



High Holy Day
Guide and Supplement 5782

Temple Emanu-El
קהילת עמנו-אל

Welcome!

Dear chevre,

B'ruchim haba'im—welcome to 5782! This is the earliest High Holy Day season in recent memory. As the secular school year and Rosh HaShanah begin all at the same time, the potential and growth of this season is a welcome emotional expansion to the caution we still feel about coronavirus. We are grateful for our community's commitment to pikuach nefesh, the preservation of life, helping one another reach a new year in health and strength, and for the adjustments you have made to your plans and expectations in order to achieve this goal.

In our prayers together.....

We invite you to breathe deep.

We invite you to gather beauty around you.

We invite you to sit comfortably.

We invite you to sing loud.

Let the ruach, the holy energy, of our prayer connect every member to each other, in every place we are, so that together we create a sukkat shalom: a shared structure of wholeness and holiness that holds us all.

L'shanah tovah umtukah, may it be a good and sweet new year for you. We're so glad to be davening (praying) with you.

Cantor Vera Broekhuysen
Spiritual Leader

Loren H. Goldstein
Temple President

Elisheva Pripas
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A Guide to Our High Holy Day Services

Overview

In the month of Elul, אלול, 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): אָנִי לְדוֹדִי וְדוֹדִי 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 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 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 וְתִיחַתֶּימוּ

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

With the current health pandemic, many of us, unable to be physically inside Temple Emanu-El for the High Holy Day services this year, may be asking ourselves, “How do I create holy space away from my community’s building?”

The rabbis asked this same question right after the destruction of the Temple. Unable to come to a localized place of worship, how could we pray together? We have inherited their answer: our home would become our “mikdash m’at,” a miniature sanctuary, a holy place. For these High Holy Days of 5782, what can help us create both that spiritual mindset and that spiritual refuge?

We are not able to gather free of restrictions in our Temple Emanu-El building for these High Holy Day services. We will all certainly miss our community’s full physical presence together, with the majesty of large crowds standing close, bodies resonating with the shared harmony of all our familiar and moving tunes. But we will be “together” in a variety of models, all of us fulfilling the mitzvah of pikuach nefesh, preserving life. Whether you attend services this year outside our Temple for Family Services, at Winnekenni Pond for Tashlich, or over Zoom or YouTube, we each have the opportunity to make sacred space in our home—a mikdash m’at—for the High Holy Days and beyond. These ten suggestions are meant to help you enhance the 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, 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 to surround 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.

Creating your Mikdash M'at (continued)

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 the first day of Rosh HaShanah, please wear comfortable yoga clothes if you are planning to participate in the wake-up yoga flow with Lisa Desberg during the first part of our morning service (9:00–9:30 am). You should feel free to participate in as much or as little of the movement as is comfortable for you; consider just sitting and breathing deeply if that feels best.
- 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.

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 Nancy 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
Rabbinic Intern Elisheva Pripas
Phil Platcow, shaliach tzibbur (prayer leader)

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

Numbers 24:5

מה־טֹבו אֱהִיָּךְ 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 הַדְּלֵת לֹא תָבוֹא בְּהֵלָה
בְּזֹאת הַמַּחְלָקָה לֹא תָבוֹא 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 אֲזַכֵּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבִרְכֹתֶיךָ

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 אֲדַמַּת־קֹדֶשׁ הוּא:

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

Psalms 121:8

יְהוָה יִשְׁמַר־צֵאתְךָ וּבֹאֶךָ לְמִעַתָּה וְעַד־עוֹלָם:

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

Pirkei Avot 1:4

יְהִי בֵיתְךָ בַּיִת וְעַד לַחֲכָמִים, וְהָיוּ מְתַאֲבָק בְּעַפְרֵי רַגְלֵיהֶם, וְהָיוּ שׁוֹתִים 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:

בְּרוּךְ 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.

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'loteha

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'loteha

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'loteha

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 תְּפַלְתִּיָּה
עוֹרְכָה וְעוֹנָה תְּהַלּוֹתֶיהָ
אֵל נָא רַפָּא נָא לְמַחְלוֹתֶיהָ
תְּכַלֶּה שָׁנָה וְקַלְלוֹתֶיהָ

בְּנַעַם מְלִים לָהּ תִקְרָאָה
וְשִׁיר וְהַלּוּלִים כִּי לָהּ נָאָה
עַד מָה תַעֲלִים עֵינֶיהָ וְתִרְאָה
זָרִים אוֹכְלִים נַחְלוֹתֶיהָ
תְּכַלֶּה שָׁנָה וְקַלְלוֹתֶיהָ

זְמִירָה שָׁבַת וְחֻשְׁקָה תִגְבִּיר
לְחַפֵּץ קִרְבַּת דּוֹדָה וְתַעֲבִיר
מִלֵּב דְּאָבַת נִפְשָׁה וְתַסִּיר
לְבַקֵּשׁ אֶהְבֵּת כְּלוּלוֹתֶיהָ
תְּכַלֶּה שָׁנָה וְקַלְלוֹתֶיהָ

חֲזַקוּ וְגִילוּ כִּי שֵׁד גָּמַר
לְצוּר הוֹחִילוּ בְרִיתוֹ שָׁמַר
לְכֶם וְתַעֲלוּ לְצִיּוֹן וְאָמַר
סִלּוּ סִלּוּ מִסְלוֹתֶיהָ
תְּחִל שָׁנָה וּבִרְכוֹתֶיהָ

Seder Rosh Hashanah Symbolic Foods & 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

*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.*

אחת שאלתי מאת־יהוה אותה אבקש שבתי
בבית־יהוה כל־ימי חיי
לחזות בנעם־יהוה ולבקר בהיכלו

Ki Yitzp'neini

Psalm 27:5–6

Rabbi Shoshana Meira Friedman (2020)

Ki yitzp'neini b'sukkah 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

*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*

כי יצפני בסכה ביום רעה
יסתרני בסתר אהלו
בצור ירוממי
ואזבחה באהלו זבחי תרועה

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.

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 Hazei 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.

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.

A Personal Tashlich (continued)

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?

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

הַשִּׁיבֵנוּ, הַשִּׁיבֵנוּ

Adonai eilecha

יְהוָה אֱלֹהֶיךָ

V'nashuva, v'nashuva

וְנָשׁוּבָה וְנָשׁוּבָה

Chadeish, chadeish yameinu k'kedem

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*

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 inuyeinu 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: or 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, מַחַל 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, מַחַל 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 כָּלֵם, אֱלֹוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כִּפֹּר 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 sho Chad.

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.

Avinu Malkeinu

Machzor Hadash, p. 472

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'zichron tov l'fanecha.

Avinu malkeinu, kot'veinu b'seifer chayim tovim

Avinu malkeinu, kot'veinu b'seifer g'ulah vishuah.

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 uv'ratzon 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.

An Unending Love

Rabbi Rami Shapiro

from *Kol Haneshama*, the Reconstructionist Siddur

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.

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.

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.

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

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
וְאַנְחֲנוּ נִבְרָךְ 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

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—
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.

Kol od ba'leivav p'nima,
Nefesh yehudi ho'miyah.
Ulfa'atei mizrach kadimah,
Ayin l'Tziyon tzofiyah.
Od lo avda tikvateinu,
Hatikvah bat sh'not alpayim
Lihyot am chofshi b'artzeinu
Eretz Tziyon viYerushalayim.

כל עוד בלבב פנימה
נפש יהודי הומייה
ולפאתי מזרח קדימה
עין לציון צופיה
עוד לא אבדה תקוותינו
התקווה בת שנות אלפיים
להיות עם חופשי בארצנו
ארץ ציון וירושלים

Be Hallowed

Jacob Glatstein, translated by Andrew Sunshine

Be hallowed to me, awesome Jewish night.
Flame-licked, fearsome night,
with all your fluttering souls,
who just now touch my forehead
and the tip of my nose.

Small and childlike—
be thus to me, Jewish singing night,
filled with the mellifluous prayers
of little choir boys
whom poverty has scrubbed
and combed
to stand before God in new
shoes for the holidays.

Sing through me
in grand letters
faithful Jewish night.
In the wail from the women's chapel,
in the tears of the elderly,
who fast themselves
down to the last drop of life,
until they become as luminous
and languid as angels
who stand before God
in white robes,
in the tear-spent joy
of redeemed
posthumousness.

פינה לידער

אליעזר גרינבערג

זיי הייליק

זיי הייליק צו מיר, פאַרכטיקע יידישע נאַכט.
פלעמליקע, מוראדיקע נאַכט,
מיט דיינע אלע פלאַטערדיקע נשמות,
וואָס אַט רירן זיי מיר אָן דעם שטערן
און די שפּיץ-נאַז.

אַזוי קליין און קינדיש
ווער מיר, יידישע זינגנדיקע נאַכט,
מיט אלע דיינע מתיקותדיקע תפילות
פון קליינע משוררימלעך,
וואָס די אַרעמקייט האָט זיי אויסגעצוואַנגן
און אויסגעקעמט,
צו שטיין פאַר גאָט אין נייע
יום-טובדיקע שטיוועלעך.

זינג אין מיר אַרײַן
מיט גרויסע אותיות
גלויביקע יידישע נאַכט.
מיטן געוויין פון דער ווייבער-שול,
מיט די טרערן פון די זקנים,
וואָס פאַסטן פון זיך אַרויס
דעם לעצטן טראַפּן חיות,
ביז זיי ווערן ליכטיק
און שלאָף זיי מלאכים,
וואָס שטייען פאַר גאָט
אין די קימלען,
מיט דער אויסגעוויינטער פרייד
פון דערלייזטער
שוין-געשטאַרבנקייט.

Jacob Glatstein, *Dem tatns shotn* [Father's Shadow] (New York: Matones, 1953), 34. Translated by Andrew Sunshine as "Be Hallowed," Yiddish Book Center, <https://www.yiddishbookcenter.org/language-literature-culture/yiddish-translation/be-hallowed-and-mode>.

Eil Nora Alilah (N'ilah)

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

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

M'tei mis'par k'ru'im, l'cha ayin nos'im,
um'sal'dim b'chila, bish'at han'ilah.

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

Shof'chim l'cha nafsham, m'cheih pish'am v'chachsham,
v'ham'tzi'eim m'chila, bish'at han'ilah.

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

Heyeih lahem l'sitra, v'hatzileim mim'eira,
v'chotmeim l'hod ulgila, bish'at han'ilah.

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

Chon otam v'racheim, v'chol locheitz v'locheim,
Oseih bahem p'lila, bish'at han'ilah.

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

Z'chor tzidkat avihem, v'chadeish et y'meihem,
k'kedem utchila, bish'at han'ilah.

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

K'ra na sh'nat ratzon, v'hasheiv sh'ar hatzon,
l'oholiva v'ahola, bish'at han'ilah.

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

Tizku l'shanim rabot, habanim v'ha'avot,
b'ditza uvtzahola, bish'at han'ilah.

תזכו לשנים רבות, הבנים והאבות
בדיצה ובצהלה, בשעת הנעילה

Micha'el sar yisrael, eiliyahu v'gavri'el,
Bas'ru na hag'ulah, bish'at han'ilah.

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 לֶחֱמֶךָ
וּשְׂתֵיה בְּלֵב-טוֹב יִינֶךָ

Elohim hadar bam'romecha
Sh'ma enkat emunecha
Uvaseir et-amecha
"Salachti et-z'donecha."

אֱלֹהִים הַדָּר בְּמָרוֹמָךְ
שְׁמַע אֲנַקְת אֱמוּנָיִךְ
וּבִשֵׁר אֶת-עַמְּךָ
סְלַחְתִּי אֶת-זְדוֹנָךְ

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

לֶךְ בְּשִׂמְחָה אֲכַל לֶחֱמֶךָ
וּשְׂתֵיה בְּלֵב-טוֹב יִינֶךָ

Ha'eit n'ilat sh'arim
v'eit hashemesh lavo
v'yazeih mei kippurim
Al am bachar l'chab'vo.

הָעֵת נִעִילַת שְׁעָרִים
וְעֵת הַשֶּׁמֶשׁ לְבוֹא
וַיֵּזֶה מִי כַפָּרִים
עַל עַם בְּחָר 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
vachessed v'hoshi'einu.

Havdalah Service

הִנֵּה אֵל יְשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחָד, כִּי עֲזִי וְזַמְרַת יְיָ יִי, וַיְהִי לִי לִישׁוּעָה: וְשָׂאֲבָתֶם מִיָּמַי
בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה: לִי הַיְשׁוּעָה עַל עַמִּי בְּרִכְתֶּךָ סְלָה: יִי צְבָאוֹת עֲמָנוּ מִשְׁגָּב לָנוּ
אֱלֹהֵי יַעֲקֹב סְלָה: יִי צְבָאוֹת אֲשֶׁר־י אָדָם בְּטַח בְּךָ: יִי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ

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.

לַיהוּדִים 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 יְשׁוּעוֹת אֶשָּׂא. וּבְשֵׁם יִי אֶקְרָא

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

בְּרוּךְ אַתָּה יְיָ, 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 יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְיָי בְּשָׂמִים

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 יְיָ, 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 יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
לְעַמִּים, בֵּין יוֹם הַשַּׁבָּת לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה, בְּרוּךְ אַתָּה יְיָ, 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 5782

ROSH HASHANAH

All events will be via Zoom unless otherwise specified below.
Register on Zoom to get the link.

Monday, September 6

Erev Rosh HaShanah

7:00-8:15 pm

Tuesday, September 7

Wednesday, September 8

Birchot HaShachar/Psukei d'Zimrah/Shacharit Service

9:00-10:30 am

Yoga, Day 1 only (led by Lisa Desberg)

9:00-9:30 am

Register on SignUpGenius to receive Zoom login information.

Family Service, Day 1 only (led by Cantor Vera)

9:00-10:00 am

For children aged 12 and younger and their families.

This service will be held in the Temple sukkah. (No entry to the Temple building.) In case of inclement weather, the service will be held over Zoom only. Register **both** on [SignUpGenius](#) and for the Family Service Zoom link.

Torah Service

10:45 am-12:15 pm

Mussaf Service, Day 1 only

12:30-1:30 pm

Mussaf Discussion, Day 2 only

1:00-2:00 pm

Phil Platcow will lead a discussion of Yitzchak and Yishmael.

Tashlich, Day 1 only

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 5782

YOM KIPPUR

All events will be via Zoom unless otherwise specified below.
Register on Zoom to get the link.

Wednesday, September 15

Kol Nidrei
7:00-8:30 pm

Thursday, September 16

Birchot HaShachar/Psukei d'Zimrah/Shacharit Service
9:00-10:30 am

Family Service (led by Rabbinic Intern Elli)
9:00-10:00 am

For children aged 12 and younger and their families.
This service will be held in the Temple sukkah. (No entry to the Temple building.) In case of inclement weather, the service will be held over Zoom only. Register **both** on SignUpGenius and for the Family Service Zoom link.

Torah Service
10:45 am-12:15 pm

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

Yizkor Service
1:30-2:00 pm

Minchah (two options)
4:00-5:00 pm: Torah and Haftarah readings.
4:30-5:30 pm: Alternative Minchah. Explore the themes of transformation and change through reflection in music, writing, and art with Rabbinic Intern Elli. Register to get the separate Zoom link.

N'ilah Service
6:30-7:30 pm
BYOS: Bring your own shofar to the screen, and we'll blow the final t'kiah g'dolah together!

Break-the-Fast Time: 7:19 pm



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

Adult Education Committee

Sandy Venner (bobandven@msn.com) and **Lynn Dreyfuss Martin** (lsdm54@gmail.com), **Chairs**

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. Other adult education opportunities include weekly parashah study, Israel Chavurah, Hebrew reading, trope class, and parent study hours held during religious school.

Antiracism Committee

Karen Godek, Chair (kgodek@verizon.net)

The recently formed 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 (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 director 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 works with the executive director to maintain 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

Jenn Lampron, Chair (jblampron@gmail.com)

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)

Lisa Desberg, Chair (lisajoydesberg@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. Past activities have included the annual basket auction as well as the book and artisan fair at Chanukah. The funds are used to support Family Connection classes, adult Torah classes, and field trips. Important relationships are forged between parents through the PTO. These relationships 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 Temple Emanu El Religious School Committee are Temple 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; 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.