



Kol Nidrei

September 27, 2020

שׁוֹיִתִּי יְהוָה לְנֶגְדִי תָמִיד

Shiviti Shechinah/Adonai L'Negdi Tamid

I place The Divine Presence before me always

MEMORIAL CANDLE LIGHTING

נר זה אנו מדליקים לזכרם של כל האהובים שלנו: יהי זכרם ברוך:

Ner zeh anu madlikim l'zihram shel kol ha'ahuvim shelanu. Yehi zihram baruh.

We light this candle in the memory of all our loved ones. May their memory be a blessing.

YOM KIPPUR CANDLE LIGHTING

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּפּוּרִים

Baruh atah adonay eloheynu meleh ha'olam asher kideshanu bemitzvotav vetzivanu lehadlik ner shel yom hakippurim.

Blessed are you, Eternal One, our God, the sovereign of all the worlds, who has made us holy with your mitzvot, and commanded us to kindle the light of the Day of Atonement.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחִיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Baruh atah adonay eloheynu meleh ha'olam shehehyanu v'kiyamanu v'higianu lazman hazeh.

Blessed are You, Eternal One, our God, sovereign of all the worlds, who has kept us alive and sustained us, and brought us to this season.

DONNING THE TALLIT

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית

*Baruh atah adonay eloheynu meleh ha'olam asher kideshanu
bemitzvotav vetzivanu lehitatef batzitzit.*

Blessed are You, Veiled One, our God, sovereign of all
worlds, who has made us holy with your mitzvot, and
commanded us to wrap ourselves amid the fringed tallit.

ODE TO TIME

Time
is divided
into two rivers:
one
flows backward, devouring
life already lived;
the other
moves forward with you
exposing
your life.
For a single second
they may be joined.
Now.
This is that moment,
the drop of an instant
that washes away the past.
It is the present.
It is in your hands.

Racing, slipping,
tumbling like a waterfall.
But it is yours.
Help it grow
with love, with firmness,
with stone and flight,
with resounding
rectitude,
with purest grains,
the most brilliant metal
from your heart,
walking
in the full light of day
without fear
of truth, goodness, justice,
companions of song.

Time that flows
will have the shape
and sound
of a guitar,
and when you want
to bow to the past,
the singing spring of
transparent time
will reveal your wholeness.
Time is joy.

Pablo Neruda, "Ode to the Past", translated
from Spanish by Margaret Sayers Peden,
published in *All the Odes*, Ivan Stavans, ed.,
(New York, NY: Farrar Straus Giroux,
2013), [excerpted].

KOL NIDREI

כָּל נִדְרֵי וְאֶסְרֵי וְשְׁבוּעֵי וְחַרְמֵי וְקוּנָמֵי וְקוּנוּסֵי וְכַנּוּיֵי דְנִדְרָנָא וְדִאֲשְׁתַּבְּעָנָא וְדִאֲחַר־מְנָא וְדִאֲסָרְנָא עַל גַּפְשָׁתָנָא
מִיּוֹם כְּפוּרִים שְׁעָבַר עַד יוֹם כְּפוּרִים זֶה הָבָא עָלֵינוּ לְטוֹבָה כְּלֵהוֹן אֲתַרְטְנָא בְּהוֹן כְּלֵהוֹן יְהוֹן שְׁרֹן שְׁבִיקוֹן
שְׁבִיתוֹן בְּטִלְיוֹן וּמְבַטְלִין לָא שְׁרִירִין וְלֹא קִיּוּמִין: נִדְרָנָא לָא נִדְרֵי וְאֶסְרְנָא לָא אֶסְרֵי וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

*Kol nidrey v'esarey ushevu'ey vaharamey vekonamey vekinusey vehinuyey dindarna ude'ishtabana ude'aharimna
ude'asarena al nafshatana miyom kippurim she'avar ad yom kippurim zeh haba aleynu letovah kulehon iharatna
vehon kulehon yehon sheran shevikin shevitin beteylin umevutalin la sheririn ve la kayamin. Nidrana la nidrey
ve'esarana la esarey ushevu'atana la shevu'ot.*

All vows, and formulas of prohibition, and declaration of taboo, and promises of abstinence, and names of God, and pledges one assumes on penalty, and oaths, whatever we have vowed and then forgot, whatever we have sworn but not upheld, whatever we declared taboo that went amiss, whatever prohibitions we assumed upon ourselves to no avail, from the last Day of Atonement to this Day of Atonement - may the day come upon us for good! – from all of them we now request release. Let their burden be dissolved, and lifted off, and canceled, and made null and void, bearing no force and no reality. Those vows shall not be binding vows, those prohibitions not be binding prohibitions, those oaths shall not be oaths.

Kol Nidrei—all the words better left unsaid but all of them said.
Words carelessly cast upon loved ones, friends, and co-workers.
Cast across the room and now across Zoom. Like God at creation
we create and shatter worlds with our words.

We are stirred by the music of **Kol** Nidrei, powerful and evocative. Followed by silence. What can we say? Where do we start doing teshuvah on this solemn Day of Atonement?

Ve-nislah le-khol adat bnai yisrael

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל

Let us begin by having compassion on **all** of us. For we are **all** flawed and yet we **all** have tried to do the right thing. We have failed but also succeeded. We are human.

ve-la-ger ha-gar be-tokham

וְלַגֵּר הַגֵּר בְּתוֹכְכֶם

For each of us has a stranger *ha-ger* dwelling in our midst--that which seems foreign and troubling yet lives within each of us imperfect beings. But that **all** is really part of who we are. Until we acknowledge that we can't change.

Ki le-khol ha-am bishgagah

כִּי לְכֹל הָעָם בִּשְׂגָגָה

But, then you realize that **all** is not how you want to be. You don't want to say hurtful things. You don't want to be envious. You are acting *bishgaga* unintentionally or unconsciously or even unwisely, but most often not maliciously.

This **Kol** Nidrei is an opportunity to make out of the many aspects of who we are a healthier whole.

E pluribus unum—out of many one. Taking the broken pieces amid whole pieces and bring the **allness** of ourselves together.

Selah na la'avon ha-am ha-zeh ke-godel hasdekha

סֵלַח נָא לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ

How do we move on into this new year? By forgiving the misdeeds of all of us with unmeasured love and thereby lifting us up from old patterns which prevent us from choosing wisely and openheartedly. As the Merciful has asked us to repeat God's words:

salahti kidvarekha

סָלַחְתִּי כִּדְבָרְךָ

I have forgiven you and even me.

Therefore, we recite the *sheheyanu* for this opportunity to begin anew again.

*Baruh atah adonay eloheynu meleh
ha'olam shehehyanu v'kiyamanu v'higianu
lazman hazeh.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵתִינוּ
וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Blessed are You, Eternal One, the sovereign of all the
worlds, who has kept us alive and sustained us and
brought us to this time.

EVENING SERVICE

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ

Barehu et adonay hamevorah

Bless The Infinite, the blessed One!

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד

Baruh adonay hamvorah le'olam va'ed.

Blessed is The Infinite, the blessed one now and forever.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Shema yisra'el adonay eloheynu adonay ehad.

Listen, Israel: The Eternal is Our God, the Eternal One alone!

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruh shem kavod malhuto le'olam va'ed

Blessed by the name and glory of God's realm, forever!

Mi cha-mo-cha ba'-ei-lim, A-do-nai
Mi cha-mo-cha ne-dar ba-ko-desh
No-rah te-hi-lot, o-seh fe-leh

Shi-rah cha-da-shah, shi-b'-chu g'-u-lim
L'-shim-cha al s'fat ha-yam, ya-chad ku-lam ho-du
V'-him-li-chu v'-a-m'-ru
A-do-nai yim-loch, l'-o-lam va-ed

Who is like you, O God, among the gods that are worshiped?
Who is like You, majestic in holiness, awesome in splendor,
working wonders?
With new song, inspired
At the shore of the Sea, the redeemed sang Your praise.
In unison they all offered thanks.
Acknowledging your Sovereignty, they said:
“Adonai will reign forever!”

מִי כְמוֹכָה בְּאֱלֹהִים יְיָ,
מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּתוֹ, עֹשֶׂה פִלְאָ.

שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִים
לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד כָּל־הַיְהוּדִים
וְהִמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

On Kol Nidre, we reveal ourselves in our fullest humanity, humbled, vulnerable, imperfect as we surrender in awe to the Reality of our lives. How can we not ask for a sense of protection, and peace in this most tender of moments?

Spread over each of us, Your shelter of peace. Just as we take collective responsibility for our misdeeds, help us connect to one another so that we understand our compassionate actions weave the canopy of wholeness, just as we seek shelter underneath it. Protect us during this pandemic and guide us to take the precautions to protect others by the sacred acts of cleansing our hands and masking in Your Divine Presence reflected in the encounter of another person.

Guide us in your wise counsel, so that we cultivate endurance and discern better choices for our own wellbeing and that of others. Comfort us in all of the losses we are experiencing. Shield us from the isolation of sheltering in place such that we feel the embrace from community even when we are apart. Let the night sky with its canopy of constellations remind us that our prayers, our hopes, our yearnings are reflected in the expanse as that sukkat shalom, canopy of peace. May we feel its enfolding connection

Source of Truth, our reality is difficult, yet we have arrived on this Yom Kippur ready to face another year with open heartedness. Let us know grace and mercy as we are guarded in our going and coming, and in our sheltering in place for life and for peace. May you spread your Shelter of Peace over us, over the Jewish people and our loved ones, and the entire world. Amen

By Rabbi Joshua Lesser

הַשְׂכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סִכַּת
שְׁלוֹמֶךָ. וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וּבְצֵל כְּנָפֶיךָ
תִּסְתַּיְרֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה. וּשְׁמֹר
צִאתָנוּ וּבֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ:
בָּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לְפָנַי יְהוָה
תְּטַהֲרוּ

*Ki vayom hazeh yehaper eleyhem letaher et'hem mikol hatoteyhem
lifney adonay tit'haru.*

For on this day, atonement shall be made for you, to make you clean from all of your wrongdoings. Before the Fount of Mercy, you shall be clean.

Reader: *Yitgadal veyitkadash shemey raba (amen)*
be'alma divra hirutey veyamliv malhutey behayeyhon
uvyomeyhon uvhayey dehol beyt yisra'el ba'agala
uvizman kariv ve'imru amen.

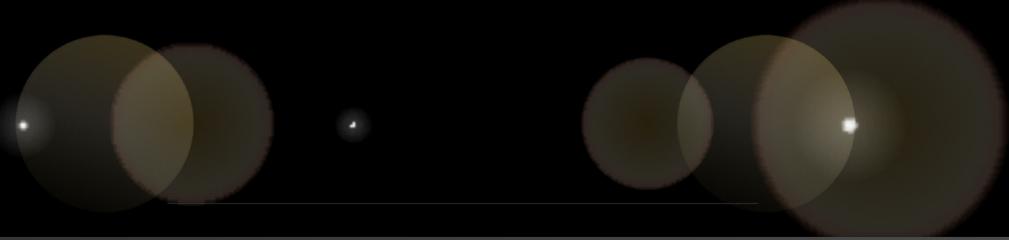
Congregation: *Yehey shemey raba mevarah le'alam*
ulalmey almaya.

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam*
veyitnasey veyithadar veyitaleh veyithalal shemey
dekudsha berih hu
le'ela mikol birhata veshirata tushbehata venehemata
da'amiran be'alma ve'imru amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דֵּי בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאַמְרוּ אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמֵיָא

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
לְעֵלְא לְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא, דְאַמְיָרֵן בְּעֵלְמָא, וְאַמְרוּ אָמֵן



We All Need Mending

My grandmother was an excellent seamstress who made most of her own clothes. Widowed at forty-three and forced to count every penny, she sewed her three daughters' clothes and some of their children's as well.

I can knit but I cannot sew new creations from tissue paper patterns. Whenever I try, I tear the paper. It clearly requires more patience, more math, more exactitude than I am willing or capable of giving.

Recently, though, I have come to relish the moments when I sit down and, somewhat clumsily, repair a torn shirt, hem a skirt, patch a pair of jeans. I believe in mending. The solace and comfort I feel when I pick up my needle and thread clearly exceeds the mere rescue of a piece of clothing. It is a time to stop, a time to quit running around; it is a chance to sew actual rips together. I can't solve the problems of my community or the world, but I can mend things at hand. I can darn a pair of socks.

Accomplishing small tasks, in this case saving something that might otherwise have been thrown away, is satisfying and, perhaps, even inspiring.

Mending something is different from fixing it. Fixing it suggests that evidence of the problem will disappear. I see mending as a preservation of history and a proclamation of hope. When we mend broken relationships, we realize that we're better together than apart, and perhaps even stronger for the rip and the repair.

Mending doesn't say, "This never happened." It says, instead, "Something or someone was surely broken here, but it can be brought to new life." So too my old pajamas, the fence around the garden, the friendship torn by misunderstanding, a country being ripped apart by economic and social inequity, and a global divide of enormous proportions – they all need mending.

I'm starting with the pajamas.

Adapted from Susan Cooke Kittredge

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים
חַיִּים

*Zohraynu l'hayim meleh hafetz bahayim v'hatveynu b'sefer
hahayim l'manaha elohim hayim.*

Remember us for life, sovereign who wishes us to live, and write
us in the Book of Life, for your sake, ever-living God.

יַעֲלֶה עֲנוּיָנוּ מִעֶרֶב. וַיָּבֹא סְלִיחָתָנוּ מִבֹּקֶר. וַיֵּרָאֵה
נִאֲקָתָנוּ עַד עֶרֶב

*Ya'aley inuyeynu me'erev, v'yavo slihateynu miboker, veyera
na'akateynu ad arev*

May our affliction ascend from the evening,
and may our pardon come from the morning,
and may our groaning appear till evening.

יַעֲלֶה אֲנָקָתָנוּ מִעֶרֶב. וַיָּבֹא אֵלֶיךָ מִבֹּקֶר. וַיֵּרָאֵה
אֵלֵינוּ עַד עֶרֶב

*Ya'aley enkateynu me'erev, v'yavo aleha miboker, veyera aleynu ad
arev*

May our sighing ascend from the evening,
and may it come before You from the morning,
and may its effect appear to us till evening.

יַעֲלֶה תַחֲנוּנָנוּ מִעֶרֶב. וַיָּבֹא שׁוֹעֲתָנוּ מִבֹּקֶר. וַיֵּרָאֵה
רִנּוּנָנוּ עַד עֶרֶב

*Ya'aleh tahanunanu me'erev veyavo shavatenu miboker veyera'eh rinunenu
ad arev.*

May our supplications ascend from the evening,
and may our cry from the morning,
and may our songs appear till evening.

יַעֲלֶה קוֹלָנוּ מִעֶרֶב. וַיָּבֹא צְדִקָתָנוּ מִבֹּקֶר. וַיֵּרָאֵה פְדִיּוֹנָנוּ
עַד עֶרֶב

*Ya'aleh koleynu me'erev vyavo tzikateynu miboker veyera'eh fidyoneynu ad
arev*

May our voice ascend from the evening,
and may our righteousness come from the morning,
and may our redemption appear till evening.

Yom Kippur Sonnet, with a Line from Lamentations

Can a person atone for pure bewilderment?
For hyperbole? For being wrong
In a thousand categorical opinions?
For never opening her mouth, except too soon?
For ignoring, all week long, the waning moon
Retreating from its haunt above the local canyons,
Signaling her season to repent,
Then deflecting her repentance with a song?
Because the rest is just too difficult to face –
What we are - I mean - in all its meagerness –
The way we stint on any modicum of kindness –
What we allow ourselves - what we don't learn –
How each lapsed, unchanging year resigns us –
Return us, Lord, to you, and we'll return.

*Jacqueline Osherow, in *Dead Men's Praise* (1999)*

קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה

Keh imahem devarim veshuvu el adonay

Find words in you to offer and
return to The Compassionate.

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד
לְאַלְפִים נֹשֵׂא עוֹן וְפֹשֵׁעַ וְחַטָּאָה וְנִקָּה:

*Adonai, adonai el rahum vhanun ereh apayim vrav hesed ve'emet
notzer hesed la'alafim noseh avon v'fasha v'hata'a v'nakey*

Adonai, Adonai, God loving and gracious, patient and abundant in kindness and truth, keeping kindness for a thousand ages, forgiving sin and rebellion and transgression, making pure!

“The Journey” in Dreamwork

One day you finally know
what you have to do, and begin,
though the voices around you
keep shouting
their bad advice –
though the whole house
begins to tremble
and you feel the old tug
at your ankles.

“Mend my life!”
each voice cries.
But you don’t stop.
You know what you have to do,
though the wind pries
with its stiff fingers
at the very foundations –
though their melancholy
is terrible.

It is already late
late enough, and a wild night,
and the road full of fallen
branches and stones.
But little by little,
as you leave their voices behind,
the stars begin to burn
through the sheets of clouds,
and there is a new voice,

which you slowly
recognize as your own,
that keeps you company
as you stride deeper and deeper
into the world, determined to do
the only thing you can do,
determined to save
the only life you can save - Yours.

Mary Oliver

*Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.
He'evinu. Vehirshanu. Zadnu. Hamasnu.
Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.
Maradnu. Ni'atznu. Sararnu. Avinu.
Pashanu. Tzararnu. Kishinu oref. Rashanu
Shihatnu. Ti'avnu. Ta'inu. Titanu.*

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ לְפִי.
הִעֲוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמְסְנוּ,
טָפַלְנוּ נְשָׁקָר. יַעֲצֹנוּ רָע, כִּזְבּוּנוּ, לָצְנוּ,
מָרְדְנוּ, נֶאֱצְנוּ, סָרַרְנוּ, עֲוִינוּ,
פָּשַׁעְנוּ, צָרַרְנוּ, קִשְׁיֵנוּ עָרָף. רָשָׁעְנוּ,
שִׁחַתְנוּ, תַּעֲבּוּנוּ, תַּעֲיִנוּ, תַּעֲתִיעֵנוּ.

We have acted wrongly, we have been untrue, and we have gained unlawfully and have defamed. We have harmed others, we have wrought injustice, we have zealously transgressed, and we have hurt and have told lies. We have improperly advised and we have covered up the truth. And we have laughed in scorn. We have misused responsibility and have neglected others. We have stubbornly rebelled. We have offended, we have perverted justice, we have stirred up enmity and we have kept ourselves from change. We have reached out to evil, we have shamelessly corrupted and have treated others with disdain. Yes, we have thrown ourselves off course and we have tempted and misled.

We have the sins of silence here. Also the sins of loquacity and glibness. We have the sins of moderation, and also of excess. We have the sins of going first, and of “After you, Alphonse.” We have the sins of impatience, and of patience. Of doing nothing and of taking action. Of spontaneity and calculation. Of indecision, and of sitting in judgment on one’s peers. We try to be alert here for infractions, and when we find none, we know we have fallen among the sins of oversight, or else of smugness. We have the sins of disobedience, and of just following orders. Of gravity and levity, of complacency, anxiety, indifference, obsession, interest. We have the sins of insincerity, and of telling unwelcome truths. We have the sins of ingratitude for our many blessings, and of taking joy in any moment of our lives. We have the sins of skepticism, and belief. Of promptness, and of being late. Of hopelessness, and of expecting anything. We have the sins of depression, and of being comforted. Of ignorance, and being well-informed. Of carelessness, and of exactitude. Of leading, following, opposing, taking no part in. Very few of us, it seems fair to say, are morally at ease.

(adapted from Renata Adler, Pitch Dark, (New York, NY: Alfred A. Knopf, 1983)

FOR THESE SINS

עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב,
וְעַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם.
עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּגֵלוּי וּבִסְתָר,
וְעַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.
עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב,
וְעַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּוַדּוּי פֶּה.
עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה,
וְעַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
וְעַל חַטָּא שְׁחַטְּאנוּ לְפָנֶיךָ בְּיִוְדָעִים וּבְלֹא יוְדָעִים.
וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כִּפּוּר-לָנוּ.

LET US TAKE RESPONSIBILITY FOR OUR MISDEEDS IN
RESPONSE TO COVID-19

For the sins we have committed by our delaying to act

For the sins we have committed by listening to only what we want to hear

For the sins we have committed by our false sense of invulnerability

For the sins we have committed by placing our own needs over the wellbeing of the larger community

For the sins we have committed by valuing our own comfort over disciplined quarantine and social distancing

For the sins we have committed by not caring for and protecting the most vulnerable

For the sins we have committed by only being focused on our losses and not on our blessings.

For the sins we have committed by not enabling our society to adequately protect our public health and health care workers

For the sins we have committed by allowing isolation and fear prevent us from reaching out when we have been in need

For the sins we have committed by creating opportunities that entice people into harm's way

וְעַל כֻּלָּם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

v'al kulam elo'ah s'lihot, s'lah lanu, m'hal lanu, kaper lanu

and for all of them, O God of forgiveness, forgive us, pardon us, help us atone

For the sins we have committed by declaring racism is in the past

For the sins we have committed by mistaking progress for resolution

For the sins we have committed by ignoring the risks and dangers that people of color experience everyday navigating systems of prejudice.

For the sins we have committed by not risking comfort and safety to seek racial justice

For the sins we have committed by seeking the comfort of relationships over the discomfort of dismantling systems of inequity

For the sins we have committed by embracing tolerance over the work of antiracism

For the sins we have committed by becoming numb, or thinking we are powerless in the face of police brutality, mass incarceration and systemic poverty

For the sins we have committed by engaging in purity politics rather than coalition building

For the sins we have committed by expecting Jews of Color to choose between identities and communities

For the sins we have committed by not repairing what can and must be repaired

וְעַל כֻּלָּם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

v'al kulam elo'ah s'lihot, s'lah lanu, m'hal lanu, kaper lanu

and for all of them, O God of forgiveness, forgive us, pardon us, help us atone

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם

*Besefer hayim beraha veshalom ufarnasah tovah nizaher venikatev
lefaneha
anahnu vehol ameha beyt yisra'el lehayim tovim ulshalom.*

In the book of life, blessing, and peace, and proper sustenance,
may we be remembered and inscribed, we and all your people,
the house of Israel, for a good life and for peace.

A Prophetic Reading for America

And a still small voice is heard: Is this the America I wanted? Where bended knee becomes a weapon to cut off breath. Say no more “our thought and prayers are with you!” Is that the service I desire? Is it to pay attention only to the colors of white, red and blue? Are not all the colors of the rainbow My colors with which I painted creation? Is not all humankind my children?

This I say: Prepare, prepare the road—take away the stumbling blocks and barricades from the people’s way!

As for the downtrodden and destitute, I shall revive the spirit of the lowly, and the hearts of the crushed restore.... I shall create the breath of life.

Cry from the throat, do not relent--tell my people of their transgression. Let them yearn for knowledge of my way.

Behold your workers you continue to oppress! You engage in strife and quarrelling. You strike with a mean fist and knee. Is this the way of righteousness?

Rather this I desire-- the unlocking of the chains of wickedness, the loosening of exploitation, the freeing of all those oppressed, the breaking of the heavy yoke of the past.

Is it not the sharing of bread with those who starve, to give those without shelter a home or restoring a sense of worth to those who feel the shame of their nakedness? Most of all it is to stop hiding from your fellow humans so as to pretend you don't see their needs.

Then shall America's light burst forth like the dawn of a new age, and waters of healing flourish. If you banish oppression from your midst, the menacing threats, the tainted tweets. If you give of yourself to others, then your darkness shall be like the noon day sun. Lady Liberty's torch will once again welcome all who yearn to breathe free. You will be like a well-watered garden, like a spring whose waters do not fail. You will rebuild the ancient ruins caused by failed promises. Instead the foundations of the founding fathers long dormant you will finally fix and restore.

You shall be called the repairer of bridges connecting people too long separated and segregated, you will be the restorer of the roads to carry us forward together into the future. And let us say not amen, but rather: let us **become** a mighty stream bringing justice to all.

Adapted by Rabbi Michael Strassfeld from Isaiah chapters 57-58, traditionally read as Haftarah on this day.

*Aleynu leshabe'ah la'adon hakol latet gedulah leyotzer
bereyshit shenatan lanu torat emet vehayay olam nata
betohenu*

*Va'anahnu korim umishtahavim umodim lifney meleh
malhey hamelahim hakadosh baruh hu*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדוּלָה לְיוֹצֵר
בְּרֵאשִׁית שְׁנָתוֹ לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטְע
בְּתוֹכֵנוּ

וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתְּחָוִים וּמוֹדִים לְפָנָי מֶלֶךְ
מְלִכֵי הַמְּלָכִים הַקְּדוֹשׁ בָּרוּךְ הוּא

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth and planted eternal life within us.

And so we bend our knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One.

*Shehu noteh shamayim veyosed aretz umoshav
yekaro bashamayim mima'al ush-hinat uzo
begovhey meromim. Hu eloheynu eyn od. Emet
malkenu efes zulato kakatuv betorato. Veyadata
hayom vehashevota el levaveha ki adonay hu
ha'elohim bashamayim mema'al ve'al ha'aretz
mitahat eyn od.*

שהוא נוטה שמים ויסד ארץ ומושב יקרו
בשמים ממעל ושכינת עזו בגבהי מרומים
הוא אלהינו אין עוד: אמת מלכנו אפס זולתו
כפתוב בתורתו: וידעת היום והשבת אל
לבבך כי יי הוא האלהים בשמים ממעל ועל
הארץ מתחת אין עוד

who stretched out the heavens and founded the earth, whose realm embraces heaven's heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in our Torah: "You shall know this day, and bring it home inside your heart, that THE SUPREME ONE, is God in the heavens and on the earth below. There is no other God."

Kakativ be'toratecha: "Adonai yimloch
le'olam va'ed."
Ve'ne'emar: "Ve'haya Adonai le'melech al kol
ha'aretz,
bayom hahu yihiyeh Adonai echad, u'shemo
echad."

כְּתוּב בְּתוֹרָתְךָ. ה' יִמְלֹךְ לְעוֹלָם וָעֶד:
וְנֹאמַר וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשֵׁמוֹ אֶחָד:

"Adonai will reign forever and ever."
And it is said: "Adonai will be Ruler over the
whole Earth, and on that day,
God will be One, and God's name will be One.

יִתְגַדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
 יִשְׂרָאֵל. בְּעִגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עָלְמַיָּא:
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעֵלְא לְעֵלְא
 מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשֻׁבְחָתָא וְנִחְמָתָא, דְאַמִּירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן:
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliv malhutey behayeyhon uvyomeyhon
 uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekudsha berih hu
 le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.*

Yehey shelama raba min shemaya vehayim aleynu ve'al kol yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol yisra'el ve'al kol yoshvey tevel ve'imru amen.

We all have faith in our ability to make mistakes and choose unwisely. About that faith we have no doubts! Rebbe Nahman suggests that if so, we must equally have faith in our ability to fix what is broken

אם אתה מאמין שיכולין לקלקל
תאמין שיכולין לתקן

*im attah ma'amin she-yekholin lekalkel
ta'amin she-yekholim letakein*

If you believe it is possible to destroy, then believe it is also possible to repair.

AVINU MALKEYNU

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנוּ

*Avinu Malkeynu honeynu va'aneynu ki eyn banu ma'asim asey
imanu tz'dakah va'hesed v'hoshieynu.*

Our Creator, our Sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love and save us now.

The End of Despair

What would it mean to live
in a city whose people were changing
each other's despair into hope? –
You yourself must change it. –
What would it feel like to know
your country was changing? –
You yourself must change it. –
Though your life felt arduous
new and unmapped and strange
what would it mean to stand on the first
page of the end of despair?

Adrienne Rich, “Dreams Before Waking,” published in *Your Native Land, Your Life*, (New York, NY: W. W. Norton & Company, 1986), [excerpted].