



High Holy Day  
Guide and Supplement 5783

Temple Emanu-El  
קהילת עמנו-אל

## Welcome!

Dear chevre,

B'ruchim haba'im—welcome to 5783!

And welcome home to Temple Emanu-El.

Our hearts overflow 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 center your Jewish communal practice around our temple, and we are proud and grateful you're here. To come together this year, able to once again gather for our High Holy Day services in person, is a m'chayyeh—a life-giving act. Together we renew our days and take joy in seeing, hearing, connecting, and nourishing one another's souls. We lead one another through these services, filled with the offerings of our members' voices, hearts, and skills.

Each High Holy Day season, as the year turns, we return to the beloved sights and sounds of our services. But this year feels special. It's been three years since we could welcome you into the sanctuary for the Days of Awe without restrictions on our in-person numbers. Some of you are not able to come in person, and we are so grateful for the technology that allows us to celebrate these days as one community with multiple modes of access.

When you sing this year—sing loud. When you see an old friend, or someone you've never met before—smile big, or type a greeting into the chat. When you pray—listen carefully for the holiness in yourself, the holiness listening for you, and the holiness in the voices and prayers around you.

Feel tightness that you didn't even know was in your body, relax. Get ready to root yourself here, in a place of strength, and to grow.

L'shanah tovah,

Cantor Vera Broekhuysen  
Spiritual Leader

Jennifer Lampron  
President

Philip Platcow  
Shaliach Tzibbur



# A Guide to Our High Holy Day Services

## Overview

In the month of Elul, 7178, leading up to Rosh HaShanah and Yom Kippur, we devote ourselves to being in loving relationship with God and our fellow humans. Rabbi Eleazar of Worms, writing from Mainz in the 12th century CE, explains “Elul” as an acronym of a verse from Shir Hashirim, the Song of Songs (6:3): לִי לְדוּדִי וְדוּדִי לִי. Ani l'dodi v'dodi li. I am my Beloved's, and my Beloved is mine. We make t'shuvah, repentance, and restitution, returning to caring and conscientious behaviour. We perform cheshbon hanefesh, a reckoning of the “state of our souls,” turning a clear eye on our good deeds and growing edges.

Throughout our High Holy Day liturgy, God is both 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 introductory blessings, psalms, and piyyutim, liturgical poems set to music. (In the morning, we thank and praise God for the bright blessings of our bodies, our souls, our world, and our faith in Birchot Hashachar, Morning Blessings, and P'sukei D'zimra, Verses of Praise.) Bar'chu calls us to prayer, praising God's creation of our incredible world. The Sh'ma and Its Blessings reenact revelation as we momentarily stand again at Sinai and receive the loving gift of Torah's truth. We celebrate redemption from bondage and pain as we sing Mi Chamocha—who but God could have brought us out of slavery's slough of despair?

We stand for the Amidah, the central “pillar” and core of every prayer service. The b'rachot, blessings, of the Amidah help us pay holy attention to the merits of our ancestors, God as the source of all life, God's own unique holiness, the particular character of each sacred Jewish holiday, and the importance of worship, thanksgiving, and peace. Sometimes we pray in silence, listening internally to the words in the siddur or in our own hearts as we communicate personally with God.

The Torah service lets us, in turn, connect with God's own words. We remove our sifrei Torah, Torah scrolls, from the Ark with pomp and circumstance; we carry them around the congregation so that Torah can be touched and kissed by those who love and revere it. As first ordained by Nehemiah the Scribe, a reader chants aloud from each scroll, using the trope (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 a prayer service. (Each of the five different versions of the Kaddish text has its own special use.) In the Aleinu, we declare God as the Ruler of the universe, while looking forward to the time when all will live in peace and accept the ways commanded to us by God. In the words of the prophet Zachariah we declare, “On that day the Lord shall be one and God's name shall be one.” Finally we recite the Mourners' Kaddish. It is our temple's custom for mourners, as well as anyone else who wishes to, to rise and to recite the Kaddish. Most services conclude with either Adon Olam (a hymn to God's power and guardianship composed in the 11th century CE by Solomon ibn Gabirol) or Yigdal (a piyyut which summarizes Maimonides' Thirteen Principles of Faith).

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

HaMelech: 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 and perspective.

Hin'ni (the chazzan's prayer): Each mussaf (additional) service of the High Holy Days 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 lays bare 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'shuvah, t'fillah (prayer), and tzedakah (charity—both ours and God's) can make this dreadful potential pass away.

Grand Aleinu: During the High Holy Day services, the prayer leader does a full prostration during the Aleinu of the Mussaf Amidah. Prostration is at once a reenactment of the High Priest's actions on Yom Kippur 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's 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**

Three themes are traditionally lifted up in the liturgy of Rosh HaShanah. Rosh HaShanah is a celebration of malchut—sovereignty—of God, God's power to create and change and to renew our times and our lives. It is a holiday of zichronot, remembrances: we remember our ancestors' deeds and beliefs alongside our own and pray that both will stand 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 Elimelech 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 our future is engendered.

## **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 Round Pond or Winnekini Castle!

## Yom Kippur

Yom Kippur is the day of our awe and trembling. We prostrate ourselves, literally and figuratively, before God's authority. We weep for the magnitude of our own transgressions and the infinite smallness of our selves in God's vastness. We ask for God's gracious pardon, knowing how entirely we need rachmanut, forgiveness beyond reason or comprehension. We fast, practicing mastery over our desires and actions. Yom Kippur pushes our bodies and breaks our hearts in order to let us become whole. In the tender silence that holds us after the shofar's clarion summons 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 first evening service attests to the power of words and promises. We first carry 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 Kol Nidrei prayer, freeing ourselves from all the unwise or ungenerous vows and condemnations we made in the year now ending. Perhaps the most iconic piece of Jewish liturgy, the Kol Nidrei has withstood the attempts of both 9th-century Palestinian gaonim (sages) and 18th-century early German Reform leaders to excise its words.

**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 and defending the State of Israel.

**Yizkor:** We remember our loved ones who have died. Some Jews feel uncomfortable reciting Yizkor if they haven't 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 our imperfect and yearning selves. Let our tears, our sweat, our hunger, and our prayers carry us through to new purpose and intention 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 Holy Days of 5783 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, very personal, and infinitely holy sanctuary. We can practice feeling and creating k'dushah, holiness, in the space that is most intimate for us. What can help us create both that spiritual mindset and that spiritual refuge? These ten suggestions are meant to help you enhance the High Holy Day 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, desert Tent of Meeting, in which the Israelites gathered for prayer.
  2. Once you have chosen your space, say a blessing or kavannah (intention) over it to mark it as your mikdash m'at. Suggestions of 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 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) with you, just like on past High Holy Days when we gathered. 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 *Machzor Hadash* as we do every year. 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 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 know.

10. Choose a space where you can see something spiritually opening for you. Perhaps that's near a window; perhaps 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 Holy Days, 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 work in progress! May it add joy and meaning to your holiday.

Wishing you a very warm and personal Shanah Tovah,

Cantor Vera Broekhuysen

Phil Platcow, shaliach tzibbur (prayer leader)

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

### Numbers 24:5

מֵה־טָבוֹ אֵהְלִיךְ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

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

### (Birkat Habayit (home blessing

בְּזֶה הַשַּׁעַר לֹא יָבוֹא צָעַר  
בְּזֹאת הַדִּירָה לֹא תָבוֹא צָרָה  
בְּזֹאת הַדֶּלֶת לֹא תָבוֹא בְּהִלָּה  
בְּזֹאת הַמְּחֻלָּקָה לֹא תָבוֹא מְחֻלּוּקָת  
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 אָבוֹא 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 אֲדַמְתִּי־קֹדֶשׁ הוּא:

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

### Psalms 121:8

יְהוָה יִשְׁמַר־צֵאתְךָ וּבואֶךָ מִעַתָּה וְעַד־עוֹלָם:

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

### Pirkei Avot 1:4

יְהִי בֵיתְךָ בֵּית וְעַד לַחֲכָמִים, וְהוּי מִתְאַבֵּק בַּעֲפֹר רַגְלֵיהֶם, וְהוּי שׁוֹתֵה בְּצִמָּא 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:**

בָּרוּךְ אַתָּה ה', הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל

*Baruch atah Adonai, hamavdil bayn kodesh lechol.*

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

**The traditional prayer for healing can be used to “heal” a space too:**

בָּרוּךְ אַתָּה ה', רוֹפֵא כָל בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת

*Baruch atah Adonai, rofeh kol basar, u'maflee la'asot.*

Praised are You Adonai, healer of all flesh, doing wonders.

## Rosh HaShanah

### One Voice

The Wailin' Jennys  
40 Days, Red House Records, 2004

This is the sound of one voice  
One spirit, one voice  
The sound of one who makes a choice  
This is the sound of one voice  
This is the sound of one voice

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

This is the sound of voices three  
Singing together in harmony  
Surrendering to the mystery  
This is the sound of voices three  
This is the sound of voices three

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

This is the sound of one voice  
One people, one voice  
A song for every one of us  
This is the sound of one voice  
This is the sound of one voice

### 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.

## Little Sister

אַחֹת קְטַנָּה

Rabbi Avraham Hazan Girundi (13th century, Spanish)

Little sister, her prayers  
she prepares and proclaims her praises.  
O God, please, heal now her ailments.  
Let the year and its curses come to an end.

***Tichleh shanah v'kil'lotiha***

With pleasant words she calls upon You,  
and with song & praises, for such befits You.  
Why do you avert Your eyes? Look!  
Enemies devour her heritage!  
Let the year and its curses come to an end.

***Tichleh shanah v'kil'lotiha***

Strengthen the daughter's praises and longing,  
to find pleasure in her Beloved's closeness;  
Remove from her heart the pain of her soul,  
rouse Yourself to seek the love of her nuptials.  
Let the year and its curses come to an end.

***Tichleh shanah v'kil'lotiha***

Be strong & rejoice for the plunder is ended;  
place hope in the Rock and keep His covenant.  
You will ascend to Zion and He will say:  
Pave! Pave her paths.  
Let the year and its blessings begin.

***Tacheil shanah uvirchoteha***

אַחֹת קְטַנָּה תְּפַלְתֶּיהָ  
עֹרְכָה וְעוֹנָה תְּהַלֹּתֶיהָ  
אֵל נָא רְפֵא נָא לְמַחְלוֹתֶיהָ  
תְּכַלֶּה שָׁנָה וְקַלְלוֹתֶיהָ

בְּנֵעָם מְלִים לָךְ תִּקְרָא  
וְשִׁיר וְהַלְוִים כִּי לָךְ נָא  
עַד מָה תַעֲלִים עֵינֶיךָ וְתִרְאֶה  
זְרִים אוֹכְלִים גַּחְלוֹתֶיהָ  
תְּכַלֶּה שָׁנָה וְקַלְלוֹתֶיהָ

זְמִירָה שָׁבַת וְחֻשְׁקָה תִּגְבִּיר  
לְחַפֵּץ קְרִבַת דּוֹדָה וְתַעֲבִיר  
מִלֵּב דְּאָבַת נַפְשָׁה וְתִסִּיר  
לְבַקֵּשׁ אֶהְבֵּת כְּלוֹלוֹתֶיהָ  
תְּכַלֶּה שָׁנָה וְקַלְלוֹתֶיהָ

חֲזָקוּ וְגִילוּ כִּי שֵׁד גָּמַר  
לְצוּר הוֹחִילוּ בְרִיתוֹ שָׁמַר  
לְכֶם וְתַעֲלוּ לְצִיּוֹן וְאָמַר  
סֵלוּ סֵלוּ מִסְּלוֹתֶיהָ  
תַחֲלֵ שָׁנָה וּבִרְכוֹתֶיהָ

## **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, of the Torah):

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, our God, Ruler of the universe, who has kept us alive and sustained us and brought us to this day!

## Achat Sha'alti

from Psalm 27

*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*

אָחַת שְׂאֲלָתִי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שְׁבִתִּי

בְּבֵית־יְהוָה כָּל־יְמֵי חַיֵּי

לְחַזוֹת בְּנוֹעַם־יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ

One thing I ask from God, that I request:

may I dwell in the house of God,

all the days of my life

To see God's pleasantness

and sojourn in God's space.

## Ki Yitzp'neini

Psalm 27:5-6

Rabbi Shoshana Meira Friedman (2020)

*Ki yitzp'neini b'sukkoh b'yom ra'ah*

*yastireini b'seiter aholo*

*B'tzur, b'tzur, b'tzur y'rom'meini*

*v'ezb'chah v'aholo zivchei t'ru'ah*

כִּי יִצְפְּנֵנִי בְּסֹכֶה בְּיוֹם רָעָה

יִסְתַּרְנִי בְּסִתְרֵי אָהֳלוֹ

בְּצוּר יְרוּמָמַי

וְאֶזְבְּחָהּ בְּאָהֳלוֹ זִבְחֵי תְרוּעָה

For God will shield me in God's shelter on a bad day

God will hide me in the closeness of God's tent

God will lift me up on the rock

and I will praise, in God's tent, with clarion hymns

## Psalm 150 (transliteration)

*Machzor Hadash, p. 126*

*Hal'luyah, hal'lu eil b'kodsho, hal'luhu birkiya uzo.*

*Hal'luhu bigvurotav, 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'tziltz'lei shama, hal'luhu b'tziltz'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

*Machzor 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**

*Machzor 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 vachessed v'hoshi'einu.***

## **A Prayer of Hope During this Pandemic**

Rabbi Naomi Levy

We are frightened, God,  
Worried for our loved ones,  
Worried for our world.  
Helpless and confused,  
We turn to You  
Seeking comfort, faith and hope.

Teach us God, to turn our panic into patience,  
And our fear into acts of kindness and support.  
Our strong must watch out for our weak,  
Our young must take care of our old.  
Help each one of us to do our part to halt the spread of this virus

Send strength and courage to the doctors and nurses  
In the frontlines of this battle,  
Fortify them with the full force of their healing powers.  
Send wisdom and insight to the scientists  
Working day and night across the world to discover healing treatments.  
Bless their efforts, God.  
Fill our leaders with the wisdom and the courage  
To choose wisely and act quickly.  
Help us, God, to see that we are one world,  
One people  
Who will rise above this pandemic together.

Send us health God,  
Watch over us,  
Grace us with Your love,  
Bless us with Your healing light.  
Hear us God,  
Heal us God,  
Amen.

## Mi Shebeirach

Deborah Lynn Friedman

מִי שְׁבִירָךְ אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

*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.

מִי שְׁבִירָךְ אִמּוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

*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 Service

*As you do Tashlich, allow yourself a moment of self-reflection. Did you support causes that you care about? What opportunities did you miss in the past year?*

### Down to the Well

Sarina Partridge

I will go down to the well  
Let the water ring me like a bell  
Let the water rock me like a child  
For this well will not run dry

### It's Good To Leave Each Day Behind

Rumi

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

### 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

*Hashiveinu, hashiveinu*

*Adonai eilecha*

*V'nashuva, v'nashuva*

*Chadeish, chadeish yameinu k'kedem*

הַשִּׁיבֵנוּ, הַשִּׁיבֵנוּ

יְהוָה אֱלֹהֵינוּ

וְנָשׁוּבָה וְנָשׁוּבָה

חֲדָשׁ, חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Return us to You, Adonai, and we will return—renew our days as of old.  
—Eicha (Lamentations) 5:21

# 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  
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

*Machzor Hadash, p.446*

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

*Ya'aleh koleinu mei'erev,  
V'yavo tzidkateinu miboker,  
V'yeira'eh pidyoneinu ad arev.*

*Ya'aleh inu yeinu mei'erev,  
V'yavo s'lichateinu miboker,  
V'yeira'eh na'akateinu ad arev.*

*Ya'aleh m'nuseinu mei'erev,  
V'yavo l'ma'ano miboker,  
V'yeira'eh kipureinu ad arev.*

*Ya'aleh yisheinu mei'erev,  
V'yavo tahoreinu miboker,  
V'yeira'eh chinuneinu ad arev.*

*Ya'aleh zichroneinu mei'erev,  
V'yavo viudeinu miboker,  
V'yeira'eh hadrateinu ad arev.*

*Ya'aleh dofkeinu mei'erev,  
V'yavo gileinu miboker,  
V'yeira'eh bakashateinu ad arev.*

*Ya'aleh enkateinu mei'erev,  
V'yavo eilecha miboker,  
V'yeira'eh eileinu ad arev.*

## 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, אֱלֹהֵי 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, אֱלֹהֵי 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: or 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 כֻּלָּם, אֱלֹהֵי 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 -- God 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)

*Machzor 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 ... biflilit.*

*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.

"Mi Chamocha: Who is Like You" by Alden Solovy from *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)  
*Machzor 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  
*Machzor 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

### **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 יי, הַטּוֹב שִׁמְךָ וְלִךְ נֶאֱדָה לְהוֹדוֹת

## 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, prep are 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  
וְאַנְחֲנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּ יְהוָה

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

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

## Hatikvah

adapted from poem by Naftali Herz Imber

As long as within our hearts  
The Jewish soul sings,  
As long as forward to the East  
To Zion, looks the eye—

*Kol od ba'leivav p'nima,  
Nefesh yehudi ho'miyah.  
Ulfa'atei mizrach kadimah,  
Ayin l'Tziyon tzofiyah.*

כל עוד בלבב פנימה  
נפש יהודי הומייה  
ולפאתי מזרח קדימה  
עין לציון צופיה

Our hope is not yet lost,  
It is two thousand years old,  
To be a free people in our land  
The land of Zion and Jerusalem.

*Od lo avda tikvateinu,  
Hatikvah bat sh'not alpayim  
Lihyot am chofshi b'artzeinu  
Eretz Tziyon viYerushalayim.*

עוד לא אבדה תקוותינו  
התקווה בת שנות אלפיים  
להיות עם חופשי בארצנו  
ארץ ציון וירושלים

## 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)

## Leich b'Simchah (N'ilah)

Rabbi Moses ibn Ezra (12th century)

Refrain is based on Ecclesiastes 9:7

*Leich b'simchah, echol lachmecha,  
ushateih v'lev-tov yeinecha!*

לֶךְ בְּשִׂמְחָה אֲכַל לַחֲמֵךְ  
וּשְׂתֵה בְּלֵב-טוֹב יִינֶךְ

*Elohim hadar bam'romecha*

אֱלֹהִים הַדָּר בְּמְרוֹמֶיךָ

*Sh'ma enkat emunecha*

שְׁמַע אֲנִקֵּת אֱמוּנֶיךָ

*Uvaseir et-amecha*

וּבִשֵּׁר אֶת-עַמְּךָ

*"Salachti et-z'donecha."*

סָלַחְתִּי אֶת-זְדוֹנֶיךָ

*Leich b'simchah, echol lachmecha,  
ushateih v'lev-tov yeinecha!*

לֶךְ בְּשִׂמְחָה אֲכַל לַחֲמֵךְ  
וּשְׂתֵה בְּלֵב-טוֹב יִינֶךְ

*Ha'eit n'ilat sh'arim*

הָעֵת נְעִילַת שְׁעָרִים

*v'eit hashemesh lavo*

וְעֵת הַשֶּׁמֶשׁ לְבוֹא

*v'yazeih mei kippurim*

וַיֵּזֶה מִי כְּפָרִים

*Al am bachar l'chab'vo.*

עַל עַם בָּחַר לְחַבְּבוֹ

Go forth in gladness, your heart filled with joy:  
eat your bread and drink your wine!

God of glory high above, hear the cry of those who trust You;  
let Your people know:  
"Even the unkindest of your deeds I will forgive."

Go forth...

Now, as the gates are closing; now, as the sun begins to fade—  
with waters of atonement bathe Your people—  
the ones You embrace in love.

Go forth...

## **Avinu Malkeinu**

*Machzor 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

הִנֵּה אֵל יִשׁוּעָתִי, אֲבִטַח וְלֹא אֶפְחָד, כִּי עֲזִי וְזִמְרַת יְיָ יִי, וַיְהִי לִי לְיִשׁוּעָה: וְשִׂאבְתֶּם מִיָּם בְּשִׂשׁוֹן  
מִמַּעַיְנֵי הַיְשׁוּעָה: לֵי יִשׁוּעָה עַל עַמְּךָ בְּרִכְתְּךָ סֵלָה: יי צְבָאוֹת עֲמָנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: יי  
צְבָאוֹת אֲשֶׁרִי אָדָם בִּטַח בְּךָ: יי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קִרְאָנוּ

Behold, God is my deliverance; I am confident and unafraid. The Eternal is my strength, my might, my deliverance. With joy shall you draw water from the wells of deliverance. Deliverance is the Eternal's; God will bless the people of Israel. Adonai tz'va'ot, the God of hosts is with us; the God of Jacob is our fortress. Adonai tz'va'ot, blessed is the one who trusts in You. Help us, O God; answer us, O King, when we call.

לְיִהוּדִים הַיְתֵה אוֹרָה וְשִׂמְחָה וְשִׂשׁוֹן וִיקָר: כֵּן תִּהְיֶה לָנוּ

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

As the Jews of old had the blessing of light and joy, gladness and honor, so may we be bestowed with this blessing.

כּוֹס יִשׁוּעוֹת אֲשָׂא. וּבָשֵׂם יי אֶקְרָא

I lift up this cup of deliverance and call upon the Eternal One.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

*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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים

*Baruch ata Adonai Eloheinu melech ha'olam, borei minei v'samim.*

Blessed are You, Eternal our God, Ruler of the Universe, who creates all kinds of spices.

בְּרוּךְ 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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין  
יוֹם הַשְּׁבִיעִי, לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה, בְּרוּךְ 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 HOLY DAYS 5783

## ROSH HASHANAH

All events will be hybrid unless otherwise specified below.  
[Register to get the Zoom link](#) (all Zoomed services included).

### Sunday, September 25

#### **Cemetery Service**

**1:00 pm**

Children of Israel Cemetery (in person only)

#### **Erev Rosh HaShanah**

**7:00-8:15 pm**

### Monday, September 26

### Tuesday, September 27

#### **Birchot HaShachar/Psukei d'Zimrah/Shacharit Service**

**9:00-10:30 am**

#### **Yoga, Day 1 only**

**9:00-9:30 am**

Led by Lisa Desberg; 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 HOLY DAYS 5783

## YOM KIPPUR

All events will be hybrid unless otherwise specified below.  
[Register to get the Zoom link](#) (all Zoomed services included).

### Tuesday, October 4

**Kol Nidrei**  
**7:00-8:30 pm**

### Wednesday, October 5

**Birchot HaShachar/Psukei d'Zimrah/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**  
**4:00-5:00 pm**  
The Year We Didn't Fast on Yom Kippur: Scott Hannula will lead a discussion on Talmud Bavli, Moed Katan 9b

**N'ilah Service**  
**6:00-7:00 pm**

**Break-the-Fast**  
**7:00 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 monthly programs for Sunday mornings or evenings with outside speakers and authors who present on relevant or interesting Jewish topics

### **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**

In need of chair

We want our new members to feel as connected as we do to our Temple Emanu-El community. The Membership Committee reaches out to both prospective and new members. 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)**

In need of chair

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**

Andi Hannula, Chair (andi.hannula@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**

Lisa Herzl, Chair (lherzl@gmail.com)

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.