



High Holidays
Guide and Supplement 5784

Temple Emanu-El
קהילת עמנו-אל

Welcome!

B'ruchim haba'im—welcome to 5784! And welcome home to Temple Emanu-El.

Our hearts rejoice as we welcome you into our sanctuary, our communal spiritual home, in any way you wish to join. Whether it's your first year with us or your eighty-fifth, you've chosen to enter the new year with our community, and we are grateful you're here. Coming together to celebrate the High Holidays is a life-giving and life-sustaining act, for us individually and as a congregation.

Together we renew our days and take joy in seeing, hearing, connecting, and nourishing one another's spirits. We journey with each other through these services, filled with the offerings of our members' skills, voices, and hearts.

Each High Holiday season, as the year turns, we look to return to the beloved sights and sounds of our services. This year brings additional newness in the form of some new faces on the bima. We are excited to welcome Rachel Rubinstein as our cantorial soloist, Lysander Jaffe as our choir director, and Peipei Song as our pianist. Together with Rabbi Ashira and Phil Platcow, they hope to create beautiful and meaningful High Holiday experiences.

Our High Holiday events are made holy by your presence and participation. We encourage you to embrace the many ways of bringing in the new year. When you sing—sing loud. When you encounter old friends, or people you've never met before—smile big, greet them cheerfully, or type a hello into the chat. When you pray—listen carefully for the still, small voice of the Divine within you and the holiness reaching for you and in the voices and prayers around you.

As you open yourself up to the possibility of perceiving holiness during the High Holidays, we hope you will feel nourished by the liturgy and rituals and embraced by the Temple Emanu-El community.

L'shana tova um'tuka,

Rabbi Ashira Stevens
Spiritual Leader

Jennifer Lampron
President

Philip Platcow
Sh'liach Tzibbur



A Guide to Our High Holiday Services

Overview

In the month of Elul, **אָלול**, leading up to Rosh HaShanah and Yom Kippur, we devote ourselves to being in loving relationship with God and other people. Rabbi Eleazar of Worms, 12th century CE, explains “Elul” as an acronym of a verse from Shir Hashirim, the Song of Songs (6:3): **אָנִי לְדוּדִי וְדוּדִי לִי**. Ani l'dodi v'dodi li, I am my beloved's, and my beloved is mine. The rabbinic tradition understand the Song of Songs to be a metaphor of the relationship between God and the people Israel. This verse as an acronym for the month of Elul reminds us to direct our attention to our relationships. We engage in cheshbon ha-nefesh, an accounting of our souls, turning a discerning eye on our good deeds and growing edges. To restore and strengthen our relationships, we make t'shuvah, repentance, and work to return to caring and conscientious behavior.

Throughout our High Holiday liturgy, God is omnipotent ruler and judge (Malkeinu) and compassionate parent (Avinu). We strive to be worthy of God's good judgment, while also opening our hearts to God's love and compassion. Our prayer leaders wear white, the color of transitions and new beginnings. Their clothing echoes other rites of passage in our Jewish lives: marriage and death.

The Arc of a Jewish Service

A Jewish service opens with blessings, psalms, and poems set to music. In the morning, we thank and praise God for the blessings of our bodies, our souls, and our world in Birkhot HaShachar (Morning Blessings) and P'sukei d'Zimra (Verses of Praise). Bar'chu calls us to prayer, praising God's works of Creation. The Sh'ma and Its Blessings reenact revelation as we momentarily stand again at Sinai and receive the gift of Torah. We celebrate redemption from Egypt as we sing Mi Chamocha—who but God could have brought us out of slavery's despair?

We stand for the Amidah, the core of every prayer service. The b'rachot, blessings, of the Amidah help us to acknowledge our spiritual ancestors, God as the source of all life, God's unique holiness, the particular sanctity of each holiday, and the importance of worship, thanksgiving, and peace. We pray quietly, with the words of the siddur (prayer book) as our guide and the words of our own hearts as we reach out personally to God.

The Torah service lets us connect with God's words. We remove our sifrei Torah, Torah scrolls, from the Ark with pomp and circumstance; we carry them around the congregation so that everyone can greet and show honor for Torah with touches and kisses. As first decreed by Nehemiah the Scribe, a reader chants aloud from each scroll, using the trop (grammatical melodies) to enliven and make clear the ancient text's meaning.

We punctuate each section of a service with praise: a Kaddish. A Kaddish Shaleim, a full Kaddish, signals that we're near the end of the service. Each of the five different Kaddish texts has its own special use. With Aleinu, we declare God as the Ruler of the universe and look forward to the time when all will live in peace and abide by God's teachings. In the words of the prophet Zechariah we declare, “On that day God shall be one and God's name shall be one.” Finally we recite the Mourner's Kaddish. It is our congregation's custom for mourners, as well as anyone else who wishes, to rise and to recite the Kaddish. Most services conclude with either Adon Olam (a hymn written by Solomon ibn Gabirol about God's power and protection) or Yigdal (a poem which summarizes Maimonides' Thirteen Principles of Faith).

Special Liturgy for the Yamim Nora'im (Days of Awe)

HaMelekh: During the Shacharit (morning service) of Rosh HaShanah, we name—with a special vocal flourish!—God as ruler, seated on a high and exalted throne, mighty in power.

Hin'ni (the chazzan's prayer): Each Mussaf (additional) service of the High Holidays begins with the cantor chanting this prayer of humility. “Here I am, unworthy, before You,” she sings for the congregation as well as for herself. “Please accept my prayer and my intention, and overlook my shortcomings.”

Un'taneh Tokef/B'Rosh HaShanah: On Rosh HaShanah, it is written, and on Yom Kippur it is sealed. The stern, grim imagery of this liturgy reveals our vulnerability and the fear in our hearts. What if God judges us, unworthy as we are, without mercy? What if our Parent turns away? We insist, hanging onto hope, that t'shuva (repentance), t'filla (prayer), and tz'daka (charity—both ours and God's) can prevent this dreadful possibility.

Grand Aleinu: During the High Holiday services, the prayer leader does a full prostration during the Aleinu of the Mussaf Amidah. Prostration is a reenactment of the High Priest's actions on Yom Kippur as we read in our Torah, a sign of submission to God's almighty power, and an acknowledgment of the enormity of the task of tikkun olam, repairing the world and ourselves, that is aleinu, or “upon us.” We invite everyone in the congregation to join in this prostration.

Ashamnu and Al Cheit: These confessionals collapse the personal into the communal. They give us the opportunity to take stock, with community support, of our own actions and shortcomings. The word *cheit*, sin, originally derives from an archery word meaning “to miss the mark.” We acknowledge that not one of us is perfect, and we draw strength from our shared hope for forgiveness and renewal.

Rosh HaShanah

The liturgy of Rosh HaShanah lifts up three themes. Rosh HaShanah is a celebration of malkhut—sovereignty—of God, God's power to create, change, and renew our times and our lives. It is a holiday of zikhronot, remembrances: we recall our ancestors' deeds and beliefs alongside our own and pray that both will place us in good stead with God. And on Rosh HaShanah, we sound the shofar, the ram's horn, one hundred notes (shofarot) each day. The sound of the shofar is a healing sound, a cathartic sound. Rabbi Elimelekh of Lizhensk teaches that just as we break our hearts in our own work of t'shuvah, so too the shofar sobs. It calls us to attention and to action.

There is one additional theme of Rosh HaShanah: the one we need most, as a new year begins. This is the theme of conception, birth, and promise of new life (physical or spiritual). Hayom Harat Olam. Today the world is conceived. Today we are renewed.

Tashlich

We send our “sins” away from us, tossing symbols of them into a body or bowl of water. Tashlich is for all ages—enjoy this sensory ritual, either at home or at Winnekenni Pond.

Yom Kippur

Yom Kippur is the day of atonement, full of our awe and trembling. We prostrate ourselves, literally and figuratively, before God's authority. We recognize the magnitude of our own transgressions and our smallness within God's vastness. We ask for God's gracious pardon, knowing how dearly we need rachmanut, compassion, and s'lichot, forgiveness, beyond reason or understanding. We afflict our souls, often through the practice of fasting, striving for mastery over our inclinations. Yom Kippur pushes our bodies and breaks open our hearts in order to make us whole. In the tender silence that holds us after the shofar's call to responsibility and repentance, we listen for the "still small voice": God quietly, insistently, calling forth our most authentic selves. Toward what ends will we direct our steps in the coming year? On which marks will we set our hearts?

Special Services on Yom Kippur

Kol Nidrei: This opening evening service attests to the power of words and promises. We begin by carrying our Torah scrolls around the congregation. Their presence reassures us, as the Day of Judgment begins, that we have been able to act righteously in the past and we can do so again. All of the Torah scrolls stand witness on the bimah as we chant the words of Kol Nidrei, freeing ourselves from all unwise or unintended vows and condemnations we made in the year now ending. Perhaps the most iconic piece of Jewish liturgy, Kol Nidrei has withstood the attempts of 9th-century Palestinian sages and 18th-century early German Reform leaders to excise its words from our liturgy.

Avodah (Mussaf of Yom Kippur): We imagine the ancient space and time when Kohein Gadol, the High Priest, entered the Holy of Holies in the Temple and asked for God's forgiveness of him and his family, his fellow priests, and the entire community of Israel. The physical boundaries of the Kohein melt away, and as a holy congregation we become, together, the person whose holy acts we remember.

Martyrology: We mourn those Jews who have died as martyrs during the Holocaust, defending the State of Israel, and throughout history.

Yizkor: We remember our loved ones who have died. Some Jews feel uncomfortable reciting Yizkor if they have not lost a first-degree relative (parent, child, sibling, or spouse). A Yizkor service, however, is also an opportunity to pray for friends and for the martyrs of our people. Everyone is encouraged to stay.

N'ilah: In one last effort to make t'shuvah, we open the doors of our Ark and stand for the entire final service of Yom Kippur as we fervently pray: God, please, keep open the gates of forgiveness and of righteousness! May we be enough, in all of our imperfections. Let our intentions, our efforts, and our prayers carry us to new purpose in the year-to-come.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ

L'shanah tovah tikateivu v'teichateimu

May you be written and sealed for a good year!

Creating Your Mikdash M'at Sacred Space Inside Our Homes

Whether you plan to participate in services for our High Holidays of 5784 in person, remotely, or in a combination of the two, this time of year offers us the opportunity to make each of our homes into a mikdash m'at—a small, personal, and infinitely holy sanctuary. We can practice creating k'dushah, holiness, in the space that is most intimate for us. What can help us create that spiritual mindset and that spiritual refuge? These suggestions are intended to help enhance your High Holiday experience at home, while creating a communal atmosphere for us all.

1. Choose your prayer space carefully in advance by spending a few moments of individual contemplation/family discussion. Don't wait until the last minute! Consider setting up a tent space, echoing the original Ohel Mo'eid, the Tent of Meeting of the wilderness, where the Israelites gathered for prayer.
2. Once you have chosen your space, say a blessing or kavannah (intention) over it to designate it as your mikdash m'at. Suggested verses and blessings follow.
3. What chair will you sit on? Put a cushion or festive pillow on it, or drape it with a tallit, special piece of fabric, or scarf.
4. Change where you put your computer from a work space to a contemplative space by covering the desk or table with a white tablecloth, white runner, or white placemat, and a vase of flowers.
5. Find meaningful objects to grace your space. On Rosh HaShanah, you can include holiday objects like candlesticks and a kiddush cup, apples and honey. On Yom Kippur you can place cherished mementoes, family heirlooms, and photos of loved ones around you. If you own a shofar, put it where it's visible. Decide where you'll place a stone in memory of your loved ones during Zichronot of the first day of Rosh HaShanah, to stay there through the Yizkor service on Yom Kippur afternoon, if you want to participate in that practice.
6. If possible, move the computer space back so that you are watching the screen more than manipulating it. Consider connecting your computer to a TV screen so it feels less like a work device.
7. Try to limit or disconnect auditory distractions. You can turn off your email and text message ping sounds and/or close your email program and other apps so you can be fully present during the service.
8. Wear clothing that makes you feel as if you are entering a spiritual space. White for new beginnings is traditional clothing for Rosh HaShanah and Yom Kippur. Kippah and tallit are welcome if they help you express a connection to this special worship.

On Yom Kippur, Jews traditionally avoid leather shoes as part of the observance of v'initem l'nafshoteichem, keeping our bodies in productive discomfort. This year, we invite you to try out davening (praying) with bare feet on Yom Kippur, to help awaken your senses and ground you in your own holy space.

Creating your Mikdash M'at (continued)

9. Be sure you have your machzor and supplement book with you. As you feel its cover and edges and flip its pages, remember the times you've used it before—who you sat near, what moved you in the service, the first time you used it, etc. If you buy a new one, inscribe it with a meaningful phrase for this year. We will use *Mahzor Hadash*. The prayers will not be on the screen, so having a machzor means you can participate more fully. You will be able to pick up your machzor and supplement book from the temple beforehand if you are participating remotely. If you're physically unable to come to the temple to pick up these items, please let Lisa Anthony know.

10. Choose a space where you can see something spiritually meaningful or evocative for you. Perhaps sit near a window where you can see a garden or a tree through it. Perhaps there's a photo that's meaningful to you when you think about the High Holidays, one that you can put up near your computer or television.

We all appreciate the time and effort it takes to make your mikdash m'at a reality. Think of it as a way to invite the sacredness of the holidays into your home. May your mikdash m'at allow you to feel the embrace of the Divine Presence, as Torah teaches:

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתַי בְּתוֹכְכֶם

Let them make Me a mikdash (sanctuary) that I may dwell among and within them (Exodus 25:8).

Wishing you a sweet, beautiful, and joyful shana tova,

Rabbi Ashira Stevens

Phil Platcow, sh'liach tzibbur (prayer leader)

Verses and Blessings To Help Create Your Sacred Space: Mikdash M'at

Numbers 24:5

מֵה־טָבוֹ אֵהְלִיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל

How good are your tents, O Jacob, Your sacred dwelling places, O Israel!

Birkat HaBayit, Home Blessing

בְּזֶה הַשַּׁעַר לֹא יָבֹא צָעַר.
בְּזֹאת הַדִּירָה לֹא תָבֹא צָרָה.
בְּזֹאת הַדְּלֵת לֹא תָבֹא בְּהֵלָה.
בְּזֹאת הַמַּחְלָקָה לֹא תָבֹא מַחְלֹקֶת.
בְּזֶה הַמָּקוֹם תְּהִי בְּרָכָה וְשָׁלוֹם

Let no sorrow come through this gate.
Let no trouble come in this dwelling.
Let no fright come through this door.
Let no conflict come to this section.
Let there be blessing and peace in this place.

Exodus 20:21

בְּכָל־הַמָּקוֹם אֲשֶׁר אֶזְכֵּר אֶת־שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:

In every place where My name is mentioned, I will come to you and bless you.

Exodus 3:5

כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְתָּ־קֹדֶשׁ הוּא:

Indeed, the place on which you stand is holy ground.

Psalms 121:8

יְהוָה יִשְׁמַר־צֵאתְךָ וּבֹאֶיךָ מֵעַתָּה וְעַד־עוֹלָם:

Adonai will guard your going and coming, now and forever.

Pirkei Avot 1:4

יְהִי בֵיתְךָ בֵּית וְעַד לְחֻכְמִים, וְהוּי מִתְאַבֵּק בְּעַפְרֵ רַגְלֵיהֶם, וְהוּי שׁוֹתֵה בְּצַמָּא אֶת דְּבָרֵיהֶם

Let thy house be a house of meeting for the wise, sit at their feet, and drink in their words.

**The last line of the blessing said at Havdalah,
separating Shabbat from weekday, can be used to “separate” this sacred space**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֵךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל

Baruch atah Adonai, ha-mavdil bein kodesh l'chol.

Blessed are You Adonai, who separates between holy and ordinary.

Seder Rosh HaShanah

Symbolic Foods and New Year's Wishes

Since the days of the Talmud, the foods on the holiday table have been transformed into informal symbols of our New Year wishes. Best known are apples and honey, but many vegetables and seasonal fruits are also used to verbalize our deepest hopes. They can also provide a way to pun on their names.

Collect:

Apples, honey, pomegranates, spinach or beets, dates, carrots, head of a fish (real or Swedish) or head of a ram (not for the faint of heart!), and one new fruit that you haven't tasted yet this year!

Dip an apple in honey:

May it be Your will, Lord our God and God of our ancestors, that You renew for us a year good and sweet like honey.

Pomegranates (traditionally are associated with the 613 mitzvot, commandments):

May it be God's will that our lives may be as full of mitzvot as this pomegranate is with seeds!

Spinach or beets (called in Hebrew *selek*, which can also mean "to remove decisively") elicit the New Year's wish:

May it be God's will that our enemies be removed from our presence.

Dates are called *tamar* in Hebrew, resembling the word for "ending":

May it be God's will that hatred will end this year!

Carrots (cut like coins):

May it be God's will that we be blessed for a prosperous New Year.

Ram's Head or Fish Head (or head of lettuce, or Swedish Fish):

May it be God's will that we be like the head of the year, and not like the tail!

Over the new fruit you haven't yet tasted, make the Shehecheyanu blessing, thanking God for allowing us to reach this day:

Baruch atah Adonai, Eloheinu Melech ha'olam, shehecheyanu v'kiy'manu v'higiyanu lazman hazeh!

Blessed are you, Adonai our God, Ruler of the universe, who has kept us alive and sustained us and brought us to this moment!

Rosh HaShanah

Opening the Heart

Marcia Falk

At the year's turn,
in the days between,

we step away
from what we know

*wall and window
roof and road*

into the spaces
we cannot yet name

*cloud and sky
cloud and wings*

Slowly the edges
begin to yield

the hard places
soften

*wind and clover
reed and river*

The gate to forgiveness
opens.

Marcia Falk, "Opening the Heart," in *The Days Between: Blessings, Poems, and Directions of the Heart for the Jewish High Holiday Season* (Waltham: Brandeis University Press, 2014), 25.

Achat Sha'alti

From Psalm 27

אֶחָת שְׂאֵלְתִי מֵאֵת־יְהוָה אוֹתָהּ אֶבְקֹשׁ
שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי
לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ

*Achat sha'alti mei'eit Adonai, otah avakeish
Shivti b'veit Adonai, kol y'mei chayai
Lachazot b'no'am, b'no'am-Adonai
ulvakeir b'heichalo.*

One thing I ask from God, that I seek
May I dwell in the house of God, all the
days of my life
To gaze upon God's pleasantness and
to meditate in God's temple



Psalm 150 (transliteration)

Mahzor Hadash, p. 126

Hal'luyah, hal'lu Eil b'kodsho, hal'luhu birki'a uzo.

Hal'luhu vigvurotav, hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar, hal'luhu b'neivel v'chinor.

Hal'luhu b'tof umachol, hal'luhu b'minim v'ugav.

Hal'luhu b'tzil-tz'lei shama, hal'luhu b'tzil-tz'lei t'ru'ah.

Kol han'shamah t'haleil Yah hal'luyah. Kol han'shamah t'haleil Yah hal'luyah.

The negative ion dance (excerpt)

Marge Piercy

The ocean reopens us.

The brass doors in the forehead swing wide.

Light enters us like a swarm of bees and bees turn into white petals
falling.

The lungs expand as the salt air stretches them, and they sing, treble
bagpipes eerie and serpentine.

The bones lighten to balsa wood.

The head bobs on air currents
like a bright blue ballook without ballast.

The arms want to flap. The terns
dive around us giving hopeless instruction.

Light is sharp, serrated, a flight of saws. Light enters us and is absorbed
like water, like radiation. We take the light in
and darken it. We look just the same.

Marge Piercy, "The negative ion dance," in *The Hunger Moon: New and Selected Poems 1980–2010* (New York: Knopf, 2011), 169.

L'eil oreich din (transliteration)

Mahzor Hadash, p. 170

*L'vochein l'vavot b'yom din, l'goleh amukot badin.
L'doveir meisharim b'yom din, l'hogeh dei'ot badin.
L'vatic voseh chesed b'yom din, l'zocheir b'rito badin.
L'chomeil ma'asav b'yom din, l'taheir chosav badin.
L'yodei'a machashavot b'yom din, l'koveish ka'aso badin.
L'loveish tz'dakot b'yom din, l'mocheil avonot badin.
L'nora t'hilot b'yom din, l'solei'ach la'amusav badin.
L'oneh l'kor'av b'yom din, l'foeil rachamav badin.
L'tzofeh nistarot b'yom din, l'koneh avadav badin.
L'racheim amo b'yom din, l'shomeir ohavav badin.
L'tomeich t'mimav b'yom din.*

Avinu Malkeinu (transliteration)

Mahzor Hadash, pp. 184 and 526

Avinu malkeinu, chatanu l'fanecha.

Avinu malkeinu, ein lanu melech ela atah.

Avinu malkeinu, hachazireinu bitshuvah sh'leimah l'fanecha.

Avinu malkeinu, chadeish aleinu shanah tovah.

Avinu malkeinu, sh'lach r'fuah sh'leimah l'cholei amecha.

Avinu malkeinu, hafeir atzat oy'veinu.

Avinu malkeinu, zoch'reinu b'zikaron tov l'fanecha.

Avinu malkeinu, kot'veinu b'seifer chayim tovim

Avinu malkeinu, kot'veinu b'seifer g'ulah vishu'ah.

Avinu malkeinu, kot'veinu b'seifer parnasah v'chalkalah.

Avinu malkeinu, kot'veinu b'seifer z'chuyot.

Avinu malkeinu, kot'veinu b'seifer s'lichah um'chilah.

Avinu malkeinu, hatzmach lanu y'shuah b'karov.

Avinu malkeinu, hareim keren yisra'eil amecha.

Avinu malkeinu, sh'ma koleinu, chus v'racheim aleinu.

Avinu malkeinu, kabeil b'rachamim uvratzon et t'filateinu.

Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.

Avinu malkeinu, aseih l'ma'an ba'ei va'eish uvamayim al kidush sh'mecha.

Avinu malkeinu, aseih l'ma'ancha im lo l'ma'aneinu.

Avinu malkeinu, choneinu va'aneinu, ki ein banu ma'asim, aseih imanu tz'dakah vachesed v'hoshi'einu.

Mi Shebeirach

Deborah Lynn Friedman

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 r'fuah sh'leima
The renewal of body, the renewal of spirit,
And let us say: Amen



Kavannah for the Blowing of the Shofar

Rabbi Mónica Gomery

The shofar transforms that which is of this world, the breath, into something entirely new, something of the world to come. With our voices we cry out in sorrow, we cry out for justice, and we raise our voices through the call of the shofar.

God of transformation, God of teshuva: May this call of the shofar be a bridge between Olam Hazeah and Olam Haba. May this call reaffirm for us that just as we can be transformed in the season of turning, our world too can be transformed.

Excerpted from "Prayer for Tisha b'Av Action: Jews Say #CloseTheCamps,"
commissioned by T'ruah: The Rabbinic Call for Human Rights, summer 2019/5779.
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Dawning in Every One of My Limbs

Malka Lee

Translated from the Yiddish by Carole Renard and Christa P. Whitney

You dawn in every one of my limbs, my child;
I'm drenched with you, like a tree with wind.

I grow with you, down to the roots of my body;
you stir within my flesh, like the world awakening from slumber.

Your voice whispers through every nook, through every trail;
you sing in me, wherever I go, and wherever I am.

Your dawn sunbeams through me;
you wind through me with your every fiber.

I am filled with you, like the sun with light—
so dawns a child through my lustrous glow.

Malka Lee, "Dawning in Every One of My Limbs," *Pakn Treger*, Summer 2021/5781. This poem comes from a cycle called "Lider fun geburt" ("Birth Songs") in the volume *Gezangen* (Songs), published in 1940.

How We Are Lived

Martin Broekhuysen (1976)

Do you bring
lost holographs
from your cave?

Do you bring me
your stories and sleep?

The hill is bare
where my father lies,
no weight breaks
the great heart there.

Love, I bring you words,
dry stones,
small rain on a field.
Thirst like yours.

A Personal Tashlich

Adapted from Robin Leonard Nafshi

1. Look for a natural body of water that you can access easily.

Tashlich requires that you cast your sins into a body of water like a river, spring, lake, pond, or well. Most people prefer natural, flowing bodies of water because it gives the effect of your sins being swept away by the current.

- If you don't live near a natural body of water or can't manage to get to one, you can use running water from a hose or faucet.
- It's acceptable to perform Tashlich even if you can see the water only from a distance.

2. Opt for a body of water that has fish living in it if you can.

Fish are extremely symbolic for the practice of Tashlich for a number of reasons. Most importantly, fish can sometimes be unintentionally caught in nets, which symbolizes the tendency of humans to unknowingly get caught in bad situations.

- Jewish tradition teaches that when you cast your sins into the water, the fish will protect them because they are hidden under the water.
- If you can't find a body of water with fish, or you aren't sure if fish are present, it is still fine to perform Tashlich.

3. Try performing Tashlich on Rosh HaShanah.

Tashlich is supposed to be performed on the first or second day of Rosh HaShanah. If, however, you're unable to perform the ceremony on Rosh HaShanah, Tashlich can be done any day during the Days of Awe until Yom Kippur.

4. Examine what you've struggled with in the past year before doing Tashlich.

Rosh HaShanah is a period of self-introspection, and Tashlich requires that you review your behavior over the last year before you can cast away your sins. Remember that everyone struggles with mistakes, sins, and accidents, so don't be afraid to be honest with yourself during this period of review.

5. Take a meditation walk.

After you've thought about your actions over the past year, take some time to consider how you can improve in the upcoming year. Many Jews recommend taking a walk and meditating to think of ways you can change your behavior and return to God in the next year. Keep in mind, however, that the goal of Tashlich is to move forward in the year, rather than to dwell on the past.

6. Read the passages of Tashlich.

The source passage for Tashlich comes from the last verses of the prophet Micah (7:18–20). These verses tell why we practice Tashlich and will guide your own practice.

Who is a God like You, Forgiving iniquity and remitting transgression; Who has not maintained wrath forever against the remnant of God's own people, Because God loves graciousness, God will take us back in love; God will cover up our iniquities, You will hurl all our sins Into the depths of the sea. You will keep faith with Jacob, loyalty to Abraham, as You promised on oath.

A Personal Tashlich (continued)

7 Collect your “sins” in your pockets.

- The traditional breadcrumbs can be unhealthy for birds and other wildlife. Other choices for physical representations of “sins” include birdseed, flower petals, or stones.
- Some people discourage the tossing of items because it stems from superstitious practices. It can be helpful, however, to visualize the sins being washed away, especially for young people.
- If you’re going to a natural body of water, never use paper or other inorganic items to represent your sins. These can cause pollution and damage the natural wildlife in the area. It’s okay to use paper if you’re using a small basin in your home.

8 Walk to the body of water or basin.

As you do, take the time to think about your past year and what you’d like to do better in the upcoming year.

9 Sing, if it feels appropriate.

Here are some possibilities; you can also use the readings and songs provided on our handout:

- **Eili, Eili:** *Eili, Eili shelo yigameri l’olam. Hachol v’hayam, rishrush shel hamayim, b’rak hashamayim, t’filat ha-adam.*
- **Hashiveinu:** *Hashiveinu, hashiveinu adonai eilecha v’nashuvah, v’nashuvah. Chadeish, chadeish yameinu k’kedem.*
- **Avinu Malkeinu:** *Avinu malkeinu, choneinu va-aneinu ki ein banu ma-asim. Asei imanu tzedakah vachessed v’hoshi-einu.*

10 Offer a prayer about your hope for the year.

Talk to God out loud or in your head about your past year and how you plan to do better. Try to be as honest as possible about what has happened during the year and how you want to improve. If you need help with words, try answering some of these questions:

- Am I using my time wisely?
- Was I there for people who needed me?
- Do my relationships reflect k’dushah, holiness?
- The kind deed: did I perform it or postpone it? The unnecessary word: did I say it or hold it back?
- Did I acquire only possessions? Or did I acquire insights and knowledge as well?
- Did I live fully? If not, how can I?

11 Cast your sins into the body of water.

After your prayer, reach into your pockets and grab the physical or metaphorical “sins,” and throw them into the water. When you let go of them, breathe out and watch them wash away. Only do this when you feel ready. It might take you longer than some other people to prepare for this moment, but don’t feel rushed.

Tashlich

Tashlich means “to cast.” The Tashlich service is held on Rosh HaShanah beside a body of water into which we symbolically cast our sins. Water represents the potential for change or teshuva, repentance.

Take this time as an invitation for self-reflection.

When did you work toward tikkun olam, repairing our world? When were you your best self? When did you turn a blind eye to injustice and brokenness? What opportunities did you miss in this past year?

Our tradition teaches that we are not obligated to finish the work, but neither are we free to ignore it (Pirkei Avot 2:16).

A Kavannah (Intention)

It's good to leave each day behind,
like flowing water, free of sadness.
Yesterday is gone and its tale told.
Today new seeds are growing.

—Jellaludin Rumi, *Rumi: Whispers of the Beloved*, selected and translated by Azima Melita Kolin and Maryam Mafi (Thorsons: GreatBritain, 1999), 65.

Micah 7:18–20

Who is a God like You, forgiving iniquity and pardoning the transgression of the remnant of Your people? You do not maintain anger forever but You delight in loving-kindness. You will again have compassion upon us, subduing our sins, casting all our sins into the depths of the sea. You will show faithfulness to Jacob and enduring love to Abraham, as You promised our ancestors from days of old.

Psalm 130

Translation by Norman Fischer

Out of the depths I call to you
Listen to my voice
Be attentive to my supplicating voice

If you tallied errors
Who would survive the count?
But you forgive, you forbear everything
And this is the wonder and the dread

You are my heart's hope, my daily hope
And my ears long to hear your words
My heart waits quiet in hope for you
More than they who watch for sunrise
Hope for a new morning

Let those who question and struggle
Wait quiet like this for you
For with you there is durable kindness
And wholeness in abundance
And you will loose all our bindings
Surely

A Prayer for Tashlich

Here I am again
ready to let go of my mistakes.

Help me to release myself
from all the ways I've missed the mark.

Help me to stop carrying
the karmic baggage of my poor choices.

As I cast this bread upon the waters
lift my troubles off my shoulders.

Help me to know that last year is over,
washed away like crumbs in the current.

Open my heart to blessing and gratitude.
Renew my soul as the dew renews the grasses.

And we say together:
Amen.

—Rabbi Rachel Barenblat



Return again

Return again, return again, return to the land of your soul. (x2)

Return to what you are, return to who you are, return to where you are born and reborn again,

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

—Shlomo Carlebach

Yom Kippur

All Vows

Marcia Falk

*The Days Between: Blessings, Poems and Directions
of the Heart for the Jewish High Holiday Season*, 111.

All vows—
all promises and pledges—
that we have made to ourselves
and that no longer serve
for the good—
may their grip be loosened
that we be present of mind and heart
to the urgency of the hour.

Ya'aleh

Mahzor Hadash, p. 446

*Ya'aleh tachanuneinu mei'erev,
V'yavo shavateinu miboker,
Vyeira'eh rinuneinu ad arev.
Ya'aleh koleinu mei'erev.*

HaNeshama Lach/The Soul is Yours

Mahzor Hadash, p. 448

Music: Eitan Katz

לְמַעַנְךָ אֱלֹהֵינוּ עָשָׂה וְלֹא לָנוּ,
רְאֵה עֲמִידַתְנוּ, דְּלִים וְרַקִּים
הַנְּשָׁמָה לְךָ וְהַגּוּף פְּעֻלָּךְ,
חוּסָה עַל עַמְלֶךָ הַנְּשָׁמָה לְךָ.

*L'ma'ancha Eloheinu asei v'lo lanu
R'ei amidateinu, dalim v'reikim
Ha-neshama lach v'ha-guf po-o-lach
Chusa al amalach ha-neshama lach.*

For Your sake act, our God, and not for ours.
Behold our position, poor and empty
The soul is Yours, and the body is Your work
Have mercy on Your labor.

Al Chet: for the sins we have sinned

Rabbi Rachel Barenblat

For the sin we have sinned against You by
not caring for the earth
**and the sin we have sinned against You by
not caring for its inhabitants**

For the sin we have sinned against You by
numbing ourselves to the news
**and the sin we have sinned against You by
using the news to numb ourselves**

For the sin we have sinned against You by
not paying attention to Your creation
**and the sin we have sinned against You by
misusing the earth we've been given:**

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Elo'ah s'lichot, s'lach lanu, m'chal lanu, kaper lanu.

For all of these—Gd of forgiveness—forgive us, pardon us, grant us atonement.

For the sin we have sinned against You by not being kind
**and the sin we have sinned against You by
not cultivating compassion**

For the sin we have sinned against You by
not expressing love
**and the sin we have sinned against You by
expressing love in inappropriate ways**

For the sin we have sinned against You by
puffing ourselves up with pride
**and the sin we have sinned against You by
believing that we are worthless:**

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Elo'ah s'lichot, s'lach lanu, m'chal lanu, kaper lanu.

For all of these—Gd of forgiveness—forgive us, pardon us, grant us atonement.

Al Chet: for the sins we have sinned (continued)

For the sin we have sinned against You by
arguing and confrontation

**and the sin we have sinned against You by
generating heat instead of light**

For the sin we have sinned against You by
not seeing the best in each other

**and the sin we have sinned against You by
not seeing the best in ourselves**

For the sin we have sinned against You by
not making time to care for our souls

**and the sin we have sinned against You by
believing that nothing we do matters:**

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כְּפַר לָנוּ.

V'al kulam, Elo'ah s'lichot, s'lach lanu, m'chal lanu, kaper lanu.

For all of these -- Gd of forgiveness -- forgive us, pardon us, grant us atonement

weeds!

devon spier

Used by permission of author.

only weeds

and yet
to the untrained
eye

fingers crawling
roots sprawling
the stretched
too thin
nonetheless outstretched
exalting

there is still g-d
to be found here

Al Cheit (Traditional text)

Mahzor Hadash, p. 436

Al cheit shechatanu l'fanecha

b'ones uvratzon,

V'al cheit shechatanu l'fanecha

b'imutz haleiv.

Al cheit shechatanu l'fanecha

bivli da'at,

V'al cheit shechatanu l'fanecha

b'vituy s'fatayim.

Al cheit ... b'giluy arayot,

V'al cheit ... bagaluy uvasater.

Al cheit ... b'da'at uvmirmah,

V'al cheit ... b'dibur peh.

Al cheit ... b'hona'at rei'a,

V'al cheit ... b'harhor haleiv.

Al cheit ... bividat z'nut,

V'al cheit ... b'viduy peh.

Al cheit ... b'zilzul horim umorim,

V'al cheit ... b'zadon uvishgagah.

Al cheit ... b'chozek yad,

V'al cheit ... b'chilul hasheim.

Al cheit ... b'tumat s'fatayim,

V'al cheit ... b'tifshut peh.

Al cheit ... b'yeitzer hara,

V'al cheit ... byod'im uvlo yod'im.

V'al kulam, eloah s'lichot,

s'lach-lanu, m'chal-lanu, kaper-lanu.

Al cheit ... b'chachash uvchazav,

V'al cheit ... b'chapat shochad.

Al cheit ... b'latzon,

V'al cheit ... bilshon hara.

Al cheit ... b'masa uvmatan,

V'al cheit ... b'ma'achal uvmishteh.

Al cheit ... b'neshech uvmarbit,

V'al cheit ... bintiyat garon.

Al cheit ... b'siach siftoteinu,

V'al cheit ... b'sikur ayin.

Al cheit ... b'einayim ramot,

V'al cheit ... b'azut metzach.

V'al kulam, eloah s'lichot,

s'lach-lanu, m'chal-lanu, kaper-lanu.

Al cheit ... bifrikat ol,

V'al cheit ... biflilut.

Al cheit ... bitzdiyat rei'a,

V'al cheit ... b'tzarut ayin.

Al cheit ... b'kalut rosh,

V'al cheit ... b'kashyut oref.

Al cheit ... b'ritzat raglayim l'hara,

V'al cheit shechatanu l'fanecha birchilut.

Al cheit ... bishvuat shav,

V'al cheit ... b'sinat chinam.

Al cheit ... bitsumet-yad,

V'al cheit ... b'timhon leivav.

V'al kulam, eloah s'lichot,

s'lach-lanu, m'chal-anu, kaper-lanu.

An Unending Love

Rabbi Rami Shapiro

We are loved by an unending love.

We are embraced by arms that find us
even when we are hidden from ourselves.
We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.
We are loved by an unending love.

We are supported by hands that uplift us
even in the midst of a fall.
We are urged on by eyes that meet us
even when we are too weak for meeting.
We are loved by an unending love.

Embraced, touched, soothed, and counseled,
Ours are the arms, the fingers, the voices;
Ours are the hands, the eyes, the smiles;
We are loved by an unending love.

Rami Shapiro, "An Unending Love," in *Kol Haneshama: Shabbat Vehagim*, 3rd ed. (Wyncote, PA: The Reconstructionist Press, 1996), 61.

Who Is Like You

Alden Solovy

Who is like You,
God of mystery and majesty,
Distant and present,
Thundering and quiet,
The beginning and the end,
The atom and the cosmos,
The darkness and the light,
The One and the All,
Pillar and foundation,
Artist of sea and sky,
Author of the miraculous and the mundane,

Source of life,
Blessing and sustaining Creation.

Who is like You,
Glorious in holiness,
To whom we praise,
To whom we give thanks,
The God who redeemed us from Egypt,
The God who parted the sea,
The God to whom Miriam and Moses
Led us in song.

Alden Solovy, "Mi Chamocha: Who is Like You" in *This Joyous Soul: A New Voice for Ancient Yearnings* (2019); under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

Holy Holiness

Ellen and Peter Allard (2000)
Mahzor Hadash, p. 288
as K'dusha

All around, everywhere

All around, everywhere

Holy, holiness.

In the highest skies, in the deepest seas

In the highest skies, in the deepest seas

Holy, holiness.

In my heart, in your soul...

In all we do, in all we are...

Every step, every breath...

As with me, so with you...

All around, everywhere...

Kavannah for the Grand Aleinu

Jellaludin Rumi
Mahzor Hadash, p. 632

When I touch the ground in prayer

I have no other purpose

but You.

All else I speak about,
gardens, flowers, nightingales, whirling
is only an excuse.

Jellaludin Rumi, *Rumi: Whispers of the Beloved*,
selected and translated by Azima Melita Kolin and Maryam Mafi.

Deep Are the Waters

Mishkan HaNefesh for Yom Kippur, p. 482

Deep are the waters of time.

To search their darkness
for glimmers of the ancient radiance,
sparks of inspiration and guidance –
this is our *Avodah*, the sacred service of this holy day.

Deep are the waters of our people's past.

To plumb their depth,
to see our reflections
in the living stream of history –
this is our *Avodah*, the sacred service of this holy day.

Deep are the waters of memory.

To drink from this well,
to remember our past
and make it come alive –
this is our *Avodah*, the sacred service of this holy day.

Deep are these waters. Are they not the source of our salvation?

Sanctuary Song

Exodus 25:8; Psalm 115:18

May the words of my mouth and the meditations of my heart
Be acceptable to You, oh Yah, my rock and my redeemer

Oh Lord, prepare me to be a sanctuary
Pure and holy, tried and true
And in thanksgiving, I'll be a living
Sanctuary for You

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם
וְאַנְחֵנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּ יְהוָה

V'asu li mikdash, v'shachanti b'tocham

Va'anachnu n'vareich yah, mei'atah v'ad olam, hal'luyah

Out of the ...

Charles Reznikoff

Out of the strong, sweetness;
and out of the dead body of the lion of Judah,
the prophecies and the psalms;
out of the slaves in Egypt,
out of the wandering tribesmen of the deserts
and the peasants of Palestine,
out of the slaves of Babylon and Rome,
out of the ghettos of Spain and Portugal, Germany and Poland,
the Torah and the prophecies,
the Talmud and the sacred studies, the hymns and songs of the Jews;
and out of the Jewish dead
of Belgium and Holland, of Rumania, Hungary, and Bulgaria
of France and Italy and Yugoslavia,
of Lithuania and Latvia, White Russia and Ukraine,
of Czechoslovakia and Austria,
Poland and Germany,
out of the greatly wronged
a people teaching and doing justice;
out of the plundered
a generous people;
out of the wounded a people of physicians;
and out of those who met only with hate,
a people of love, a compassionate people.

Eil Nora Alilah (N'ilah)

Eil nora alila, Eil nora alila

Ham'tzi lanu m'chilah, bish'at han'ilah.

M'tei mis'par k'ru'im, l'cha ayin nos'im,

um'sal'dim b'chila, bish'at han'ilah.

Shof'chim l'cha nafsham, m'cheih pish'am v'chachsham,

v'ham'tzi'eim m'chila, bish'at han'ilah.

Heyeih lahem l'sitra, v'hatzileim mim'eira,

v'chotmeim l'hod ulgila, bish'at han'ilah.

Chon otam v'racheim, v'chol locheitz v'locheim,

Oseih bahem p'lila, bish'at han'ilah.

Z'chor tzidkat avihem, v'chadeish et y'meihem,

k'kedem utchila, bish'at han'ilah.

K'ra na sh'nat ratzon, v'hasheiv sh'ar hatzon,

l'oholiva v'ahola, bish'at han'ilah.

Tizku l'shanim rabot, habanim v'ha'avot,

b'ditza uvtzahola, bish'at han'ilah.

Micha'el sar yisrael, eilyahu v'gavri'el,

Bas'ru na hag'ulah, bish'at han'ilah.

אל נורא עליה, אל נורא עליה
המציא לנו מחילה, בשעת הנעילה

מתי מספר קרואים, לך עין נושאים
ומסלדים בחילה, בשעת הנעילה

שופכים לך נפשם, מחה פשעם וכחשם
והמציאם מחילה, בשעת הנעילה

היה להם לסתרה, והצילם ממארה
וחתמם להוד ולגילה, בשעת הנעילה

חון אותם ורחם, וכל לוחץ ולוחם
עשה בהם פליה, בשעת הנעילה

זכר צדקת אביהם, וחדש את ימיהם
כקדם ותחלה, בשעת הנעילה

קרא נא שנת רצון, והשב שאר הצאן
לאהליבה ואהלה, בשעת הנעילה

תזכו לשנים רבות, הבנים והאבות
בדיצה ובצהלה, בשעת הנעילה

מיכאל שר ישראל, אליהו וגבריאל
בשרו נא הגאולה, בשעת הנעילה

Awe-inspiring Creator, God, find forgiveness for us in this closing hour. We who are called "few in number" raise our eyes toward You, and tremblingly beseech You. As we pour out our souls, wipe away our sins and denials, craft forgiveness for us. Be our protector. Shield us from terror; seal our fate for joy and glory. Be compassionate and loving toward us; bring judgment on all who would oppress or war against us. Remember our ancestors' righteousness and renew our days as of old and as at the beginning. May this year be one which is pleasing to You. Restore Your remaining flock to their former glory. May we, Your children, celebrate with joy and gladness, length of days merited. May Michael protector of Israel along with Elijah and Gabriel bring tidings of redemption in this closing hour. (Translation from *Machzor Lev Shalem*, 2012)

Throughout the Year

Throughout the year
regard yourself as equally balanced
between merit and sin.
With one act, you can tip the balance
for yourself, and for the world.

Every good deed
makes a difference.
And so it is written:
“A righteous person
is the foundation of the world”—
for one who does good
tips the balance of the scales
and can save the world.

Based on Talmud Kiddushin 40b and Maimonides, *Mishneh Torah*, Laws of T'shuvah 3.4,
published in *Mishkan HaNefesh*, Yom Kippur volume



Modim Anachnu Lach

Mishkan T'filah, p. 257

For the expanding grandeur of Creation,
worlds known and unknown, galaxies beyond galaxies,
filling us with awe and challenging our imaginations,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ

For this fragile planet earth, its times and tides,
its sunsets and seasons,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ

For the joy of human life, its wonders and surprises,
its hopes and achievements,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ

For human community, our common past and future hope,
our oneness transcending all separation, our capacity to work
for peace and justice in the midst of hostility and oppression,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ

For high hopes and noble causes, for faith without fanaticism,
for understanding of views not shared,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ

For all who have labored and suffered for a fairer world,
who have lived so that others might live in dignity and freedom,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ

For human liberties and sacred rites:
for opportunities to change and grow, to affirm and choose,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ

We pray that we may live not by our fears but by our hopes,
not by our words but by our deeds.

Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

Baruch atah Adonai, haTov shimcha ulcha na'eh l'hodot.

בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת

Avinu Malkeinu

Mahzor Hadash, p. 806

Avinu malkeinu, chatanu l'fanecha.

Avinu malkeinu, ein lanu melech ela atah.

Avinu malkeinu, hachazireinu bitshuvah sh'leimah l'fanecha.

Avinu malkeinu, chadeish aleinu shanah tovah.

Avinu malkeinu, sh'lach r'fuah sh'leimah l'cholei amecha.

Avinu malkeinu, hafeir atzat oy'veinu.

Avinu malkeinu, zochreinu b'zikaron tov l'fanecha.

Avinu malkeinu, chotmeinu b'seifer chayim tovim

Avinu malkeinu, chotmeinu b'seifer g'ulah vishu'ah.

Avinu malkeinu, chotmeinu b'seifer parnasah v'chalkalah.

Avinu malkeinu, chotmeinu b'seifer z'chuyot.

Avinu malkeinu, chotmeinu b'seifer s'lichah umchilah.

Avinu malkeinu, hatzmach lanu y'shu'ah b'karov.

Avinu malkeinu, hareim keren yisra'eil amecha.

Avinu malkeinu, sh'ma koleinu, chus v'racheim aleinu.

Avinu malkeinu, kabeil b'rachamim uvratzon et t'filateinu.

Avinu malkeinu, chamol aleinu v'al olaleinu v'tapeinu.

Avinu malkeinu, aseih l'ma'an ba'ei va'eish uvamayim al kidush sh'mecha.

Avinu malkeinu, aseih l'ma'ancha im lo l'ma'aneinu.

Avinu malkeinu, choneinu va'aneinu, ki ein banu ma'asim, aseih imanu tz'dakah vachased v'hoshi'einu.

Havdalah Service

לְיְהוּדִים הַיְתָה אֹרֶה וְשִׂמְחָה וְשִׁשׁוֹן וְיִקָּר:

Lay'hudim hay'ta ora v'simcha v'sasson vikar; kein tihyeh lanu.

The Jews enjoyed light and gladness, happiness and honor.

וְשָׂאֲבָתֶם מִים בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

U-shav-tem mayim b'sason mi-ma'a-nei ha-yeshua.

With joy shall you draw water from the wells of deliverance.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch ata Adonai Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are You, Eternal our God, Ruler of the Universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Baruch ata Adonai Eloheinu melech ha'olam, borei m'oray ha-esh.

Blessed are You, Eternal our God, Ruler of the Universe, who creates the lights of the fire.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,

בֵּין יוֹם הַשְּׁבִיעִי, לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה, בָּרוּךְ אַתָּה יי, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל

Baruch ata Adonai Eloheinu melech ha'olam, hamavdil bein kodesh l'chol, bein or l'choshech, bein Yisrael la'amim, bein yom hash'vi'i l'sheishet y'mei hama'aseh. Baruch ata Adonai, ha-mavdil bein kodesh l'chol.

Blessed are You, Eternal our God, Ruler of the Universe, who distinguishes between sacred and secular time, between light and darkness, between the people of Israel and other people, between the seventh day and the six working days of the week. Blessed are You, Eternal One, who distinguishes between sacred and secular time.



HIGH HOLIDAYS 5784

ROSH HASHANAH

All events will be hybrid unless otherwise specified below.

Saturday, September 9

S'lichot Service
8:00-9:15 pm

Sunday, September 10

Cemetery Service
1:00 pm
Children of Israel Cemetery (in person only)

Friday, September 15

Erev Rosh HaShanah
7:00-8:15 pm

Saturday, September 16 Sunday, September 17

Shacharit Service
9:00-10:30 am

Yoga, Day 1 only
9:00-9:30 am
Led by Stephanie Beaudett; Starensier Assembly (in person only)

Family Service, Day 1 only
9:00-10:00 am
For children aged 12 and younger and their families
Chapel (in person only)

Torah Service
10:45 am-12:15 pm

Mussaf Service
12:30-1:30 pm

Tashlich, Day 1 only (in person)
4:00 pm: Two different Tashlich hike options at Winnekenni Castle
5:00 pm: Tashlich service at Winnekenni Pond (just off the parking lot)



HIGH HOLIDAYS 5784

YOM KIPPUR

All events will be hybrid unless otherwise specified below.

Sunday, September 24

Kol Nidrei
7:00-8:30 pm

Monday, September 25

Shacharit Service
9:00-10:30 am

Family Service
9:00-10:00 am
For children aged 12 and younger and their families
Chapel (in person only)

Torah Service
10:45 am-12:15 pm

Mussaf Service
12:30-1:45 pm
Including the Avodah and Martyrology services

Yizkor Service
2:00-2:45 pm

Minchah Service
5:30-6:30 pm
Scott Hannula will lead a discussion about repentance based on the Mishneh Torah.

N'ilah Service
6:30-7:30 pm

Break-the-Fast
7:30 pm



Temple Emanu-El Committees: A Great Way To Get Involved

Adult Education Committee

Lynn Dreyfuss Martin, Chair (lsdm54@gmail.com)

The Adult Education Committee arranges periodic programs for Sunday mornings with outside speakers who present on relevant or interesting Jewish topics while a light community breakfast is served.

Antiracism Committee

Karen Godek, Chair (kgodek@verizon.net)

The Antiracism Committee works in partnership with our clergy, the Adult Education Committee, and HaSifriyah, as well as local interfaith partners, to schedule classes and discussion groups on topics related to antiracism and to develop opportunities for advocacy and support for our Greater Merrimack Valley communities of color.

Budget Committee

Judd Nathan, Chair (jnate309@comcast.net)

The Budget Committee is responsible for the fiscal budget. Meetings are held in March to set the budget for the upcoming year.

Chesed Committee

Sharyn Russell, Chair (sruss1010@aol.com)

The Chesed (kindness) Committee coordinates our congregation's response to provide comfort and support in times of need, such as birth, death, or illness. Our computerized volunteer system, Lotsa Helping Hands (LHH), has become a great resource in helping to coordinate our efforts. We welcome new committee members and new volunteers for LHH, as well as new ideas about spreading kindness.

Communications Committee

Paula Breger, Communications Director (communications@TempleEmanu-El.org)

The communications director works closely with the executive administrator in crafting marketing materials for the temple. She prepares and distributes weekly and monthly newsletters, press releases for temple events, and forms and questionnaires and maintains the temple's website and social media accounts.

Dues Committee

Kevin Miller, Chair (krmiller44@comcast.net)

We are a small group of individuals who are responsible for implementing the religious school fees and temple dues policies. We work with congregants in the strictest of confidentiality when a need arises for dues reductions.

Fundraising Committee

In need of chair

The purpose of this committee is to raise money for the general funding of the temple. Unlike fundraising done by committees with specific interests, money raised by the Fundraising Committee helps the entire temple and not just a particular area. The distribution of these funds is governed by the Temple Emanu-El Executive Committee and Board of Directors. Meetings are held on an as-needed basis, and all members of this committee are welcome to provide ideas for future fundraising events.

HaSifriyah/The Jewish Community Library

Paula Breger, Librarian (library@TempleEmanu-El.org)

The Library Committee is responsible for all aspects of library maintenance and operation, including acquiring, cataloging, and repairing library materials; conducting inventory; hosting religious school classes; and fundraising.

Investment Committee

Judd Nathan, Chair (jnate309@comcast.net)

This committee meets four times per year to evaluate and discuss the temple's endowment funds. Guided by a professional manager, the committee buys and sells equities and bonds in order to maximize the temple's returns. It operates under the Prudent Man Law and attempts to balance the investments in the temple's portfolio.

Membership Committee

Shelly Gladstein, Chair (shellygnsd@gmail.com)

We want our new members to feel as connected as we do to our Temple Emanu-El community. We host a few events during the year to enable our new members to meet our community, including the welcome breakfast in September, Chanukah Shabbat service in December, and temple picnic in the spring/summer at Camp Tel Noar. Join the Membership Committee and help us welcome new and prospective members. There is a very small time commitment—perhaps an email or a phone call or two, or delivering a welcome basket. It is truly an exciting time to be a part of this committee.

Music Committee

Rachel Hanson, Chair (rachelhanson82@gmail.com)

The Music Committee works to enrich our community through song, instruments, and performances. Responsibilities include selecting and planning for special guest performers for both the religious school and adult education, as well as identifying new avenues to enrich the current temple choir and include more opportunities for music during Shabbat and holiday services throughout the year. Musical ability is not required to join the committee; join us if you feel connected to music in any way!

Parent Teacher Organization (PTO)

Alicia and Morry Korinow, Co-Chairs (shababy81@gmail.com; chefmorry@gmail.com)

Our Temple Emanu-El Religious School PTO organizes and leads fundraising activities that help to monetarily support and expand the regular school curriculum. The funds are used to support Family Connection classes, adult Torah classes, and field trips. Important relationships are forged between parents through the PTO, which serve to enrich the friendships among our school families and expand the Jewish identity of our children. Volunteers are needed for this worthwhile committee.

Religious Practices Committee

Sandra Kassin-Deardorff, Chair (kassin-deardorff@comcast.net)

The Religious Practices Committee meets periodically with the clergy to oversee the role of worship—services, ritual, and prayer—in the congregation and to support Jewish practices in all aspects of our lives. At times, the committee serves as a sounding board for the clergy; at other times, as the congregation's messenger to the clergy for resolving issues, posing questions, or suggesting ideas for expanding the religious lives of our members. Members of the Religious Practices Committee have an opportunity to engage with the clergy and learn at a personal level how we can strive to make congregational and individual practice of Judaism meaningful for our members. The committee also develops ways to change and improve the ritual practices to enhance the experience for our members and to increase the cultural pride of our members in Judaism.

Religious School Committee

Shoshana Dodge, Chair (shoshanablank@gmail.com)

Members of the Religious School Committee are community representatives to the supervising body of the religious school. They have the responsibility to oversee the educational, social, and spiritual needs of the students and their families by working in a collaborative way with the religious school administration and staff. The mission of the Religious School Committee is to ensure quality education for the students by supervising the curriculum, administration, and teaching staff; fundraising to supplement the budget for educational enrichment; and providing ongoing support to the administration and teaching staff.

Social Action Committee

In need of chair

The Social Action Committee is looking for members to engage with the community at large in the greater Merrimack Valley and southern New Hampshire. Actions might include broader involvement in interfaith community concerns; support for diversity groups across the spectrum of age, faith, gender, and income; involvement with local environmental issues through our Dayenu Circle; assistance to neighbors who struggle with food insecurity; or support for immigrants living and working in the region.

Social Committee

Scott Hannula, Chair (scott.hannula@gmail.com)

The Social Committee organizes fun-filled family activities throughout the year. In the past, we have planned the Break-the-Fast, Chanukah Party, Indoor Picnic/Game Day, Jewish Pride Night at the New Hampshire Fisher Cats, and Jewish Heritage Night at the Red Sox. Whether you are a new or long-time member, this is a great way to jump in, have fun, and get involved.

