

Yom Kippur 5780

CU Boulder Hillel | Boulder, CO

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10 Tishrei 5780

Supplement to *On the Wings of Awe* (edited by Rabbi Richard Levy z"l)

Assembled by Ross Z. Levy



Evening Service

Ahavat Olam

Ahavat olam beit yisra-eil am'cha ahav'ta, torah umitzvot, chukim umishpatim otanu limad'ta. Al kein Adonai Eloheinu, b'shoch'veinu uv'kumeinu nasi-ach b'chukecha, v'nismach b'divrei toratecha uv'mitzvatecha l'olam va-ed. Ki heim chayeinu v'orech yameinu, uvahem nehgeh yomam valay'lah. V'ahavat'cha al tasir mimenu l'olamim. Baruch atah Adonai, oheiv amo yisra-eil.

“Listen, all you who wrestle with your fate: the intimate and the infinite are one. Trust that unity with your whole heart, doubt and all; with your whole soul, and with all the powers at your command. Remember it; repeat it everywhere, working or resting, sitting or walking, night and morning, alone and to all you love. See it written on your hand, on your brow, in every common place and in every face”

- Catherine Madsen, *In Medias Res: Liturgy for the Estranged*

V'ahavta

V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu had'varim ha-eileh, asher anochi m'tzav'cha Hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta bam, b'shivt'cha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha, uv'kumecha. Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvisharecha.

...L'ma-an tizk'ru va-asitem et kol mitzvotay, vihyitem k'doshim leiloheichem. Ani Adonai eloheichem, asher hotzeiti etchem mei-eretz mitzrayim, lihyot lachem leilohim, ani Adonai eloheichem.

Hashkiveinu

Hashkiveinu Adonai Eloheinu I'shalom, v'ha-amideinu malkeinu I'chayim, ufros aleinu sukat sh'lomecha, v'tak'neinu b'eitzah tovah mil'fanecha, v'hoshi-einu I'ma-an sh'mecha. V'hagein ba-adeinu, v'haseir mei-aleinu oyeiv, dever, v'cherev, v'ra-av, v'yagon, v'haseir satan mil'faneinu umei-achareinu, uv'tzeil k'nafecha tastireinu, ki eil shom'reinu umatzileinu atah, ki eil melech chanun v'rachum atah. Ush'mor tzeiteinu uvoeinu, I'chayim ul'shalom, mei-atah v'ad olam.

Ufros aleinu sukat sh'lomecha. Baruch atah Adonai, haporeis sukat shalom aleinu vial kol amo yisra-eil v'al y'rushalayim.

Hatzi (Reader's) Kaddish¹

Yitgadal v'yitkadash sh'meih raba B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon uv'yomeichon uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varach I'alam ul'al'mei al'maya. Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal

sh'meih d'kudsha b'rich hu, l'eila leila mi kol birchata v'shirata tushb'chata v'nechemata, da-amiran b'al'ma, v'imru amein.

¹ The Kaddish prayer plays an important role in Jewish prayer and life. The Kaddish is recited in Aramaic Instead of Hebrew, the spoken language of the Jews of Late Antiquity, and has five different forms, each with its own function. While it still performs its original role as a “place marker” representing the transition from section of the service to another. It has also become the ultimate prayer of transition, marking a loved one’s passage from life to death in the form of *Kaddish Yatom* (Mourner’s Kaddish).

“Steer Your Way” - Leonard Cohen (1934-2016)

Steer your way through the ruins of the Altar and the Mall
Steer your way through the fables of Creation and the Fall
Steer your way past the Palaces that rise above the rot
Year by year
Month by month
Day by day
Thought by thought

Steer your heart past the Truth you believed in yesterday
Such as fundamental Goodness and the Wisdom of the Way
Steer your heart, precious heart, past the women whom you bought
Year by year
Month by month
Day by day
Thought by thought

Steer your path through the pain that is far more real than you
That has smashed the Cosmic Model, that has blinded every view
And please don't make me go there, though there be a God or not
Year by year
Month by month
Day by day
Thought by thought

Steer your way, O my heart, though I have no right to ask
To the one who was never never equal to the task
Who knows he's been convicted, who knows he will be shot
Year by year
Month by month
Day by day
Thought by thought

Adonai s'fatai tiftach ufi yagid t'hilatecha

Adonai, open up my lips that my mouth may declare Your praise

Avot V'imahot²

Baruch atah Adonai Eloheinu veilohei avoteinu v'imoteinu, elohei Avraham, elohei Yitzchak, veilohei ya-akov, elohei Sarah, elohei Rivkah, elohei Rachel veilohei Leah, ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot, umeivi g'ulah livnei v'neihem, l'ma-an sh'mo b'ahavah.

Zochreinu l'chayim, melech chafeitz bachayim, v'chot'veinu b'seifer hachayim, l'ma-ancha Elohim Chayim.

Melech ozeir umoshi-a umagein.

Baruch atah Adonai, magein Avraham v'ezrat Sarah.

G'vurot

Atah gibor l'olam Adonai, m'chayeih hakol (meitim) atah, rav l'hoshi-a.

M'chalkeil Chayim b'chesed, m'chayeih hakol (meitim) b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, um'kayeim emunato lisheinei afar, mi chamocha ba-al g'vurot umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah.

Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim

V'ne-eman atah l'hachayot hakol (hameitim). Baruch atah Adonai, m'chayeih hakol (hameitim).

² Literally meaning “standing”, the *Amidah* is the core prayer text of any Jewish service. It operates within a specific framework in which the first three blessings (“Ancestors”, “Great Powers”, “Holiness”) and the last three (“Holy Service”, “Thanksgiving”, “Peace”) remain the same while the intermediary blessings change according to the particular point in time. The function of this structure follows a pattern whereby the person praying addresses God as: involved in the history of the people, the dominant power in the world, and set apart as a holy. Once God has been addressed, a typical weekday *Amidah* continues by petitioning God for health, wisdom, forgiveness, etc. in the form of thirteen blessings. However, on Shabbat and holidays, there is one blessing proclaiming the sanctity of the day (*K'dushat Hayom*).

***K'dushat HaShem* (“Holiness of God”)³**

Atah kadosh v'shimcha kadosh, uk'doshim b'chol yom y'hal'lucha selah.

You are holy. Your name is holy. Pursuers of holiness praise You each day. *Selah.*

Experiencing Holiness Through: Awe

U'v'chein tein pachd'cha Adonai eloheinu, al kol ma-asecha, v'eimat'cha al kol mah shebarata, v'yira-ucha kol hama-asim v'yishtachavu I'fanecha kol hab'ruim, v'yei-asu chulam agudah achat la-asot r'tzon'cha b'leivav shaleim, k'mo sheyadanu Adonai eloheinu, shehashol'tan I'fanecha, oz b'yad'cha ug'vurah biminecha, v'shimcha nora al kol mah shebarata.

And so, in Your holiness, give all creation the gift of awe. Turn our fear to reverence; let us be witnesses of wonder—perceiving all nature as a prayer come alive. We bow to the sovereignty of Your strength, the primacy of Your power. We yearn for connection with all that lives, doing Your will with wholeness of heart. Awe-inspiring is Your creation, all-encompassing Your transcendent name.

Experiencing Holiness Through: Honor

Uv'chein tein chavod, Adonai l'amecha, t'hilah lirei-echa v'tikvah tovah I'dor'shecha, ufitchon peh lamyacholim lach, simchah l'artzecha v'sason l'irecha, utz'michat keren I'david avdecha, va-arichat neir I'ven yishai m'shichecha, bimheirah v'yameinu.

And so, in Your holiness, give Your people the gift of honor. Bless with praise those who praise You. Bless with hope those who seek You. Give Your believers a basis for faith: true happiness for the Land of Israel, true joy in Jerusalem. May the sparks of David, Your servant, soon grow bright enough for us to see, a beam of light in the darkness, a promise of perfection.

³ The extended *K'dusahah* blessings are specific to this season. The first is a normal fixture in the daily liturgy, but this extended version emphasizes God's role as Creator of the world and Sovereign of all existence. The image of God as “King” or “Sovereign” is one of the major themes of the High Holiday liturgy. The first two instances where we experience the holiness of God (though “Awe” and “Honor”) are included in the evening service, while the second two (“Righteousness” and “God as Sovereign in Jerusalem”) will be included in the morning service.

Kadosh atah v'nora sh'mecha, v'ein eloha mibaladecha, kakatuv: vayigbah Adonai tz'va-ot bamishpat, v'ha-eil hakadosh nikdash bitzdakah.

You are holy, awe-inspiring Your name, and there is no God beside You, as it is written: 'The Eternal God of Hosts is exalted through justice, the Holy God made holy through righteousness.' (Isaiah 5:16)

Baruch atah, Adonai, haMelech hakadosh

Blessed are You, Adonai, the Holy Sovereign.

K'dushat HaYom ("Holiness of the Day")⁴

Atah v'chartanu mikol ha-amim, ahavta otanu v'ratzita banu, v'romamtanu mikol hal'shonot, v'kidashtanu b'mitzvotcha, v'keiravtanu malkeinu la-avodatecha, v'shimcha hagadol v'hakadosh aleinu karata

You chose us from among many peoples, You loved us and found favor in us, uplifting us in each generation through the holiness of Your *mitzvot*. You brought us near, Our Sovereign, to serve You, hearing the call of Your Great and Holy Name.

Vatiten lanu Adonai eloheinu b'ahavah et yom hakipurim hazeh, limchilah v'lislichah ul'chaparah, v'limchol-bo et kol avonoteinu mikra kodesh, zeicher litzi-at mitzrayim.

In love, Eternal our God, You have given us this Day of Atonement—a day on which our wrongs are forgiven with love; a day of sacred assembly; in remembrance of our people's exodus from Egypt.

Baruch atah, Adonai, melech mocheil v'solei-ach la-avonoteinu v'la-avonot amo beit yisra-eil, uma-avir ashmoteinu b'chol shanah v'shanah, melech al kol ha-aretz, m'kadeish yisra-eil v'yom hakipurim.

Blessed are You, Adonai, Sovereign who forgives our failings and pardons the failings of Your people, the House of Israel. You banish our guilt from year to year. You reign in majesty over all the earth; You sanctify the people Israel and the Day of Atonement.

⁴ This prayer only appears in the liturgy for major holidays on the Jewish calendar—namely the three pilgrimage festivals (*Shavuot, Pesach, and Sukkot*) along with *Rosh Hashanah* and *Yom Kippur*. Broadly speaking, they acknowledge God's appointment of these festivals as holy times and pray that our observance of them inspires us bring holiness into the world, so becoming a "kingdom of priests" (Exodus 19:6). This opening passage is the first of three major components of this blessing—the other two being *Ya'aleh v'Yavo* ("May Our Remembrance Rise") and *M'chal* ("Pardon Our Sins"), and only appears in the evening liturgy.

Eternal Source and Soul of peace—send Your peace into the midst of *Am Yisrael*, Your people. Let it heal our rifts and soothe the bitterness of intolerance. Let it overcome distrust, isolation, and rivalry. May Your peace flow in every stream of Judaism; and may it inspire solidarity, uniting us as one people.

Let peace grow and increase, and let it shape the lives of all human beings. Let there be nothing but peace. No hatred or jealousy, no victories that bring suffering and loss to people and nations—only love and peace: strong, profound and true.

We yearn for love that knits us together; we yearn for the wisdom of community: shared knowledge, empathy, and trust. May the words that we speak and the meditations of our hearts open pathways of truth and understanding.⁵

Shalom Rav

Shalom rav al yisra-eil am'cha tasim l'olam, ki atah hu melech adon I'chol hashalom. V'tov b'einecha I'vareich et am'cha yisra-eil b'chol eit uv'chol sha-ah bishlomecha

Pure Heart⁶

Create a pure heart in me, Great Spirit, Create a pure heart in me

And renew a true soul within me, and renew a true soul within

⁵ inspired by a prayer of Rabbi Nachman of Breslov (1772-1810)

⁶ Based on Psalms 51:12- “Fashion a pure heart for me, O God; create within me a steadfast spirit”, music and lyrics by Yoel Sykes & Daphna Rosenberg (Nava Tehila)

Morning Service

Olam⁷

Olam chesed yibaneh...lai lai lai

I will build this world from love...lai lai lai

And you must build this world from love...lai lai lai

And if we build this world from love...lai lai lai

Then God will build this world from love...lai lai lai

“Walkers With the Dawn” - Langston Hughes (1902-1967)

Being walkers with the dawn and morning,
Walkers with the sun and morning,
We are not afraid of night,
Nor days of gloom,
Nor darkness—
Being walkers with the sun and morning.

Psalm 150 (Halleluyah)

Halleluyah (x4)

Hallelu el b'kodsho, halleluhu birkia uzo, halleluhu big'vurotav

Halleluhu k'rov gudlo, halleluhu b'teikah shofar, halleluhu b'nevel v'chinor

Halleluyah (x4)

Halleluhu b'tof umachol, halleluhu b'minim v'ugav, halleluhu b'tziltz'lei shama

Halleluhu b'tziltz'lei t'ruah, kol haneshamah t'hallel yah, kol haneshamah t'hallel yah

Halleluyah (x4)

⁷ Based on Psalms 89:3- “I declare, ‘A world of lovingkindness shall be built’”, music and lyrics by Rabbi Menachem Creditor

Yishtabach⁸

Yishtabach shimcha la-ad Malkeinu, hael hamelech hagadol v'hakadosh bashamayim uva'aretz. Ki l'cha na'eh Adonai Eloheinu veilohei avoteinu v'imoteinu. Shir ush'vacha hallel v'zimrah oz umemshalah netzach. G'dulah ug'vurah tehilah v'tiferet k'dusha umalchut, b'rachot v'hodaot mei-atah ve-ad olam.

Baruch atah Adonai el melech gadol batishbachot, el hahoda'ot adon hanifla'ot, habocheir b'shrei zimrah, melech el chei haolamim.

Hatzi (Reader's) Kaddish

Yitgadal v'yitkadash sh'meih raba (amein). B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon uv'yomeichon uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya. Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal

sh'meih d'kudsha b'rich hu, l'eila leila mi kol birchata v'shirata tushb'chata v'nechemata, damiran b'al'ma, v'imru amein.

Bar'chu / Am I Awake⁹

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?

⁸ This blessing concludes the first major section of a typical morning service (known as *P'sukei D'zimrah* or "Verses of Praise"), which primarily includes singing passages from the book of Psalms. The intention is to bring the community together in song with the hopes that through music and mindfulness, we prepare ourselves to engage in the prayer service with open hearts.

⁹ Music and English lyrics by Noah Aronson

Ahavah Rabah (“Abounding Love”)

Ahavah rabah ahavtanu Adonai eloheinu chemlah g'dolah viteirah chamalta aleinu. Avinu Malkeinu ba'avor avoteinu shebat'chu vecha, vatelamdeim chukei chayim kein techoneinu utelamdeinu Avinu ha'av harachaman hamrachim rachem aleinu, v'tein belibeinu lehaviv ul'haskil lishmoa, lilmod ul'lameid lishmor vela'asot ul'kayem et kol divrei Talmud toratecha b'ahavah.

V'haeir eneinu b'toratecha v'dabeik libeinu b'mitzvotecha v'yacheid l'vaveinu l'ahavah ul'yirah et sh'mecha, v'lo neivosh l'olam vaed. Ki v'sheim kodshecha hagadol v'hanorah batachnu nagilah v'nism'cha bishuatecha.

V'ahavta

V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu had'varim ha-eileh, asher anochi m'tzav'cha Hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta bam, b'shivt'cha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha, uv'kumecha. Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvisharecha.

...

L'ma-an tizk'ru va-asitem et kol mitzvotay, vihyitem k'doshim leiloheichem. Ani Adonai eloheichem, asher hotzeiti etchem mei-eretz mitzrayim, lihyot lachem leilohim, ani Adonai eloheichem.

From “*T'files* (Prayers)” - Kadya Molodowsky (1894-1975)

I still don't know whom,
I still don't know why I ask.
A prayer lies bound in me,
And implores a god,
And implores a name.

I pray
In the field,
In the noise of the street,
Together with the wind, when it runs before my lips,
A prayer lies bound in me,
And implores a god,
And implores a name.

To the west, when the sun sets,
To the east when it rises there,
To each spark
That it show me the light
And make my eyes bright,
To each worm that glows in the darkness at night,
Then it shall bring its wonder before my heart
And redeem the darkness that is enclosed in me.

Adonai s'fatai tiftach ufi yagid t'hilatecha

Adonai, open up my lips that my mouth may declare Your praise

Avot V'imahot¹⁰

Baruch atah Adonai Eloheinu veilohei avoteinu v'imoteinu, elohei Avraham, elohei Yitzchak, veilohei ya-akov, elohei Sarah, elohei Rivkah, elohei Rachel veilohei Leah, ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot, umeivi g'ulah livnei v'neihem, l'ma-an sh'mo b'ahavah.

Zochreinu l'chayim, melech chafeitz bachayim, v'chot'veinu b'seifer hachayim, l'ma-ancha Elohim Chayim.

¹⁰ Literally meaning “standing”, the Amidah is the core prayer text of any Jewish service. It operates within a specific framework in which the first three blessings (“Ancestors”, “Great Powers”, “Holiness”) and the last three (“Holy Service”, “Thanksgiving”, “Peace”) remain the same while the intermediary blessings change according to the particular point in time. The role of this structure follows a pattern whereby the person praying addresses God as: involved in the history of the people, the dominant power in the world, and set apart as a holy. Once God has been addressed, a typical weekday *Amidah* continues by petitioning God for health, wisdom, forgiveness, etc. in the form of thirteen blessings. However, on Shabbat and holidays, there is one blessing proclaiming the sanctity of the day (*K'dushat Hayom*).

Melech ozeir umoshi-a umagein.

Baruch atah Adonai, magein Avraham v'ezrat Sarah.

G'vurot

Atah gibor l'olam Adonai, m'chayeh hakol (meitim) atah, rav l'hoshi-a.

M'chalkeil Chayim b'chesed, m'chayeh hakol (meitim) b'rachamim rabim, someich no'lim, v'rofei cholim, umatir asurim, um'kayem emunato lisheinei afar, mi chamocha ba-al g'vurot umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah.

Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim

V'ne-eman atah l'hachayot hakol (hameitim). Baruch atah Adonai, m'chayeh hakol (hameitim).

Un'taneh Tokef¹¹

Un'taneh tokef k'dushat hayom ki hu nora v'ayom. U'vo tinasei malchutecha, v'yikon b'chesed kisecha, v'teiseiv alav b'emet.

“There is a story of a woman running away from tigers. She runs and runs, and the tigers are getting closer and closer. When she comes to the edge of a cliff, she sees some vines there, so she climbs down and holds on to the vines. Looking down, she sees that there are tigers below her as well. She then notices that a mouse is gnawing away at the vine to which she is clinging. She also sees a beautiful little bunch of strawberries close to her, growing out of a clump of grass. She looks up and she looks down. She looks at the mouse. Then she just takes a strawberry, puts it in her mouth, and enjoys it thoroughly.

Tigers above, tigers below. This is actually the predicament that we are always in, in terms of our birth and death. Each moment is just what it is. It might be the only moment of our life, it might be the only strawberry we'll ever eat. We could get depressed about it, or we could finally appreciate it and delight in the preciousness of every single moment of our life.”

- Pema Chodron, *The Wisdom of No Escape*

¹¹ One of the most recognizable Rosh Hashanah prayers, *Un'taneh Tokef*, comes directly after the *G'vurot* blessing of the *Amidah*. Thematically, this text, along with *Uv'shofar Gadol* and *B'rosh Hashanah*, fit well at this point in the service due to their description of God as inscribing individuals in the Books of Life and Death in the upcoming year, which is an illustration of God's power over the world.

“Who By Fire” - Leonard Cohen (1934-2016)

And who by fire
Who by water
Who in the sunshine
Who in the nighttime
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 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?

K'dushat HaShem (“Holiness of God”)

Experiencing Holiness Through: Righteousness

Uv'chein tzadikim yiru v'yismachu, visharim ya-alozu, vachasidim b'rinah yagilu, v'olatah tikpotz piha, v'chol harishah kulah k'ashan tichleh, ki ta-avir memshelet zaton min ha-aretz.

And so, in Your holiness, give the righteous the gift of a vision bright with joy: a world where evil has no voice and the rule of malevolence fades like wisps of smoke. Good people everywhere will celebrate the stunning sight of arrogance gone from the earth.

K'dushat HaYom (“Holiness of the Day”)

May Our Remembrance Rise

Eloheinu veilohei avoteinu veilohei imoteinu, ya-aleh v'yavo, v'yagi-a, v'yeira-eh, v'yeiratzeh, v'yishama, v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu v'imoteinu, v'zichron mashi-ach ben david avdecha, v'zichron y'rushalayim ir kod'shecha, v'zichron kol am'cha beit yisra-eil Ifanecha, lifleitah, l'tovah, l'chein ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom hakippurim hazeh.

Our God, the God of our fathers and mothers, may the memory of us ascend and come before You. May it be heard and seen by You, winning Your favor and reaching Your awareness—together with the memory of our ancestors, the memory of the Messiah son of David Your servant, the memory of Jerusalem Your holy city, and the

memory of all Your people Israel—for safety, well-being, and favor, for love and compassion, for life, and for peace, on this Day of Remembrance.

Zoch'reinu, Adonai Eloheinu, bo l'tovah, ufok'deinu vo livrachah, v'hoshi-einu vo l'chayim. Uvidvar y'shuah v'rachamim, chus v'chaneinu, v'racheim aleinu v'hoshi-einu, ki eilecha eineinu, ki eil melech chanun v'rachum atah.

By its merit, Eternal Our God, remember us, be mindful of us, and redeem us for a life of goodness and blessing. For You are a sovereign, merciful, and compassionate God.

Sanctifying Yom Kippur

Eloheinu veilohei avoteinu, m'chal la-avonoteinu b'yom hakipurim hazeh. M'cheih v'ha-aveir p'sha-einu v'chatoteinu mineged einecha, ka-amur: anochi anochi hu mocheh fisha-echa l'ma-ani, v'chatotecha lo ezkor. V'ne-emar: machiti ka-av p'sha-echa v'che-anan chatotecha, shuvah eilai ki g'alticha v'ne-emar: ki vayom hazeh y'chapeir aleichem l'taheir etchem, mikol chatoteichem lifnei Adonai titharu.

Our God and God of our ancestors, pardon our failings on this Day of Atonement; erase our misdeeds; see beyond our defiance. As it is said: “It is I, I alone who wipe away your defiant acts—this is My essence. I shall pay no heed to your errors”¹². And it is said: “As a cloud fades away, as mist dissolves into air, so your wrongs and mistakes shall be gone; I will wipe them away—come back to Me, that I may redeem you.”¹³ And as You said to Moses: “For on this day atonement shall be made for you to purify you from all your wrongs. And you shall be pure before the Eternal”¹⁴.

Baruch atah, Adonai, melech mocheil v'solei-ach la-avonoteinu v'la-avonot amo beit yisra-eil, uma-avir ashmoteinu b'chol shanah v'shanah, melech al kol ha-aretz, m'kadeish yisra-eil v'yom hakipurim.

Blessed are You, Adonai, Sovereign who forgives our failings and pardons the failings of Your people, the House of Israel. You banish our guilt from year to year. You reign in majesty over all the earth; You sanctify the people Israel and the Day of Atonement.

¹² Isaiah 43:25

¹³ Isaiah 44:22

¹⁴ Leviticus 16:30

Shema Koleinu (“Hear Our Voices”)

*Shema koleinu Adonai eloheinu, chus v'rachem aleinu. V'kabeil b'rachamim
uv'ratzon et t'filateinu, ki el shomea t'filot v'tachanunim atah.*

Hear our voices Eternal our God, show us compassion and have mercy on us. Accept our prayer in mercy and goodwill, for You are a God who hears prayers and supplications.

*Oseh shalom bim'romav hu ya'aseh shalom aleinu v'al kol Yisrael v'imru:
Amen.*

May the One who fashions peace on high, bring peace to us and to all of Israel. *Amen.*

“There is, it seems to us, at best, only a limited value
In the knowledge derived from experience.
The knowledge imposes a pattern, and falsifies,
For the pattern is new in every moment
And every moment is a new and shocking
Valuation of all we have been. We are only undeceived
Of that which, deceiving, could no longer harm.
In the middle, not only in the middle of the way
But all the way, in a dark wood, in a bramble,
On the edge of a gripmen, where is no secure foothold,
And menaced by monsters, fancy lights,
Risking enchantment. Do not let me hear
Of the wisdom of old men, but rather of their folly,
Their fear of fear and frenzy, their fear of possession,
Of belonging to another, or to others, or to God.
The only wisdom we can hope to acquire is the wisdom of humility: humility is
endless.”

- From “East Coker” in *The Four Quartets* T.S. Eliot (1888-1965)

Text Study

Mishna Yoma 8:9

For transgressions between a person and God, the Day of Atonement grants them atonement, but for transgressions between a person and their fellow human, the Day of Atonement does not grant atonement, until reconciliation has been made between them.

Engendering Judaism: An Inclusive Theology and Ethics- Rabbi Rachel Adler, PhD

Sin, in the context of relationship, is not a transgression of an abstract norm, but an injury toward an Other rendered vulnerable by his/her trust. *T'shuvah* is turning again to face the Other, not to annul what has occurred, but to sew up the wounds and determine how to go on. Relationships bear scars because they have memory. As memories accumulate, they carry consequences that bind us. They retell how we have come to be related in the way we are, but they also point us toward what we must become, what we must recreate, what we must repay. Without memory, there can be no covenants.

In a theology of relationship where there are flexible boundaries between God and others, both unity with and separation from God are possible. Imagine God as continually pregnant with, delivering, rearing, and separating from the world, like a tree at once bearing blossoms, unripe fruit, ripe fruit, and the stems and scars from fruit that has fallen from the tree. The world inside God, outside God, part of God as in Jewish law the unborn infant is 'part of its mother's body,' and separate from God, as the emancipated child is separate from a parent who still watches its story unfold, sometimes with pride, sometimes with pain.

Questions:

1. The Sages of the Mishna (c. 2nd/3rd century CE) distinguish between transgressions between a person and God and between a person and a person. Do you agree with this distinction? Why or why not?
2. Why can mending relationships amongst ourselves be so difficult?
3. What work do you feel you need to do to to repair your relationship with others? What work needs to be done to repair your relationship with God?

Deuteronomy 30:11-14

Surely this Teaching which I command you this day is not too baffling for you, nor is it beyond your reach. It is not in the heavens that you should say, “Who among us can go up to the heavens and procure it for us and teach it to us that we may observe it?” Nor is it beyond the sea, that you should say, “Who among us can cross to the other side of the sea and procure it for us and teach it to us that we may observe it?” Rather, it is very close to you, in your mouth and within your heart, so that you may observe it.

“Mi Shebeirach” - Debbie Friedman (1951-2011)

Mi shebeirach avoteinu m'kor hab'racha 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 hab'racha la'avoteinu

Bless those in need of healing, with *refuah sh'leimah*
The renewal of body, the renewal of spirit
And let us say, *Amen*.

Isaiah 58:5-10

Is this the fast I desire—a day of self-affliction, when humanity bends its head like a reed in the marsh, lying in sackcloth and ashes? Is this what you call a fast—a day to seek the favor of God? Is not this the fast I desire—to unlock the fetters of wickedness, to untie the cords of the yoke, to let the oppressed go free, and break off every yoke? Is it not to share your bread with the hungry and to bring the wretched and the poor into your home? When you see the naked, clothe them, and do not ignore your own flesh and blood. Then shall your light burst through like the dawn, and your healing spring up quickly; your Righteous One shall march before you, and the presence of the Eternal will follow you.

Prayer for Our Country

O Guardian of life and liberty, may our nation always merit Your protection. Teach us to give thanks for what we have by sharing it with those who are in need. Keep our eyes open to the wonders of creation, and alert to the care of the earth. May we never be lazy in the work of peace; may we honor those who have died in defense of our ideals. Grant our leaders wisdom and forbearance. May they govern with justice and compassion. Help us all to appreciate and respect one another, and the many ways that we may serve You. May our homes be safe from affliction and strife, and our country be sound in body and spirit.

Amen.

Prayer for the State of Israel

“Pray for the peace of Jerusalem; may those who love you prosper”¹⁵

O Heavenly One, Protector and Redeemer of Israel, bless the State of Israel which marks the dawning of hope for all who seek peace. Shield it beneath the wings of Your love; spread over it the canopy of Your peace; send Your light and truth to all who lead and advise, guiding them with Your good counsel. Establish peace in the land and fullness of joy for all who dwell there.

Amen.

¹⁵ Psalms 122:6

Yizkor

Psalm 121:1¹⁶

*Esah einai el heharim
Mei-ayin yavo ezri*

אֲשָׂא עֵינַי אֶל-הַהָרִים מֵאֵין יָבֵא עֲזָרִי

Where will my help come from?
My help will come from God,
Maker of Heaven and Earth

Eli Eli (A Walk to Caesarea)- Hana Senesh (1921-1944)

*Eli, Eli, shelo yigameir l'olam:
Hachol v'hayam, rishrush shel hamayim
V'rak Hashamayim, t'filat ha'adam.*

Oh God, my God, 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.

“Prayer for the Dead” - Stuart Kestenbaum¹⁷

The light snow started late last night and continued
all night long while I slept and could hear it occasionally
enter my sleep, where I dreamed my brother
was alive again and possessing the beauty of youth, aware

¹⁶ “I lift my eyes to the mountains, from where will my help come?”, music and lyrics by Dan Nichols

¹⁷ The author of this poem's brother died in the destruction of the World Trade Center on September 11, 2001.

that he would be leaving again shortly and that is the lesson
of the snow falling and of the seeds of death that are in everything
that is born: we are here for a moment
of a story that is longer than all of us and few of us
remember, the wind is blowing out of someplace
we don't know, and each moment contains rhythms
within rhythms, and if you discover some old piece
of your own writing, or an old photograph,
you may not remember that it was you and even if it was once you,
it's not you now, not this moment that the synapses fire
and your hands move to cover your face in a gesture
of grief and remembrance.

“Epitaph” - Merritt Malloy

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.

Psalm 23

A Psalm of David.

The Eternal is my shepherd, I shall not want.
God gives me rest in green pasture,
Guides me by the restful waters,
Refreshes my soul,
Directs me along straight trails for the sake of God's name.
Even as I pass through the valley of death's shadow,
I shall not fear, for You are with me.
Your rod and your staff comfort me.
You provide for me in the presence of my enemies.
Your care exceeds all expectation,
My cup overflows.
Truly, a generous goodness will pursue me all the days of my life
And I shall be with God as long as I live.

Ne'ilah

Pure Heart¹⁸

Create a pure heart in me, Great Spirit, Create a pure heart in me
And renew a true soul within me, and renew a true soul within

Adonai s'fatai tiftach ufi yagid t'hilatecha

Adonai, open up my lips that my mouth may declare Your praise

¹⁸ Based on Psalms 51:12- "Fashion a pure heart for me, O God; create within me a steadfast spirit", music and lyrics by Yoel Sykes & Daphna Rosenberg (Nava Tehila)

Avot V'imahot

Baruch atah Adonai Eloheinu veilohei avoteinu v'imoteinu, elohei Avraham, elohei Yitzchak, veilohei ya-akov, elohei Sarah, elohei Rivkah, elohei Rachel velohei Leah, ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot, umeivi g'ulah livnei v'neihem, l'ma-an sh'mo b'ahavah.

Zochreinu l'chayim, melech chafeitz bachayim, v'chot'meinu b'seifer hachayim, l'ma-ancha Elohim Chayim.

Melech ozeir umoshi-a umagein.

Baruch atah Adonai, magein Avraham v'ezrat Sarah.

G'vurot

Atah gibor l'olam Adonai, m'chayeh hakol (meitim) atah, rav l'hoshi-a.

M'chalkeil Chayim b'chesed, m'chayeh hakol (meitim) b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, um'kayem emunato lisheinei afar, mi chamocha ba-al g'vurot umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah.

Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim

V'ne-eman atah l'hachayot hakol (hameitim). Baruch atah Adonai, m'chayeh hakol (hameitim).

K'dushat HaShem (“Holiness of God”)¹⁹

Atah kadosh v'shimcha kadosh, uk'doshim b'chol yom y'hal'lucha selah.

You are holy. Your name is holy. Pursuers of holiness praise You each day. *Selah.*

Kadosh atah v'nora sh'mecha, v'ein eloha mibaladecha, kakatuv: vayigbah Adonai tz'va-ot bamishpat, v'ha-eil hakadosh nikdash bitzdakah.

¹⁹ The extended *K'dusah* blessings are specific to this season. The first is a normal fixture in the daily liturgy, but this extended version emphasizes God's role as Creator of the world and Sovereign of all existence. The image of God as “King” or “Sovereign” is one of the major themes of the Rosh Hashanah liturgy (known as *malchuyot* or “aspects of Sovereignty”). The first two instances where we experience the holiness of God (though “Awe” and “Honor”) are included in the evening service, while the second two (“Righteousness” and “God as Sovereign in Jerusalem”) will be included in the morning service.

You are holy, awe-inspiring Your name, and there is no God beside You, as it is written: ‘The Eternal God of Hosts is exalted through justice, the Holy God made holy through righteousness.’ (Isaiah 5:16)

Baruch atah, Adonai, haMelech hakadosh

Blessed are You, Adonai, the Holy Sovereign.

K’dushat HaYom (“Holiness of the Day”)

Atah v'chartanu mikol ha-amim, ahavta otanu v'ratzita banu, v'romamtanu mikol hal'shonot, v'kidashtanu b'mitzvotcha, v'keiravtanu malkeinu la-avodatecha, v'shimcha hagadol v'hakadosh aleinu karata

You chose us from among many peoples, You loved us and found favor in us, uplifting us in each generation through the holiness of Your *mitzvot*. You brought us near, Our Sovereign, to serve You, hearing the call of Your Great and Holy Name.

Vatiten lanu Adonai eloheinu b'ahavah et yom hakipurim hazeh, limchilah v'lislichah ul'chaparah, v'limchol-bo et kol avonoteinu mikra kodesh, zeicher litzi-at mitzrayim.

In love, Eternal our God, You have given us this Day of Atonement—a day on which our wrongs are forgiven with love; a day of sacred assembly; in remembrance of our people’s exodus from Egypt.

Baruch atah Adonai melech al kol ha'arets m'kadeish Yisrael v'yom hakippurim.

Blessed are You Adonai, Sovereign of the Universe, who has sanctified Israel and this Day of Atonement.

Havdalah

Blessing Over the Wine

Baruch atah Adonai Eloheinu melech haolam borei p'ri hagafen

Blessing Over the Spices

Baruch atah Adonai Eloheinu melech haolam borei minei v'samim

Blessing Over the Flame of the Candle

Baruch atah Adonai Eloheinu melech haolam borei m'orei haesh

Blessing Distinguishing Between the Sacred and the Ordinary

Baruch atah Adonai Eloheinu melech haolam hamavdil bein kodesh l'chol

Eliyahu Hanavi

Eliyahu hanavi, eliyahu hatishbi, eliyahu ha giladi

Bimheirah v'yameinu yavo eleinu im Mashiach ben David