



Jewish Gateways High Holidays

wandering Jews • wondering Jews • LGBTQI+ folks • Jew-ish • interfaith relationships • people of color • singles • couples • families • multiracial relationships • adult children of interfaith families • Jews by choice • non-Jews • cultural Jews • multicultural relationships • low-income households • single parents • seekers • older adults •

Welcome to these High Holiday services. If you are new to our community, don't worry! Your service leaders will be your guides.

We invite you to take care of yourself during services. Feel free to follow along or not. If you are drawn to words or reflections other than those the group is focusing on, go ahead and pay attention to what speaks to you. If you'd like to get up and stretch, please do.

We are glad you are here!

Some Thoughts on Prayer ...

Perhaps you come to High Holiday services for the prayers, but many come despite them.

Most of us do not read or understand Hebrew, but even if the prayers are in English, they still may not ring true. The problem, more often, is that we haven't been offered Judaism's sophisticated, adult ways to think about prayer.

The portrayals of prayer we usually see suggest that it's a way to ask God for what we need or want. But God, if God exists, often doesn't seem to answer, so why bother?

Many of those who find prayer meaningful do not expect God to answer "yes" or "no" to specific requests.

Yet if the main point of prayer is not to change God's "mind," what is it?

One purpose is to change ourselves.

Rabbi Shefa Gold describes it this way:

I'm not trying to understand the words. I'm trying to be the words.

Rabbi David Wolpe says:

If you saw somebody pulling a boat to the shore and were mistaken about mechanics and motion you might think that she was pulling the shore to the boat. And that's what prayer is like. You think that you're pulling God to you, but, in fact, if you pray well, you pull yourself to God

Some pray to experience a connection with something larger, which you may call "God," or may think of as Mystery, conscience, your deepest self, the Holy, the wisdom of your people, or in many other ways.

Rabbi Jamie Korngold describes it like this:

When my voice is joining with twenty other people's voices, chanting the prayers, I experience God through that moment. I'm not praying to God for something to happen.

Many who find purpose in prayer also do not confuse the means with the end. In other words, we need not define prayer by the prayer book. The prayer book is meant to be a launching pad, not a prison. We should feel free to step away from the shared words to reflect on a phrase that catches our attention, or to express or meditate on our own thoughts, feelings, or personal prayers.

A crucial understanding of prayer is that it, like poetry, does not have to be “rational” to be real. If we experience a moment of greater understanding of our life’s purpose, or of spiritual connection, we can reflect on it without having to figure out what caused it.

As Rabbi Zalman Schachter-Shalomi says:

I never let theology get in the way of my spiritual life.

God is Not a Guy In the Sky...

Many people struggle with the dominant image of divinity in western religion – God as a powerful, bearded, white man.

This is only one of many metaphors for the sacred. When we encounter words, or our own thoughts, that point to this image, it can be helpful to remember that these metaphors are not intended as statements of belief. They are invitations to experience.

Instead of asking, “Do I believe this?” we can ask, “What connection to something larger, what metaphor for the sacred, might speak to me?”

Jewish tradition offers a much broader range of metaphors for the divine than is found in most Jewish prayer books. God’s “name” in the Torah is a word we do not know how to pronounce or translate. It means something like, “Was, Is, Will Be,” “Possibility for Transformation,” or “Beingness.” It’s usually written in prayers as Adonai or Eternal, neither of which captures its openness and mystery.

Besides God’s “name” in the Torah, our tradition has many other metaphors for God: Place, Presence, Everlasting, Voice, Oneness, Love, Without End, Compassionate One, Source of Life, Most High, One Who Nourishes, Friend, Guardian, Holy One of Blessing, the Name ...

It may take effort to put aside the “God is a Guy in the Sky” metaphor and make room for other ways of imagining and experiencing the divine, yet as we experiment with possibilities, we open more to our truths and those of our tradition.

We invite you, for today, to put aside questions about how we might describe the reality of God – if God exists – about how prayer “works” – or does not, about whether you are, or could be, a religious or spiritual person ...

... and instead to bring your heart, your soul, your wonderings and wanderings, your pain and your joy, your hopes and your fears, so that you may open to the moment, to the words or melodies or silences that speak to *you*, that help you to open ...

... to change, to gratitude, to compassion for yourself and others, to connection, to bravery ... to your deepest, truest self, and perhaps to a larger Mystery as well.

Shanah tovah – we wish you and those you love a sweet New Year.

Opening Kavanot – Intentions

There are homes you run from, and homes you run to.

Laura Cunningham

1

I lost my way,
I forgot to call on your name.
The raw heart beat against the world,
and the tears were for my lost victory.
But you are here.
You have always been here.
The world is all forgetting,
and the heart is a rage of directions,
but your name unifies the heart,
and the world is lifted into its place.
Blessed is the One
who waits in the traveler's heart for his turning.

Leonard Cohen

2

Come let
's gather it all.
All the lost yesterdays
and the hoped-for tomorrows,
the scraps of paper
and scraps of heaven,
the minor betrayals
and the great reconciliations,
the dry flowers
and the wet tears,
the warm whispers
and the cold knives,
my hand into your hand
and our heads into the pillow.
Come let
's gather it all
and start anew.
Ariana Haran

3

From the place where we are right But doubts and loves
Flowers will never grow Dig up the world
In the spring Like a mole, a plough.
The place where we are right And a whisper will be heard in the place
Is hard and trampled Where the ruined
Like a yard House once stood.

Yehuda Amichai

Hinei Mah Tov – How Good it Is

הַהֵנְנָה מִמָּה טוֹב וּמִמָּה נִנְעָעִים, שְׁשִׁבְּת אַחֲחִים גַּם יַחְדָּד.

Hinei mah tov u'mah nayim shevet achim gam yachad.

How good it is to be together

Candle Lighting

Kavanah – Intention

I enter these High Holidays, these Days of Awe, asking myself: Where am I in my life? As I approach this time of self-examination and questioning, I pray for the strength to face myself, and the faith to believe that it is within my power to change and grow.

For Rosh Hashanah – the New Year

בְּבָרוּ; אֲתָתָה יְיָ אֵלֵינוּ מִמְּלֶכֶת; הָעוֹלָם אֲשֶׁר קִדְּדֵנוּ בְּמִצְוֹת
וּצְוֹנוּ לְהַדְּלִיק נֵר שֶׁל (שְׁשִׁבְּת וְשֶׁל) יוֹם טוֹב.

Baruch atah Adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel (Shabbat v'shel) yom tov.

Blessed are You, Eternal, whose presence fills creation, who makes us holy
through the mitzvah of lighting the (Shabbat and) Rosh Hashanah lights.

For Yom Kippur – the Day of Atonement or "At-one-ment"

בְּבָרוּ; אֲתָתָה יְיָ אֵלֵינוּ מִמְּלֶכֶת; הָעוֹלָם אֲשֶׁר קִדְּדֵנוּ בְּמִצְוֹת
וּצְוֹנוּ לְהַדְּלִיק נֵר שֶׁל (שְׁשִׁבְּת וְשֶׁל) יוֹם הַכִּיפּוּרִים

Baruch atah Adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel (Shabbat v'shel) yom ha-kippurim.

Blessed are You, Eternal, whose presence fills creation, who makes us holy
through the mitzvah of lighting the (Shabbat and) Yom Kippur light
s.

The soul of a human being is the candle of God. *Proverbs 20:27*

Shehecheyanu – We made it to this time!

בְּבָרוּ; אֲתָתָה יְיָ אֵלֵינוּ מִמְּלֶכֶת; הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ

Baruch atah Adonai eloheinu melech ha'olam she'he'chey'anu v'kiyamanu v'higi'anu lazman ha'zeh.

Blessed are You, Eternal, whose presence fills creation, who gave us life,
sustained us, and enabled us to reach this moment.

Kol Nidre: A Poem

All the vows
And all the promises not kept
Because life was too short
Or too difficult
Or we were too young,
Not wise enough, or too weak –
Let them be cancelled!

... The choking void of unsaid farewells
Because we did not know
We were together for the last time –
Let it be closed!

... Forgive us:
Slach lanu, m'chal lanu, kaper lanu!

The unsaid thanks
To those who gave to us
Life, sometimes,
But to whom we could not give –
Let thanks be understood!

... The tears unshed
Because we were too busy living
To mourn –
Let them now flow!

... To those of us who live,
To our families and friends,
And all of those whom we're supposed to love –
God of mercy,
Give them life
And us, time enough
To make peace,
Perhaps even to love them.

Rosa Kaplan, adapted



Kol Nidrei – All Vows

כָּל נִדְרֵי, וְאֶסְרֵי, וְחַרְמֵי, וְקִנְיֵי, וְכִנּוּיֵי, וְקִנּוּסֵי, וְשְׁבוּעוֹת. דְּנִדְרֵי, וְדְאֶסְרֵי, וְדְחַרְמֵי, וְדְקִנְיֵי, וְדְכִנּוּיֵי, וְדְקִנּוּסֵי, וְדְשְׁבוּעוֹת. מִיּוֹם כְּפֻרִים זֶה עַד יוֹם כְּפֻרִים הַבָּא עֲלֵינוּ לְכַלְהוֹן יְהוֹן שְׁרֹן, שְׁבִי קִין, שְׁבִי תִין, בְּטִטְלָן וּמִבְטִטְלִין, לֹא שְׁרִירִין, וְלֹא קִי וְאֶסְרֵי לֹא אֶסְרֵי, וְשְׁבוּעַתְנָא לֹא שְׁבוּעוֹת.

Kol nidrei ve'esarei va'charamei
v'konamei v'chinu'yei v'kinusei
u'sh'vu'ot. Dindarna u'd'ishtaba'na
u'd'acharimna v'di'asarna al
nafshatana. Mi'yom kippurim zeh
ad yom kippurim ha'ba aleinu l'tova.

All vows, bonds, pledges, promises,
pacts, obligations, and oaths
that we have vowed, sworn,
pledged and imposed upon ourselves
from this Yom Kippur until next Yom
Kippur may it come to us for good.

Kul-hon ee'charatna v'hon.
Kul-hon y'hon sharan,
sh'vikin, sh'vitin, b'teilin.
u'm'vutalin, la sh'ririn v'la kayamin.
Nidrana la nidrei,
v'esarana la esarei
u'sh'vuatana la sh'vuot.

Regarding them all, we regret them.
Let them all be released,
forgiven, erased, and be made
null and void.
They are not valid
nor are they in force.
Our personal vows are not vows.
Our personal bonds are not bonds.
Our personal oaths are not oaths.

Yom Kippur on one foot:	Do I need to ask someone to forgive me?
	Do I need to forgive someone?
	The rest is commentary.
	Go and ask. Go and forgive.

Return Again

Return again, return again, return to the land of your soul (2X)

Return to who you are

Return to what you are

Return to where you are

Born and reborn again.

Return again, return again, return to the land of your soul.

Shlomo Carlebach

Hashiveinu –Return Us

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה חַדְשׁ יְמֵינוּ כְּקִדְמוֹתֵינוּ.

Hashiveinu Adonai eilecha v'nashuva chadesh yameinu k'kedem.

!

Return us, Eternal, help us to return Renew our days, as You have done of old

Hashiveinu – We Return

We return

We return

We return return again

We return

We return

We return return

Again and again

To love (truth) (You)

Hashiveinu Adonai

Ei'le'cha v'nashuva

Chadesh yameinu

K'kedem

L'shana tova tikateivu

Elana Arian and Noah Aronson

Now is the Time for Turning

To everything there is a season

And an appointed time for every purpose under heaven.

Now is the time for turning.

The leaves are beginning to turn from green to red and orange.

The birds are beginning to turn

And are flying once more towards the south.

The animals are beginning to turn to storing their food for the winter.

For leaves, birds, and animals
Turning comes instinctively,
But for us, turning does not come so easily.
It takes an act of will for us to make a turn.
It means breaking with old habits,
It means admitting that we have been wrong.
And this is rarely easy.
It means losing face.
It means starting all over again,
And this is always painful.
It means saying, "I am sorry."
It means recognizing that we have the ability to change,
And this can be embarrassing.
These things are terribly hard to do.
But unless we turn we will be trapped forever in yesterday's ways.
Therefore, may we find the strength to turn
From callousness to sensitivity,
From hostility to love,
From pettiness to purpose, from envy to contentment,
From carelessness to discipline, from fear to trust.
May we turn ourselves around
and toward all that is noble, true and life-affirming
to revive our lives
as at the beginning.
Then may we turn toward one another,
for in isolation there is no life.

Rabbi Jack Riemer (adapted)

Experiencing the Divine as an unfolding process, a verb rather than a noun, we are more likely to experience ourselves and all of reality as changeable, and continually unfolding.

Estelle Frankel

Ask not what the world needs. Ask what makes you come alive. Then go do it.
Because what the world needs is people who have come alive. *Howard Thurman*

Prayer is a step on which we rise
from the self we are
to the self we wish to be. *Rabbi Morris Adler*

You think because you understand one, you must understand two, because one and one makes two. But you must also understand AND.

Sufi teaching

The Mystery of Azazel

But the goat, on which the lot fell for Azazel, shall be set alive before God ... to make atonement ... into the wilderness. Torah, Leviticus 16:10

I am writing this, sitting on a hill in a Wilderness somewhere in the United States of America. I am here for purification, I think, maybe rededication. I haven't spoken for days.

I have brought an instrument to make music with, a notebook to write in, a book.

There are many animals here, it is a wild place. I am a guest in the Wilderness, that is clear to me. I asked the goats, the horses, the brush rangers, the bottom dwellers to allow me to squat on their ground, to pray here, to play my instrument. It was pretty, but it was not why I came.

On the fourth day, this day, I began to ask for forgiveness. I sank deeper into silence and an animal with somewhat elaborate horns wandered by and nibbled from a loaf of bread I carried with me. I spread a piece of the bread with peanut butter, and the animal signaled to me in some abstract, trans-species way its approval.

Then the animal spoke. It's about forgiveness, isn't it, the animal said.

Yes, I said, it's about forgiveness.

Give me your burdens, the animal said, I am a load-bearing animal, I am a yoked animal, give up your burdens and I will carry them into the Wilderness.

So I took my burdens – my self consciousness, my separation, my isolation, my flight, fear, especially my fear – everything that separates me from God and all that I love the most, and I laid them on the shoulders of this animal. On the back of this beautiful yoked beast I gave up my fear, and I watched as the animal disappeared into the hills.

I lifted up my hands, looked up and said – to the trees, to the sky, to the stones, to the dirt, to the dirt especially, to the mud.

Is this the way it works?

From the distance I heard, Yes, this is precisely the way it works.

Rabbi James Stone Goodman

One day you finally knew what you had to do, and began,
though the voices around you kept shouting their bad advice.

Mary Oliver

Mah Tov – How Good!

Mah tovu – it's the morning
Mah tovu – bless us this morning
Ohalecha – let us enter
Ya'akov – our heritage
Mish'k'notecha – we are searching
Will you show us
Yisra'el – we are Yisra'el!
Born to sing your praises
In your holy holy spaces
Mah tovu – bless the morning mah tovu.

Margot Stein

Two Truths

Two truths
held in intimate relation:
the unknowable God of the universe
the knowable God of the human heart.

All around us is emptiness and awe.
Yet each moment,
each person, each object
exists through the One
through us, the bearers of its Presence.

Two truths:
emptiness, fullness
transcendence, immanence.

Let us give voice to this astonishing paradox:
our existence is a gift that surpasses explanation.
Everett Gendler

Hallelu – Praise

הַהַלְלוּ הַהַלְלוּ הַהַלְלוּ
כִּכְכַּל הַהַלְלוּ שִׁמְמָה תִּתֵּהּ הַלְלוּ לַיהוָה הַהַלְלוּ הַהַלְלוּ לַיהוָה

Hallelu hallelu hallelu
Kol ha'n'shamah t'hallel Yah. Hallelu halleluyah.

Every breath praises the Holy One

Bar'chu – Bless!

Kavanah – Intention 1

Bar'chu. Dear One.
Shechinah. Holy Name.
When I call on the light of my soul
I come home.
Lev Friedman

Kavanah – Intention 2

As we bless the Source of Life
So we are blessed. (2X)
And the blessings give us strength
And make our vision clear.
And the blessings give us peace.
And the courage to dare.
As we bless the Source of Life
so we are blessed. (2X)
Faith Rogow

בְּבִרְכּוֹ אֶת יְיָ הַמְּמַבְרֵךְ!

Bar'chu et Adonai ham'vorach.

בְּבִרְכּוֹ יְיָ הַמְּמַבְרֵךְ לְלִעוֹלָם וָעֶד! Bless the Infinite, blessed One

Baruch Adonai ham'vorach, l'olam va-ed.

Blessed is the Infinite,
the blessed One, now and forever.



Outdoors

Master of the Universe,
Grant me the ability to be alone.
May it be my custom to go outdoors each day
among the trees and grass, among all growing things
and there may I be alone and enter into prayer,
to talk with the One to whom I belong.
May I express there everything in my heart,
and may all the growing things of the field
awake at my coming
to send the power of their life into the words of my prayer,
so that my prayer and speech are made whole,
through the life and spirit of growing things
which are made as one by their Source.
May they all be gathered into my prayer
and thus may I be worthy to open my heart in prayer
that I pour out like water, the words of my heart, before You.

Rabbi Nachman of Bratslav

Twilight

As the sun sinks and the colors of the day turn, we offer a blessing for twilight,
for twilight is neither day nor night, but in-between.

We are all twilight people. We can never be fully labeled or defined.

We are many identities and loves, many genders and none.

We are at the intersection of histories, between place and place.

We are criss-crossed paths of memory and destination,
streaks of light swirled together.

We are neither day nor night. We are both, neither, and all.

May the sacred in-between of this evening suspend our certainties,
soften our judgments, and widen our vision.

May this in-between light illuminate our way to the God
who transcends all categories and definitions.

May we be lifted up into this twilight.

We cannot always define; we can always say a blessing.

Rabbi Reuben Zellman

Deeply Listening

When someone deeply listens to you it is like holding out a dented cup you have had since
childhood and watching it fill up with cold fresh water.

When it balances on the top of the rim you're understood.

When it overflows and touches your skin you are loved. When someone deeply listens to you
the room where you stay starts a new life

and the place where you wrote your first poem

begins to glow in your mind's eye.

It's as if gold has been discovered.

When someone deeply listens to you your bare feet are on the earth and the beloved land that
seemed distant is now at home within you.

John Fox

Unending Love

We are loved by an unending love. We are supported by hands that uplift us

We are embraced by arms that find us even in the midst of a fall.

even when we are hidden from ourselves. We are urged on by eyes that meet us
even when we are too weak for meeting.

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

We are counseled by voices that guide us Embraced, touched, soothed and counseled... even
when we are too embittered to hear. Ours are the arms, the fingers, the voices,

We are loved by an unending love. ours are the hands, the eyes, the smiles.

We are loved by an unending love.

Rabbi Rami Shapiro

How in the world can one love God, who is not a person, who has no arms, no legs, no lips?... Act in such a way that when people observe how you behave, they will believe in Godliness, in goodness, in hope, in compassion, in love.

Rabbi Harold Schulweis

V'ahavta: A Poem

May you love what is holy
with all your courage,
all your passion,
and all your strength

so that the teachings that have come down to you
shine in your words and your actions,
so that our children instinctively come
to know and understand them.

May we speak about what is good and holy
within our homes when we are working,
when we are at play,
when we lie down
and when we get up.

May the work of our hands speak of goodness
running in our blood
and glowing from our doors and windows.

May we love ourselves,
and our neighbors as ourselves,
for we are of God

and may we love the stranger,
for we were once strangers
in the land of Egypt
and have been strangers
in all the lands of the world since.

Let love fill our hearts with its clear precious water
and heaven and earth observe
how we cherish or spoil our world.
Heaven and earth watch
whether we choose life or choose death.
May we choose life
so our children's children may live.

For now, let's be quiet and listen
to the still small voice within
that speaks in love.
And let us open to that voice,
hear it,
heed it
and work for life.

Marge Piercy (adapted)

There is One Who Sings

There is one who sings the song of his own life, who finds everything within himself.

There is one who leaves the circle of herself, and sings the song of her people.

There is one whose voice rings with the song of humanity, hoping for the highest perfection.

And there is one who rises even higher, uniting with all creatures, with all worlds, filling the universe with song.

Rabbi Abraham Isaac Kook (adapted)

Mi Chamochah –Who is Like You?

מִמִּי־כַכְמִמְכָּה בְּבִאֲלָלִים יְיָ מִמִּי כַכְמִמְכָּה וְנֶאֱדָדֵר בְּבִקְקֹדֶשׁ נוֹרָרָא תְתֵה

Mi chamochah ba'eilim Adonai. Mi kamochah nedar ba'kodesh.
Nora t'hilot oseh feleh. Adonai yimloch l'olam va'ed.

Who is like You, Eternal, among all that humans worship?

Who is like You, majestic in holiness, awesome in praises, doing wonders? “
The Eternal will reign forever.”

Hashkiveinu –Help Us to Rest

Give us a place to rest, Renewing One
And help us to rise up again to life renewed.

Spread over us Your peace-filled sukkah
Shield us from enmity,
From hunger of body and soul...

Bring us into shelter
In the soft, long evening shadows
Of Your truth
For with You is protection and safekeeping,
Acceptance and love.

וּפְרוֹשׁ עַל־לִינוּ סִסְכַּת שְׁשׁוּמָה.

Ufros aleinu sukkat sh'lomecha.

Spread over us Your peace filled shelter

Let There Be Love

Let there be love ... and understanding among us
Let peace and friendship be our shelter from life's storms.

Hashkiveinu, Adonai Eloheinu.

Hashkiveinu, l'shalom.

V'ha'amideinu shomreinu l'chayim.

Ufros aleinu sukkat sh'lomecha.

Lyrics by Chaim Stern, melody by Noah Arons



Kavannot – Intentions

It is our quiet time. We do not speak because the voices are within us.

Nancy Wood

1

Ralph Waldo Emerson once asked what we would do if the stars only came out once every thousand years. No one would sleep that night, of course. The world would become religious overnight. We would be ecstatic, delirious, made rapturous by the glory of God. Instead the stars come out every night, and we watch television.

Paul Hawken

2

One of the greatest needs this planet has for healing is blessing.
It is under-blessed.
Under-blessed reality is like empty calories.
Blessings enhance the possibilities for good.
Like enzymes for growth, like catalysts in chemical processes,
blessings serve to help a living process
surmount the barriers that obstruct it.

Rabbi Zalman Schachter-Shalomi

3

What they don't understand about birthdays and what they never tell you is that when you're eleven, you're also ten, and nine and eight, and seven, and six, and five, and four, and three, and two and one. ...

Like some days you might say something stupid, and that's the part of you that's still ten. Or maybe some days you might need to sit on your mama's lap because you're scared, and that's the part of you that's five. And maybe one day when you're all grown up maybe you still need to cry like if you're three, and that's okay. That's what I tell Mama when she's sad and needs to cry. Maybe she's feeling three.

Because the way you grow old is kind of like an onion or like the rings inside a tree trunk or like my little wooden dolls that find one inside the other, each year inside the next one. That's how being eleven years old is. You don't feel eleven. Not right away. It takes a few days, weeks even, sometimes even months before you say eleven when they ask you. And you don't feel smart at eleven, not until you're almost twelve. That's the way it is.

Sandra Cisneros

4

We are bound with very tight knots.
They choke off air and stop the blood from pulsating freely.
The knots make us like computers with carefully controlled circuitry.
The knots in our brains tie our creativity – our link with You.
We follow the knot around in its intricacy – but it remains a knot.
The knots in our hearts keep us from crying and dancing when we long to –
They tie us to the posts of the fences that separate us from each other.
The knots in our muscles keep our teeth clenched,
our jaws locked, our legs crossed,
our shoulders stooped, our backs bent,
our chests from inhaling and exhaling
the full sweetness of life's breath.
O, God, untie all our knots!
Rabbi Sheila Peltz Weinberg

5

Oh God, as I stand before You, I ask for strength and for courage.
As I take time to look at myself, may I open my lips in prayer.
And God, as I stand alone, I pray my heart will sing out to You.
So many thoughts and fears that I have. May I open my lips in prayer.

Debbie Friedman



Amidah – Standing Prayer – Rosh Hashanah Evening

The day has come
To take an accounting of my life.

Have I dreamed of late
Of the person I want to be,
Of the changes I want to make
In my daily habits,
In the way I am with others,
In the regard I show my father and mother,
Who brought me out of childhood?

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

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

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

Have I faced up of late
To the needs I really have –
Not for comforts which shelter my unsureness,
Not for honors which paper over my real self,
Not for handsome beauty in which my weakness masquerades,
Not for unattractiveness in which my strengths hide out –

I need to come in touch with my own power,
Not with titles, possessions, money, high praise,
But with the power that is mine
As a child of the Power that is the universe
Handsome and beautiful from the moment I awoke this morning
So strong - that I can risk the love of someone else
So sure - that I can risk to change the world
And know that even if it all comes crashing down
I shall survive it all –
But my dreams shall not crash down
So long as I have breath
I know I have the strength
To transform what I can be
To what I am.

Rabbi Richard N. Levy

All my life I have struggled in vain to know what a person is.
Now at

last I know. A person is the language of God.
Menahem Mendel of Vitebsk

Amidah – Standing Prayer – Rosh Hashanah Morning

Praised are You.
For Your wisdom that is hidden
For Your dream that we might become people
In the fullness of the light.
Your dream has become our conscience.
May it never be silent in us
May it never be as though we had not heard it.

Praised are You
for making people responsible for the future of each other.

Praised are You who have called: "Where are you?"
"Where is your brother, your sister?" Did you give one person to the other
For their children to kill each other?

Praised are You for people who hear Your word
And do it –
They are like trees
planted by living water.
Praised are You
For all those who support each other,
Who give comfort and light,
Who in their secret way make life easier to bear.

Praised are You
In those who walk on Your path
Who do justice and honor the stranger in their midst.

Praised are You for nameless people
Who dare to oppose the cruelties they see
Because they hope in the day You are preparing
When cruelties will end.

May the words of my mouth
And the stirrings in my heart
Be received by You, my Redeemer.
Let me know Your peace.
Make peace felt among all Israel and all who dwell on earth,
That all of us might one day say together: Amen.
On Wings of Awe (adapted)

A ship in a harbor is safe – but that is not what ships are for.

John A. Shedd

Amidah – Standing Prayer – Yom Kippur Evening

1

I need to speak these words aloud and to know that the universe hears them.
I get caught in old patterns and paradigms; I am stubborn and hard-headed.
In the last year I have missed the mark more than I want to admit.
Forgive me, Source of all being, for the sin I have sinned before you:
By allowing my body to be an afterthought too often and too easily;
By not walking, running, leaping, climbing or dancing although I am able;
By eating in my car and at my desk, mindlessly and without blessing;
By not embracing those who needed it, and not allowing myself to be embraced;
By not praising every body's beauty, with our quirks and imperfections.
By letting my emotions run roughshod over the needs of others;
By poking at sources of hurt like a child worrying a sore tooth;
By revealing my heart before those who neither wanted nor needed to see it;
By hiding love, out of fear of rejection, instead of giving love freely;
By dwelling on what's internal when the world is desperate for healing.
By indulging in intellectual argument without humility or consideration;
By reading words of vitriol, cultivating hot indignation;
By eschewing intellectual discomfort that might prod me into growing;
By living in anticipation, and letting anxiety rule me;
By accepting defeatist thinking and the comfortable ache of despair.
By not being awake and grateful, despite uncountable blessings;
By not being sufficiently gentle, with my actions or with my language;
By being not pliant and flexible, but obstinate, stark, and unbending;
By not being generous with my time, with my words or with my being;
By not being kind to everyone who crosses my wandering path.
For all of these, eternal Source of forgiveness
Help me know myself to be pardoned
Help me feel in my bones that I'm forgiven
Remind me I'm always already at/one with You.

Rabbi Rachel Barenblat

2

This is my prayer to You, O my God.
Let me not swerve from my life's path,
Let not my spirit wither and shrivel in its thirst for You
And lose the dew with which You sprinkled it
When I was young.

Let my heart be open
To every broken and orphaned thing.

Bless my eyes, deepen and broaden my senses
To absorb a fresh, green, flowering world.
I pray to You, O God, from all my heart.

For the uncertainty of those who wait
For the helplessness of the dying
For the sadness of the misunderstood
For those who request in vain.

For all those abused, scorned and disdained,
For those who are roughly treated and pushed aside
For those who cannot find rest during long sleepless nights.

For all the inhabitants of our earth
And all their pain and troubles
All their griefs, sufferings, sorrows,
Longings, failures, defeats.

For everything which is not joy, comfort, happiness, bliss –
Let these shine upon them with tender love.

I pray to You from the depths of my heart.

May the words of my mouth
And the stirrings in my heart
Be received by You, my Redeemer.
Let me know Your peace.
Make peace felt among all Israel and all who dwell on earth,
That all of us might one day say together: Amen.

On Wings of Awe (adapted)

Live as if you were living a second time, and as though you had acted wrongly
the first time. *Viktor Frankl*

Amidah – Standing Prayer – Yom Kippur Morning

1

I am but flesh and blood,
Too often yielding to temptation,
Too often torn by conflicts.
I am but human,
Empowered with choice and choosing.
Knowing the One behind the many
I yet pit the many against the one.
Seeing the splendor of nature's wonder,
I yet turn blind to her poisoning.
Hearing the music of life's sacred sounds
I yet go deaf to the cry of the needy.
Speaking words of reason and love,
I yet give in to words of hate.
Bending hands to fashion and heal,
I yet curl them into fists to fight.
Walking to meet the world around me,
I yet run from the suffering I find.
Giving life through body and soul,
I yet rob life of meaning and purpose.

All that I am is here today.
All that I am stands before the Mirror of Truth.
May this Yom Kippur be for me
A time of renewal and vision,
A time of redemption and cleansing,
A time of making peace with who I am
And taking up the challenge of who I am yet to be.

I hereby forgive all who have hurt me,
All who have done me wrong,
Whether deliberately or by accident,
Whether by word or by deed.
May my sins be wiped away.
May I repeat no wrong
May I learn from my experience
And let the past be passed.
May the words of my mouth and the meditations of my heart
Lead me to a well of peace and the way of righteousness.

Rabbi Rami Shapiro (adapted)

All of us could be humbler
 We could live inside each other for a while
 Give up our certainty and earn the heart of understanding.
 We could say there is no other until we believed it.
 I am you and you are me
 We are all together.
 We could take a God's eye view become small
 Live within the skin of someone we do not understand.
 We could all be quieter rest within our heartlines
 Let the truth rise before us.
 We could find our quiet
 Live in that quiet for a while.
 We could all be kinder reserve judgment
 Delay certainty live with ambiguity.
 What if we acted as if something fine is approaching
 And we could be preparing waiting quiet.
 If we were quieter we might find our silence
 We could step back from the edge and do nothing –
 Until it became clear what to do what not to do.
 As long as it takes.

Rabbi James Stone Goodman

Oseh Shalom – Creator of Peace

עוֹשֵׂה שְׁלוֹם בְּבִמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל אָמֵן

Oseh shalom bimromav hu ya'a'seh shalom aleinu v'al kol yisra'el v'imru amen.

May the One who creates harmony above make peace for us, for all the people Israel,

and for all who dwell on earth And we say: Amen

Oseh Shalom- Bringing Peace Down

עוֹשֵׂה שְׁלוֹם בְּבִמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלָינוּ
 עוֹשֵׂה שְׁלוֹם בְּבִמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלָינוּ

Oseh shalom bimromav hu ya'a'seh, hu ya'a'seh, hu ya'as'eh shalom aleinu.
 Oseh shalom bimromav hee ta'a'seh, hee ta'a'seh, hee ta'a'seh shalom aleinu.
 May the One, may the One who makes peace, bring peace down, bring peace down.

Music and English words by Elana Jagoda-Kaye

An appendix to the vision of peace

Don't stop after beating the swords
into ploughshares, don't stop! Go on beating
and make musical instruments out of them.
Whoever wants to make war again
will have to turn them into ploughshares first.

Yehuda Amichai



Unetaneh Tokef –Proclaim the Power of This Day

1

So much can happen in a year.
In a year's time
our world can be irrevocably shattered,
or it can be reborn anew.
And now we stand together,
feeling still the resonance of a year now past. A book now sealed.

Now we stand together,
looking out with fear and hope
into a year stretching out limitlessly before us. A book yet to be written.

Will it be a year of curse or a year of blessing?
Of wounding or of healing?
Though we cannot know the answer,
it is all we can do to send out our prayer,
our fears, our hopes, our yearning.

May the dreams we dare to dream
be written into the Book of Our Lives
and may it be an ongoing tale
of blessing, wholeness and peace.

2

How many shall pass away
and how many shall be born?
Who shall live and who shall die?

Who in the fullness of years and who before their
time?

Who by fire and who by water?
Who by the sword and who by beast?
Who by hunger and who by thirst?
Who by earthquake and who by plague?
Who by strangling and who by stoning?
Who shall be at rest and who shall be restless?
Who shall be calm and who shall be distraught?

Who shall be serene and who shall be tormented?

Who shall be poor and who shall be rich?
Who shall be brought low and who uplifted?

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּ וּבְיוֹם כִּפּוּר יִחְתְּמוּ.

B'rosh ha'shanah yikkatei'vun, u'yom tzom kippur yei'cha'teimun.

On Rosh Hashanah it is recorded and on Yom Kippur it is sealed

וְתִשׁוּבָה וְתִתְפִּילָה וְצַדִּיקָה מִמַּעַבְיָרִין אֶת רֹעַ הַגְּזֵרָה.

U't'shuvah u't'fillah u't'dakah ma'avirin et roa ha'g'zeirah.

But turning, reflection, and generosity can transform the harshness of the decree.

In this past year, what is something I wish I had done differently?
What can I do to make it better?
Is there someone in my life to whom I need to apologize?
What did I say or do that was too harsh, too critical, too careless?
In this past year, what I have done to be just, generous or helpful?

Ashamnu – Alphabet of Wrongdoing

It may not be an easy task to confront our feelings and actions, still more daunting to name them, perhaps most difficult to speak them. Now we will speak of and chant them together.

Let us be bold enough to see, humble enough to feel, and daring enough to turn.

אֲשַׁשְׁמֵנוּ. בַּגַּדְנוּ. גַּזַּלְנוּ. דִּבְבַרְנוּ דִדְפִי. הִעַשְׁנוּ. וְהִרְשַׁעְנוּ. זָזְדְנוּ.
לִלְצַנוּ. מִמְרַדְנוּ. נִגְאָאֲצַנוּ. סִסְרַרְנוּ. עִשְׂנוּ. פִּשְׁשַׁעְנוּ. צָרַרְנוּ. קִשְׁשִׁינוּ.
תִּתְעַתְעֵנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi. He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker. Ya'atznu ra, kizavnu, latznu, maradnu, ni'atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref. Rashanu, shichatnu, ti'avnu, ta'inu, ti'tanu.

Ashamnu: We have sinned against others.

Bagadnu: We have betrayed people who trusted us.

Gazalnu: We have stolen people's money, time or friendship.

Dibarnu dofi: We have used words to mislead, create barriers, and as weapons.

He'evinu: Our actions have led others to evil.

V'hirshanu: We have encouraged others to do evil.

Zadnu: We have refused to admit we could be wrong.

Chamasnu: We have manipulated others.

Tafalnu sheker: We preferred to believe lies rather than accept the truth.

Ya'atznu ra: We have been bad examples to others.

Kizavnu: We have lied.

Latznu: We have made light of the pain of others.

Have we closed our ears to the poor? Our hearts? Our pocketbooks?
Have we forgiven in others what we condemn in Jews?
Have we forgiven in Jews what we condemn in others?
Have we polluted our environment?
Have we stood up publicly for our principles?

וועעל ככללם אאלוהה ססליחות ססללח ללנו ממחל ללנו כפפפר ללנו.

V'al kulam eloah slichot: Slach lanu, m'chal lanu, kapper lanu.

For all of these we ask one thing of You, forgive us return us grant us life anew.

How can we ask, when sorrow comes, “Why did this happen to me?” if we do not ask the same question for every moment of happiness that comes our way?

Lord Ram

Avinu Malkeinu—Our Parent, our Source

Chorus

אבִּינוּ מִמְּלִכְכֵּנוּ חֲחִנְנוּ וְעִנְנוּ כִּי אֵין בָּנוּ מִמַּעַשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה

Avinu Malkeinu, choneinu va'aneinu (2x) ki ein banu ma'asim.
Asei imanu, tz'dakah va'chesed (2x) v'hoshi'einu.

O Mother and Father of life, please hear us and give us Your grace.
Our Guide deep within us, O hear us and give us
Compassion and mercy and peace.
O guide us through Your grace, justice and mercy to all.
O guide us and teach us, grant justice and mercy
We shall be free once again.

Our Father, our King, teach us how to make this year a new beginning.
Our Mother, our Queen, teach us how to grow from the harshness of life.
Our Source and our Destiny, teach us to accept what we are powerless to change.
Our Guide and our Truth, teach us to change what must be changed.

Our Father, our King, teach us how to face disease and death.
Our Mother, our Queen, teach us how to enjoy the gifts of life.
Our Source and our Destiny, teach us how to make peace with our enemies.
Our Guide and our Truth, teach us how we can best embrace our heritages.

Chorus

Our Father, our King, teach us how we can be better citizens.
Our Mother, our Queen, help us atone for our wrong-doings.
Our Source and our Destiny, let us return to You, wholly and completely.
Our Guide and our Truth, teach us how to help those who are ill.

Our Father, our King, teach us how to work for freedom for all.
Our Mother, our Queen, help us to find our place in Your universe.
Our Source and our Destiny, help us to learn how to be more loving.
Our Guide and our Truth, help us create a year of abundance and blessing.

Chorus

Rabbi Burt Jacobson

Avinu Malkeinu for This Time

Avinu Malkeinu, open our hearts so that we will see all the things we have been unwilling to see, and grow in humility and compassion.

Avinu Malkeinu, remove cynicism from our hearts that we may experience and move through despair and hopelessness to be the ones You are calling us to be.

Avinu Malkeinu, inspire us to contribute to ending structural and personal racism.

Avinu Malkeinu, inspire us to contribute to ending structural and personal sexism.

Avinu Malkeinu, inspire us contribute to ending structural and personal heterosexism.

Avinu Malkeinu, inspire us to contribute to ending structural and personal antisemitism.

Avinu Malkeinu, inspire us to be compassionate to those with whom we disagree. May we see their humanity, even when they fail to see ours.

Avinu Malkeinu, move us to own our humanity so we may live what You have taught us: we are all Your creations.

Avinu Malkeinu, let us not rest comfortably in the words of these prayers, waiting for You to first act on us. We must act on ourselves.

Sabrina Sojourner (adapted)

If you lived in your heart, you'd be home by now. *Unknown*

Blessing after Torah reading

Baruch atah Adonai eloheinu melech ha'olam, asher natan lanu torat emet, v'chayei olam nata b'tocheinu. Baruch atah Adonai, notein ha'torah.

בְּבָרוּךְ; אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ; הָעוֹלָם
אֲשֶׁר נָתַתָּ-לָנוּ תּוֹרַת אֱמֶת וְחַיִּים עוֹלָם
בְּבִתּוֹכֵנוּ; אַתָּה יְהוָה נֹתֵן הַתּוֹרָה

Blessed are You, Eternal our God, whose presence fills the universe, who gives us a Torah of truth, planting the tree of life in our midst. Blessed are You, the Infinite, giving us Torah

Mi Shebeirach – Blessing for Healing

Mi shebeirach avoteinu
M'kor ha'bracha l'imoteinu
May the source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say amen.

Mi shebeirach imoteinu
M'kor ha'bracha la'avoteinu
Bless those in need of healing
With ^{refuah shleima}
The renewal of body
The renewal of spirit
And let us say amen.

Debbie Friedman





Sounding the Shofar

בְּבָרוּ; אֲתַתָּה יְיָ הַנּוֹה אֵלֵינוּ מִמְּלַל; הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

Baruch atah Adonai eloheinu melech ha'olam
asher kid'shanu b'mitzvotav v'tzivanu lish'moa kol
shofar.

Blessed are You, Eternal, whose presence fills the universe,
who awakens us to holiness through the mitzvah of hearing the voice of the shofar.

בְּבָרוּ; אֲתַתָּה יְיָ אֵלֵינוּ מִמְּלַל; הָעוֹלָם שֶׁהַחַיִּים וְקִיְמָנוּ וְהִגִּיעַנוּ

Baruch atah Adonai eloheinu melech ha'olam she'he'chey'anu v'kiy'manu v'higi'anu lazman ha'zeh.

Blessed are You, Eternal, whose presence fills creation, who gave us life,
sustained us, and enabled us to reach this moment.

Tekiah Shevarim–Teruah
Tekiah Tekiah Shevarim–
Teruah Tekiah Tekiah
Shevarim–Teruah Tekiah

תְּקִיעָה שְׁבָרִים–תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים–תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים–תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

Tekiah Shevarim Tekiah

תְּקִיעָה שְׁבָרִים תְּקִיעָה

Tekiah Shevarim Tekiah

תְּקִיעָה שְׁבָרִים תְּקִיעָה

Tekiah Shevarim Tekiah

Tekiah Teruah Tekiah

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Tekiah Teruah Tekiah

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Tekiah Teruah Tekiah Gedolah

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוֹלָה

Eitz Chayim He –A Tree of Life

עֵץ חַיִּים הִיא לְלִמְחַזְקִים בְּבָהּ. וְתִתְמַכֶּיָּה מִמֵּאֲשֶׁר:
דְּדַרְכֶיהָ דְּדַרְכֶיךָ נִנְעָם וְכָל גְּתִיבוֹתֶיהָ שְׁלוֹם:

Eitz chayim he la'machazikim bah v'tom'che'ha m'ushar.
D'racheha darchei noam v'chol n'tivoteha shalom.

She is a tree of life more precious than gold
Hold her in your heart and you will
understand – Eitz chayim he.
Her roots are deep and wide,
her branches filled with light
and all of her pathways are peace.

Hannah Tiferet Siegel

Yitgadal v'yitkadash sh'mei rabah
b'almah divra chirutei.
V'yamlich malchutei
b'chai'yiechon u'v'yom'eichon
u-v'chayei d'chol beit yisra'el
ba'agala u'vizman kariv v'imru **amen.**

**Y'hei shmei rabah m'vorach
l'alam ul'almei almaya.**

Yitbarach v'yish'tabach v'yit'pa-ar
v'yitromam v'yitnasei v'yit'hadar
v'yit'aleh v'yit'halal
sh'mei d'kudsha **b'rich hu.**
L'eilah l'eilah mikol birchata v'shirata
tush'b'chata v'neche'mata
da'amiran b'alma v'imru **amen.**

Y'hei shlama rabah min sh'maya v'chayim
aleinu v'al kol yisra'el v'imru **amen.**
Oseh shalom bimromav
hu ya'aseh shalom aleinu v'al kol
yisra'el v'al kol yosh'vei tevel v'imru **amen.**

Let God's name be made great and holy
in the world created as God willed.
May God complete the holy realm
in our own lifetime, in our days,
and in the days of all the people Israel,
quickly and soon. And say: Amen.

May God's great name be blessed,
forever and as long as worlds endure.

May it be blessed, praised, and glorified,
held in honor, viewed with awe,
embellished, and revered. And may
the blessed Name of holiness be hailed
though it be higher by far than all the
blessings, songs, praises and consolations
that we utter in this world. Say: Amen.

May Heaven grant great peace and life for
us, and for all the people Israel. Say: Amen.

May the One who creates harmony above
make peace for us, all the people Israel, and
all who dwell on earth. Say: Amen.

L'shanah Tovah! – Happy New Year!

לְשָׁנָה טוֹבָה תִּתְכַּתְּבוּ, לְשָׁנָה טוֹבָה תִּתְכַּתְּבוּ. תִּתְכַּתְּבוּ וְתִתְבָּרַךְ

L'shanah tovah tikateyvu, l'shanah tovah tikateyvu. Tikateivu v'teychateimu.*

Have a good New Year. A sweet New Year.

*

:

Translation Mayyoubewrittenandsealedforagoodyear

The very least thing you can do in your life is to figure out what you hope for.
And the most you can do is live inside that hope.

Barbara Kingsolver

Nothing is so awesomely unfamiliar
as the familiar that discloses itself
at the end of a journey.

Cynthia Ozick

Healing Service

Ana El Na – Prayer for Healing

From deep within, the home of my soul
Now let the healing, the healing begin.

Ana el na refah na la. (2x)

Heal our bodies. Open our hearts.
Awaken our minds. Ehyeh.

Ana el na refah na la. (2x)
Heal our bodies. Open our hearts.
Awaken our minds. Shechinah.

Aryeh Hirschfield

Asher Yatzar – Blessing for Our Bodies

Blessed are You, Eternal, whose presence fills the universe, who has made our bodies in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them, by being blocked or opened, fail to function, it would be difficult to stand before You. Wondrous Fashioner and Sustainer of Life, Source of our health and our strength, we give You thanks and praise.

Elohai N'shamah – Blessing for Our Souls

אֵלֹהֵי נַשְׁמָתִי טָהוֹרָה בְּבִי טָהוֹרָה הִיא.

Elohai n'shamah sh'natata be t' hora he.

My God, the soul/breath that You placed within me is pure.

God of Life

We pray that we might know before whom we stand: the Power whose gift is life, who helps us to live, even when life is a struggle.

We pray for winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up towards the sun.

We pray for love to encompass us for no other reason save that we are human.

We pray to rise up towards the light, even when we stumble, even when there is pain.

We pray to break the bonds that keep us from the world of beauty.

We pray for opened eyes that we may see and treasure our authentic selves.

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the Power of the world.

The Angels Blessing

May our right hand bring us closer to our Godliness.
May our left hand give us strength to face each day.
And before us may our vision light our paths ahead.
And behind us may wellbeing heal our way.
All around us is Shechinah. (4x)

מִיִּמִּינִי מִמִּיכָאֵל, וּמִשְׁמֵאֱלֹהֵי גַבְרֵיִיאֵל,
וּמִלְּפָנָי אֲוֵרֵיִיאֵל, וּמֵאַחֲרָי רַפְּאֵל, וְעַל רֵאשֵׁי שְׁכִינָה.

Miy'mini Micha'eil, u'mi'smoli Gavriel,
Umi'l'fanai Uri'eil, umei'achorai R'faeil,
V'al roshi Sh'china. (4x)

Debbie Friedman

Adonai Li- The Eternal is Mine

I lift my voice when all is dark
into God's hands I place my heart
I'm not afraid of
ruchi Adonai li.

I lift my eyes when all is night
when I need help I seek God's light
v'lo echsar Adonai I'm not afraid
ro'ee Adonai li.

Doug Cotler

A Litany for Healing

May the One who blesses all life bless and heal those who struggle with illness, economic distress, estrangement from family, addiction, loss of loved ones, loneliness, and all other causes of pain.

May those who suffer be blessed with faith, courage, and love.

May they ask for – and receive – help and sustenance from their family, their friends, their loving companions and their communities.

May those who seek means of healing, and the individuals who care for those in need of healing, be blessed with hope, strength, wisdom and communal support.

We pray that the Power that lights up the world every morning will bring light to those who suffer,

That the Power that turns seeds into blossoms may flow through those who languish.

We pray that those who are in our hearts may be blessed with many moments of beauty and grace, and, if it is possible, with a complete healing of body and soul.

And, for those who are ill, and for whom a healing of body is not to be, if their lives are near their end, we pray that their death may be gentle, as they slip into God's embrace.

May all of us, together, be granted strength and gratitude, courage and hope. And let us say: Amen.

Mi Shebeirach – Blessing for Healing

Mi shebeirach avoteinu
M'kor ha'bracha l'imoteinu
May the source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say amen.

Mi shebeirach imoteinu
M'kor ha'bracha la'avoteinu
Bless those in need of healing
With refuah shleimah
The renewal of body
The renewal of spirit
And let us say amen.

Debbie Friedman

Birkat Kohanim

– Priestly Blessing

יְבָרַכְךָ יְהוָה, וְיִישַׁמְרֶךָ
יֵאָר יְהוָה פְּנֵינוּ אֱלֹהֵינוּ, וְיִחַנְנֶךָ
יִשָּׂא יְהוָה פְּנֵינוּ אֱלֹהֵינוּ, וְיִשְׁלַח לָנוּ שְׁלוֹמִים

Y'va'rech'cha Adonai v'yish'm'recha.

Ya'eir Adonai panav ei'lecha vi'hu'neka.

Yi-sa Adonai panav ei'lecha v'ya'seim l'cha shalom.

May God bless you and keep you.

May the light of God's presence shine on you and be gracious to you.

May God's presence be with you and bless you with peace.

May You Be Blessed

Yevarechecha –

May the Divine One

Bless and protect you

May God grace you with the warmth of a smile

May God turn to you and shine into your eyes

And enfold you in a mantle of peace.

יְבָרַכְךָ יְהוָה, וְיִישַׁמְרֶךָ
יֵאָר אֹר אֵין סוֹף פְּנֵינוּ
וְיִשְׁלַח לָנוּ שְׁלוֹמִים, וְיִשְׁלַח לָנוּ שְׁלוֹמִים.

Y'varech'cha v'yish'm'recha

Ya-eir Or Ein Sof panav.

V'ya'seim lach shalom, v'ya'seim lach shalom.

Marsha Attie

Yizkor – Service of Remembrance

It is Hard to Speak of Oneness

It is hard to speak of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become.

Yet no person is really alone; those who live no more echo still within our thoughts and words, and what they did has become woven into what we are.

We do best homage to our dead by living our lives fully even in the shadow of our loss. For each of our lives is worth the life of the whole world. In each one is the breath of the Ultimate One.

In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of Life, in whose union no person is alone and every life finds purpose.

OnWings of Awe

The Holy of Holies

In the paper-mache of my memory
There is a Garden of my making
Where you continue to roam
Unbounded, unfettered and exquisite.
It is here that I tell you all that has burdened me
On the steppes of my heart.
 Amid the hydrangea and orange trumpet blossoms
My secrets are laid bare to you
Even the darkest ones
that take flight under the gleaming sun.
I have no fear in the Garden
Just truth and love.
In the concrete of my reality
There is a hole in my heart
Where you are no longer.
Your voice, your kind eyes, your hand
 Are no longer – to comfort or seek comfort.
Amid the barriers and the bleak streets
I seek you out but you are not there.
In this charcoal winter
I try to talk but there is nothing
But a pain that throbs like frostbite.
My mourning whips like the wind
 In the frigid truth of your death, I am fearful.

Deep in the Holy of Holies is
Life's mystery of mysteries.
And it is where
my memory and my reality meet.

Joshua Lesser

How Often

How often in a puzzling time
We turn around to mama
Asking, "What does this all mean?"

How often in a quiet hour
We turn around to the beloved of our life
Asking, "Do you remember when we both...?"

We feel the answer.
The knowing nod near moves the breeze
But there is no breeze.

The answer murmurs only in our mind
The smile lives somewhere in our eyes
No one else can see what has sown itself in us.

We are their earth.

Our words, our accents,
Half our songs, our tears,
All are flowers from their lives
Sweetening our blood
Perfuming our flesh.

Others say, "What a good person you are..."
We know the roots
However we two struggled when they stood beside us
From the struggle or beyond it rose
So much of us,
So much we need
To keep the conversation going.

"I'm my own person!" we always said.
But we weren't.
We never were
Without them we are
Less.

And more
Because their shouting colors bloom
In us, if anywhere,
We must move the breeze along

To spread the fragrance
To listen past the breezes to the blow of breezes
Where the answers begin.

On Wings of Awe

For a Parent

Move to the front
of the line
a voice says, and suddenly
there is nobody
left standing between you
and the world, to take
the first blows
on their shoulders.
This is the place in books
where part one ends, and
part two begins,
and there is no part three.
The slate is wiped
not clean but like a canvas
painted over in white

so that a whole new landscape
must be started,
bits of the old
still showing underneath -
those colors sadness lends
to a certain hour of evening.
Now the line of light
at the horizon
is the hinge between earth
and heaven, only visible
a few moments
as the sun drops
its rusted padlock
into place.

Linda Pastan

In Many Houses

In many houses
all at once
I see my mother and father
and they are young
as they walk in.

Why should
my tears come,
to see them laughing?

That they cannot
see me
is of no matter.

I was once
their dream;
now
they are mine.

Diane Cole

Yizkor

It's almost midnight
and I'm sitting here in the living room
keeping your yahrzeit candle company.
It's so many years now
I close my eyes to remember
something real about you
and you know what I thought of
I saw you ironing
it was his underwear!

When I was a little girl I wondered if someday
I'd love someone enough to iron his underwear.
Well, I've been married twenty years
and I love him very much
but I don't iron his underwear.
I don't even turn it right side out
I don't even fold it.
I sort of stuff it in the drawer.
Truly I love him very much
but I still think what I thought when I was 11 –
no one sees your underwear.

I'm all grown up now
completely grown up now
and still I don't get it –
no one sees your underwear.

I'm not being critical
I'm not making fun
It's just that we both have to face it –
I'm a different kind of wife.
You're gone
and he's gone
and the foyer is gone
the ironing board is gone
and the underwear is gone.

All that remains is me
sitting in this chair
looking at the yahrzeit candle
remembering.

Merle Feld

Epitaph

When I die
Give what's left of me away
To children
And old men that wait to die.

And if you need to cry,
Cry for your brother
Walking the street beside you.
And when you need me,
Put your arms
Around anyone
And give them
What you need to give to me.
I want to leave you something,
Something better
Than words
Or sounds.

Look for me
In the people I've known
Or loved,
And if you cannot give me away,
At least let me live on in your eyes
And not your mind.

You can love me most
By letting
Hands touch hands,
By letting bodies touch bodies,
And by letting go
Of children
That need to be free.

Love doesn't die,
People do.
So, when all that's left of me
Is love,
Give me away.
Merrit Malloy

Yizkor – Private Remembrance

Compassionate One, give me the gift of remembering. May my memories of the dead be tender and true, undiminished by time, not falsified by sentimentality. Let me recall them, and love them, as they were. Give me the gift of tears. Let me express my sense of loss, my sorrow, my pain, as well as my gratitude and my love.

The death of those we now remember left gaping holes in our lives. But we are grateful for the gift of their lives. And we are strengthened by the blessings which they left us, by precious memories which comfort and sustain us as we recall them this day.

May the Holy One remember _____, who has gone to his/her/their eternal rest. In loving testimony to his/her/their life, may I carry forward the values he/she/they held dear. As I honor his/her/their memory through words and deeds, through appreciation of all the blessings he/she/they gave me, and through prayer and remembrance, may his/her/their soul be bound up in the bond of life.

In Memory of a Parent Who Was Hurtful

Compassionate One, my emotions swirl as I read this prayer. The parent I remember was not kind to me. His/her/their death left me with a legacy of unhealed wounds, of anger, and of dismay that a parent could hurt a child as I was hurt. I do not want to pretend to love, or to grief that I do not feel. Help me to have compassion for myself, for the child I was, for the person I am, for the ways I have been affected by my parent's words and

deeds. May I honor the truth of my experience and find the healing and comfort, the love and safety, that I and all others deserve.

Each of Us Has a Name

Each of us has a name
given by God
and given by our parents

Each of us has a name
given by our stature and our smile
and given by what we wear.
Each of us has a name
given by the mountains
and given by our walls.

Each of us has a name
given by the stars
and given by our neighbors.

Each of us has a name
given by our sins
and given by our longing.

Each of us has a name
given by our enemies
and given by our love.

Each of us has a name
given by our celebrations
and given by our work.

Each of us has a name
given by the seasons
and given by our blindness.

Each of us has a name
given by the sea
and given by
our death.

Zelda

El Malei Rachamim

– Compassionate One

אֵל מְלֵאֵי רַחֲמִים, שׁוֹכֵן בְּמִמְרוֹמִים, הַמְצַצָּא מִמְנוּחָה נְכוֹנָה, תַּחַת כְּנָפֵי וְטְהוֹרִים, כְּזוֹהַר הַהַרְקִיעַ מְזוֹהָרִים, לְנוֹשְׁמוֹת יִקְרִינוּ וְקְדוּשֵׁינוּ שֶׁהֵלְכוּ לְהַרְחֵמִים הַסְּתִירָה בְּצֶל כְּנָפֵי וְלְעוֹלָמִים, וְצָרָר בְּצָרוֹר-הַחַיִּים אֶת בְּשָׁלוֹם עַל מִשְׁכַּבָּם, וְנֹאמַר אָמֵן.

El malei rachamim shochein bam'ro'mim. Ham'tzei m'nucha n'cho'nah tachat kanfei ha'sh'chinah b'ma'alot k'doshim u'thorim k'zohar ha'rakia maz'hirim l'nishmot yakireinu u'k'dosheinu sheh'halchu l'olamam. Ana ba'al ha'rachamim hasti'reim b'tzeil k'na'fecha l'olamim u'tzror bitzror-ha'chayim et nish'matam. Adonai hu nachalatam v'yanuchu v'shalom al mish'kavam v'nomar amen.

God filled with compassion, dwelling in the heavens' heights, grant proper rest beneath the wings of Your presence, amid the ranks of the holy and the pure, illuminating like the brilliance of the skies the souls of our beloved and holy who have gone to their eternal rest.
May You, Source of Mercy, shelter them eternally, and bind their souls among the living, that they may rest in peace.
And let us say: Amen.



Memorywork

In the rising of the sun and in its going down, we remember them.
In the blowing of the wind and in the chill of winter, we remember them.
In the opening of the buds and in the rebirth of spring, we remember them.
In the blueness of the sky and in the warmth of summer, we remember them.
In the rustling of leaves and in the beauty of autumn, we remember them.
In the beginning of the year and when it ends, we remember them.

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

When we are weary and in need of strength, we remember them.
When we are lost and sick at heart, we remember them.
When we have joys we yearn to share, we remember them
When we have decisions that are difficult to make, we remember them.
When we have achievements that are based on theirs, we remember them.

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

Rabbi Jack Riemer and Sylvan D. Kamens (adapted)

Ne'ila – Closing Service

Return Again

Return again, return again, return to the land of your soul (2X)
Return to who you are
Return to what you are
Return to where you are
Born and reborn again.
Return again, return again, return to the land of your soul.

Shlomo Carlebach

Hashiveinu – Return Us

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה חַדְשׁ יָמֵינוּ כְּקִדְמוֹתֵינוּ.

Hashiveinu Adonai eilecha v'nashuva chadesh yameinu k'kedem.

!

Return us, Eternal, help us to return Renew our days, as You have done of old

Hashiveinu – We Return

We return
We return
We return return again
We return
We return
We return return
Again and again
To love (truth) (You)

Hashiveinu Adonai
Ei'le'cha v'nashuva
Chadesh yameinu
K'kedem
L'shana tova tikateivu

Elana Arian and Noah Aronson

The Final Shofar Blast

At this closing service there are so many images of finality: the gates that are closing, the book that is sealed ... All the outward images are of urgency, of decision, of the last chance to escape to safety ...

This is part of the truth of these last moments – and yet there is also another, inner dimension. We are so estranged from our inner life, from the inner life of our tradition, that this annual drama brings too little and comes too late. In today's fragmented world ... it is not easy to know where the truth of our Jewish task lies. But we should not be fooled by the feelings of the moment – or even the absence of such feelings.

For the journey through Yom Kippur was a real journey – one to be measured not by what we feel when it is over, but by how we lead our lives in the days and weeks and years afterwards, when the final shofar blast has pierced not only the highest reach of the heavens, but also the deepest reach of our souls.

Rabbi Jonathan Magonet

Open for Me

פִּתְחוּ-לִי שַׁעַר־צֶדֶק אֲבֹא בָּם אוֹדֶה ייָהּ.

Pitchu li sha'arei tzedek avo vam o'deh Yah.

Open for us the gates of justice, then shall we enter, acknowledging our Source.
Open the gate for us now when the gates are closing.
For day is passing, day is passing.
The sun turns home.
Let us come into Your gates.
Please, Source of Life:
Please spare...
Please forgive...
Please have mercy...
Please erase...
Please have compassion...
Please absolve...
Help us overcome sin and wrongdoing.

Amidah: Standing Prayer Before the Open Ark

All through these days – from Rosh Hashanah until this moment – we have reflected on the unfinished, the broken, the wrongs, the mistakes, the bad choices. And it is such a relief to be able to be honest with myself, to discover that there still are things I can do to undo the drift in my life that I have permitted to change me from the person I always dreamed I might be into a person who settles for "less" and who has diminished hope, pride, and dedication to ideals that have carried me forward in life.

We have said that You, O God, know all that lies hidden, that before You all our secrets are known, that all that we cannot confess even to the people closest to us is open for Your review.

Therefore when I rise and stand before Your Holy Ark to speak to You of what I have learned and felt – of what I see still remains in holiness beyond the distraction and boredom which are mine and mine alone, I will be standing before You to acknowledge I am neither bent nor broken, and that I have learned that even now it is important to stand for the truths for which my ancestors stood. This task commands my full attention; it is the boundary between making a difference or falling into despair or indifference.

I have worked hard to sustain meaning and integrity in my life, and that is compelling. I want to be nearer to You, I want to feel holiness, I want to be part of something greater and more enduring than this brief moment of life.

Permit me to speak with You for a moment; permit me to say that I am sorry; permit me to say I will try harder to sustain this honesty and bring it into the course of my extraordinary ordinary life. I will not dwell in longing or regret over what cannot be changed, knowing it is a life of tzedek, right action, that is the true sign I am changing my ways.

For a moment let me acknowledge the good I have done here and there, the ways in which I have touched some part of the world and made it better for my time in it.

I take small steps toward You, O God, and am grateful that You have been my companion for all these years. I thank You for this quiet that has given me time to know myself and my duty. It is so good to know that I am not alone.

Lawrence M. Pinsker (adapted)

Ashamnu – Alphabet of Wrongdoing

אָשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דְּפִי. הִעֲוִינוּ. וְהִרְשָׁעְנוּ. זָמַדְנוּ. לָלַצְנוּ. מִרְרַדְנוּ. נִאֲאָצְנוּ. סָרַרְנוּ. עֲוִינוּ. פִּשְׁשָׁעְנוּ. צָרַרְנוּ. קִשְׁשִׁינוּ. עָשָׂנוּ: תִּתְעַתְּעֵנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi. He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker. Ya'atznu ra, kizavnu, latznu, maradnu, ni'atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref. Rashanu, shichatnu, ti'avnu, ta'inu, ti'tanu.

Ashamnu: We have sinned against others.

Bagadnu: We have betrayed people who trusted us.

Gazalnu: We have stolen people's money, time or friendship.

Dibarnu dofi: We have used words to mislead, create barriers, and as weapons.

He'evinu: Our actions have led others to evil.

V'hirshanu: We have encouraged others to do evil.

Zadnu: We have refused to admit we could be wrong.

Chamasnu: We have manipulated others.

Tafalnu sheker: We preferred to believe lies rather than accept the truth.

Ya'atznu ra: We have been bad examples to others.

Kizavnu: We have lied.

Latznu: We have made light of the pain of others.

Maradnu: We have created unnecessary strife.

Ni'atznu: We have dishonored God in the way we live our lives.

Sararnu: We have lived as though there were no spiritual element in our lives.

Avinu: We have done what we know to be wrong to get what we want.

Pashanu:	We have ignored the pain of others.
Tzararnu:	We have oppressed.
Kishinu oref:	We have persistently done deeds that hurt ourselves and
Rashanu:	others. We have been violent.
Shichatnu:	We have let our impulses rule our lives.
Ti'avnu:	We have degraded ourselves.
Ta'inu:	We have gone astray.
Ti'tanu:	We have led others astray.

Avinu Malkeinu—Our Parent, our Source

Chorus

אֲבִי־נוּ מִמְּלִלְכָנוּ חֲחֻנְנוּ וְעֵעֵנְנוּ כִּפִּי אֲאִין בְּבִנוּ מִמַּעַשְׂשֵׁים. עַעֲשֵׂה עֵמֶמְנוּ צְדָדְקָה

Avinu Malkeinu, choneinu va'aneinu (2x) ki ein banu ma'asim.
Asei imanu, tz'dakah va'chesed (2x) v'hoshi'einu.

O Mother and Father of life, please hear us and give us Your grace.
Our Guide deep within us, O hear us and give us
Compassion and mercy and peace.
O guide us through Your grace, justice and mercy to all.
O guide us and teach us, grant justice and mercy
We shall be free once again.

Our Father, our King, teach us how to make this year a new beginning.
Our Mother, our Queen, teach us how to grow from the harshness of life.
Our Source and our Destiny, teach us to accept what we are powerless to change.
Our Guide and our Truth, teach us to change what must be changed.

Our Father, our King, teach us how to face disease and death.
Our Mother, our Queen, teach us how to enjoy the gifts of life.
Our Source and our Destiny, teach us how to make peace with our enemies.
Our Guide and our Truth, teach us how we can best embrace our heritages.

Chorus

Our Father, our King, teach us how we can be better citizens.
Our Mother, our Queen, help us atone for our wrong-doings.
Our Source and our Destiny, let us return to You, wholly and completely.
Our Guide and our Truth, teach us how to help those who are ill.

Our Father, our King, teach us how to work for freedom for all.
Our Mother, our Queen, help us to find our place in Your universe.
Our Source and our Destiny, help us to learn how to be more loving.
Our Guide and our Truth, help us create a year of abundance and blessing.

Chorus

Our Father, our King, teach us how to make this year a new beginning.
Our Mother, our Queen, teach us how to grow from the harshness of life.
Our Source and our Destiny, teach us to accept what we are powerless to change.
Our Guide and our Truth, teach us to change what must be changed.

Our Father, our King, teach us how to face disease and death.
Our Mother, our Queen, teach us how to enjoy the gifts of life.
Our Source and our Destiny, teach us how to make peace with our enemies.
Our Guide and our Truth, teach us how we can best embrace our heritages.

Chorus

Our Father, our King, teach us how we can best help humanity.
Our Mother, our Queen, help us atone for our wrongdoings.
Our Source and our Destiny, let us return to You, wholly and completely.
Our Guide and our Truth, teach us how to help those who are ill.
Our Father, our King, let us write our names in the book of life.
Our Mother, our Queen, help us to find meaningful work.
Our Source and our Destiny, help us learn how to love.
Our Guide and our Truth, receive our prayers.

Chorus

Our Father, our King, teach us how to be good lovers.
Our Mother, our Queen, teach us how to be good parents
Our Source and our Destiny, teach us how to be good children.
Our Guide and our Truth, teach us how to be good friends.
Our Father, our King, teach us how to work for freedom for all.
Our Mother, our Queen, help us to find our place in Your universe.
Our Source and our Destiny, help us to learn how to be more loving.
Our Guide and our Truth, help us create a year of abundance and blessing.

Chorus

Rabbi Burt Jacobson

Don't remove the glasses and plates from the table. Don't rub the stain from the cloth. It is good to know: people were here before me.

Yehuda Amichai

Aleinu—It is Up to Us

It is up to us
to hallow creation,
to respond to Life
with the fullness of our lives.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle graces of life
and the supple gestures of love.

It is up to us
to meet the world,
to embrace the whole
even as we wrestle with its parts.
It is up to us
to repair the world
and to bind our lives to truth.

With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

Rabbi Rami Shapiro

לְלִפְפֹּנֵי מַמְלָלָךְ מִמְלֶכְכִּי הַהִמְמַלְלִיכִים
וּאֲנַחְנוּ כֹּכְרָעִים וּמְשִׁשְׁתַּחֲחֻוּיִם וּמוֹדִדִים, הַהִקְדוּשׁ בְּבָרוּךְ הוּא.

Va'anachnu korim u'mishtachavim u'modim
lifnei melech malchei ha'm'lachim ha'kadosh
baruch hu.

And so we bend the knee and bow, acknowledging
the Sovereign above all, the Holy Blessed One.

כִּכְתוּב בְּתוֹרַתְךָ: יְיָ הוֹנֵה!! מִמֶּנּוּ? לְלַעֲלֵלָם וְנַעֲדָה וְנִאֲמַר: וְהָיָה
לְמַמְלֵל: עַל־כֻּל־הָאָרֶץ בְּיָוִם הַהוּא יְיָ הוֹנֵה אֶחָד וְשִׁמּוֹ אֶחָד
Kakatu v'toratecha: Adonai yimloch b'olam va'ed: V'ne'emar: V'haya Adonai l'melech
al kol ha'aretz. Bayom ha'hu yihyeh Adonai echad u'shmo echad.

As it is written in Your Torah The Eternal will reign now and forever

And it is said, "The Everlasting One will reign as sovereign over all the earth. On that day
shall the Many-Named be One and God's name be One."

Sh'ma – Listen!

Open up our eyes
Teach us how to live
Fill our hearts with joy
And all the love You have to give
Gather us in peace
As You lead us to your Name
And we will know that You are One.

Jeff Klepper

שמע ישראל "אלהינו" אחד

Sh'ma Yisra'el
Adonai eloheinu Adonai echad!

Listen, Jewish people,
the Source of our being is one!

בָּרַךְ; שְׁשֵׁם כְּכֹבוֹד מַמְלַכְוֹתוֹ לְלְעוֹלָלָם וּלְעַד.

Baruch shem k'vod malchuto
l'olam va-ed.

Blessed is the Presence whose splendor
shines through all time and space.

!!! הוא הקא?ההים

Adonai hu ha'Elohim.
The Eternal is God.

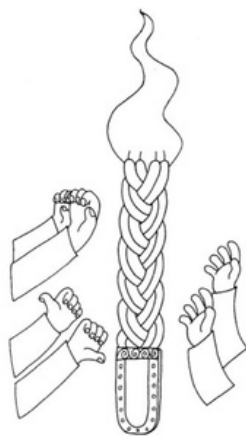
Listen Israel,
that which we call God is Oneness itself.
We are all waves of a single ocean
and that ocean is God.

Rabbi Rami Shapiro

Tekiah Gedolah

תקיעה גדולה





Havdalah – Transition

בָּרַךְ; אֲתָתָהּ ה' , אֵלֵינוּ מְמַלֵּךְ; הַעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah Adonai eloheinu melech ha'olam borei pri ha-gafen.

Blessed are You, Eternal our God, whose presence fills the universe,
creator of the fruit of the vine.

בָּרַךְ; אֲתָתָהּ ה' , אֵלֵינוּ מְמַלֵּךְ; הַעוֹלָם, בּוֹרֵא מִמִּינֵי רִבְשֵׁמִים.

Baruch atah Adonai eloheinu melech ha'olam borei minei v'sameem.

Blessed are You, Eternal our God, whose presence fills the universe,
who creates fragrant spices.

בָּרַךְ; אֲתָתָהּ ה' , אֵלֵינוּ מְמַלֵּךְ; הַעוֹלָם, בּוֹרֵא מְאוֹרֵי הַהָאֵשׁ.

Baruch atah Adonai eloheinu melech ha'olam borei m'orei ha'eish.

Blessed are You, Eternal, our God, whose presence fills the universe,
who creates the light of fire.

בָּרַךְ; אֲתָתָהּ ה' , אֵלֵינוּ מְמַלֵּךְ; הַעוֹלָם, הַמְּבַדֵּד בֵּין קֹדֶשׁ לְלוֹא.

Baruch atah Adonai eloheinu melech ha'olam ha'mavdil bein kodesh l'chol.

Blessed are You, Eternal our God, whose presence fills the universe,
who distinguishes between the holy and the ordinary.

Come, Come, Whoever You Are

Refrain: Come, come, whoever you are, come, come (4x)

Wanderer, worshiper, lover of leaving

It doesn't matter

Ours is not a caravan of despair

Refrain

Come even if you

Have broken your vow

A thousand times

Come even if you've
Been waiting for a miracle
To come

Refrain

Shuvah (3x)

Shuvah (2x)

Yet again come

Whoever you are

Whoever you are...

Lyrics by Rumi (adapted), music by Noah Aronson

Chazak – Be Strong

Be strong and let us strengthen one another.

Be strong and let us celebrate our lives.

Be strong and let us strengthen one another.

Chazak, chazak, v'nit'cha'zeik

Chazak...chazak...v'nit'cha'zeik...

We gather here from near and far

to raise our voice in song,

And the more we join in the refrain,

the more we feel strong.

Chazak...chazak...v'nit'cha'zeik.

There is a power in this place and time,

That shapes the rest of our lives,

For when we return each year

we find a truth we can't deny.

Be strong and let us strengthen one another.

Be strong and let us celebrate our lives.

Be strong and let us strengthen one another.

Chazak, chazak, v'nit'cha'zeik.

Chazak...chazak...v'nit'cha'zeik...

As we sing we link ourselves to those who came
before,

And we're all one with all those yet to come,
Our strength it will endure.

Be strong and let us strengthen one another.

Be strong and let us celebrate our lives.

Be strong and let us strengthen one another.

Chazak, chazak...

Be strong and let us strengthen one another.

Be strong and let us celebrate our lives.

Be strong and let us strengthen one another.

Chazak, chazak,
Be strong, be strong,

Chazak, chazak, v'nit'cha'zeik.

Dan Nichols and Lee Freedman