HIGH HOLIDAYS
Return to Joy
with Judaism Your Way

ROSH HASHANAH

September 26

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We are so grateful to gather for these High Holidays with you. Whether you’re joining us online or in the tent, we hope this time together uplifts your spirit and brings you joy.

At Judaism Your Way, we’re an open tent, embracing everyone who seeks a connection to Jewish life. Whether this is your first or your 100th time in Jewish space, we welcome you exactly as you are, with only love and appreciation, and without judgment. We invite you to drop your shoulders, open your heart, take a deep breath, and simply be.

Rosh Hashanah celebrates the creation and re-creation of the world. May these services help us to commit more deeply to the necessary re-creation unfolding – personally, nationally, globally. Yom Kippur invites us to practice the healing power of teshuvah – returning to integrity, and recommitting to what is most meaningful and true in our lives.

Many of us struggle with a dominant metaphor of the Sacred: God as a big powerful man. Fortunately, Judaism offers a colorful palette of alternative metaphors for the Sacred: Place, Presence, Voice, Fire, Cloud, Water, Rock, Oneness, Wholeness, Love, and Emptiness. You’ll encounter these metaphors throughout our services, and we hope you find a metaphor that spiritually moves you.

If you are new to our community, welcome and don’t worry! Your service leaders will be your guides. Please take care of your needs, whatever they may be, during services. You’re welcome to get up, stretch, move, and wander if you want.

May our services help you connect deeply and return to joy during these High Holidays and throughout the year ahead.

L’shanah tovah! Blessings for a sweet new year.
BLESSING FOR ALLIES AND LOVED ONES

May everyone who shares in a Jewish life feel welcomed and integrated.

We are deeply grateful to all who have cast their lot with Jewish people, and for the love and support you give to your Jewish partners and families.

We know families come in all forms.

We offer thanks to those who are raising children with Judaism.

We are a very small people, and history has made us smaller.

We pray with all our hearts that the gifts and blessings you have given to your family, to the Jewish community, and to Jewish people will come back to you and fill your life with joy and fulfillment.

Adapted from Rabbi Janet Marder

MODEH ANI

Modeh ani lifanecha,
Ruach chai vikayam,
Modah ani lifanecha,
Ruach chai vikayam.

Shehechezarta bi
nishmati, bechem la

Rabbah emunatecha,
Rabbah emunatecha

I am thankful in your Presence, Spirit who lives and endures, my soul has been returned with compassion, abundant in trust.

Melody by Dan Yolles
HINEY MA TOV / ONE LOVE

הנה ממה-טוב ומה-נעים שבת אחים גם-יחד:

Hinei ma tov u’ma’naim, shevet achim gam yachad.

Talkin’ about One Love, One Heart,
let’s get together and feel alright.
One Love, One Heart,
give thanks and praise to the One and we will feel alright.
Singing, let’s get together and feel alright.

How good and pleasant it would be,
for brothers and sisters to live in harmony.

English words and music by Bob Marley
Mash-up with Psalm 133 by Rabbi Jack Gabriel and Hal Aqua

BARCHU / ONE VOICE

This is the sound of one voice.
One spirit. One voice.
The sound of one who makes a choice.
This is the sound of one voice. (x2)

This is the sound of voices two.
The sound of me singing with you.
Helping each other to make it through.
This is the sound of voices two. (x2)

This is the sound of voices three.
Singing together in harmony.
Surrendering to the mystery.
This is the sound of voices three. (x2)

This is the sound of all of us.
Singing with love and the will to trust.
Leave the rest behind it will turn to dust.
This is the sound of all of us. (x2)

This is the sound of one voice.
One people. One voice.
A song for every one of us,
This is the sound of one voice. (x2)

The Wailin’ Jennys
Barchu et Adonai ham’vorach.
Baruch Adonai ham’vorach l’olam va-ed.

Blessed is the Source of infinite blessing which has many and no Names, throughout time and space.

AHAVAH RABAH / ABUNDANT LOVE

Ahavah Rabbah Ahavtanu

We are loved by an abundant Love.

Music by Rabbi Shir Yaakov Feit

SH’MA KAVANNAH

When we come to a doorway between the risky world and our safe homes, we might believe these are two separate worlds -- so we pause at the doorway to remind ourselves: “Sh’ma Yisrael…“

When we come to the doorway in time between our rising up and our lying down, we might believe these are two separate worlds -- so we pause at that moment to remind ourselves: “Sh’ma Yisrael…”

When we look at our hands and experience our eyes, we might believe these are two separate worlds -- the world of observing and the world of doing -- so we pause to remind ourselves: “Sh’ma Yisrael…”

When we come to the boundary of our own cultures and communities, we might believe these are two separate worlds -- the world where everybody speaks my language as opposed to the world of those foreigners out there -- so we pause at that gateway to remind ourselves: “Sh’ma Yisrael…”

When we look beyond all human life to all beings who share this planet -- mountains and rivers, ozone and oak trees, beetles and krill -- we might say they live in an utterly separate world beyond us -- so we pause to remind ourselves: “Sh’ma Yisrael…”
SH’MA / LISTEN INTO LOVE

Sh’ma yisrael, Listen, those who dance with the Divine,
Adonai eloheinu Adonai echad! The Source of our being is one!
Baruch shem kevod malchuto, Blessed is the Presence whose splendor shines
le’olam va’ed. through all time and space.

Deuteronomy 6:4

And when we come to that final doorway whose other side no one has ever seen, and we might think that the world of life and the world of death are two utterly separate worlds -- we pause at that doorway to remind ourselves [in a whisper]: “Sh’ma Yisrael...”

Rabbi Arthur Waskow
V’AHAVTA / YOU WILL LOVE

When you love with your whole heart, your whole being and all that you do, these teachings cannot help but connect your heart today - to your interactions with your children and in all the ways that you rest and move, dream, and wake. Therefore create practices to remind you to dedicate to love all you do with your hands, and conceive with your mind, bringing special awareness to the boundaries of your homes, your communities, and your imaginations.

Deuteronomy 6:5-9
Translation by Rabbi Brian Field
LET JOY

Let joy spread across your face,
Flash from your eyes,
Beam from your lips.

Let joy quiet your heart,
Soothe your lungs,
Relieve your chest.

For joy is in the dawn and the dusk,
The silence and the great expanse,
The flow of light,
Divine wonder and awe.

Let joy hold you,
Carry you,
Burst forth from your words and deeds.
Let joy take you from season to season.
Dance and sing,
Celebrate and rejoice,
Lifting your life with exultation.
Let joy be your light and your lamp.

Blessed is the Source of joy.

Alden Solovy

WALK WITH YOU

When you walk through the water,
I’ll walk with you (I’ll walk with you)
When you walk through the water,
I’ll walk with you (I’ll walk with you)
Don’t be afraid, don’t be afraid (Don’t be afraid, don’t be afraid)
I’ll walk with you (I’ll walk with you),
I’ll walk with you (I’ll walk with you)

When you stand up on holy ground,
I’ll stand with you (I’ll stand with you)
When you stand up on holy ground,
I’ll stand with you (I’ll stand with you)
Don’t be afraid, don’t be afraid (Don’t be afraid, don’t be afraid)
I’ll stand with you (I’ll stand with you),
I’ll walk with you (I’ll walk with you)
Am I Awake
Am I Prepared
Are you listening
to my prayer
Can you hear my voice
Can you understand
Am I awake
Am I prepared.

Music by Noah Aronson

AM I AWAKE?

God of my childhood faith, of my adult skepticism
God of the mystics, of the philosophers
God of our ancestors, of our children
God who knew my parents, God who knows my death
God of my strength and my weakness,
God of my current understanding and my lack thereof,
The Rambam says,
There is no thing that is not God.
God is no thing. Wow.
Blessed is the Wow.
So many holy names:
HaMavdeel, the Divider of Time;
Adonai, the Uniter Of All Existence;
Ain Sof, That Which Cannot Be Known;
Ruach Ha-Olam, The Breath That Animates;
Shechina, the Presence of Eternity;

Music by Hazzan Jessi Roemer

AMIDAH
Elohim, God of our Past;
Yah, God of our future;
Hamakom, The Place, God of our present.
May the holiness be eternal
Let me look from side to side, to see all these possibilities,
The names help me comprehend
That which cannot be comprehended.
Holy, Holy, Holy!
Blessed be the One-ness, with so many names.

It is said that on Rosh Hashanah God decides your fate: life or death.
And the ten days until Yom Kippur are your opportunity to change
God’s mind.
So don’t blow it.
This is a powerful day, a fantastic opportunity!
Bless Shechina, seeing how hard we are trying.

Trisha Arlin

Ancestors

ברוך אתה יי אלהינו ואללהי אבותינו ואומונינו, אללהי אברהם, אללהי יצחק, אללהי יעקב,
אללהי סarah, אללהי רבקה, אללהי רחל ולבניה, למשם שמו באהבה.
זכר לנו לחיים, מלך חפץ בני, וקחبوت בספר היהים, למענק אלהים חיות.
מלך עזר וمؤשם ונעך. ברוך אתה יי, מה אברכים וענתר שראה.

Power

אתה עזר לolesale אתני, מחיה מתים אתיה, רב חbuahש, מכלכל חיים
בהפסד, מחיה מתים mxArrayים רבים, סומר גופלים, ורוסך חולים, ומקיר
אסירים, ומקים אמתות לישן עפר, מיכוך בעל גbourית ומי דומה כל,
מלך ממית וממית וממית ישועת.

מי כמור אב الرحمن, זוכר יזורי להחיים ברحماים. נאמר אתה להחיית
מותים. ברוך אתה יי, מחיה המתים.

Sanctification

אתה קורש השם קדוש, וקדושים بكل ים י鸬לו קלה.
ובכן נטパスוק, יאללה על כל-מענישיך ואימורך על כל-מה-שבבאת
ניראות כל-המשמשים ושהתנו לפניך כל-הבריאות ועשו לכל-אגדה
אותה קושחה רזונך בלובים שלכם שפרע, יאלה לך-שהsignIn ל핀ך
ע ברי לbaşı וסברון בימיך ושמש nors על כל-מה-שבבאת:

ובכן נט בכר, יי עפלת תחקלה ליראיך ותקוה אלדורשים ופתוחה פה
למיilik הל שמחה יארץ משוח לעריך ב Başkanı יבמיון:

ובכן עידיים יראו וإشמהו וישרים יעליו וصديים ברכים גילה ועולה
תקפים פה-כל-הרושעה כולה כשל חכלו כי תטערו מחשלה דוד מחזע:

הארך:

קדוש אתה נוצר שמה או יאללה מברצלדעיך. ככתוב: negóב יי אבאות,
במשעמ ואלא הקדוש יעך השפה. בחר אתה, יי המלך הקדוש:

Sanctifying This Day
אתה אהבתנו ורצית בנו, ו/hooks אתנ הנאות כיורتكل וברכים על כל-מה-שבבאת,
שםך הגדול והקודש עלינו קראת. חתק לכל יי אללהי באהב,

אתי-ים המחור הכה יומ תורעה

אללהי יאללה יבאותינו ואומותינו, phúc על כל-מה-שבבאת לכל-העולמות כולם בכבודך
והמשוע על כל-הארץ בקצרה. זעם כל פעל וכאתה פשלתה בויב כל-יוצר כי אתיה יצירתי ידאמר כל-אשר נשמה באפר יי מליך ומחליקו לכל.

משעה:

אללהי יאללה יבאותינו ואומותינו, קדוש בנמיותיך, ומי- także בברבתך,
ששעון מטוב, ושוחקה בשישעתו, ותורה לכל-לאבדך באמית, כי אתיה
יאללהי יאמת ודברך אםאת וקתם ל cedar. בחר אתה, יי מקודש ישראל_Uom

הזכרו:
Acceptance

Open my lips, Beloved One, and let my mouth declare Your praise.

Blessed are You, Eternal our God, God of our ancestors, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, heroic, awesome God, supreme divinity, imparting deeds of loving-kindness, begetter of all, mindful of the devotion of our ancestors, bringing, with love, redemption to their children’s children for the sake of the Sacred Name. Remember us for life, our sovereign, who wishes us to live, and write us in the Book of Life, for Your sake, ever-living God. Sovereign, our help, salvation, and protector: Blessed are You, Eternal, the shield of Abraham and the help of Sarah.

You are forever powerful, Almighty One, You bring the dead to life, abundant in Your saving acts. With loving-kindness You sustain the living, bringing the dead to life with great compassion, upholding those who fall, healing the sick, freeing the captive, and remaining steadfast to those who sleep in the dust. Who can compare to You, almighty

Shalom

Open my lips, Beloved One, and let my mouth declare Your praise.

Blessed are You, Eternal our God, God of our ancestors, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, heroic, awesome God, supreme divinity, imparting deeds of loving-kindness, begetter of all, mindful of the devotion of our ancestors, bringing, with love, redemption to their children’s children for the sake of the Sacred Name. Remember us for life, our sovereign, who wishes us to live, and write us in the Book of Life, for Your sake, ever-living God. Sovereign, our help, salvation, and protector: Blessed are You, Eternal, the shield of Abraham and the help of Sarah.
God, who can resemble You, the source of life and death, who causes salvation to grow?

Who can compare to You, source of all compassion, remembering all creatures, decreeing life! You are faithful in giving life to the dead. Blessed are You, Source of Life, who brings the dead to life.

Holy are You. Your Name is holy. And all holy beings hail You each day.

And therefore, Holy One our God, let awe of You infuse the whole of creation, and let awareness of You dwell in all Your creatures. Let every being worship You. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, Holy One, that all authority to rule belongs to You, all strength is rooted in You. Your Name alone is the source of awe that surges through all life.

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

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

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

You have loved us, and have taken pleasure in us, and have sanctified us with Your mitzvot, and You have brought us, Sovereign One, near to Your service, and have called us to the shelter of Your great and sacred Name. And You have given us, Eternal, our God On Rosh HaShanah: this day of Remembering, a day to hear the Shofar.

Our God, our ancients’ God, may our prayer arise and come to You, and be held and be acceptable. Let it be heard, acted upon, remembered - remembering us and all our needs, remembering our ancestors, remembering messianic hopes, remembering all who are in awe of Your Name. Act for goodness and grace, love and care, life, well-being and peace on this Day of Remembering.
Remember us this day, Eternal, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With Your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us success over all our trials. Truly, our eyes turn toward You, for You are a providing God, gracious and compassionate are You.

Our God, our ancients’ God, rule over all the world in its entirety, by showing forth Your glory, and be raised up over all the earth in Your beloved presence. And let the wondrous aura of Your reign be manifest in all who dwell upon the earth: let every creature know that You are its creator, let every living thing be aware that You have fashioned it, let everyone who draws the breath of life declare that You, Eternal, reign supreme, and that Your sovereignty embraces all.

Our God, our ancients’ God, enable us to realize holiness through Your mitzvot, give us our portion in Your Torah, let us enjoy the good things of Your world, and gladden us with Your salvation. Refine our hearts to serve You truthfully, for You are a God of truth, and Your word is truth and endures forever. Blessed are You, Eternal, the sovereign power over all the earth, who raises up the people Israel and this day of remembering to holiness.

Take pleasure, Eternal, our God, in Israel. Lovingly accept their prayer. May Israel’s worship always be acceptable to You. And may our eyes behold Your homecoming with compassionate intent, to Zion. Blessed are You, Faithful One, who brings Your presence home to Zion.

We give thanks to You that You are The All-Compassionate, our God, God of our ancestors, today and always. A firm, enduring source of life, to shield to us in time of trial, You are ever there, from age to age. We acknowledge You, declare Your praise, and thank You for our lives entrusted to Your hand, our souls placed in Your care, for Your miracles that greet us every day, and for Your wonders and the good things that are with us every hour, morning, noon and night. Good One, whose kindness never stops, Compassionate One, whose loving acts have never failed - always have we placed our hope in You.

For all these things, Your Name be blessed and raised in honor always, sovereign of ours, forever. And write down for a good life all who share Your covenant. Let all of life acknowledge You! May all beings praise Your name in truth, O God, our rescue and our aid. Blessed are You, Compassionate One, whose Name is good, to whom all thanks are due.

Grant peace, goodness and blessing in the world, grace, love and compassion over us and over all who are in awe of Your Name. Bless
us, Source of Being, all of us, as one amid Your light, for by Your light, 
Eternal, our God, You give to us Torah of life, and love of kindness, 
justice, blessing, compassion, life and peace. So may it be a good thing 
in Your eyes, to bless Israel and all peoples, with abundant strength and 
peace.

In the book of life, blessing, and peace, and proper sustenance, may we 
be remembered and inscribed, we and all who are in awe of Your Name, 
for a good life and for peace. Blessed are You, Compassionate One, 
maker of peace.

OSEH SHALOM
ונושה שלום במרומיו הוא יעשה שלום עלינו ועלו כל ישראל ואמור

Oseh shalom bimromav hu ya’aseh shalom aleinu, ve’al kol Yisrael, 
ve’al kol yoshvei teivel.

May the One who makes peace in all the worlds, help us to create peace 
among all our people and among all living beings.

Music by Nurit Hirsch

THE THIRTEEN ATTRIBUTES OF LOVINGKINDNESS

Adonai Adonai
El rahum v’chanun

Havayah, Havayah
Compassion and tenderness

Erech apayim
v’rav chesed v’emet
notzer chesed l’alafim.

Patience, forbearance, 
kindness, awareness, 
bearing love from age to age.

nosei avon va-fesha
v’chata-ah v’nakei.

Lifting guilt and mistakes 
and making us free.
יהוה יהוה אל רוחם והנומ
ארך אפים ורב-חסד אמת
לרץ חסד אלפים
לנאה עון ופשע וחתאה ונקה:

Exodus 34:6-7
Translation by Rabbi Burt Jacobson

BLESSING BEFORE THE TORAH READING

Bless the Infinite, the blessed one.

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

Blessed is the Source of Time and Space Unfolding in all worlds, choosing us together with all peoples / bringing us closer to the Sacred with the gift of Torah.

Blessed is the One, giving us Torah.

בָּרְכוּ אֶת יהוה הַמְבֹרָך
בָּרוּך יהוה הַמְבֹרָךְ לְעוֹלָם וָעֵד:
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶך הָעוֹלָם
אֲשֶׁר בָּחַר-בָּנוּ עִם כָּל הָעַמִים / אֲשֶׁר קֵרְבָנוּ לַעֲבוֹדָתוֹ*
וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ. בָּרוּךְ אַתָּה יהוה נוֹתֵן הַתּוֹרָה:

Barchu et Adonai ham’vorach.
Baruch Adonai ham’vorach l’olam va-ed.

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

* We offer the description expressed in Renewal congregations - asher bachar banu im-kol ha-amim (choosing us together with all peoples) as well as the description expressed in Reconstructionist congregations - asher kervanu la-avodato (bringing us closer to experiencing the Divine), instead of the conventional description of the Divine as asher bachar banu mi-kol ha-amim (tr. who has chosen us from all peoples).
Blessed is the Source of Time and Space Unfolding in all worlds,
Planting within us a Torah of evolving wisdom.

We bless You, Wholly One, giving us Torah.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶך הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵי עוֹלָם נָטָע בְּתוֹכֵנוּ.

בָּרוּךְ אַתָּה יהוה 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.
The Source remembered Noah and all the animals that were in the ark, and the Source caused a wind to blow across the earth, and the waters subsided.

The fountains of the deep and the floodgates of the sky were stopped up, and the rain from the sky was held back;

the waters then receded steadily from the earth. At the end of one hundred and fifty days the waters diminished,

so that in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.
Then Noah sent out the dove to see whether the waters had decreased from the surface of the ground.

But the dove could not find a resting place for its foot, and returned to the ark, for there was water over all the earth. So putting out his hand, Noah took it into the ark with him.

He waited another seven days, and again sent out the dove from the ark.

The dove came back to him toward evening, and there in its bill was a plucked-off olive leaf! Then Noah knew that the waters had decreased on the earth.
[The Divine said] “I now establish My covenant with you and your offspring to come,

and with every living thing that is with you—birds, cattle, and every wild beast as well—all that have come out of the ark, every living thing on earth.

I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.”

God further said, “This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come.

I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth.

When I bring clouds over the earth, and the bow appears in the clouds,
I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh.”

BIRCHOT MI SHEBEIRACH / BLESSINGS FOR HEALING

Healer of the broken-hearted
Binder of their wounds
Counter of uncountable stars
You know where they are.
Healer of the broken-hearted
Binder of our wounds
Counter of uncountable stars
You know who we are.

A-na EL-na r’fa na lah (x2)
[Please God, heal]
Ha-le-lu YAH...

From Psalm 147; Numbers 12:13
Music Rabbi Shir Yaakov Feit

V’ZOT HA-TORAH

This is the Torah that Moshe placed before the Jewish people through the mouth of the Divine and the hand of Moshe.

V’zot ha Torah asher sam Moshe lifnei b’nai Yisrael al pi Adonai b’yad Moshe.
EITZ CHAYIM HE / TREE OF LIFE

עֵץ-חַיִּים הִיא לַמַּחֲזִיקִים בָּה, וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרַכֶּיהָ דַרְכֵי-נוֹעַם, וְכָל נְתִיוֹתָהּ שָׁלוֹם.
הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה: חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

She is a tree of life, more precious than gold.
Hold her in your heart and you will understand.
Her roots are deep and wide, her branches filled with light.
And all of her pathways are peace.
Help us to return to You. Then truly shall we return.
Renew our days to a new beginning.

Translation by Rabbi Hannah Tiferet Siegel
Music by Tanchum Portnoy

PLACE YOURSELF

Place yourself in front of the fear.
Your actions will be accountable, and one day, you will not be here in this form.

Place yourself in the center of the universe,
You earned that spot simply by existing.

Place yourself in relationship to the Source
However you understand and connect with, or don’t understand and connect with Source.

Place yourself on the path of holiness and joy and truth.
Bless and be blessed by HaMakom, the Place where we find ourselves.

Trisha Arlin
UNETANEH TOKEF / THE HEART OF IT ALL

We have returned to this sacred day in all of its power, where each of us asks: “What is my fate in the book of life?”

Yet we do not stand here alone, reflecting upon our fate only. We stand together concerned about the fate of all of us, and the fate of our planet.

A great shofar shall sound. A still small voice will be heard...

The Great Shofar blasts. Are we willing to wake up and listen? Are we willing to see clearly and take right action towards compassion and justice?

We bear witness to the truth of our lives. We stand in humility. We wrestle with the significance of being alive. We reach towards the source of loving-kindness.

On Rosh Hashanah, the Book of Life is opened, in which our lives are inscribed. On Yom Kippur, the Book is sealed. We stand in the power of the unfolding present, and we are renewed.

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

Let Repair, Prayer, and Giving Our Fair Share hold our broken hearts together as we join together to work for a better year.
SHOFAROT / HEARING AND ATTENDING

The shofar calls, the crescent rises. The New Year is upon us. The shofar quiets us, wakening us to the silence within. In the clearing, where the mind flowers and the world sprouts up at every side,

Listen

For the sound in the bushes, behind the grass.

The shofar takes us into the self that is hidden from the self, then returns us to the world.

In the silence, we hear the voice of the other, we hear what has gone unheard.

Marcia Falk

BLESSING FOR HEARING THE VOICE OF THE SHOFAR

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצווה וציווננו לשמוע קול שופר.

Baruch atah Adonai eloheinu melech ha-olam asher kidshano b’mitzvotav v’tzivanu lishmoa kol shofar.

Blessed are You, Hidden One our God, Sovereign of all worlds, who raises us to holiness with the mitzvah of hearing the Voice of the Shofar.
SHEHECHEYANU

Baruch atah Adonai eloheinu melech ha-olam shehecheyanu v’kiy’manu v’higianu lazman hazeh.

Blessed is the Flow of Being, giving us life, sustaining us, and bringing us to this moment.

THE VOICES OF THE SHOFAR

Tekiah Shevarim-Teruah Tekiah
Tekiah Shevarim-Teruah Tekiah
Tekiah Shevarim-Teruah Tekiah
Tekiah Shevarim Tekiah
Tekiah Shevarim Tekiah
Tekiah Shevarim Tekiah
Tekiah Teruah Tekiah
Tekiah Teruah Tekiah
Tekiah Teruah
Tekiah Gedolah
Avinu Malkeinu, chaneinu va’aneinu (x2)
ki ein banu ma’asim
Asei imanu tzedakah va-chesed (x2)
v’hoshi-einu.

Our Creator, Our Guardian, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and help us be whole.

Our Compassionate One, Our Just One, forgive us for the sake of Your Name.

Our Rock, Our Redeemer, renew for us a good year.

Our Rescuer, Our Hope, help us find courage and hope within us.

Our Mother, Our Life’s Breath, remove from all your children disease, war, famine, exile and destruction.

Our Divine Presence, Our Soul, forgive us and help us forgive ourselves for all of our wrongdoing.

Our Help, Our Guide, may we return to you in whole hearted repentance.

Our Friend, Our Beloved, remember us with favor.

Our God, Our Leader, accept our prayer in favor and with mercy.

Our Mother, Our Life’s Breath, hear our voices, show us mercy and compassion.

Our Divine Presence, Our Soul, inscribe us in the book of reconciliation.

Our Eternal One, Our Redeemer, inscribe us in the book of merit.

Our Friend, Our Beloved, inscribe us in the book of good life.

Our Creator, Our Guardian, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and help us be whole.

Adapted from Kedem Congregation
VA-HASHEIVOTA / YOU SHALL RETURN

וַהֲשֵׁבֹתָ אֶל לְבָבֶֽךָ, כִּי יהוה הוּא הָאֱלֹהִים
וְנֶאֱמַר וְהָיָה יהוה לְמֶלֶךְ עַל כָּל הָאָרֶץ:
בַּיוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

You shall return to your hearts, for Being and Becoming is God.
With reverence and thanksgiving we accept our destiny
the day on which all will be one.

Deuteronomy 4:39; Zechariah 14:9
Music by Rabbi Shir Yaakov Feit

KADDISH POEM

The Kaddish is about opening the window
Not looking through the glass but opening the window.
The window of the heart, the window into not knowing.
Opening the window on fear and love.
Opening the window on time and space.
Just that.
Opening the window
To the moment that is just this.
Opening the window to the name. The great name.
No name.

Amen.

Rabbi Sheila Peltz Weinberg
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 amen.

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

Yitbarach v’yishtabach v’it’pa-ar v’yitromam v’yitnasei v’yithadar
v’yit-haleh v’yithalal sh’mei d’kudsha b’rich hu.

L’eilah mikol birchata v’shirata tush-b’chata v’nech’mata
da-amiran b’alma v’imru amen.

Y’hei shlama raba 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 yoshvei teivel v’imru amen.

Make the God-name big. Big and holy. Do it in this world, this creation,
sprung from consciousness and bring some order to this. Do it fast,
soon, in our lives, in the days ahead. Amen.

May the Name be blessed, forever and ever.
Yes, blessed! Blessed, whispered, sung out, shouted, honored, this holy name. The name is beyond any song, poem or comforting words we could ever speak. Everybody say: **That’s the truth!**

May a big peace descend from the heavens for all beings and say: **May it be true.**

Make that peace in the heavens, Great One who creates wholeness. Everybody say: **Amen. May it be true.**

*Translation by Rabbi Daniel Brenner*

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**JOY**

I am filled by the light  
Of a thousand rainbows  
Softening my way  
Softening my way (To you). (x2)

Joy, Joy is in my heart  
Joy is in my heart  
Joy is in my heart (x2)

I am washed by the tears,  
Of a thousand rain drops  
Softening my way  
Softening my way (To you). (x2)

Joy, Joy is in my heart  
Joy is in my heart  
Joy is in my heart (x2)

I am painted by the hues  
Of a thousand rainbows  
Softening my way  
Softening my way (To you). (x2)

Joy, Joy is in my heart  
Joy is in my heart  
Joy is in my heart (x2)

*Composer Unknown*
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Looking for a Customized Be Mitzvah Experience?

What’s in a name?
Be Mitzvah is a more expansive term that focuses on Be-coming and Be-ing. It is also a way to express the importance of gender inclusivity.

Who is in our program?
Students identifying as interfaith, LGBTQ+, students of color, Jew”ish”, Jewish, and more. Everyone is welcome!

What does it Look Like?
A Be Mitzvah ceremony includes discovery and radical hospitality. It is experiential, meaningful, personal, creative, and connected.

Who are our educators?
Our team of educators include Rabbis and Experiential Educators whose backgrounds are as diverse as our students.

What’s in a ceremony?
Ceremonies are distinct and meaningful as each student shares their version of Torah through Biblical texts, hikes, art, and more.

To learn more: email Amy Kopkin Atkins at Amy@judaismyourway.org or go to www.judaismyourway.org/otbm
The Supporters Circle is dedicated to helping make Judaism Your Way a pillar for helping everyone who seeks a connection to Jewish life. Supporters Circle partners make automatic donations every month, helping Judaism Your Way provide more transformative Jewish experiences and sustain our work all year round.

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Join the Supporters Circle today and help us create a world where everyone who seeks a connection to Jewish life is welcomed and embraced.

To join Supporters Circle, please contact Amy Leszman at AmyL@judaismyourway.org.

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Judaism Your Way is an independent, Colorado-based Jewish nonprofit organization creating innovative approaches to including Jews and loved ones in Jewish community. Our unique organizational model allows us to deliver meaningful and relevant Jewish experiences without a building, membership, or dues. Our local Jewish community is increasingly diverse, and Judaism Your Way models how expanding our reach and sharing the best of Jewish history, faith, and culture strengthens us all.

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