

“Spirituality
cannot be imitated.
Everyone must find his or her
own individual approach.”
—Rabbi Pinchas of Koretz

*connection • community • conversation • celebration
gratitude • love • joy • laughter • journey • exploration
welcoming • engaging • inspiring • thought-provoking*

HIGH HOLY DAYS



*lively • affirming • freeing • diverse • adventurous
music • friends • family • Jews and their loved ones
discovery • thankfulness • healing • renewal*

Hudson Gardens • September-October 2011



3030 East 2nd Avenue, Suite 107 • Denver, CO 80206 • 303-320-6185 • www.judaismyourway.org
Wherever you are on your Jewish journey, we'll meet you there

With heartfelt thanks to our generous
Board of Directors, Donors, Volunteers,
and everyone for whom Judaism Your Way
has been a step on their Jewish journey,

Judaism Your Way

Welcomes You

to

High Holy Day Services

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.*

Zalman Schachter-Shalomi

About the Divine Name

One of the most interesting challenges in creating an English language liturgy for Jewish spirituality is translating the Divine Name יהוה.

In this machzor, we've chosen to offer a number of descriptive metaphors such as Source of Light, Source of Life, Eternal One, Precious One, Dear One, the Source of our Being, the Presence, Oneness, Creator, Renewing One, You, Redeemer, Mirror of Truth. The use of these many metaphors is meant to suggest that no words are adequate for naming or containing the Divine. All the images together point to a reality beyond themselves.

We've also on occasion used a direct translation of the letters themselves - *yud, hay, vav, hay* or YHWH. There are two reasons for this: For non-Hebrew readers, it gives an access to the experience of the name in the original Hebrew. And as in the Hebrew, the English is unpronounceable, thwarting our temptation to name and thereby delimit or define the Sacred. Many linguists recognize YHWH as a unique form of the verb "to be" in Hebrew and translate YHWH as "The One who brings being into existence."

When reading the Divine Name, most Jews have the practice of saying *Adonai*, meaning Lord. Some say *Shechinah*, meaning "Indwelling Presence." How you choose to translate and pronounce the Divine Name is up to you.

Return Again

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

Shlomo Carelbach

Gathering Intentions

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

From the place where we are right
Flowers will never grow
In the spring

But doubts and loves
Dig up the world
Like a mole, a plough.

The place where we are right
Is hard and trampled
Like a yard

And a whisper will be heard in the place
Where the ruined
House once stood.

Yehuda Amichai

Hashiveinu

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

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

Return us, Precious One, let us return!
Renew our days, as You have done of old

Candlelighting

Blessed are You! Flame, wick, and oil. Fire, earth; sun and land. Water and air, the seas: the winds of this, my blessed life; the waves of this my love for you and You. The candle I light is you and You. Blessed are You, Holy One, Source of this Divine Light that lights my being ear to ear. Though in truth, it seems to be that it is God Who lights us all tonight – we are Her candles; we are His light. Blessed are You *Shechinat-El*. Tonight we light this light to each other, to ourselves, and to God. After all, the candle we light is us.

David Zaslow

for Rosh HaShanah

בְּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*Baruch atah Adonai eloheinu melech ha-olam asher kidshanu b'mitzvotav
v'tzivanu l'hadlik ner shel yom tov.*

Blessed are You, Source of Light, our God, Sovereign of time and space,
who brings holiness to our lives with the mitzvah of lighting the festival lights.

for Yom Kippur

בְּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְיוֹם הַכִּפּוּרִים:

*Baruch atah Adonai eloheynu melech ha-olam asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel shabbat v'yom ha-kippurim.*

Blessed are You, Source of Light, our God, Sovereign of all worlds, who brings
holiness to our lives with the mitzvah of lighting the Shabbat and Yom Kippur light.

Shehecheyanu

בְּרוּךְ אַתָּה יְיָ הוֹה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִצִּיעָנוּ לְזַמַּן הַזֶּה:

*Baruch atah Adonai eloheinu melech ha-olam
she-hecheyanu v'kiymanu v'higianu lazman hazeh.*

Blessed are You, Eternal One, our God, Sovereign of all worlds,
who gave us life, sustained us, and brought us to this time.

Teshuvah

Turning and returning
this melody flows
Calling and recalling
bringing us home

Turning and returning us
to other years
Calling us to remember
and dream once more.

In the dreaming and remembering
In the winding flow of time
We hear the weeping of Marranos
Who were torn from our people
And yet returned to us.

Across the cruel centuries
They call these words: "We were not lost
nor shall you be lost,
We were not destroyed,
nor shall you be destroyed,
You shall be forgiven your false vows
as we were forgiven,
You shall be returned again
to your people and your homes."

Flowing around the turning earth,
This prayer unites us wherever we live:
Some in exile and some redeemed,
Some in safety and some in danger;
We are one people, praying together.

Kol Nidrei returns us to our past
to the home of our ancestors.
Kol Nidrei turns us toward the future,
toward the unknown homes of our children.

Call to us and change us,
O Lord on this night,
Turn us, as we sing this prayer,
And we shall return to You.

Ruth Brin

Kol Nidrei

כָּל נִדְרָא וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקִנּוּסֵי וְשְׁבוּעוֹת
דְּנִדְרָנָא וְדִאֲשַׁתְּפַעְנָא וְדִאֲחַרְיָמְנָא וְדִאֲסָרְנָא עַל נַפְשָׁתָנָא
מֵיוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הָבָא עָלֵינוּ לְטוֹבָה.
כְּלָחוֹן אֲחַרְטָנָא בְּהוֹן כְּלָחוֹן יְהוֹן שְׁרוֹן שְׁבִיקוֹן שְׁבִיתוֹן
כְּטִילוֹן וְכַמְטִילוֹן לֹא שְׁרִירִין וְלֹא קַיָּמִין נִדְרָנָא לֹא גְדָרֵי.
וְאֶסְרָנָא לֹא אֶסְרֵי וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת:

*Kol nidrei v'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 i-charatna n'hon,
Kul-hon y'hon sharan,
sh'vikin, sh'vitin, b'teillin u-m'vutalin.*

Regarding them all, we regret them.
Let them all be released,
forgiven, erased, and be made
null and void.

La sh'ririn v'la kayamin.

They are not valid
nor are they in force.

*Nidrana la nidrei.
V' esarana la esarei.
U-sh'vuatana la sh'vuot.*

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.

If you see what needs to be repaired and how to repair it,
then you have found a piece of the world
that G-d has left for you to complete.
But if you only see what is wrong and how ugly it is,
then it is yourself that needs repair. *The Lubavitcher Rebbe z"l*

Nishmat Kol Chai

נִשְׁמַת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ.

Nishmat kol chai t'varech et shimcha, Yah eloheynu.

The soul of every living creature breathes out its praise to You, O God.

Morning Blessings (call and response)

Morning will unfold for us.
Life will rise from dust.

*Morning will unfold for us.
Life will rise from dust.*

**Chorus: We're singing in remembrance... *We're singing in remembrance*
of Your love. Halleluyah.**

You open up our eyes to see.
You have made us free.

*You open up our eyes to see.
You have made us free. Chorus*

You guide our steps at every turn.
You teach us what we need to learn.

*You guide our steps at every turn.
You teach us what we need to learn. Chorus*

You give us strength when we are weak.
Reminding us of what to seek.

*You give us strength when we are weak.
Reminding us of what to seek. Chorus*

You wipe the slumber from our eyes.
You signal for the sun to rise.

*You wipe the slumber from our eyes.
You signal for the sun to rise. Chorus*

Beyond imagination.
Your blessings fill creation.

*Beyond imagination.
Your blessings fill creation. Chorus*

Shefa Gold

Esa Einai (Psalm 121)

אֲשָׁא עֵינַי אֶל-הַהָרִים מֵאֵין יְבוּא עֲזָרִי.
עֲזָרִי מֵעִים יְהוָה עוֹשֵׂה שָׁמַיִם וָאָרֶץ:

*Esa einai el he-harim.
Mei-ayin mei-ayin yavo ezri?
Ezri mei-im Adonai,
oseh shamayim va'aretz.*

I lift my eyes up to the mountains.
From where, oh from where does my help come?
My help comes from the One,
Maker of the heavens and the earth.

Hallelu (Psalm 150)

הַלְלוּ הַלְלוּ הַלְלוּ	<i>Hallelu hallelu hallelu</i> (4X)
כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ. הַלְלוּיָהּ.	<i>Kol ha-n'shamah t'hallel Yah.</i>
	<i>Hallelu Halleluyah</i> (2X)

Every breath praises God.

Why Ten Voices?

One voice in bitterness, one voice in joy.
One voice explaining, one voice complaining.
One voice in the ecstasy of having not.
This makes five.

One voice soothing, one voice urging.
One voice halving, one voice doubling.
One voice silent for the world to come.
This makes ten.

Roger Kamenetz

Barchu

Kavannah #1

Barchu. Dear One.
Shechinah. Holy Name.
When I call on the light of my soul.
I come home.

Lev Friedman

Kavannah #2

As we bless the Source of Life so we are blessed.
And the blessing gives us strength
And makes our vision clear.
And the blessing gives us peace.
And the courage to dare.
As we bless the Source of Life so we are blessed.

Faith Rogow

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:

Barchu et Adonai ham'vorach

Bless the Infinite, the blessed one.

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

*Baruch Adonai ham'vorach
l'olam va-ed*

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

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*

Creation

The Peace of Wild Things

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

Wendell Berry

Before We Called it Prayer

A long time ago, before anything had a name,
we didn't know that we were man or woman, human or animal, male or female.
When the wild reeds bowed their heads in the wind, we bowed our heads too,
for it was the same spirit -
breath that breathed through us every second, every hour, every day of our lives.
At dawn when the brilliant orange squash blossoms opened gently,
gently at the first warm kiss of sun,
we too opened our eyes and uncurled from sleep,
stretching wide, stretching far,
rejoicing as every part of our bodies came to life again.
And when the rains came forth,
loving Earth so much that she grew fruits and berries and nuts to feed us with,
we were full of her joy and we loved each other
and we grew our own children to eat Earth's joys, her fruits,
so that the rains would come again and visit her.

It was before we were called man or woman,
even before we could speak one word.
In those days we prayed with our entire beings, in the wind, in the sun, in the rain;
every second, every day, every hour of our lives;
at the rising of the sun and the dark of the moon,
at the birth of the son and the death of the grandmother,
at the wedding of two lovers, at the buzzing of the Spring.
We breathed, we bowed, we laughed, we wept.
This was before we called it prayer.

Penina Adelman

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

אַהַבָּה... אַהַבַּת עוֹלָם...

Ahavah... Ahavat olam...

Love... An eternal love...

Inside this new love, die
Your way begins on the other side
Become the sky.
Take an axe to the prison wall. Escape.
Walk out like someone
suddenly born into color
The speechless full moon
comes out now. Do it now.

Rumi

Sh'ma

I say with perfect faith
that prayer preceded God.
Prayers created God.
God created human beings,
And human beings create prayers
that create the God who creates human beings.

Yehuda Amichai

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Sh'ma yisrael
Adonai eloheinu Adonai echad!*

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

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

V'Ahavta

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עָלַי-לְבָבְךָ:
וְשִׁנְנָתָם לְבִנְיָהּ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַמְטַפֹּת
בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'ahavta et Adonai elohecha - b'chol
l'vav'cha u-v'chol naf'sh'cha u-v'chol m'odecha.
V'ha-yu ha-d'varim ha-eileh
asher anochi m'tzav'cha ha-yom
al levavecha.
V'shinantam l'vanecha v'dibarta bam*

*b'shivt'cha b'veitecha u-v'lecht'cha va-derech
u-v'shoch'b'cha u-v'kumecha.
u-k'shartam l'ot al ya-decha*

v'ha-yu l'totafot bein einecha.

*U-chtavtam al-m'zuzot beitecha.
u-vi-sharecha.*

You shall love your Creator
dedicating your heart, soul and energy
Let these teachings
become a bond today
connecting you to your heart.
Manifest these teachings in your
interactions with your children.
Exemplify them in all your actions
as you rest, travel, dream and wake.
Create sacred rituals
to remind you daily,
to act in ways that are true to your
deepest self.
Place reminders on the entrances of
your homes that they may become
sanctuary for God's presence.

There is One Who Sings

There is one who sings
The song of his own soul,
And in his soul he finds everything,
Full spiritual satisfaction.

And there is one who sings
The song of the people.
For she does not find the circle
of her private soul wide enough,
And so goes beyond it,
Reaching for more powerful heights.
And she unites herself
With the soul of the community of Israel,
Sings its songs, suffers with its sorrows
And is delighted by its hopes.

And there is one whose soul lifts
beyond the limitations of Israel,
to sing the song of humankind.
His spirit expands to include
The glory of the human image
And its dreams.

And there is one
who lifts beyond this level,
until she becomes one with all creation
and all creatures, and all the worlds
And with all of them she sings a song...

And there is one
Who rises together with the bundle
Of all these songs.
All of them sing out,
Each gives meaning and life to the other.
And this completeness
Is the song of holiness,
The song of God,
The song of *Yisrael*.*

Abraham Isaac Kook

*Note: This is a meditation on the meaning of being a Jew. The Hebrew letters that spell *Yisra-el* ישראל (Israel, the Biblical name for the Jewish people) also spell *Shir El* שיר אל (the song of God).

Mi Chamochah

מִי-כְמוֹכָה בְּאֵלִים יְהוָה. מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ
נִוְרָא תְהִלַּת עֲשֵׂה פְלֵא:
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

*Mi chamochah b'eilim Adonai. Mi kamochah nedar bakodesh.
Nora t'hilot oseh feleh. Adonai yimloch l'olam va-ed.*

Who is like You, YHWH, compared to the powers humans worship?
Who is like You, majestic in holiness, awesome in praises, doing wonders?
"YHWH will reign forever."

That was the law of life, so cruel and so just, which demanded that one must grow
or else pay more for remaining the same.

Norman Mailer

Hashkiveinu

Give us a place to rest, Renewing One
And help us to stand up to life.

Spread over us Your peace-filled Sukkah
Shield us from enmity,
from hunger of body and soul,
from unexpected sorrow.

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

וּפְרוֹם אֵלֵינוּ סִכַּת שְׁלוֹם:

Ufros Aleinu Sukkat shalom.
Spread over us wings of peace. Shalom.

Draw water in joy. From the living well.
Mayim chayim. Waters of life. Shalom.

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

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

Kavannot / Meditations

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

Nancy Wood

I

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

II

You are not a troubled guest
on this earth.
You are not an accident
amidst other accidents.
You were invited
from another and greater night
than the one
from which you have just emerged.

.....What shape waits
in the seed of you to grow
and spread
its branches against a
future sky?

David Whyte

III

Nothing that is worth doing can be achieved in our lifetime;
therefore, we must be saved by hope.
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 form of love, which is forgiveness."

Reinhold Niebuhr

IV

To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, kindness. What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places - and there are so many - where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction. And if we do act, in however small a way, we don't have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory.

"You Can't Be Neutral on a Moving Train" by Howard Zinn

V

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

Oseh Shalom

עוֹשֵׂה שְׁלוֹם בְּמִרְמָוִי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

Oseh shalom bimromav hu ya-seh shalom aleinu v'al kol yisrael v'imru amein.

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

Amidah – 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
Grope 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.

Richard N. Levy

Amidah – 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 - Yom Kippur Evening

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 or happiness.
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)

Even if you're on the right track, you'll get run over if you just sit there.

Will Rogers

Amidah - Yom Kippur Morning

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.

Rami Shapiro

We have no right to ask, when sorrow comes, "Why did this happen to me?" unless
we ask the same question for every moment of happiness that comes our way.

Unknown

Unetaneh Tokef

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.

Who By Fire

And who by fire, who by water,
who in the sunshine, who in the night time,
who by high ordeal, who by common trial,
who in your merry merry month of may,
who by very slow decay,
and who shall I say is calling?

And who in her lonely slip, who by barbiturate,
who in these realms of love, who by something blunt,
and who by avalanche, who by powder,
who for his greed, who for his hunger,
and who shall I say is calling?

And who by brave assent, who by accident,
who in solitude, who in this mirror,
who by his lady's command,
who by his own hand,
who in mortal chains, who in power,
and who shall I say is calling?

Leonard Cohen

<i>Kamah ya-avrun</i>	How many shall pass away
<i>v'kamah yi-ba-rei-un</i>	and how many shall be born?
<i>Mi yich-yeh u-mi ya-mut</i>	Who shall live and who shall die?
<i>Mi v'kitzo u-mi lo v'ki-tzo</i>	Who in the fullness of years and who before their time?
<i>Mi va-eish u-mi va-mayim</i>	Who by fire and who by water?
<i>Mi va-cherev u-mi va-chayah</i>	Who by the sword and who by beast?
<i>Mi va-ra-av u-mi va-tzamah</i>	Who by hunger and who by thirst?
<i>Mi va-ra-ash u-mi va-mageifah</i>	Who by earthquake and who by plague?
<i>Mi va-chanika u-mi viskilah</i>	Who by strangling and who by stoning?
<i>Mi yanuach u-mi yanua</i>	Who shall be at rest and who shall be restless?
<i>Mi yi-shakeit u-mi yi-tareif</i>	Who shall be calm and who shall be distraught?
<i>Mi yishaleiv u-mi yitya-seir</i>	Who shall be serene and who shall be tormented?
<i>Mi yai-an-i u-mi yei-a-sheer</i>	Who shall be poor and who shall be rich?
<i>Mi yi-sha-feil u-mi ya-rum</i>	Who shall be brought low and who uplifted?

בְּרֹשׁ הַשָּׁנָה יִכְתָּבוּן יְבִיּוֹם צוֹם כִּפּוּר יִחְתָּמוּן:

B'rosh ha-shanah yikkateivun, u-v'yom tzom kippur yeichateimun.

On Rosh HaShanah it is recorded and on Yom Kippur it is sealed.

וּתְשׁוּבָה וּתְפִילָּה וּצְדָקָה מֵעֲבִירִין אֶת רֵעַ הַגְּזֵירָה:

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

But fearless turning, facing the truth, and loving generosity can transform the harshness in 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?

*It may not be an easy task to confront our feelings;
 still more daunting to name them; perhaps most difficult to speak them.
 Now we will chant them together.
 Let us be bold enough to see, humble enough to feel,
 and daring enough to turn.*

Ashamnu

אֲשַׁמְנוּ בְּגִדְנוּ גָזַלְנוּ דִּבְרַנּוּ דָּפִי.
הִיעֲזַבְנוּ וְהִרְשַׁנּוּ וְדָנוּ חֲמָסָנוּ מִפְּלֵנוּ שְׂקָר.
יַעֲצֵנוּ רָע בְּזִבְנוּ לְצַנוּ מְרִדְנוּ נֶאֱצַנוּ
מְרִדְנוּ עֲבִינוּ פָּשַׁעְנוּ צָרְרָנוּ קִשְׁיָנוּ עֵרָף.
רָשַׁעְנוּ שְׁחַתְנוּ תַעֲבָנוּ תַעֲיִנוּ תַעֲתַעְנוּ:

<i>Ashamnu:</i>	We have sinned against others.
<i>Bagadnu:</i>	We have betrayed people who trusted us.
<i>Gazalnu:</i>	We have stolen people's money, time or friendship.
<i>Dibarnu dofi:</i>	We have used words to mislead, create barriers, and as weapons.
<i>He-evinu:</i>	Our actions have led others to evil.
<i>V'hirshanu:</i>	We have encouraged others to do evil.
<i>Zadnu:</i>	We have refused to admit we could be wrong.
<i>Chamasnu:</i>	We have manipulated others.
<i>Tafalnu sheker:</i>	We preferred to believe lies than accept the truth.
<i>Ya-atznu ra:</i>	We have been bad examples to others.
<i>Kizavnu:</i>	We have lied.
<i>Latznu:</i>	We have made light of the pain of others.
<i>Maradnu:</i>	We have created unnecessary strife.
<i>Ni-atznu:</i>	We have dishonored God in the way we live our lives.
<i>Sararnu:</i>	We have lived as though there were no spiritual element in our lives.
<i>Avinu:</i>	We have done what we know to be wrong to get what we want.
<i>Pashanu:</i>	We have ignored the pain of others.
<i>Tzararnu:</i>	We have oppressed.
<i>Kishinu oref:</i>	We have persistently done deeds that hurt ourselves and others.
<i>Rashanu:</i>	We have been violent.
<i>Shichatnu:</i>	We have let our impulses rule our lives.
<i>Ti-avnu:</i>	We have degraded ourselves.
<i>Ta-inu:</i>	We have gone astray.
<i>Ti-tanu:</i>	We have led others astray.

The sins we know,
we have confessed to,
and those that remain unknown to us
remain to be revealed.
As it is said, "The hidden things
belong to the Eternal One, our God.
What is revealed belongs to us and our children.

Al Cheyt

Have we made time for ourselves?

Have we abused our health?

Have we let our fears turn into anger, instead of facing our fears?

Have we thought we were too weak to stand up to bullies?

Have we been deaf to voices telling us unpleasant truths?

וְעַל כָּלֵם אֱלֹהֵי סְלִיבוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפֶּר לָנוּ:

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

For our failures of truth, for our failures of love, for our failures of justice,
we ask forgiveness and the ability to overcome them.

Have we made time for those who need us?

Have we talked of others' failings behind their backs instead of face to face?

Have we prevented others from showing their strengths?

Are we clinging to grudges?

וְעַל כָּלֵם אֱלֹהֵי סְלִיבוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפֶּר לָנוּ:

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

For our failures of truth, for our failures of love, for our failures of justice,
we ask forgiveness and the ability to overcome them.

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?

וְעַל כָּלֵם אֱלֹהֵי סְלִיבוֹת סְלַח לָנוּ מְחַל לָנוּ כִּפֶּר לָנוּ:

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

For our failures of truth, for our failures of love, for our failures of justice,
we ask forgiveness and the ability to overcome them.

Our problems are lucky to have us. Our devotion to them is endless.

James Stone Goodman

Avinu Malkeinu

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 heritage.

Chorus:

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

*Avinu Malkeinu, chaneinu 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 we can best help humanity.
Our Mother, our Queen, let us find pardon 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, 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 to 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 be good citizens.
Our Mother, our Queen, teach us how to be good people.
Our Source and our Destiny, teach us to find our place in Your universe.
Our Guide and our Truth, help us create a year of abundance and blessing.

Chorus

Torah

I stood on a rock
With You
You were wrapped
In a tallit of light
And there I was given forgiveness
For all of us

When I came down the mountain
My face was fire
And on that fire
A mask

If we believe in justice
It is a double course justice
If we believe compassion
There is no stranger
Or we are all strangers
Not just then
But always

If we believe in the community
There is no one outside the camp

If we believe in good
Then there is good
And only good

If we believe in wholeness
Then there is no broken
No partial
No incomplete

You are endlessly forgiving
Compassionate
When will You abandon us –
Never

-- your teacher, Moshe

James Stone Goodman

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

Unknown

Opening The Ark of Compassion

*Adonai, Adonai, compassion and tenderness
Patience, forbearance, kindness, awareness
Bearing love from age to age
Lifting guilt and mistakes and making us free.*

יהוה יהוה אל רחום וחנון
ארך אפים ורב-חסד ואמת
נצר חסד לאלפים
נשא עון ופשע וחטאה ונקה:

*Adonai Adonai el rachum v'chanun
erech apayim v'rav chesed v'emet
notzer chesed l'alafim
nosei avon va-fesha v'chata-ah v'nakei.*

Exodus 34:6-7

Moses doesn't come to the burning bush by purposefully looking for a revelatory experience. He comes to the Mystery by stepping back from his personal quest and tending consciously to his sheep.

Gershon Winkler

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

--Sufi teaching

Torah Blessings

בְּרַכּוּ אֶת יְהוָה הַמְבָרָךְ: *Barchu et Adonai ham'vorach.*

Bless the Infinite, the blessed one.

בְּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד: *Baruch Adonai ham'vorach l'olam va-ed*

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר-בְּנוּ עִם כָּל הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

*Baruch atah Adonai eloheinu melech ha-olam,
asher bachar banu im-kol ha-amim, v'natan lanu et torato.
Baruch atah Adonai, notein ha-torah.*

Blessed are You, Eternal One our God, Sovereign of all worlds,
who has loved us and given us the teaching of Torah.
Blessed are You, Wholly One, giving us Torah.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת וְחַי עוֹלָם נִמְעַ בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

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

Blessed are You, Eternal One our God, Living Spirit in the world,
who gives us a Torah of truth, planting the tree of life in our midst.
We bless You, Wholly One, giving us Torah.

Mishebeirach for Healing

*Mishebeirach 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.*

*Mishebeirach 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

Torah Reading for Rosh HaShanah

Genesis 22 (1) Some time afterwards, God put Abraham to the test, saying to him, "Abraham," to which he replied, "*Hineini* - Here I am." (2) And (God) said, "Please take your son, your only one, the one you love, Isaac, and you yourself go forth to the land of Moriah and offer him up there as a sacrifice on one of the hills that I will point out to you. (3) Early next morning, Abraham saddled his donkey and took two of his servant lads with him and Isaac, his son. He split some wood for the offering, rose and went to the place that God had spoken about.

(4) On the third day Abraham looked up and saw the place from afar. (5) Then Abraham said to his servant lads, "You stay here with the donkey while the boy and I go up there. We will worship and we will return to you." (6) Abraham took the wood for the offering and placed it upon Isaac, his son. In his hand were the fire and the knife, and the two of them went together. (7) Then Isaac said to Abraham his father. He said, "Father!" He replied, "*Hineini* - Here I am, my son." And he said, "Here is the fire and the wood, but where is the lamb for the offering?" (8) And Abraham said, "God will see to the lamb for his offering, my son." And the two of them went together.

(9) They arrived at the place that God had spoken of. Abraham built an altar there. He laid out the wood. He bound Isaac, his son. And he placed him on the altar, on top of the wood. (10) Then Abraham reached out his hand and picked up the knife to slay his son. (11) But an angel of the Eternal One called to him from heaven, "Abraham! Abraham!" And he answered, "*Hineini* - Here I am." (12) And he said, "Do not raise your hand against the lad, nor do anything to him! For now I know how in awe of God you are, for you did not withhold from me your son, your only one." (13) When Abraham looked up, he saw behind him a ram caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. (14) And Abraham named that site *the Eternal One sees*, from which we get the saying, "On the Mount of the Eternal there is vision."

(15) The Eternal One's angel called to Abraham a second time from heaven, (16) and said, "Upon myself I swear, declares the Eternal, that because you have done this, and have not withheld you son, your only one, (17) I will indeed bestow my blessing and make your offspring as numerous as the stars in heaven and as sand on the seashore; and your descendants shall possess the gates of their foes. (18) All the nations of the earth shall bless themselves by your descendants – all because you heeded my voice." (19) Abraham then returned to his servant lads and they arose and went together to Be'er Sheva. And Abraham dwelt in Be'er Sheva.

Sounding the Shofar

Absolute Relative

Tekiah -- sustained note
Original unity
From where we have come
Before Exiles --
Personal
Spiritual
Tribal.

Before all separations
Before the Terrible Twos of existence.
The universal --
Tekiah.

Teruah -- the relative.
Against the universal *tekiah* is
Teruah.
Three *yevavot*
Wavering, crying
Longing to return.
When we lose our way
The roads go into mourning.
Teruah.

Shevarim -- broken.
We are breaking up
Weeping through our brokenness.

The Great *Tekiah* --
Promise of return.

It is a sad and beautiful world.
Sad -- so far away
Beautiful -- so hungry
We are to
Return.

James Stone Goodman

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמְעַת קוֹל שׁוֹפָר:

*Baruch atah Adonai eloheinu melech ha-olam
asher kidshanu b'mitzvotav v'tzivanu lishmoa kol shofar.*

Blessed are You, Eternal One, our God, Sovereign of all worlds,
who raises us to holiness with the mitzvah of hearing the voice of the shofar.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיֵּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

*Baruch atah Adonai eloheinu melech ha-olam
she-hecheyanu v'kiy'manu v'higianu lazman hazeh.*

Blessed are You, Eternal One, our God, Sovereign of all worlds,
who gave us life, sustained us, and brought us to this time.

תְּקִיָּה שִׁבְרִים-תְּרוּעָה תְּקִיָּה	<i>Tekiah Shevarim-Teruah Tekiah</i>
תְּקִיָּה שִׁבְרִים-תְּרוּעָה תְּקִיָּה	<i>Tekiah Shevarim-Teruah Tekiah</i>
תְּקִיָּה שִׁבְרִים-תְּרוּעָה תְּקִיָּה	<i>Tekiah Shevarim-Teruah Tekiah</i>

תְּקִיָּה שִׁבְרִים תְּקִיָּה	<i>Tekiah Shevarim Tekiah</i>
תְּקִיָּה שִׁבְרִים תְּקִיָּה	<i>Tekiah Shevarim Tekiah</i>
תְּקִיָּה שִׁבְרִים תְּקִיָּה	<i>Tekiah Shevarim Tekiah</i>

תְּקִיָּה תְּרוּעָה תְּקִיָּה	<i>Tekiah Teruah Tekiah</i>
תְּקִיָּה תְּרוּעָה תְּקִיָּה	<i>Tekiah Teruah Tekiah</i>
תְּקִיָּה תְּרוּעָה תְּקִיָּה גְּדוּלָה	<i>Tekiah Teruah Tekiah Gedolah</i>

Returning the Torah

Our sages said:
Whatever a faithful student
will perceive and transmit –
this is Torah.
However we find ourselves addressed
by the Shofar blast of Truth –
this is Torah.
Whenever we stand humbled by Eternity
our hearts filled with love,
our arms outstretched
to lift up the fallen, free the captive,
embrace the lost –
this, too, is Torah.

Sinai is everpresent –
wherever we gather to seek Wisdom,
However we struggle to renew the covenant,
to discover the Way,
Whenever we listen and hear,
receive and transmit,
we stand at Sinai.

Rami Shapiro

Eitz Chayim He

עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶּיָה מֵאֲשֶׁר:
דְּרָכֶיהָ דְרָכֵי-נֶעֱם וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם:

*Eitz chayim he lamachazikim bah
v'tom-che-ha m'ushar*

She is a tree of life more precious than gold
Hold her in your heart and you will
understand – *Eitz chayim he*.

*D'racheha darchei noam
v'chol n'tivoteha shalom*

Her roots are deep and wide,
her branches filled with light
And all of her pathways are peace.

Hannah Tiferet Siegel

Longings are the fruit.
Words and deeds that truly happen
are the flowers that wither and fade.
The fruit remains a while longer, bearing the seeds of longings to come.
The root lasts, deep in the ground.

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.

Rami Shapiro

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שָׁנַתָּן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִמְעַ בְּתוֹכֵנוּ:

*Aleynu l'shabeiach la-adon hakol
Lateit g'dulah l'yotzer b'reisheet
Sh'natan lanu torat emet
V'chayei olam nata b'tocheinu*

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

וְאַנְחֵנוּ בְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ 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
who rules above all those who rule, the blessed Holy One.

בְּכַתוּב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר יְהוָה יְהוָה לְמִלְךָ:
עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:

*Kakatuv b'torotecha: Adonai yimloch l'olam va-ed. V'ne-emar: V'hayah 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 One 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. God's name be One."

Kaddish

Look around us, search above us, below, behind.
We stand in a great web of being joined together.
Let us praise, let us love the life we are lent
Passing through us in the body of Israel
and our own bodies, let's say amen.

Time flows through us like water.
The past and the dead speak through us.
We breathe out our children's children, blessing.

Blessed is the earth from which we grow.
Blessed the life we are lent.
Blessed the ones who teach us.
Blessed the ones we teach.
Blessed is the word that cannot say the glory
that shines through us and remains to shine
flowing past distant suns on the way to forever, let's say amen.

Blessed is light, blessed is darkness,
but blessed above all is peace
which bears the fruits of knowledge
on strong branches, let's say amen.

Peace that bears joy into the world,
peace that enables love, peace over Israel,
everywhere, blessed and holy is peace, let's say amen.

Marge Piercy

For the Sake of My Brothers and Friends

For the sake of my brothers/sisters and friends
Please let me ask, please let me say: Peace to you.

This is the house. The house of the One. I wish the best for you.

לְמַעַן אַחֵי וְרַעֵי אֲדַבְרָה-נָה שְׁלוֹם בְּךָ:
לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ אֲבַקֶּשׂה מִוֶּב לְךָ:

L'ma-an achai v'rei-ai (2X)

Adabrah na adabrah na: Shalom bach.

L'ma-an beit ha-shem eloheinu avakshah tov lach.

Psalm 122

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

Mourner's Kaddish

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵנְלָהּ וּבְזַמַּן קָרִיב וְאָמְרוּ אָמֵן:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיהּ:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא:

לְעֵלְמָא לְעֵלְמָא מְכַל בְּרַכְתָּא וְשִׁרְתָּא תְשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא
וְאָמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

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

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

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

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

*Yitbarach v'yshtabach v'it'pa-ar
v'yitromam v'yitnasei v'yithadar
v'yithaleh v'yithalal
sh'mei d'kudsha b'rich hu.*

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

*L'eilah l'eilah mikol birchata v'shirata
tush-b'chata v'nech'mata
da-amiran b'alma v'imru amein.*

though it be higher by far than all the
blessings, songs, praises and consolations
that we utter in this world. Say: Amen.

*Y'hei shlama raba min sh'maya v'chayim
aleinu v'al kol yisra-el v'imru amein.*

May Heaven grant a universal peace and
life for us, and for all Israel. Say: Amen.

*Oseh shalom bimromav
hu ya-aseh shalom aleinu v'al kol yisra-el
v'al kol yoshvei teivel v'imru amein.*

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

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

Cynthia Ozick

Eli Eli

אֵלֵי אֵלֵי
שְׁלֵא יִגְמַר לְעוֹלָם
הַחֹל וְהַיָּם
רִשְׁרוּשׁ שֶׁל הַמַּיִם
בְּרַק הַשָּׁמַיִם
תְּפִילַת הָאָדָם.

Eli Eli
Shelo yigamer l'olam
Ha-chol v'ha-yam
Rishrush shel ha-mayim
B'rak ha-shamayim
Tfillat ha-adam

My Source. My One.
I pray that these things never end
The sand and the sea
The rush of the waters
The crash of the heavens
The prayer of the heart.

Hannah Szenes

L'shanah tovah!

לְשָׁנָה טוֹבָה!

L'shanah tovah tikateyvu, l'shanah tovah tichateymu.
*Tikateyvu v'tichateymu.**
L'shanah tovah tikateyvu, l'shanah tovah tichateymu
Have a good new year. A sweet new year.

*translation: May you be written and sealed for a good year.

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

Mary Oliver, "The Journey"