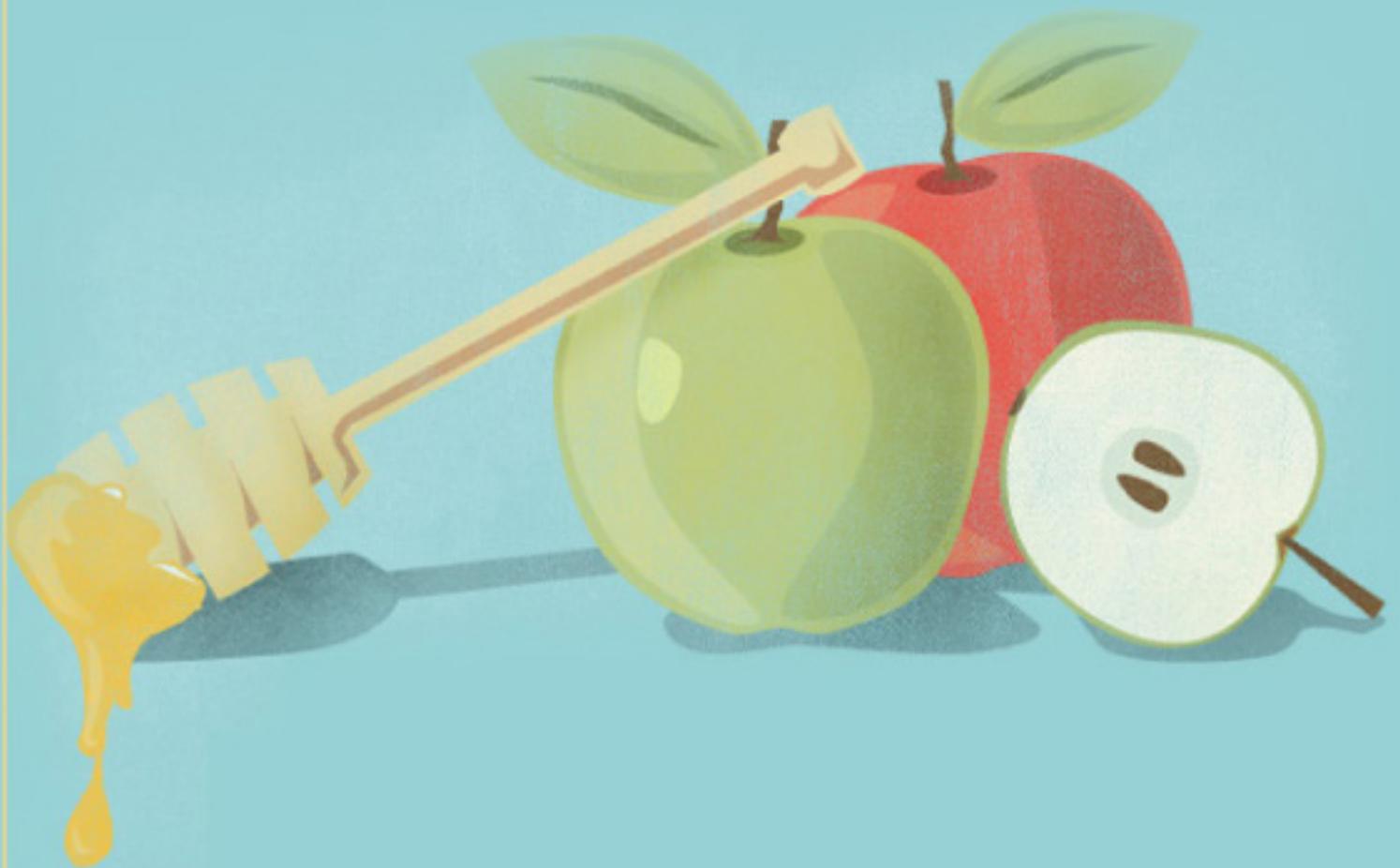

OneShul Machzor

5773

An open source journey through the open gates of teshuva
www.oneshul.org



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INTRODUCTION

By Patrick Aleph

I am so excited to be a part of OneShul.org's first High Holidays service series!

While being a community for over two years, and with the popularity of our online classes, Shabbat services and holiday events, we have never embarked on creating an online High Holidays service. I am thrilled that we now have the passion, energy and community support to create such a festive opportunity for spirituality and connection.

This machzor, the High Holidays prayer book, was created through collaboration between many authors, many of whom will serve as the service leaders for our events. Other readings and liturgy come from our previous siddurim, as well as articles on PunkTorah.org, OneShul.org, and public domain liturgy from Jewish Virtual Library and the Isaac Mayer Wise Archive.

As a prayer book written through collaboration and Creative Commons, this book is 100% to download and share.

While High Holidays are known for their absurdly expensive ticket costs, we at OneShul believe that just as the gates of repentance (teshuva) are open to all, so should the opportunity to pray as a community. We hope you will join us online. The calendar of events can be found on the homepage of OneShul.org.

If you have any questions, please do not hesitate to email patrick@punktorah.org. Remember, you matter!

We look forward to spending the holidays with you.

Warmly,

P. Aleph.

Patrick Aleph
Executive Director
PunkTorah/OneShul

ROSH HASHANAH

MEDITATION SERVICE

by Aron Gamman

The meditation service puts each person in touch with the energies that will create an internal spiritual environment for yeshiva.

The meditation begins with a set amount of quiet, focused meditation. Depending on your practice, this could include breath work, focusing on a single point or concept, or simply allowing yourself to get into “the moment”.

After the ten minute meditation, mindfully (slowly and deliberately) read a text that is meaningful to you for the holidays.

Finally, take another five minutes (or whatever is comfortable) to internalize this teaching.

For our online meditation, meditation leader Aron will be there to answer any questions that you may have and to assist with creating structure.

If you cannot make it to our online meditation, feel free to utilize this system for your personal meditation practice.

ROSH HASHANAH

EREV ROSH HASHANAH SERVICE

by Ketzirah

EREV ROSH HASHANAH 5773

[Service crafted for OneShul.org by Kohenet Carly “Ketzirah” Lesser Sections of this service, where not credited elsewhere, have been adapted from the “High Holiday Prayer Book” compiled and arranged by Rabbi Morris Silverman, 1951 edition.

[Music: “I Remember” by Shoshana Jedwab (<http://shoshanajedwab.bandcamp.com/>)]

דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר:

בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ, יִהְיֶה לָכֶם שַׁבְּתוֹן--זִכְרוֹן תְּרוּעָה, מִקְרָא-קֹדֶשׁ:

Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation. (*Leviticus 23:24*)

NOTE FROM KETZIRAH

Rosh Hashanah is the spiritual head of our year, but not the only new year that we celebrate. Judaism recognizes four different starts to the year, each with a different function. Rosh Hashanah is the new year of kings. In the Torah, Rosh Hashanah is called by two names, but never Rosh Hashanah. It is called “Yom HaZikaron” ~ the Day of Remembering; “Yom Teruah” ~ the day the Shofar sounds. Rosh Hashanah is also known as Yom Harat Olam ~ the birthday of the world, although tradition tells us that it was not the world that was created on Rosh Hashanah, but rather humanity. There are so many millennia of history that there are layers and layers of symbols and reasons behind each holiday.

Tonight’s service is the first step in a nine day process of renewal and recreation. The first step is simply to remember. Remember who we are as individuals. Remember who we are as a people. Remember what we value and what we don’t. Remember what we’ve done right and wrong. Remember those that we’ve loved and lost. Remember that while we seek G/d/dess, S/he seeks us. Each memory is a stone with which we rebuild the Temple, year after year.

May you be inscribed and sealed for a good year.

-Kohenet Carly “Ketzirah” Lesser

[adapted from Kohenet Siddur]

How abundant are your tents, Rachel and Leah, your shrines oh Yisrael. I in your loving kindness will come to your house, I will bend to earth in your sacred shrine, in reverence to you. Shekhinah, One who Dwells, I love the dwelling of your house, and the place of the shrine of your Presence. I bow to the earth and bless my creator. My prayer is to you, merciful one. Divine deity, in your great love, answer me with your unfolding truth.

PRAYER FOR THE NEW YEAR

[adapted from traditional liturgy]

On Rosh Hashanah it is inscribed,

And on Yom Kippur it is sealed.

How many shall pass away and how many shall be born, Who shall live and who shall die,
Who shall reach the end of his days and who shall not, Who shall perish by water and who by fire,
Who by sword and who by wild beast,
Who by famine and who by thirst,
Who by earthquake and who by plague,
Who by strangulation and who by stoning,
Who shall have rest and who shall wander,
Who shall be at peace and who shall be pursued,
Who shall be at rest and who shall be tormented,
Who shall be exalted and who shall be brought low,
Who shall become rich and who shall be impoverished.

But repentance, prayer and righteousness avert the severe decree.

We pray that this year be for us all all humanity a year of life and health, a year of sustenance and cheer; a year of faith and wisdom. May it be a year of peace and serenity, a year in which Shekhinah will fill the hearts of all Israel and all the world, and let us say, "amen."

Tonight we remember who we are

Tonight we re-ignite the Divine fire within Tonight we re-establish our connection to G-d/dess Tonight we return to where we begin

[Music: "Return Again" by Neshamah Carlebach from the album "Journey"]

MAARIV ARAVIM

[Main text is from Ahava Raba, One Shul Community Siddur Refrain by Rabbi Geela Rayzel Raphael - Combination by Ketzirah]

Evening the evening; evening the frayed edges of our lives. Maariv aravim....amen.

Blessed are You, oh G-d our G-d, King of the Universe who at your word brings on the evening twilight, with wisdom opens the gates of the heavens, and with understanding changes the times and varies the seasons, and arranges the stars in their watches in the sky according to your will.

Evening the evening; evening the frayed edges of our lives. Maariv aravim....amen.

You created day and night; you roll away the light from before the darkness, and the darkness from before the light; You make the day to pass and the night to approach and divide the day from the night..

Evening the evening; evening the frayed edges of our lives. Maariv aravim....amen.

The G-d of hosts is your Name, a G-d living and enduring continually, may you reign over us forever and ever. Blessed are You, O' G-d, who brings on the evening twilight.

Evening the evening; evening the frayed edges of our lives. Maariv aravim....amen.

AHAVAT OLAM

[Bracha Yael as found on RitualWell.org]

An unending love binds creation together like a beautiful patchwork quilt where each piece is both unique and essential. To know only a part of it is to know all of it and to cherish the smallest thing is to cherish the greatest thing.

If we quiet down we can almost hear the Compassionate One lovingly sewing another stitch on creation's magnificent quilt.

Listen Israel for the unceasing love that is buried within the deep, sweet silence of our souls.

SHEMA

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma yisrael, Adonai eloheinu, Adonai echad.

G!d-wrestlers, the Lord is our G!d, the Lord is One.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheim k'vod maLechuto l'olam va-ed

Blessed be G!d's name, whose glorious kingdom is forever and ever.

Amidah

[adapted from Avinu Malkeinu by Burt Jacobson]

Source of Life, teach us how to make this year a new beginning.
Heart of the Universe, show us how to grow when harshness enters our life.
Breathing Spirit of the Worlds, help us to accept what we must accept.
Fire of our Souls, guide us to change what must be changed.

Source of Life hear our prayer (all)

Source of Life, teach us how to face disease and death.
Heart of the Universe, show us how to enjoy the gift of life.
Breathing Spirit of the Worlds, help us to nurture those who are ill.
Fire of our Souls, guide us on a path towards peace with our enemies.

Source of Life hear our prayer (all)

Source of Life, teach us how to make the world a better place for all creation.
Heart of the Universe, show us how to make amends for our wrongdoings.
Breathing Spirit of the Worlds, help us to learn from the past.
Fire of our Souls, guide us down the path of freedom and peace for all.

Source of Life hear our prayer (all)

Source of Life, teach us how to be good neighbors.
Heart of the Universe, show us how to be good friends.
Breathing Spirit of the Worlds, help us to be good lovers.
Fire of our Souls, guide our actions to be good partners.

Source of Life hear our prayer (all)

Source of Life, teach us how to be good children.

Heart of the Universe, show us how to be good parents.
Breathing Spirit of the Worlds, help us to be good people.
Fire of our Souls, guide our hearts to treat all people as your people.

Source of Life hear our prayer (all)

Source of Life, receive our prayers.

Heart of the Universe, write our names in the Book of Life

Breathing Spirit of the Worlds, help us to be worthy of the lives we are given.

Fire of our Souls, guide us towards unity with universe.

Avinu malkeinu (3) chaneinu va'aneinu ki ein banu ma'asim Asai imanu tzedakah va'chesed (2) Ve'hoshi'einu.)

Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ
הוּא, לְעַלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְּאִמְרֵין בְּעָלְמָא, וְאָמְרוּ: אָמֵן

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, חָאֲמְרוּ: אָמֵן

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן

TASHLICH MEDITATION

Repentance: What I discard outside the gates

Prayer: What I give as a key to unlock the gates

Teshuvah: What I pledge as a offering to pass through the gates

CLOSING PRAYER

[Kohenet Carly "Ketzirah" Lesser]

Open the gates of our hearts

Open the gates of our minds

Open the gates of our spirits

So we may find our way to your Presence

פְּתַחוּ-לִי שַׁעֲרֵי

Open the gates of our compassion

Open the gates of our empathy

Open the gates of our ecstasy

So we may be worthy to enter the Holy of Holies

פְּתַחוּ-לִי שַׁעֲרֵי

Open the gates of our eyes

Open the gates of our hands

Open the gates of our will

So we may do your work in the world

פְּתַחוּ-לִי שַׁעֲרֵי

Open the gates of prayer

Open the gates of repentance

Open the gates of teshuvah

So we may remember that we are Yisrael

פְּתַחוּ-לִי שַׁעֲרֵי

[*Music: "I Remember" by Shoshana Jedwab (<http://shoshanajedwab.bandcamp.com/>)*]

ROSH HASHANAH

MORNING SERVICE

From Siddur Ahavah Rabbah. Includes the Morning Service adapted from Minhag Amerika (1872) from American Jewish Archives. Edited by Patrick Aleph.

BARCHU

Bar 'chu et Adonai hamvorach

Blessed be G-d who is to be blessed.

Baruch Adonai ham'vorach l'olam va-ed

Blessed is G-d who is to be blessed for ever and ever.

“Praised be Thou, O God, our Lord, universal King, who hast made humankind with wisdom, and created in us a pure soul in Thy image, that we do Thy will, in love, and behold Thy goodness, O God, in the land of life. Praised be Thou, O God, who workest wonders.”

SHEMA

In this moment ~ nothing else exists. We are alone before G-d.

Shema Israel! Adonai Eloheinu, Adonai Echad.

Baruch shem k'vod maLechuto l'olam va-ed.

Veh-a-haveh-ta, eit Adonai elo-heh-cha.

Beh-chol leh-vaveh-cha,

uveh-chol naf-sha-cha,

uveh-chol m-od-eh-cha.

Veh-ha-yu

had-va-rim ha-aye-leh.

Asher ano-chi,

mit-zaveh-cha.

Ha-yom, al leh-vaveh-veh-cha.

Ve-shi-nan-tam

leh-van-eh-cha,

veh-di-bar-ta-bam.

Beh-shiveh-techa

b-veit-techa,

uveh-lech-teh-cha, va-der-ech.

Uveh-shoch-b-cha, uveh-kum-echa.

Uk-shar-tam l-ot, al ya-de-cha,

veh-ha-yu l-tote-a-fote

bein ein-eh-cha.

Uch-taveh-tam. Al me-zuzot bei-techa, u-vish-a-recha.

You will love G-d, your G-d, with all of your heart, might, and soul. Write these words on your arm as they are written on your heart. You will be reminded by these words, which will rest over your eyes and over all you see. These words will be on your door and on the gate to your home. Students of Torah will not fear, because G-d will give them all they need: rain when it is dry, and sun when it is cold. And as seedlings grow in spring, your hearts will also be fertile, bearing new life. Your bellies will be full. You will learn the rhythms of coexistence with others. Disobedience and disregard of G-d's goodness will remove these things from your world, and you from it also. Teach and learn the commandments. Let us all learn holiness, from the holy examples we are given. When I forget the commandments, return them to my memory. Don't allow me to be distracted from what matters most. You are G-d.

Amidah

You have our thanks, G-d
Lord our G-d, the G-d of Israel, and the G-d of our ancestors
G-d of Avraham, G-d of Sarah
G-d of Yitzchak, G-d of Rivkah
G-d of Yaakov, G-d of Leah, G-d of Rachel

Praised be you, Lord of the Universe, shield of our ancestors, who established what is good.

Let us return, our God, to Thy divine instruction, bring us to Thy service, let us return to Thee with true repentance. Praised be Thou, O God, who delighteth in the repentance of the sinner. Forgive us if we sin; pardon us our King, if we commit transgression; for Thou forgivest and pardonest.

Praised be Thou, God benign, who forgivest abundantly.

Behold the oppression of our brethren, and redeem them speedily; for Thou art a mighty Redeemer.

Praised be Thou, God, Redeemer of the oppressed.

Heal us, O' God, that we be healed, save us that we be saved, for Thou art our help; and provide Thou a perfect remedy for all our pains; for Thou art the true and benign physician.

Praised be Thou, God, who healest the sick.

Bless with goodness, this year, O God, our Lord and all its fruits; give dew and rain for blessing on the face of the earth, and satisfy us. O bless this, our year, as Thou doest all good years.

Praised be Thou, God, who blessest the year.

Let resound the great trumpet for the liberty of all nations; lift up the banner to unite them in the covenant of peace, and bring them nigh unto Thee, to worship Thee in truth.

Praised be thou who lovest the community of nations.

God, our Lord, let Thy mercy be revealed over the just and over all of us who are doing Thy will, over those who are furthering the good and are seeking for righteousness.

Baruch atah Adonai, Ha-El HaKadosh

You are blessed, our holy G-d

Baruch atah Adonai, Oseh HaShalom

You are blessed, our G-d who creates and maintains peace

Baruch atah Adonai, Shomei'ah Tefillah

You are blessed, our G-d who acknowledges when we call out

We now add our personal blessings to God

FINAL BLESSING

The Most Merciful will renew to us this year to our welfare and blessing.

The Most Merciful will always support us in honor, and will pour out the magnitude of Hashem's blessing on this community.

Blessed are you, Lord our God, Master of the Universe, who has brought us to this new year with love, commitment and community.

Kaddish

*Yit-ga-dal veh-yit-ka-dash sh-mei ra-ba, b-al-ma di-veh-ra chi-ru-tei,
veh-yam-lich mal-chu-tei
b-chai-yei-chon uveh-yo-mei-chon, uveh-chai-yei d-chol-beit Yis-ra-eil,
ba-a-ga-la u-viz-man ka-riv, veh-im-ru: A-mein.*

*Y-hei sh-mei ra-ba m-va-rach l-a-lam ul-al-mei al-ma-ya.
Yit-ba-rach veh-yish-ta-bach, veh-yit-pa-ar veh-yit-ro-mam veh-yit-na-sei,
veh-yit-ha-dar veh-yit-a-leh veh-yit-ha-lal, sh-mei d-ku-d-sha, b-rich hu,
l-ei-la min kol bir-cha-ta veh-shi-ra-ta,
tush-b-cha-ta veh-ne-che-ma-ta, da-a-mi-ran b-al-ma,
veh-im-ru: A-mein.*

*Y-hei sh-la-ma ra-ba min sh-ma-ya,
veh-cha-yim, a-lei-nu veh-al kol-Yis-ra-eil, veh-im-ru: A-mein.*

*O-seh sha-lom bim-ro-mav,
hu ya-a-seh sha-lom
a-lei-nu veh-al kol-Yis-ra-eil,
veh-im-ru: A-mein.*

ROSH HASHANAH

TORAH READINGS

FIRST DAY

(from Jewish Publication Society Tanakh, 1917)

Genesis Chapter 21

1 And the LORD remembered Sarah as He had said, and the LORD did unto Sarah as He had spoken. 2 And Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac. 4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5 And Abraham was a hundred years old, when his son Isaac was born unto him. 6 And Sarah said: 'God hath made laughter for me; every one that heareth will laugh on account of me.' 7 And she said: 'Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age.' 8 And the child grew, and was weaned. And Abraham made a great feast on the day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, making sport. 10 Wherefore she said unto Abraham: 'Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.' 11 And the thing was very grievous in Abraham's sight on account of his son. 12 And God said unto Abraham: 'Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall seed be called to thee. 13 And also of the son of the bondwoman will I make a nation, because he is thy seed.' 14 And Abraham arose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and strayed in the wilderness of Beer-sheba. 15 And the water in the bottle was spent, and she cast the child under one of the shrubs. 16 And she went, and sat her down over against him a good way off, as it were a bow-shot; for she said: 'Let me not look upon the death of the child.' And she sat over against him, and lifted up her voice, and wept. 17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her: 'What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. 18 Arise, lift up the lad, and hold him fast by thy hand; for I will make him a great nation.' 19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And God was with the lad, and he grew; and he dwelt in the wilderness, and became an archer. 21 And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt. 22 And it came to pass at that time, that Abimelech and Phicol the captain of his host spoke unto Abraham, saying: 'God is with thee in all that thou doest. 23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.' 24 And Abraham said: 'I will swear.' 25 And Abraham reproved Abimelech because of the well of water, which Abimelech's servants had violently taken away. 26 And Abimelech said: 'I know not who hath done this thing; neither

didst thou tell me, neither yet heard I of it, but to-day.' 27 And Abraham took sheep and oxen, and gave them unto Abimelech; and they two made a covenant. 28 And Abraham set seven ewe-lambs of the flock by themselves. 29 And Abimelech said unto Abraham: 'What mean these seven ewe-lambs which thou hast set by themselves?' 30 And he said: 'Verily, these seven ewe-lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well.' 31 Wherefore that place was called Beer-sheba; because there they swore both of them. 32 So they made a covenant at Beer-sheba; and Abimelech rose up, and Phicol the captain of his host, and they returned into the land of the Philistines. 33 And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the LORD, the Everlasting God. 34 And Abraham sojourned in the land of the Philistines many days.

1 Samuel Chapter 1

1 Now there was a certain man of Ramathaim-zophim, of the hill-country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. 2 And he had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. 3 And this man went up out of his city from year to year to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were there priests unto the LORD. 4 And it came to pass upon a day, when Elkanah sacrificed, that he gave to Peninnah his wife, and to all her sons and her daughters, portions; 5 but unto Hannah he gave a double portion; for he loved Hannah, but the LORD had shut up her womb. 6 And her rival vexed her sore, to make her fret, because the LORD had shut up her womb. 7 And as he did so year by year, when she went up to the house of the LORD, so she vexed her; therefore she wept, and would not eat. 8 And Elkanah her husband said unto her: 'Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?' 9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk--now Eli the priest sat upon his seat by the door-post of the temple of the LORD; 10 and she was in bitterness of soul--and prayed unto the LORD, and wept sore. 11 And she vowed a vow, and said: 'O LORD of hosts, if Thou wilt indeed look on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.' 12 And it came to pass, as she prayed long before the LORD, that Eli watched her mouth. 13 Now Hannah, she spoke in her heart; only her lips moved, but her voice could not be heard; therefore, Eli thought she had been drunken. 14 And Eli said unto her: 'How long wilt thou be drunken? put away thy wine from thee.' 15 And Hannah answered and said: 'No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but I poured out my soul before the LORD. 16 Count not thy handmaid for a wicked woman: for out of the abundance of my complaint and my vexation have I spoken hitherto.' 17 Then Eli answered and said: 'Go in peace, and the God of Israel grant thy petition that thou hast asked of Him.' 18 And she said: 'Let thy servant find favour in thy sight.' So the woman went her way, and did eat, and her countenance was no more sad. 19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah; and Elkanah knew Hannah his wife; and the LORD remembered her. 20 And it came to pass, when the time was come about, that Hannah conceived, and bore a son; and she called his name Samuel: 'because I have asked him of the LORD.' 21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. 22 But Hannah went not up; for she said unto her husband: 'Until the child be weaned, when I will bring him, that he may appear before the LORD, and there abide for ever.' 23 And

Elkanah her husband said unto her: 'Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish His word.' So the woman tarried and gave her son suck, until she weaned him. 24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of the LORD in Shiloh; and the child was young. 25 And when the bullock was slain, the child was brought to Eli. 26 And she said: 'Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. 27 For this child I prayed; and the LORD hath granted me my petition which I asked of Him; 28 therefore I also have lent him to the LORD; as long as he liveth he is lent to the LORD.' And he worshipped the LORD there.

1 Samuel Chapter 2

1 And Hannah prayed, and said: my heart exulteth in the LORD, my horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in Thy salvation. 2 There is none holy as the LORD, for there is none beside Thee; neither is there any rock like our God. 3 Multiply not exceeding proud talk; let not arrogancy come out of your mouth; for the LORD is a God of knowledge, and by Him actions are weighed. 4 The bows of the mighty men are broken, and they that stumbled are girded with strength. 5 They that were full have hired out themselves for bread; and they that were hungry have ceased; while the barren hath borne seven, she that had many children hath languished. 6 The LORD killeth, and maketh alive; He bringeth down to the grave, and bringeth up. 7 The LORD maketh poor, and maketh rich; He bringeth low, He also lifteth up. 8 He raiseth up the poor out of the dust, He lifteth up the needy from the dung-hill, to make them sit with princes, and inherit the throne of glory; for the pillars of the earth are the LORD'S, and He hath set the world upon them. 9 He will keep the feet of His holy ones, but the wicked shall be put to silence in darkness; for not by strength shall man prevail. 10 They that strive with the LORD shall be broken to pieces; against them will He thunder in heaven; the LORD will judge the ends of the earth; and He will give strength unto His king, and exalt the horn of His anointed.

SECOND DAY

(from Jewish Publication Society Tanakh, 1917)

Genesis Chapter 22

1 And it came to pass after these things, that God did prove Abraham, and said unto him: 'Abraham'; and he said: 'Here am I.' 2 And He said: 'Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.' 3 And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. 4 On the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men: 'Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you.' 6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. 7 And Isaac spoke unto Abraham his father, and said: 'My father.' And he said: 'Here am I, my son.' And he said: 'Behold the fire and the wood; but where is the lamb for a burnt-offering?' 8 And Abraham said: 'God will provide Himself the lamb for a burnt-offering, my son.' So they went both of them together. 9 And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. 10 And Abraham stretched forth

his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said: 'Abraham, Abraham.' And he said: 'Here am I.' 12 And he said: 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son, from Me.' 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. 14 And Abraham called the name of that place Adonai-jireh; as it is said to this day: 'In the mount where the LORD is seen.' 15 And the angel of the LORD called unto Abraham a second time out of heaven, 16 and said: 'By Myself have I sworn, saith the LORD, because thou hast done this thing, and hast not withheld thy son, thine only son, 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; 18 and in thy seed shall all the nations of the earth be blessed; because thou hast hearkened to My voice.' 19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. 20 And it came to pass after these things, that it was told Abraham, saying: 'Behold, Milcah, she also hath borne children unto thy brother Nahor: 21 Uz his first-born, and Buz his brother, and Kemuel the father of Aram; 22 and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.' 23 And Bethuel begot Rebekah; these eight did Milcah bear to Nahor, Abraham's brother. 24 And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Tahash, and Maacah.

Jeremiah Chapter 31

1 Thus saith the LORD: the people that were left of the sword have found grace in the wilderness, even Israel, when I go to cause him to rest. 2 'From afar the LORD appeared unto me.' 'Yea, I have loved thee with an everlasting love; therefore with affection have I drawn thee. 3 Again will I build thee, and thou shalt be built, O virgin of Israel; again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. 4 Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant, and shall have the use thereof. 5 For there shall be a day, that the watchmen shall call upon the mount Ephraim: arise ye, and let us go up to Zion, unto the LORD our God.' 6 For thus saith the LORD: sing with gladness for Jacob, and shout at the head of the nations; announce ye, praise ye, and say: 'O LORD, save Thy people, The remnant of Israel.' 7 Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall they return hither. 8 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am become a father to Israel, and Ephraim is My first-born. {S} 9 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say: 'He that scattered Israel doth gather him, and keep him, as a shepherd doth his flock.' 10 For the LORD hath ransomed Jacob, and He redeemeth him from the hand of him that is stronger than he. 11 And they shall come and sing in the height of Zion, and shall flow unto the goodness of the LORD, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not pine any more at all. 12 Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 13 And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the LORD. {S} 14 Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping,

Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. {S} 15 Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the LORD; and they shall come back from the land of the enemy. 16 And there is hope for thy future, saith the LORD; and thy children shall return to their own border. {S} 17 I have surely heard Ephraim bemoaning himself: 'Thou hast chastised me, and I was chastised, as a calf untrained; turn thou me, and I shall be turned, for Thou art the LORD my God. 18 Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.' 19 Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore My heart yearneth for him, I will surely have compassion upon him, saith the LORD.

ROSH HASHANAH

TASHLICH

by Ketzirah

TASHLICH MEDITATION

Repentance: What I discard outside the gates

Prayer: What I give as a key to unlock the gates

Teshuvah: What I pledge as a offering to pass through the gates

ROSH HASHANAH

CONCLUDING EVENING SERVICE

from OneShul Siddur Ahavah Rabbah 5772

This service celebrates the end of Rosh Hashanah through the drinking of wine and eating of apples.

BLESSING OVER WINE

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

The wine is drunk.

SHEHECHEYANU

Baruch atah Adonai, Eloheinu, melech ha'olam shehecheyanu v'kiyimanu v'higi'anu laz'man hazeh.

EATING APPLES AND HONEY

Baruch atah Adonai, Eloheinu, melech ha'olam borei p'ri ha'eitz. Amen

AFTER EATING THE APPLE

Y'hi ratzon milfanecha Adonai eloheinu veilohei avoteinu shet'chadeish aleinu shanah tovah um'tukah.

L'Shana Tovah!

YOM KIPPUR

MEDITATIONS

by Aron Gamman

The meditation service puts each person in touch with the energies that will create an internal spiritual environment for yeshiva.

The meditation begins with a set amount of quiet, focused meditation. Depending on your practice, this could include breath work, focusing on a single point or concept, or simply allowing yourself to get into “the moment”.

After the ten minute meditation, mindfully (slowly and deliberately) read a text that is meaningful to you for the holidays.

Finally, take another five minutes (or whatever is comfortable) to internalize this teaching.

For our online meditation, meditation leader Aron will be there to answer any questions that you may have and to assist with creating structure.

If you cannot make it to our online meditation, feel free to utilize this system for your personal meditation practice.

YOM KIPPUR

EREV YOM KIPPUR SERVICE

by Patrick Aleph (Maariv portion from Siddur Ahavah Rabbah)

“All vows, and prohibitions, and oaths, and consecrations, and konams and konasi and any synonymous terms, that we may vow, or swear, or consecrate, or prohibit upon ourselves, from the previous Day of Atonement until this Day of Atonement and from this Day of Atonement until the Day of Atonement that will come for our benefit.

Regarding all of them, we repudiate them. All of them are undone, abandoned, cancelled, null and void, not in force, and not in effect. Our vows are no longer vows, and our prohibitions are no longer prohibitions, and our oaths are no longer oaths.” (*Wikipedia*)

[*Music: Kol Nidre by Rivkah Wood*]

Ve'esarei, Ush'vuei, Vacharamei, Vekonamei, Vekinusei, Vechinuyei.

D'indarna, Ud'ishtabana, Ud'acharimna, Ud'assarna Al nafshatana

Miyom Kippurim zeh, ad Yom Kippurim haba aleinu letovah

Bechulhon Icharatna vehon, Kulhon yehon sharan

Sh'vikin sh'vitan, betelin umevutalin, lo sheririn v'lo kayamin

Nidrana lo nidrei, V'essarana lo essarei

Ush'vuatana lo shevuot.

SHEMA

In this moment ~ nothing else exists. We are alone before G-d.

(Traditionally, with eyes covered)

Shema Israel! Adonai Eloheinu, Adonai Echad.

Baruch shem k'vod maLechuto l'olam va-ed.

You will love G-d, your G-d, with all of your heart, might, and soul. Write these words on your arm as they are written on your heart. You will be reminded by these words, which will rest over your eyes and over all you see. These words will be on your door and on the gate to your home. Students of Torah will not fear, because G-d will give them all they need: rain when it is dry, and sun when it is cold. And as seedlings grow in spring, your hearts will also be fertile, bearing new life. Your bellies will be full. You will learn the rhythms of coexistence with others. Disobedience and disregard of G-d's goodness will remove these things

from your world, and you from it also. Teach and learn the commandments. Let us all learn holiness, from the holy examples we are given.

When I forget the commandments, return them to my memory. Don't allow me to be distracted from what matters most. You are G-d.

BEFORE THE AMIDAH

With this prayer, we are brought full-circle. Before, we have recounted the majesty of G-d and the wonder of the human King (Queen, Spirit) G-d created. We have mourned our losses and celebrated our coming success. We have explored our failures and girded up our strengths.

The Amidah combines these elements: the nature of G-d, the complexities of humanity, and the potential of the future. Traditionally prayed in silence, the Amidah is a summary of all we, as the Jewish people, aspire to. It has been prayed for generations. We pray in solidarity with Jews around the world, and with seekers of truth, wherever they are.

AMIDAH

You have my thanks, G-d
My G-d, the G-d of Israel, and the G-d of our ancestors
G-d of Avraham, G-d of Sarah
G-d of Yitzchak, G-d of Rivkah
G-d of Yaakov, G-d of Leah
G-d of Rachel

Lord of the Universe, who established what is good
And asks that we follow your example and live in love
Beyond titles - male, female; you are our protection

You are blessed, shield of our fathers and mothers
Shield to us all

Lord of the Universe, teach us - our minds and our hearts After teaching us, forgive us
After forgiving us (*Strike the chest with the right fist*)
Be patient with our weaknesses (*Strike the chest with your right fist*) Patient One, make our lives worthy.

After making us worthy, heal our bodies.
After we are healed, bless us.

After we are blessed, bring us together.

After we are together, judge us with mercy.

After judging us, defeat our evil, and the evil of our world. After defeating evil, help us create what is good.

Now that we are holy, make all the Earth holy.

Accept our prayers ~ continue to improve what we are.

Baruch atah Adonai, Ha-El HaKadosh.

You are blessed, our holy G-d.

Baruch atah Adonai, Oseh HaShalom.

You are blessed, our G-d who creates and maintains peace.

Baruch atah Adonai, Shomei'ah Tefillah.

You are blessed, our G-d who acknowledges when we call out.

ALEINU

It is the duty of Israel and all G-d's peoples

To acknowledge your majesty and worth

We bow (bow forward at a 45-degree angle) as an act of praise and gratefulness

Because we have been entrusted with a holy task

To represent your unity in a diverse world

G-d alone is divine. No other is like G-d.

(bow forward at a 45-degree angle)

Savior of Saviors, we anticipate a perfect world Made whole through your truths and our efforts Then, all people will embrace your unity, saying "Adonai is G-d!"

YOM KIPPUR

MORNING SERVICE (SHACHARIT)

From Siddur Ahavah Rabbah. Includes the Morning Service adapted from Minhag Amerika (1872) from American Jewish Archives. Edited by Patrick Aleph.

BARCHU

Bar'chu et Adonai hamvorach

Blessed be G-d who is to be blessed.

Baruch Adonai ham'vorach l'olam va-ed

Blessed is G-d who is to be blessed for ever and ever.

“Praised be Thou, O God, our Lord, universal King, who hast made humankind with wisdom, and created in us a pure soul in Thy image, that we do Thy will, in love, and behold Thy goodness, O God, in the land of life. Praised be Thou, O God, who workest wonders.”

SHEMA

In this moment ~ nothing else exists. We are alone before G-d.

Shema Israel! Adonai Eloheinu, Adonai Echad.

Baruch shem k'vod maLechuto l'olam va-ed.

Veh-a-haveh-ta, eit Adonai elo-heh-cha.

Beh-chol leh-vaveh-cha,

uveh-chol naf-sha-cha,

uveh-chol m-od-eh-cha.

Veh-ha-yu

had-va-rim ha-aye-leh.

Asher ano-chi,

mit-zaveh-cha.

Ha-yom, al leh-vaveh-veh-cha.

Ve-shi-nan-tam

leh-van-eh-cha,

veh-di-bar-ta-bam.

Beh-shiveh-techa

b-veit-techa,

uveh-lech-teh-cha, va-der-ech.

Uveh-shoch-b-cha, uveh-kum-echa.

Uk-shar-tam l-ot, al ya-de-cha,

veh-ha-yu l-tote-a-fote

bein ein-eh-cha.

Uch-taveh-tam. Al me-zuzot bei-techa, u-vish-a-recha.

You will love G-d, your G-d, with all of your heart, might, and soul. Write these words on your arm as they are written on your heart. You will be reminded by these words, which will rest over your eyes and over all you see. These words will be on your door and on the gate to your home. Students of Torah will not fear, because G-d will give them all they need: rain when it is dry, and sun when it is cold. And as seedlings grow in spring, your hearts will also be fertile, bearing new life. Your bellies will be full. You will learn the rhythms of coexistence with others. Disobedience and disregard of G-d's goodness will remove these things from your world, and you from it also. Teach and learn the commandments. Let us all learn holiness, from the holy examples we are given. When I forget the commandments, return them to my memory. Don't allow me to be distracted from what matters most. You are G-d.

Amidah

You have our thanks, G-d
Lord our G-d, the G-d of Israel, and the G-d of our ancestors
G-d of Avraham, G-d of Sarah
G-d of Yitzchak, G-d of Rivkah
G-d of Yaakov, G-d of Leah, G-d of Rachel

Praised be you, Lord of the Universe, shield of our ancestors, who established what is good.

Let us return, our God, to Thy divine instruction, bring us to Thy service, let us return to Thee with true repentance. Praised be Thou, O God, who delighteth in the repentance of the sinner. Forgive us if we sin; pardon us our King, if we commit transgression; for Thou forgivest and pardonest.

Praised be Thou, God benign, who forgivest abundantly.

Behold the oppression of our brethren, and redeem them speedily; for Thou art a mighty Redeemer.

Praised be Thou, God, Redeemer of the oppressed.

Heal us, O' God, that we be healed, save us that we be saved, for Thou art our help; and provide Thou a perfect remedy for all our pains; for Thou art the true and benign physician.

Praised be Thou, God, who healest the sick.

Bless with goodness, this year, O God, our Lord and all its fruits; give dew and rain for blessing on the face of the earth, and satisfy us. O bless this, our year, as Thou doest all good years.

Praised be Thou, God, who blessest the year.

Let resound the great trumpet for the liberty of all nations; lift up the banner to unite them in the covenant of peace, and bring them nigh unto Thee, to worship Thee in truth.

Praised be thou who lovest the community of nations.

God, our Lord, let Thy mercy be revealed over the just and over all of us who are doing Thy will, over those who are furthering the good and are seeking for righteousness.

Baruch atah Adonai, Ha-El HaKadosh

You are blessed, our holy G-d

Baruch atah Adonai, Oseh HaShalom

You are blessed, our G-d who creates and maintains peace

Baruch atah Adonai, Shomei'ah Tefillah

You are blessed, our G-d who acknowledges when we call out

We now add our personal blessings to God

FINAL BLESSING

The Most Merciful will renew to us this day of atonement to our welfare and blessing.

The Most Merciful will always support us in honor, and will pour out the magnitude of Hashem's blessing on this community.

Blessed are you, Lord our God, Master of the Universe, who has brought us to this new year and day of atonement with love, commitment and community.

Kaddish

Yit-ga-dal veh-yit-ka-dash sh-mei ra-ba, b-al-ma di-veh-ra chi-ru-tei,

veh-yam-lich mal-chu-tei

b-chai-yei-chon uveh-yo-mei-chon, uveh-chai-yei d-chol-beit Yis-ra-eil,

ba-a-ga-la u-viz-man ka-riv, veh-im-ru: A-mein.

Y-hei sh-mei ra-ba m-va-rach l-a-lam ul-al-mei al-ma-ya.

Yit-ba-rach veh-yish-ta-bach, veh-yit-pa-ar veh-yit-ro-mam veh-yit-na-sei,

veh-yit-ha-dar veh-yit-a-leh veh-yit-ha-lal, sh-mei d-ku-d-sha, b-rich hu,

l-ei-la min kol bir-cha-ta veh-shi-ra-ta,

tush-b-cha-ta veh-ne-che-ma-ta, da-a-mi-ran b-al-ma,

veh-im-ru: A-mein.

Y-hei sh-la-ma ra-ba min sh-ma-ya,

veh-cha-yim, a-lei-nu veh-al kol-Yis-ra-eil, veh-im-ru: A-mein.

O-seh sha-lom bim-ro-mav,

hu ya-a-seh sha-lom

a-lei-nu veh-al kol-Yis-ra-eil,

veh-im-ru: A-mein.

1 And the LORD spoke unto Moses, after the death of the two sons of Aaron, when they drew near before the LORD, and died; 2 and the LORD said unto Moses: 'Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the ark-cover which is upon the ark; that he die not; for I appear in the cloud upon the ark-cover. 3 Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. 4 He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe his flesh in water, and put them on. 5 And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering. 6 And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. 7 And he shall take the two goats, and set them before the LORD at the door of the tent of meeting. 8 And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other lot for Azazel. 9 And Aaron shall present the goat upon which the lot fell for the LORD, and offer him for a sin-offering. 10 But the goat, on which the lot fell for Azazel, shall be set alive before the LORD, to make atonement over him, to send him away for Azazel into the wilderness. 11 And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself. 12 And he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil. 13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ark-cover that is upon the testimony, that he die not. 14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the ark-cover on the east; and before the ark-cover shall he sprinkle of the blood with his finger seven times. 15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the ark-cover, and before the ark-cover. 16 And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses. 17 And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel. 18 And he shall go out unto the altar that is before the LORD, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel. 20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat. 21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness. 22 And the goat shall bear

upon him all their iniquities unto a land which is cut off; and he shall let go the goat in the wilderness. 23 And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there. 24 And he shall bathe his flesh in water in a holy place and put on his other vestments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people. 25 And the fat of the sin-offering shall he make smoke upon the altar. 26 And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp. 27 And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. 28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp. 29 And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you. 30 For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the LORD. 31 It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever. 32 And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments. 33 And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. 34 And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year.' And he did as the LORD commanded Moses.

Numbers 29:7-11

And on the tenth day of this seventh month ye shall have a holy convocation; and ye shall afflict your souls; ye shall do no manner of work; 8 but ye shall present a burnt-offering unto the LORD for a sweet savour: one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish; 9 and their meal-offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the one ram, 10 a several tenth part for every lamb of the seven lambs; 11 one he-goat for a sin-offering; beside the sin-offering of atonement, and the continual burnt-offering, and the meal-offering thereof, and their drink-offerings.

Isaiah 57:14-58:14

And He will say: cast ye up, cast ye up, clear the way, take up the stumblingblock out of the way of My people. 15 For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. 16 For I will not contend for ever, neither will I be always wroth; for the spirit that enwrappeth itself is from Me, and the souls which I have made. 17 For the iniquity of his covetousness was I wroth and smote him, I hid Me and was wroth; and he went on frowardly in the way of his heart. 18 I have seen his ways, and will heal him; I will lead him also, and requite with comforts him and his mourners. 19 Peace, peace, to him that is far off and to him that is near, saith the LORD that createth the fruit of the lips; and I will heal him. 20 But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. 21 There is no peace, saith my God concerning the wicked.

58:1 Cry aloud, spare not, lift up thy voice like a horn, and declare unto My people their transgression, and to the house of Jacob their sins. 2 Yet they seek Me daily, and delight to know My ways; as a nation that did righteousness, and forsook not the ordinance of their God, they ask of Me righteous ordinances, they delight to draw near unto God. 3 'Wherefore have we fasted, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?'--Behold, in the day of your fast ye pursue your business, and exact all your labours. 4 Behold, ye fast for strife and contention, and to smite with the fist of wickedness; ye fast not this day so as to make your voice to be heard on high. 5 Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the LORD? 6 Is not this the fast that I have chosen? to loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? 8 Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee, the glory of the LORD shall be thy rearward. 9 Then shalt thou call, and the LORD will answer; thou shalt cry, and He will say: 'Here I am.' If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedness; 10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thy gloom be as the noon-day; 11 And the LORD will guide thee continually, and satisfy thy soul in drought, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. 12 And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. 13 If thou turn away thy foot because of the sabbath, from pursuing thy business on My holy day; and call the sabbath a delight, and the holy of the LORD honourable; and shalt honour it, not doing thy wonted ways, nor pursuing thy business, nor speaking thereof; 14 Then shalt thou delight thyself in the LORD, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.

YOM KIPPUR

MEMORIAL SERVICE (YIZKOR)

from Jewish Virtual Library

Yizkor contains three sacred components: individual prayers, El Male Rachamim, and Av Harachamim.

For individual prayers, select any prayers that are meaningful to you. Suggestions include Psalms or readings from Lamentations.

EL MALE RACHAMIM

For Individuals Who Identified As Male

God, full of mercy, who dwells in the heights, provide a sure rest upon the Divine Presence's wings, within the range of the holy, pure and glorious, whose shining resemble the sky's, to the soul of ~~~~ son of ~~~~, for a charity was given to the memory of his soul. Therefore, the Master of Mercy will protect him forever, from behind the hiding of his wings, and will tie his soul with the rope of life. The Everlasting is his heritage, and he shall rest peacefully upon his lying place, and let us say: Amen.

For Individuals Who Identified As Female

God, full of mercy, who dwells in the heights, provide a sure rest upon the Divine Presence's wings, within the range of the holy, pure and glorious, whose shining resemble the sky's, to the soul of ~~~~ daughter of ~~~~, for a charity was given to the memory of her soul. Therefore, the Master of Mercy will protect her forever, from behind the hiding of her wings, and will tie her soul with the rope of life. The Everlasting is her heritage, and she shall rest peacefully upon her lying place, and let us say: Amen.

For Victims of HaShoah (The Holocaust)

God, full of mercy, who dwells in the heights, provide a sure rest upon the Divine Presence's wings, within the range of the holy and the pure, whose shining resemble the sky's, all the souls of the six million Jews, victims of the European Holocaust, who were murdered, slaughtered, burnt and exterminated for the Sanctification of the Name, by the German Nazi assassins and their helpers from the rest of the peoples. Therefore, the Master of Mercy will protect them forever, from behind the hiding of his wings, and will tie their souls with the rope of life. The Everlasting is their heritage, the Garden of Eden shall be their resting room, and they shall rest peacefully upon their lying place, they will stand for their fate in the end of days, and let us say: Amen

AV HARACHAMIM

Av harachameem shochein m'romeem, b'rachamav ha-atzumeem hu yeefkod b'rachamim. Hachaseedeem v'ha-y'shareem v'ha-t'meemeem, k'heelot hakodesh shemas 'ru nafsham al kdushat Hasheim, hane-eh-haveem v'ha-n'eemeem b'chayehem, uvmotam lo neefradu. Meen'shareem kalu umeiarayot gaveiru laasot r'tzon konam v'cheifetz tzuram. Yeezk'reim Eloheinu l'tova eem sh'ar tzadeekei olam v'yeenkom l'eineinu neekmat dam avadav hashafuch kakatuv b'torat moshe eesh haEloheem: harneenu goyeem amo kee dam avadav yeekom v'nakam yasheev l'tzarav v'cheeper admato amo. V'al y'dei avadecha haN'vee-eem katuv leimor: V'neekitee damam lo neekitee vaAdonoy Shochein b'tzeeyon. Uvcheetvei hakodesh ne-eh-mar: lama yom'ru hagoyeem ayei ehloheihem yeevada bagoyeem l'eineinu neekmat dam avadecha hashafuch. V'omeir: kee doreish dameem otam zachar lo shachach tza-ah-kat anaveem. V'omeir: yadeen bagoyeem malei g'veeyot machatz rosh al eretz raba. Meenachal baderech yeeshite al kein yareem rosh.

The Father of mercy who dwells on high

in His great mercy

will remember with compassion

the pious, upright and blameless

the holy communities, who laid down their lives

for the sanctification of His name.

They were loved and pleasant in their lives

and in death they were not parted.

They were swifter than eagles and stronger than lions

to carry out the will of their Maker,

and the desire of their steadfast God.

May our Lord remember them for good

together with the other righteous of the world and may He redress the spilled blood of His servants

as it is written in the Torah of Moses the man of God:

“O nations, make His people rejoice

for He will redress the blood of His servants

He will retaliate against His enemies

and appease His land and His people”.

And through Your servants, the prophets it is written:

“Though I forgive, their bloodshed I shall not forgive

When God dwells in Zion”

And in the Holy Writings it says:

“Why should the nations say, ‘Where is their God?’”

Let it be known among the nations in our sight
that You avenge the spilled blood of Your servants.

And it says: “For He who exacts retribution for spilled blood
remembers them

He does not forget the cry of the humble”.

And it says:

“He will execute judgement among the corpse-filled nations
crushing the rulers of the mighty land;
from the brook by the wayside he will drink
then he will hold his head high”.

YOM KIPPUR

SECOND READINGS (AVODAH SERVICE)

Leviticus Chapter 18

1 And the LORD spoke unto Moses, saying: 2 Speak unto the children of Israel, and say unto them: I am the LORD your God. 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes. 4 Mine ordinances shall ye do, and My statutes shall ye keep, to walk therein: I am the LORD your God. 5 Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the LORD. 6 None of you shall approach to any that is near of kin to him, to uncover their nakedness. I am the LORD. 7 The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. 8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. 9 The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. 10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover; for theirs is thine own nakedness. 11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. 12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. 13 Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman. 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. 15 Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. 17 Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness: they are near kinswomen; it is lewdness. 18 And thou shalt not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her lifetime. 19 And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness. 20 And thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. 21 And thou shalt not give any of thy seed to set them apart to Molech, neither shalt thou profane the name of thy God: I am the LORD. 22 Thou shalt not lie with mankind, as with womankind; it is abomination. 23 And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto; it is perversion. 24 Defile not ye yourselves in any of these things; for in all these the nations are defiled, which I cast out from before you. 25 And the land was defiled, therefore I did visit the iniquity thereof upon it, and the land vomited out her inhabitants. 26 Ye therefore shall keep My statutes and Mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you-- 27 for all these abominations have the men of the land done, that were before you, and the land is defiled-- 28 that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. 29 For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. 30 Therefore shall ye keep My charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the LORD your God.

1 Now the word of the LORD came unto Jonah the son of Amittai, saying: 2 'Arise, go to Nineveh, that great city, and proclaim against it; for their wickedness is come up before Me.' 3 But Jonah rose up to flee unto Tarshish from the presence of the LORD; and he went down to Joppa, and found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish, from the presence of the LORD. 4 But the LORD hurled a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. 5 And the mariners were afraid, and cried every man unto his god; and they cast forth the wares that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep. 6 So the shipmaster came to him, and said unto him: 'What meanest thou that thou sleepest? arise, call upon thy God, if so be that God will think upon us, that we perish not.' 7 And they said every one to his fellow: 'Come, and let us cast lots, that we may know for whose cause this evil is upon us.' So they cast lots, and the lot fell upon Jonah. 8 Then said they unto him: 'Tell us, we pray thee, for whose cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?' 9 And he said unto them: 'I am an Hebrew; and I fear the LORD, the God of heaven, who hath made the sea and the dry land.' 10 Then were the men exceedingly afraid, and said unto him: 'What is this that thou hast done?' For the men knew that he fled from the presence of the LORD, because he had told them. 11 Then said they unto him: 'What shall we do unto thee, that the sea may be calm unto us?' for the sea grew more and more tempestuous. 12 And he said unto them: 'Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you.' 13 Nevertheless the men rowed hard to bring it to the land; but they could not; for the sea grew more and more tempestuous against them. 14 Wherefore they cried unto the LORD, and said: 'We beseech Thee, O LORD, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood; for Thou, O LORD, hast done as it pleased Thee.' 15 So they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging. 16 Then the men feared the LORD exceedingly; and they offered a sacrifice unto the LORD, and made vows.

2:1 And the LORD prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. 2 Then Jonah prayed unto the LORD his God out of the fish's belly. 3 And he said: I called out of mine affliction unto the LORD, and He answered me; out of the belly of the nether-world cried I, and Thou heardest my voice. 4 For Thou didst cast me into the depth, in the heart of the seas, and the flood was round about me; all Thy waves and Thy billows passed over me. 5 And I said: 'I am cast out from before Thine eyes'; yet I will look again toward Thy holy temple. 6 The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head. 7 I went down to the bottoms of the mountains; the earth with her bars closed upon me for ever; yet hast Thou brought up my life from the pit, O LORD my God. 8 When my soul fainted within me, I remembered the LORD; and my prayer came in unto Thee, into Thy holy temple. 9 They that regard lying vanities forsake their own mercy. 10 But I will sacrifice unto Thee with the voice of thanksgiving; that which I have vowed I will pay. Salvation is of the LORD. 11 And the LORD spoke unto the fish, and it vomited out Jonah upon the dry land.

3:1 And the word of the LORD came unto Jonah the second time, saying: 2 'Arise, go unto Nineveh, that great city, and make unto it the proclamation that I bid thee.' 3 So Jonah arose, and went unto Nineveh,

according to the word of the LORD. Now Nineveh was an exceeding great city, of three days' journey. 4 And Jonah began to enter into the city a day's journey, and he proclaimed, and said: 'Yet forty days, and Nineveh shall be overthrown.' 5 And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. 6 And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. 7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying: 'Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; 8 but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. 9 Who knoweth whether God will not turn and repent, and turn away from His fierce anger, that we perish not?' 10 And God saw their works, that they turned from their evil way; and God repented of the evil, which He said He would do unto them; and He did it not.

4:1 But it displeased Jonah exceedingly, and he was angry. 2 And he prayed unto the LORD, and said: 'I pray Thee, O LORD, was not this my saying, when I was yet in mine own country? Therefore I fled beforehand unto Tarshish; for I knew that Thou art a gracious God, and compassionate, long-suffering, and abundant in mercy, and repentest Thee of the evil. 3 Therefore now, O LORD, take, I beseech Thee, my life from me; for it is better for me to die than to live.' 4 And the LORD said: 'Art thou greatly angry?' 5 Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. 6 And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his evil. So Jonah was exceeding glad because of the gourd. 7 But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. 8 And it came to pass, when the sun arose, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said: 'It is better for me to die than to live.' 9 And God said to Jonah: 'Art thou greatly angry for the gourd?' And he said: 'I am greatly angry, even unto death.' 10 And the LORD said: 'Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow, which came up in a night, and perished in a night; 11 and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?'

Micah 7:18-20

Who is a God like unto Thee, that pardoneth the iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. 19 He will again have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. 20 Thou wilt show faithfulness to Jacob, mercy to Abraham, as Thou hast sworn unto our fathers from the days of old.

YOM KIPPUR

NEILAH 5773

Service crafted for OneShul.org by Kohenet Carly “Ketzirah” Lesser

Sections of this service, where not credited elsewhere, have been adapted from the “High Holiday Prayer Book” compiled and arranged by Rabbi Morris Silverman, 1951 edition

NOTE FROM KETZIRAH

It’s been a long day of fasting for many. Our final service, Neilah, is our last moment to “hit the mark” before the gates close for the Yom Noraim – the Days of Awe. The question I put to us all, is what are the gates closing on? It is said the gates of prayer are never closed. Is it the gates of the old year? Is this the gates of our intention for the new year? Maybe, like in other traditions around the world, this is a time of year where the “veil between the worlds” is at it’s most permeable for us. Maybe it’s an optimal moment in time to connect with G’d/dess in a way that is only possible once a year when all of Yisrael is focused on renewing ourselves and our world.

I hope the Days of Awe have been meaningful for you, and that you have found meaning in your fast.

May you be sealed for a good year

Kohenet Carly “Ketzirah” Lesser

ANA BEKOACH

[from Kohenet Siddur, by Taya Shere]

Ana b’koach g’dulat yemincha tatir tzerurah tzerurah.

Oh G’d please help us now
With your strength and great know how
Untie our tangles and set us free

Kabel rinat amcha sagveyynu tahareynu norah

Kabel rinat amach rinat amcha

Oh G’d please shelter us
Make us clear and help us see
Please bless us and how be

AMIDAH

[adapted from Kohenet Siddur]

Blessed are you, shield of Abraham, who remembers Sarah.
Remember us for life, spirit who desires life,
and seal us in the book, for your sake, fountain of life.

Blessed are you, who graces us with knowledge.

Blessed are you, who desires the circle of return.

Blessed are you, who is gracious in forgiveness.

Who could be like you, motherly father, remembering Your works with compassion.

Blessed are you, re-maker of Israel.

Blessed are you, healer of all who wrestle with the life-force.

Blessed are you, who gathers in the wanderers who have wrestled with the life-force.

Holy, holy, holy is the One of Multitudes: the whole earth is full of Your Presence

Blessed are you, Mirror who loves righteousness and justice.

Blessed are you, who breaks down hatred and enmity.

Blessed are you, staff and shelter to the righteous.

Scribe of Life, seal for abundant life all who are children in your web of life.

Blessed are you, builder of the city of peace.

Blessed are you, who causes the horn of change to sound.

Blessed are you, hearer of prayer.

Be glad, Shekhinah, in the generations of our tribe and their prayers, and return the rituals to your holy shrine, the earth. Accept the offerings of the people and their prayers in love, and may our ceremonies always rise to join with your desires.

Bless us with a good year, and may all the year's produce be for good. Grant blessing to the face of the earth, and sustain us with your abundance. O bless the transition of this year, as you bless all good years. Blessed are you, who blesses the changing years.

May all souls be sealed in the Book of Life, Blessing, Peace, and Sustenance.

One is the Eternal our G'd/dess, our Father, our Mother, our Sovereign, our Savior, our Breath, and Life Force that Sustains all creation; S/He will again proclaim in mercy proclaim in the presence of all the living:

אָנִי יְיָ אֱלֹהֵיכֶם

Ani Adonai elohayhem

I am the Lord your G'd/dess

Shekhinah shall be for ever, your G'd/dess, Zion, shall be for all generations. Halleluyah!

יְמִלְךָ יְיָ לְעוֹלָם

אֱלֹהֵיךָ צִיּוֹן

לְדֹר וָדֹר

הַלְלוּ־יָהּ

Yimloch Adonai l'olam, elohayich tzion, l'dor vador, Halleluyay!

Vidui

We have trespassed
We have dealt treacherously
We have robbed
We have spoken slander
We have acted perversely
We have wrought wickedness We have been presumptions We have done violence
We have framed lies
We have counseled evil We have spoken falsely We have scoffed
We have revolted We have provoked We have rebelled
We have committed iniquity
We have transgressed
We have oppressed
We have been stiff-necked We have done wickedly We have corrupted
We have committed abomination
We have gone astray

May G'd/dess shelter us under the wings of Shekhinah, may S/He be gracious to us and make our hearts steadfast. G'd/dess, we beseech You, strengthen us now. Oh Lord here our Cry.

G'd/dess is full of compassion and gracious, slow to anger, and abounding in mercy and truth; keeping mercy for thousands, forgiving iniquity, transgressions and sin; and acquitting the penitent. Pardon our iniquity and the many ways we have missed the mark, open the gates of heaven and unlock for us your bounteous storehouse. Help us. Delay not. Save us. Be our Strength and Salvation.

EL NORA Alila

[Traditional Sephardic Piyyut]

God of awe, God of might
Grant us pardon in this hour, as Your gates are closed this night.

We, who are few, raise our eyes to heaven's height
trembling, fearful in our prayer, as Your gates are closed this night.

Pouring out our soul we pray that the sentence You will write shall be one of pardoned sin, as Your gates are closed this night.

Our refuge strong and sure rescue us from dreadful plight seal our destiny for joy, as Your gates are closed this night.

Grant us favor, show us grace; but those who deny our right and oppress, be You be the judge, as Your gates are closed this night.

Generations of our sires strong in faith walked in Your light As of old, renew our days, as Your gates are closed this night.

Gather Judah's scattered flock unto Zion's rebuilt site Bless this year with grace divine, as Your gates are closed this night.

May we all, both old and young, look for gladness and delight in the many years to come, as Your gates are closed this night.

Michael, prince of Israel, Gabriel, Your angels bright with Elijah, come, redeem, as Your gates are closed this night.

PRIESTLY BLESSING

May G'd/dess Bless You and Keep You

May G'd/dess Shine her face upon you and be gracious to you

May G'd/dess turn his countenance to you and give you peace

SHEMA

(1 time)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

Shema Yisrael Adonai Eloheinu Adonai Echad

Listen G'd-wrestlers, the Lord is our G'd, the Lord is One

or

שְׁמַע יִשְׂרָאֵל שְׁכִינָה אֱלֹהֵינוּ שְׁכִינָה אַחַד

Shema Yisrael Shekhinah Eloheinu Shekhinah Achat

Listen G'd-wrestlers, the Shekhinah is our G'd, the Shekhinah is One

(3 times)

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch shem kivod malchuto l'olam vaed

(7 times)

יְיָ הוּא הָאֱלֹהִים

Adonai Hu HaElohim

or

שְׁכִינָה הִיא הָאֱלֹהִים

Shekhinah Hi HaElohim

CLOSING PRAYER

In the book of life, blessing, peace and good sustenance, may we be remembered and sealed in your Presence, we and all your people Israel, and all the world, for a happy life and peace.

Humbly we pray in the gathering dusk
Bless us, oh G'd/dess with a year of life
Health, achievement and heart's content,
Hope, abundance and wise pursuits.

Peace and tranquility, send to our land
Peace for all Israel and all the world.

Sounding of Shofar -- Tekiah G'dolah

EXTRAS

RECIPES FROM THE NEW KOSHER VEGAN COOKBOOK

These menus come from professional chef Emily Cayer. To download the recipes, visit <http://www.punktorah.org/free-jewish-ebooks>

ROSH HASHANAH MENU

The Jewish New Year often includes apples dipped in honey. Try Emily's agave cake and apple salad for a vegan, modern update.

Mock Chicken Soup
White Beans Apple-Pomegranate Salad
Sweet Agave Cake
Pomegranate Tea

YOM KIPPUR PRE-FAST MENU

This is the perfect meal before the Day of Atonement. Light and simple, the energy from this cruelty free meal will get you through the day.

Sweet Potato Bisque Spinach Blintzes
Wild Rice
Mushrooms Minted Melon Pops

YOM KIPPUR BREAK FAST

As the sun sets on Yom Kippur, enjoy this festive meal with your community.

Apple Noodle Kugel
Dilled Tofu Scramble
Marinated Fruit Salad
Peach-Berry Smoothies

ARTICLES + INSIGHTS

ELUL - PREPARING FOR THE DAYS OF AWE

By Ketzirah

Elul is a month of preparation. It's a month to continue healing from Av, but mostly it's about preparing for the Yamim Noraim (יָמֵי נוֹרָאִים) - The Days of Awe. The symbol of the month is Cattle, which I guess we could interpret a lot of different ways, but I want to offer a specific interpretation for the PunkTorah community in preparing for Rosh Hashanah, Yom Kippur and Sukkot (aforementioned Days of Awe).

All through Elul we blow the Shofar, which comes from any kosher animal (sheep, goat, etc) except a cow.

Why?

Well, it's all about that little incident in the desert. You remember, right? When we were at the foot of the mountain and lost faith? I know, it's kind of a blur of smoke, fire, dancing and probably some heavy drinking - but remember that big ole' golden cow we asked Aharon to make? Yep. That's the moment...

There was a lot more going on in that moment than many of us realize. The cow, was a symbol of Egypt and era that was ending. Beyond that it was the end of an astrological era. The time of Exodus, some say, was the transition from Taurus to Aries. There was no going back to the Bull. We were and are the people of the Ram.

Whether you buy the astrology angle, or not, the symbolism still works.

Cow/Bull = Egypt, Slavery, Past

Goat/Ram = Tribe, Freedom, Future

As we move through Elul, blowing the shofar, and preparing for Yamim Noraim - we must think about what "sacred cow" in our own lives must be left behind. What vestiges of the past are we clinging to that we should be releasing?

Each blast of the shofar calls us to dig deeper into what it means to be Jewish.

Each blast of the shofar calls us to turn find new ways to engage with our own traditions.

Each blast of the shofar calls us to claim what is unique and beautiful about this Tribe.

May Elul bring you safely to gates of awe, so you may stand again with Yisrael, the G'd/dess Wrestlers, and enter the new year of 5773!

Gad, the patriarch and tribe associated with the month of Elul, is the seventh son of Jacob. Seven is a lucky number in many cultures, Judaism included, and not only is he the seventh son, but he also fathers seven sons. He is of the line of Leah, through Zilpah. Gad's name means "good fortune," and in Genesis 30:11 it says that "Leah said: 'Fortune is come!' And she called his name Gad."

Elul is a complicated month. It is one of the four new years, the new year of cattle. It is the month we close out our spiritual year and begin preparation for the High Holy Days and new spiritual year. It is a month where we turn inward and look to our own hearts and our relationship with G!(d)dess. It is traditional to recite Psalm 27 daily during the month of Elul, the one that begins, "The LORD is my light and my salvation; whom shall I fear?" We also begin Selichot, penitential prayers, just before the end of Elul. Elul is also said to be an acronym for Ani L'Dodi ve-Dodi Li "I am my beloved's and my beloved is mine" (Song of Songs 6:3). In a fairly complex bit of Gematria, Elul also equals 13 and it is said that refers to the 13 attributes of Divine mercy. (Elul = 67, then add 6+7 to get 13).

But what does any of this have to do with Gad? I think the lesson of Gad is to remember what good fortune we do have in life. This month we have the opportunity to turn inward and review our year before we stand together at Rosh Hashanah. Maybe part of what we need to be doing is listing everything good that we have and that's happened to us this year? Maybe we need to look at the good fortune of those in our community, and how we can increase the good fortune not only of ourselves, but also of our wider community.

Jacob's blessing to Gad in Genesis 49:19 is interpreted by Inner.org as, "Gad shall organize camps [army camps], and he shall return with all his camps." From this Inner.org distills that "the special talent of Gad is to organize a 'company.'" Maybe that's what we are tapping into in Elul? Maybe that's why we spend a month preparing for the High Holy Days in so many ways - so by the time we get there we've gathered everyone with us and everyone returns with us.

This Elul, look inward and around you. See what needs to be repaired in your own life and in the lives of the community. Let's see if we can gather all the people and leave no one behind this Elul.

HOW TO GET AWAY WITH SINNING

By Patrick Aleph

The following contains mature content

I'm eating Chinese food after the Rosh Hashanah service when my friend Shabbat Sam starts talking about driving on Shabbat.

"The teshuva for driving on Shabbat is that you help to make a minyan," Sam tells me. In other words, it's OK to commit the sins of traveling, lighting a fire and carrying because making a minyan is that important.

Last year, I met a Modern Orthodox rabbi who puzzled me with another Halachic idea: it's a sin to waste seed (see the Story of Onan), so many believe that the barrier method violates Jewish law. On the other hand, according to this rabbi, it could easily be argued that masturbation is not a sin because you're not actually wasting anything, since your seed would have never gone to any good use in the first place.

The bottom line is this: for any sin a person can commit, there a really great way to work around it.

And on the flip side of the coin, I recently met a young woman who's anger at a group of local rabbis in Israel lead her to post on Facebook, "for every rabbinical will, there is a halachic way". It seems the river can flow both ways: while us sinners are working our Godly logic around Jewish law, those of us with a holy agenda and sure-as-heck-gonna-find-that-law.

Here's my question for you: are you observant, or just a jerk? Are you a Bible scholar, or just someone who wants to do whatever they want? Are you searching for laws to push your agenda, or apologetics to make life easier?

LIFE IS UNFAIR (A ROSH HASHANAH DRASH)

By Patrick Aleph

A simple math equation:

A banished surrogate mother and child + child sacrifice + a great leader dying for no good reason = totally messed up.

But life is messed up. And G-d, in this week's Torah portions, represents life. What's the solution to a moral crisis when you live in an amoral (non-moral) universe?

GET MORAL!

G-d is limited. G-d cannot do the great work that we can of making the world a holy and moral place. That's why we have mitzvot: this is our ability to "play G-d" and make the world what it should be...the world that G-d wants it to be, through our actions, thoughts and feelings.

HOW TO FAST ON YOM KIPPUR

By Patrick Aleph

If you're a foodie, Yom Kippur is the worst day of the year. But here are some tips that will make it easier.

Drink A Lot of Water

A few days before Yom Kippur, try to eliminate caffeine, alcohol, sugary drinks and other non-water beverages from your diet. All those chemicals that keep you going induce cravings, something you definitely don't need to be dealing with on the holiday.

Don't Stuff Yourself

People stuff themselves before the Yom then fast the next day. Not good! That's like binge eating. Eat a normal meal like you would any other night. Some websites say to eat carbs like pasta and rice. I'm not sure if it matters so much, one way or the other. Just remember that it's one day without food, not a decade.

Prepare Break Fast Food In Advance

There's nothing worse than feeling starved and cooking! Make deli and casserole style food in advance so that when the fast is over, you can curl up on the couch and nom nom nom like a normal person.

SYNAGOGUES: MONEY, MONEY, MONEY

By Yenta Punker

Yom Kippur: we have worked for this moment all year and now the book is closing. I am mentally wiped out and realize the book of life is sealing for another year. Keep in mind, this practice also comes with Shabbat, as my week has ended and I can rejuvenate through prayer. The deeper meaning of purpose and strength comes into play. It is a closing on the window of stress and an opening of spiritual enlightenment, until it is interrupted.

"Hello and Shabbat Shalom, I'm president _____! Here at congregation _____ we need your money, your work, your soul..."

It's funny how this man or woman has taken the time to prepare an interruption to my spiritual meaning. As if it's okay to discuss money on Yom Kippur or make people sign pledge cards. On Shabbat, you have requested my attention before Mourners Kadish. As if my personal connection to Hashem can be put on hold for this commercial break.

I have compiled a list of reasons why we should not be held as captive prisoners to advertising during prayer:

- 1 Just because you have time and money and do work for the synagogue does not make you an eloquent public speaker.
- 2 It is very hard to praise my creator when you are praising yourself and quite frankly seem to be quiet fond of yourself.
- 3 Usually what you're requesting is not Shabbos friendly and in some cases actually promotes awayrot.
- 4 If it is Shabbat, anyone at the temple knows you because really, how many Jews show up for basic Shabbat services?
- 5 Can't a flyer or an automated phone call and weekly email do the trick?
- 6 Why must you do it before the prayers are done and not after? I realize your response is "Because people will leave." However, those are the people who aren't going to fulfill your request anyway.

It seems like advertising and politics should wait until the prayers are done. In the story of Noah, we learn that Jews need to focus on the most important of things. The constant distractions are hard on the nishama and not intended in regards to G-d's work. Due to Noah's persistence, G-d has hope and provides Noah with the task to save humanity. A rabbi, I am so sorry I forgot his name, from Los Angeles once led a class I attended. He said, "All Hashem wants is praise and acknowledgement." I chose to go to shul to daven, not to be told what demands the synagogue has for its community, but to acknowledge Hashem without the world's distractions. Community politics should stay outside the realm of personal prayer.

Stay true to the streets-

Yentapunker