raise the siege of Jerusalem. Commanded the Israel army during the Six Day War (1967). Ambassador to the United States, Chief of Staff, Defense Minister, and twice Prime Minister of Israel. An architect of the Oslo Peace Process. He was assassinated by an Israeli religious extremist.

Rabinowitz, Stanley (1960-1986): American Conservative Rabbi Emeritus of Adas Israel Congregation, Washington, D.C. He served as President of the Rabbinical Assembly and was a founder of MERCAZ, The Movement to Reaffirm Conservative Zionism, which was administered from Adas Israel under his direction in its first five years.

Rabbi Shlomo Yitzhaki - ben Yitzhak (abr. RASHI) (1040-1105 CE): French rabbinical scholar (Troyes). Earned livelihood from his vineyard. Wrote complete commentaries on the Bible and Babylonian Talmud. Had extensive knowledge of Jewish sources, grammar, and many trades. Frequently used old French in Hebrew transliteration; these notes have proved significant for the study of medieval French philology and pronunciation.

Reimer, Jack (b. 1929): American Conservative Rabbi, writer and lecturer.

Rifkin, Ira (b. 1943): Religion journalist and a national correspondent for Religion News Service.

Rosenzweig, Franz (1886-1929): German philosopher and theologian. Born of an assimilated family, he almost embraced Christianity. Attended a Yom Kippur service in 1913 and returned to Judaism. As a soldier in WWI he wrote his chief work "Star of Redemption" on scraps of paper. Founded the Lehrhaus school for adult learning in Frankfurt (1920), and translated the Hebrew Bible to German with Martin Buber. Suffered from Lou Gehrig's disease.

Rosove, John Leon (abbreviated in Machzor as "JLR") (b.1949): American Reform Rabbi. Has served as Senior Rabbi of Temple Israel of Hollywood, California since 1988. Hails from Los Angeles and has served Reform congregations in San Francisco, Los Angeles. and Washington, D.C. Ordained by the Hebrew Union College - Jewish Institute of Religion, New York in 1979.

Rotblit, Yaakov (Late 20th Century): Israeli poet and songwriter who wrote the words to "*Shir Lashalom*" (A Song for Peace). This song was sung by Prime Minister Yitzhak Rabin in Tel Aviv along with 100,000 peace demonstrators moments before he was assassinated in 1995.

S

Saadya ben Joseph (882-942 CE): Gaon of the Academy of Sura (928) and then deposed (930) by the exilarch. Then reinstated. Wrote a polemic against Karaism and other heresies. Wrote *Emunot ve-Deot* ("Beliefs and Opinions") that denies conflict between reason and revealed religion. Composed a *Siddur* with Arabic instructions and *piyyuteem* (medieval poetry found in the Machzor), translated the Bible into Arabic, and wrote a Hebrew grammar.

Samuel ibn Nagrela (993-1056 CE): Spanish statesman, poet and Talmudist. Secretary and successor to the vizier of King Habbus of Granada (1020). Prolific poet. Composed grammatical works and an introduction to the Talmud. Patron to scholars. Earned title of “HaNagid” head of the Jewish community of the country.

Schachter-Shalomi, Zalman (b. 1924): Rabbi and leader of Jewish Renewal Movement. He is a Lubavitch-ordained rabbi who has also studied with Sufi masters, Buddhist teachers, Catholic monks and humanist psychologists. Founder and President of the Spiritual Eldering Institute and Professor Emeritus of Religion at Temple University.

Schimmel, Solomon (b. 1941): Professor of Jewish Education and Psychology, Hebrew College, Newton, MA.

Schulweis, Harold (b. 1925): Conservative Rabbi, theologian and writer. Serves as Rabbi of Valley Beth Shalom, Encino, CA.

Szenesh (Szenes), Hannah (1921-1944 CE): Jewish Palestinian heroine. Born in Budapest; went to Palestine after she was denied the right to take office after being elected the president of her high school. Joined Kibbutz Sedot Yam and volunteered for the British army (1943) as a radio operator. She parachuted into Yugoslavia (1944) with the object of rescuing Hungarian children and organizing Jewish resistance. She was captured, tortured and shot. She wrote such poems as “Blessed is the Match” and “Eili Eili.”

Shakespeare, William (1564-1616): Poet and dramatist. The greatest writer in the English language. Scholars also regard him as the greatest dramatist of all time.

Sholem (Sholom) Aleichem (pseudonym of Shalom Rabinovich) (1859-1916): Yiddish novelist and humorist. Used humor and mockery as instruments for reform, and to bring greater happiness to the Jew. Born in Ukraine, emigrated to the United States (1906). At his death in New York, 100,000 people came to honor his memory.

Sholom ben Elazar Rokeach of Belz (1779-1885): Known as the Belzer Rebbe. Orphaned as a child, he was tutored by his uncle in Talmud and *halacha*. Became a student of kabbalah. He removed the stigma of superficiality that had plagued Chasidism. His discourses were recorded from memories of his followers. Erected a *yeshivah* and study hall in Belz that became the spiritual center of thousands of Belzer Chasideem in Galicia. The Nazis wiped out the Belz community. However, a new Belzer *yeshivah* has been established in Jerusalem.

Siegel, Dr. Bernard (b. 1932): Physician, author, motivational speaker and advocate for individuals facing the challenges of a chronic illness.

Siegel, Danny (b. 1944): Poet, educator, creator of Tzedakah Collective. Teaches conflict resolution.

Simeon ben Lakish (known as Resh Lakish) (200-275 CE): Palestinian amora. Colleague and brother-in-law of Rabbi Johanan bar Nappaha through whose influence he returned to Jewish study. He taught at the Tiberias academy and became a prominent *aggadist*. He was noted for his physical strength.

Simeon ben Yochai (Mid-2nd century CE): Tanna and a pupil of Rabbi Akiva. Stayed loyal to Akiva after the Romans imprisoned his teacher. Hid in a cave with his son Eleazar for 13 years, thus providing the background for attributing to him authorship of the Zohar. Totally devoted to Torah study with great love for the Holy Land. Known as a miracle-worker. His pupil was Rabbi Judah Ha-Nasi.

Soloveitchik, Joseph B.S. (1903-1992): Leading American rabbinic scholar. Heir to a chain of distinguished Lithuanian Talmudic scholars, Soloveitchik adopted the analytical-conceptual method of study of Rabbi Hayyim of Brisk, combined with a focus on Maimonides' systematic and philosophical presentation of Jewish religious law. Acquired Doctorate in Philosophy at University of Berlin (dissertation on Hermann Cohen). In 1932 he moved to the United States, settling in Boston. Head of the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University and chair of the Rabbinical Council Halakhah Commission. His most important works include Halakhic Man, The Lonely Man of Faith, The Voice of My Beloved is Knocking, and On Repentance.

Sorotzkin, Zalman ben Ben-Zion (1881-1966): Lithuanian Rabbi and communal leader. Took a number of posts and became known as one of the outstanding Polish Rabbis and leaders of Orthodox Jewry. Remained in Vilna until the end of WWII and finally arrived in Palestine.

Sorek, Tali: Israeli child poet.

Spender, Sir Stephen (b. 1909-1995): English poet and critic who made his reputation in the 1930s with poems expressing the politically conscience-stricken, leftist "new writing" of that period. Went on to compose prose including short stories, a novel, literary criticism, an autobiography, and uncollected essays.

Spinoza, Benedict (Baruch) (1632-1677): Dutch philosopher. Descended from Portuguese Marranos. He had a traditional Jewish education and studied philosophy. Sought to transcend Judaism through reason, emphasizing universalism and arguing that Jewish particularism is contrary to rationalism. Was formally excommunicated by the Amsterdam rabbinic community (1656). He initiated modern Bible criticism, opposed clerical authority, argued for free thought. His magnum opus is the Ethics in which he argued against God's supernaturalism and transcendence. He had a strong influence on subsequent German thinkers, and is regarded by many as the first modern thinker and more European than Jewish.

Steinberg, Milton (1903-1950): American Rabbi and author of Basic Judaism and As a Driven Leaf (a fictionalized account of the rabbinic heretic Elisha ben Abuya).

Stern, Chaim (1930-2001): American Reform Rabbi, editor of Reform prayer books including Gates of Prayer and Gates of Repentance.

Sulzberger, Arthur Hays (1891-1968): American newspaper publisher (New York Times).

Syrkin, Nachman (1867-1924): Zionist socialist leader and Yiddish author. Born in Russia, he studied in Germany and founded the Russian Jewish Students' Society at Berlin University where many modern Zionist concepts developed. Participated in First Zionist Congress.

T

Teilhard de Chardin (1881-1955): Visionary, French Catholic (Jesuit) theologian, paleontologist, biologist, and philosopher. Spent the bulk of his life trying to integrate religious experience with natural science.

Thoreau, Henry David (1817-1862): American essayist, poet, and practical philosopher best known for having lived the doctrines of Transcendentalism, recording his experience in Walden (1854). A graduate of Harvard University, he chose instead of teaching to become a poet of nature. Also composed Civil Disobedience (1849) after having spent a night in jail.

Paul Tillich (1886-1965): Theologian. Highly regarded as a theologian who stands at the boundary between liberalism and neo-orthodoxy, idealism and realism, Protestant and Roman Catholic theology. He was ordained as a pastor of the Evangelical Lutheran Church in the province of Brandenburg and later taught at the Universities of Berlin, Marburg, and Frankfurt. He fled Germany in 1933 and took a position at the Union Theological Seminary in New York as Professor of Philosophical Theology. He also taught at Harvard and the University of Chicago.

Hermes Trismegistus: The name Trismegistus means “thrice greatest Hermes,” and is the title given by the Greeks to the Egyptian god Thoth or Tehuti, a lord of wisdom and learning. The alleged teacher of the magical system known as Hermetism of which high magic and alchemy are thought to be twin branches. Hermes Trismegistus was concerned with helping humanity by imparting his wisdom, giving us true knowledge of the world, the nature of humankind, and how we can better ourselves and our situation.

Tzadok Hakohen of Lublin (1823-1900): Chasidic Rabbi. As a young man he was a brilliant Talmudist. Wrote scholarly essays on astronomy, geometry, and algebra. Later he studied Kabbalah. Never accepted a rabbinic post and lived from hand to mouth running a small used clothing store. Towards the end of his life he took over leadership of a small community from a colleague who had died. Prolific writer of commentaries.

U

Unger, Andre (c. 1930-): Rabbi, formerly of South Africa. Expelled in 1955.

V

Van Buren, Abigail (b. 1918): Advice columnist.

Vilna Gaon (Elijah ben Solomon Zalman) (1720-1797 CE): Talmudist. Born in Lithuania and traveled among the Jewish communities of Poland and Germany, settling in Vilna where he founded his own academy. Led opposition to the Lithuanian Chasideem, and ordered their excommunication and the destruction of their literature. Leading *halakhist* and highly regarded in the early Kabbalistic works. Critical of philosophy and opposed the Enlightenment. Spiritual leader of the Mitnagdeem (Rabbinic class of Jews opposed to the mysticism, superstition and non-rational movement of Chasidism).

Voltaire (pseudonym of Francios-Marie Arouet) (1694-1778): One of the greatest 18th century European authors, remembered as a crusader against tyranny and bigotry, and noted for his wit, satire, and critical capacity. Born of middle-class parents and educated by Jesuits, he studied law and then became a writer.

W

Weil, Simone (1909-1943): French mystic, social philosopher, and activist in the French Resistance during World War II, whose posthumously published works had particular influence on French and English social thought. Born of Jewish parents, she was considered by some critics to be almost anti-Semitic in her religious writings. She made her way with her parents to the United States (1942) and returned to England to work with the Resistance. Her death was officially called a suicide as a result of voluntarily starving herself in solidarity with her French compatriots under German occupation.

Wilde, Oscar (1854-1900): Irish wit, poet, and dramatist whose reputation rests on his comic masterpieces Lady Windermere's Fan (1893) and The Importance of Being Earnest (1899).

Williams, Tennessee (orig. Thomas Lanier Williams) (1911-1983): American dramatist whose plays reveal a world of human frustration in which sex and violence often underlie a pervasive atmosphere of romantic gentility.

Wolbe, Rabbi Shlomo (1915-2005): Born in Germany. author of Alei Shur and other works. Most published *mussar* (Jewish ethical movement) of his generation.

Wooden, John (b. 1910): Educator and legendary coach of the UCLA basketball team. Developed an educational system called "The Pyramid of Success" that was used with extraordinary force in athletics and in life generally. His definition of success is "peace of mind which is a direct result of self-satisfaction in knowing you did your best to become the best that you are capable of becoming."

Z

Zeitlin, Leora (b. 1956): Jewish feminist, classical music producer and radio host in Las Cruces, New Mexico. Director of Zephyr Press.

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Biographies of Composers

Adler, Samuel (1928 -): Born in Germany, Adler came to the U.S. in 1939, and eventually organized the Seventh Army Symphony Orchestra. He also served as music director at Temple Emanu-El in Dallas. His music follows mainstream modernism, with basic tonal harmony sometimes interrupted by atonal passages. Many sections evoke traditional cantillation motifs.

Aloni, Aminadav (1928-1999): An Israeli by birth, the power of Aloni's music is attributable to an unusual blending of talents. He was a superb classical pianist, teacher, musicologist, a prolific musical comedy composer, a remarkably creative jazz artist, and a highly skilled arranger. His ability to set a Hebrew text and bring it to life was unparalleled. He composed a jazz service, *Aleinu Leshabeyach*. Aloni was the Director of Music at Valley Beth Shalom, Encino, CA.

Avery, Lawrence (1927-): Cantor Emeritus of Beth El Synagogue in New Rochelle, New York, Avery studied at the Juilliard School, an Orthodox synagogue in the Rockaways and the School of Sacred Music of the Hebrew Union College-Jewish Institute of Religion in New York (HUC-JIR). Since then, he has soloed and recorded with the Juilliard Opera Theater, Tanglewood, the CBS Symphony, *Cantica Hebraica*, and with Jan Peerce, his mentor, friend, and congregant. Avery has taught at the HUC-JIR in New York and at the Jewish Theological Seminary.

Beer, Ahron (Mid 18th century): Cantor of Berlin, wrote down music for *Kol Nidre*.

Bernstein, Leonard (1918-1998): Composer, conductor, educator. Composer of many compositions with Jewish themes including the "Jeremiah Symphony," "Kaddish," "Chichester Psalms." Was associated with the New York Philharmonic Orchestra and the Israel Philharmonic Orchestra.

Binder, Abraham Wolf (1895-1966): American musician and composer. Professor of synagogue music at HUC-JIR School of Sacred Music, and musical director of the Stephen Wise Free Synagogue in New York City.

Bruch, Max (1838-1920): German composer credited with composing the *Kol Nidrei* for cello and orchestra.

Bugatch, Samuel (1898-1984): Russian born, Bugatch conducted choruses in Baltimore as a boy, later receiving certificates in harmony and composition from the Peabody Conservatory. Serving as music director of synagogues in Baltimore and the Bronx, he wrote numerous liturgical and secular works for chorus, voice and piano, and organ, including the cantatas "Judea and Israel, a Dream Realized."

Carlebach, Shlomo (1925-2002): Folk singer, composer and Chasidic Rabbi. Ordained by Rabbi Menachem Mendel Schneerson. Formed "The House of Love and Prayer" in San Francisco in the mid-1960s to reach estranged, radical American youth. His tunes can be described as *n'shamah niguneem* (soul melodies) expressing the yearning and passion for the Maker.

Davidson, Charles (1929-): Davidson is an active cantor at Adath Jeshurun in Philadelphia, professor of cantorial music at the Jewish

Theological Seminary of America and the chairman of the faculty of its Cantorial School. He is a prolific composer of Jewish music and a highly recognized expert on synagogue music. His most famous piece, "I Never Saw Another Butterfly," sets to music some of the poems of the 15,000 children of the Terezin Ghetto, near Prague. The arrangement has been performed for two presidents and for Pope John Paul II.

Dunajewsky, A. (1843-1911): Russian-born synagogue composer and conductor who flourished in Odessa. He wrote a two-volume work, "Israelite Temple Compositions for the Sabbath." His melody for *Av Harachamim* is used before taking the Torah out of the ark in many countries of the world.

Ephros, Gershon (1890-1978): Compiled and edited the six-volume Cantorial Anthology, the first of its kind, making available previously unprinted music for the yearly Jewish cycle. Lived in Poland, Palestine and New York, where he was on the faculty of HUC-JIR's School of Sacred Music.

Finkelstein, Meir (1951-): Served as cantor of Sinai Temple in Los Angeles for 18 years during which time he composed over 100 settings for the liturgy. He collaborated with Steven Spielberg, composing music for the Visual History Foundation's award-winning documentary, "Survivors of the Holocaust." In 1995, Finkelstein premiered his "Liberation" oratorio, a large-scale and moving work written for the 50th anniversary of the liberation of the Nazi death camps, at the Dorothy Chandler Pavilion in Los Angeles, CA with the Los Angeles Philharmonic Orchestra, the Los Angeles Master Chorale, and many well-known soloists.

Freed, Isadore (1900-1960): Born in Russia, he lived in Philadelphia from a very early age; he studied with the finest composers there as well as in Paris. Freed was music director and organist at Kneseth Israel Congregation in Philadelphia. With other Jewish musicians, he helped to found the Jewish Music Forum. His volume Harmonizing the Jewish Modes (1958) is an important guide for anyone who wishes to accompany or compose Jewish music.

Friedman, Deborah Lynn (Debbie) (1951-): Born in Minnesota, was influenced by the music of the folk revival of the 1960s. Starting her performing, composing and educational career in the Reform movement summer camps, Friedman is one of the best-selling Jewish recording artists in the United States. Her songs form the bedrock of our music for young people, women's groups, life cycle moments and healing, and have become singalong classics of our era.

Freudenthal, Joseph (1903-1964): Freudenthal was a composer and publisher, noted for fostering a Jewish music movement in the United States. When he arrived in the U.S. from Germany, he founded the Transcontinental Music Corporation, which is the major publishing house for synagogue music. He wrote sacred music and songs, and edited and arranged Israeli folk songs.

Fromm, Herbert (1905-): Born in Bavaria, Fromm served as an opera conductor in Wurzburg before emigrating to the United States in 1937, where he served as music director and organist in synagogues in Buffalo, NY. and Boston, MA. He is best known for his Friday evening service "*Adath Yisrael*" (1943) and for his choral composition, "The Song of Miriam."

Gerovitsch, Elieser (1844-1914): Born near Kiev, Ukraine, his fame rests in the area of artistic Eastern European song. He wrote a complete choral service for the entire yearly cycle, re-establishing the ancient traditional chant, while other composers such as Sulzer were Westernizing it.

Helfman, Max (1901-1963): Began his education in Poland and continued in the United States. He led four prominent choruses and served as musical director of temples in New Jersey and Los Angeles, including Temple Israel of Hollywood. From 1944-1961 he was musical director at the Brandeis Camp Institute, now Brandeis-Bardin. His Friday night service "*Shabbat Kodesh*" is well known, as are his organ preludes and song arrangements.

Isaacson, Michael (1946-): Born in Brooklyn, New York, Isaacson earned his Ph.D. in composition from the Eastman School of Music. A long-time resident of Southern California, he enjoys a distinguished career as a composer, conductor, producer and educator, having published over 400 Jewish and secular musical compositions.

Janowski, Max (1912-1991): Born in Berlin and trained there in piano, organ, composition and conducting, Janowski immigrated to the United States in 1937. He was the beloved music director, organist and choir director at several Chicago-area synagogues. His compositions number in the hundreds and have become High Holyday classics.

Katchko, Adolf (1886-1958): Katchko's three-volume Thesaurus of Cantorial Liturgy (1952) is an important collection of cantorial chanting, used to instruct cantors in this art. Born in Russia, he was a cantor, composer and teacher in New York City,

Kelemer, Samuel (1918-): Descended from the Baal Shem Tov through nine generations of rabbis, Kelemer performed in synagogues and on concert stages as a cantorial child prodigy in Ukraine and New York. In Los Angeles he served Temple Beth Am as cantor for more than thirty years. "*Shmilik*" is a prolific composer of liturgical music and of settings of Yiddish folksongs; the American Conference of Cantors has deemed him a "Living Treasure."

Lewandowski, Louis (1823-1894): German liturgical composer, choral director and conductor. Most significant composer of synagogue music after Solomon Sulzer. Reproduced the traditional melodies in a more classical form and treated the organ accompaniment with greater freedom than his predecessor. Supporter of the Reform movement.

Maseng, Danny (1950-): American-Israeli composer, singer, playwright, actor, writer. Born in Israel to American parents, he is a veteran of the stage, screen and television, both in the United States and abroad.

McFerrin, Bobby (1950-): An innovative vocalist, composer and conductor who has won ten Grammy awards, McFerrin maintains a successful career while continuing to explore a wide range of musical styles and forms, notably his pioneering a cappella vocal excursions. His "Psalm 23" was dedicated to his mother, a classical singer.

Nathanson, Moshe (1899-): Nathanson was the sabra son of a rabbi and the student in Jerusalem of cantor and musicologist Abraham Zevi Idelsohn. "*Hava Nagila*" - a song so ubiquitous in American Jewish life

that it has achieved the status of cliché - received its melody from a Chassidic *nigun* and its lyrics from a 12-year-old boy in Jerusalem. That boy, Moshe Nathanson, would later serve for 46 years as cantor at the Society for the Advancement of Judaism (SAJ) in New York, where Rabbi Mordecai Kaplan served in the pulpit and Reconstructionism was virtually invented.

Pik, Tsvika (1950-): An immigrant from Poland to Israel at the age of four, Pik studied classical music starting at five, but was more interested in pop and rock styles. He is best known for his entries in the annual Chassidic Song Festivals of the 1970s and 1980s. As a singer, composer and actor, Pik has received more awards than any other Israeli-Jewish artist, including Artist of the Decade.

Piket, Frederick (1903-1974): Piket, born in Austria, was a Vienna Conservatory-educated conductor-composer who left Austria after the Anschluss, was jailed in Spain as a Leftist during the Spanish Civil War, and eventually emigrated to the United States at the end of World War Two. There are on-air recordings of performances of his secular music by the New York Philharmonic from the 1950s. "Though he wasn't ever religious," his daughter notes, "he got interested in writing Jewish liturgical music, and developed quite a reputation in that area."

Praetorius, Michael (1571-1621): Praetorius was an early German Baroque master composer and musicologist. He presented in his "*Musae Sionae*" a veritable encyclopedia of song and hymn arrangements. His simple canon (round) to the text *Jubilate Deo* has been adapted to the Hebrew text of Psalm 150 and is sung in synagogues to the words *Kol Han'shamah T'hallel Yah*.

Rosenblatt, Joseph (Yossele) (1882-1933): A cantor who became a legend in Jewish life. The unusual quality and range of his voice, as well as his devoutness and idealism, made him world famous. Blessed with an operatic-quality voice, he refused invitations to appear with opera companies because of his belief that opera was incompatible with traditional Jewish principles. He made numerous very early recordings of cantorial chanting for RCA. Several books of his chants and choral compositions have been published; the best known is *Tefiloth Josef* (1927).

Rosenbloom, Aviva Kligfeld (1947-): American Reform cantor and composer. Has served as Cantor of Temple Israel of Hollywood, Los Angeles, since 1975. Hails from Philadelphia, PA and is the daughter of a cantor and rabbi. Raised in the Conservative movement. Was the first woman cantor to serve a major synagogue in Los Angeles, and was among a handful of pioneering women cantors in America.

Rossi, Salomone de (1560-1632): Instrumentalist and composer at the court of Mantua. He had his own orchestra and composed Jewish liturgical music in the Renaissance madrigal style of the period. Considered among the first composers of synagogue music, bridging the chasm between liturgical and European music.

Saltzman, Mark (1957-): Composer, librettist, director, playwright, cantor and operatic tenor. He has performed with many operas and synagogues, including Temple Israel of Hollywood. He is currently Cantor of Congregation Kol Ami of West Hollywood, California.

Sargon, Simon (1938 -): American composer and pianist was born in Bombay, India and was brought to the United States as an infant. He studied composition at the Juilliard School and the Aspen School of Music. In 1974 he was appointed Director of Music at Temple Emanu-El in Dallas, Texas, and in 1984 joined the music faculty at Southern Methodist University, where he serves as Professor of Composition. Sargon has written many major works for orchestra as well as many song cycles, oratorios and choral compositions. Three compact discs devoted entirely to his compositions have been issued by Gasparo: "Shema," "A Clear Midnight" and "Flame of the Lord."

Schalit, Heinrich (1886-1976): Born in Vienna to a scholarly family, Schalit was organist of the Great Synagogue in Munich. When he was forced by the Nazi government to leave Germany, he became music director at the Great Synagogue in Rome, until forced to leave there when he emigrated to the United States. He began writing works with Jewish content around 1914; Hebrew poetry became his source of inspiration. He wrote complete service for Shabbat eve and morning, sacred songs, and works for string orchestra and organ.

Schorr, Baruch (1823-1904): Schorr first attracted attention when he sang at Chasidic gatherings as a child in Lemberg (Lvov), where he became cantor of the Great Synagogue. He served as cantor in a number of other cities in Europe and New York and wrote cantorial and choral compositions and for the Yiddish theater, along with scholarly commentaries on the Torah and the Book of Ecclesiastes.

Sharlin, William (1920-): Cantor Emeritus of Leo Baeck Temple and a leading figure for more than 40 years in Southern California Jewish music. In his 30s, he was the first songleader at the Reform movement's Camp Saratoga (later renamed Camp Swig). Many Los Angeles cantors and rabbis have studied the traditional chants for the Torah and prayers with him at HUC-JIR. His specialties as a composer include music for choirs and for piano solo; he loves to use canons and unique, pungent harmonies.

Sher, Leon (Late 20th century): Sher has a passion for singing, teaching and composing Jewish music. He was already an active and well-known figure in the world of Jewish music and the Reform movement for many years prior to his leaving the business world to pursue his life long dream of becoming a cantor. Along with his wife Beth, he performs with *Begeed Kefet*, a musical group that sings mostly original Jewish music to raise money and awareness for *tz'dakah*.

Steinberg, Ben (1930-): A master composer, conductor, organist, and teacher. Steinberg's music includes five sacred services; works for choir and/or soloist and organ or orchestra; "The Vision of Isaiah" (1970) for tenor, choir, and organ or instrumental ensemble; "Yerushalayim" (1973) for soprano, choir, and orchestra; "Echoes of Children" (1979), a cantata for soloist, narrator, chorus, and orchestra (which won the International Gabriel Award and has twice been televised on PBS); and instrumental works including a suite for flute and string trio based on Israeli folksongs. Of Steinberg's music Michael Isaacson wrote, "While conservative, pragmatic and always well-mannered, it is also gratefully mindful of its tradition in a deeply lyrical way."

Sulzer, Solomon (1804-1891): Austrian cantor and composer and founder of the modern school of Jewish liturgical music. His principal work is "Song of Zion" in two volumes.

Taubman, Craig (1958 -): Born in Tennessee, Taubman grew up in Los Angeles in a Conservative Jewish family. He first began performing at age 15 at Camp Ramah in Ojai. His interest in music was always intertwined with his passion for Jewish history and culture and with education. He is the founding director of *Yad b'Yad*, a citywide teen performing arts program; and *Bezalel*, an arts institute to inspire, support and educate Jewish artists of all types. The originator of "Friday Night Live" and "One Shabbat Morning," his lively and passionate band-driven music has spread to synagogues throughout the country.

Zweig, Ehud and Sarah (20th century): Israeli composers.

CONGREGANT VOICES

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SOURCES

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The Gates of Repentance, edited by Chaim Stern, CCAR Press.

On Wings of Awe: A Machzor for Rosh Hashanah and Yom Kippur, written and edited by Rabbi Richard Levy, B'nai B'rith Press.

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The New Machzor, compiled and edited by Rabbi Sidney Greenberg and Rabbi Jonathan D. Levine, The Prayer Book Press, Media Judaica.

The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival (Harper, 1996; Beacon, 1999). Copyright © 1996 by Marcia Lee Falk.

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