



לָשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

La'shanah ha-ba-ah Yrushalayim!

Next Year in Jerusalem!

is the traditional parting phrase we use at the end of these days.

Substitute for it-

This time next year- may you be wherever your hopes
and dreams can best be manifested!

and for the next year, may a new world dawn for us all.

YOM KIPPUR

Day of Atonement

Day of Clearing

Day of At One Ment

10th Tishri, 5758

October 10-11th, 1997

Prayers, Readings and Meditations

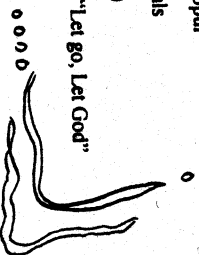
The English word *sin* is used many times during these prayers. Many of us wince at the word *sin*. One of the original Hebrew words translated as *sin* is *cheyt*, which means *missing the mark* - a far less condemnatory meaning.

The Talmud says that the Torah was given at Sinai in all of the 70 languages spoken in the world: English was one of those languages. God knows what we are saying. It is up to us to speak, to pray, to daven (Jewish for gettin' into it with all your body parts) with the intention of knowing what God is saying to us.

An ignorant man once delayed a group of scholars from their prayers, because their rebbe overheard him praying to God: 'I am ignorant and do not know the prayers, but I know my alphabet. I will say my alphabet to You and You can compose the prayers that are in my heart'. The rebbe went back into the classroom and told his students to leave God alone for a while, since He would be busy making up prayers from the alphabet.

Texts used in this machzor are taken from:

- Gates of Repentance, the New Union Prayerbook for the Days of Awe.
- On Wings of Awe, A Machzor for Rosh Hashanah and Yom Kippur
- The New Union Prayerbook for Weekdays, Sabbaths and Festivals
- A Celebration of Time: A Shabbat Siddur (Temple Mount Sinai)
- Pathwork Lecture #213, The Spiritual and Practical Meaning of "Let go. Let God"



Section I Meditations and Readings

Section II Friday Evening

Lighting of the Shabbat and Yom Kippur Candles
Kol Nidrey, All Vows

Section III Saturday Afternoon

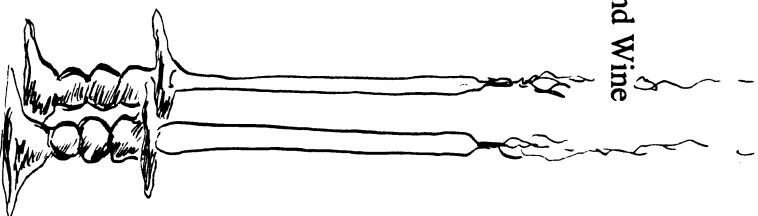
Al Cheyt, the Great Confession
Avinu Malkenu, Our Father, Our King
Kaddish, Prayer of Life and Remembrance

Section IV Saturday Evening at Sunset

Neilah, the Closing of the Gates
Kiddush, Blessings over Bread and Wine

Section V Sunday Afternoon

The Turning
Letting Go, Letting God



Midrash:

Rabbi Berechya said: The Holy One, just before the creation of Adam, saw that both saints and sinners would be numbered among his descendants. The Holy One considered: If I create Adam, I create sinners as well; but if I do not create Adam, how will the righteous come into existence? Therefore the Holy One ignored the sinners who were destined to be born, took hold of mercy, and created Adam!

Chasidic, 12th Century:

The disciples of Rabbi Pinchas were talking with animation when their master entered the House of Study. Upon his arrival, they fell silent. He asked them: what were you talking about? They replied: We were discussing our fear that the evil inclination will pursue us. He replied: You need not worry. You have not yet reached so high a plane. For the time being, *You* are still pursuing *it*.

Midrash:

After the flood, Noah opened the ark and looked out. He saw the earth desolate, forests and gardens uprooted, corpses visible everywhere. There was no grass, no vegetation; the world was a wasteland. In pain and dismay, he cried out to his Master: Sovereign of all creation, in six days You made the earth and all that grows on it: it was like a garden, like a table prepared for a feast: now You Yourself have brought the work of Your hands to naught, uprooting all that You planted, tearing down all that you built. Why did You not show compassion for Your creatures? God then replied: O faithless shepherd! Now, after the destruction, you come to Me and complain. But when I said to you: Make an ark for yourself, for I am going to flood the earth to destroy all flesh, you did not plead for your neighbors! How differently Abraham will act; he will pray on behalf of the people of Sodom and Gomorra. And Moses, when his people anger me with their calf of gold, will offer his life for them. But you—

when you saw that judgment was about to strike the world—you thought only of yourself and your household, while all else perished by fire and water!

Then Noah understood that he had sinned.

Pathwork Lecture #213, p1

To 'let God', from the center of your being, from your heart, from your innermost self, where God speaks to you, if you wish to listen—that is truly the ultimate aim. Before this highest, most blissful and secure state can exist, obstacles and dualistic confusions must always be removed.

Talmud:

What do you call 'Profaning God's name?' Rav said: In my case, since I am reputed to live strictly under the disciplines of Torah, it would be failing to pay the butcher promptly.

Pathwork Lecture #213, p1-p2

It is usually so much easier to comprehend a philosophical concept, a spiritual premise in general terms than in its everyday applications. Your mundane reactions seem often too puny and insignificant to connect with the greater issues of life. Yet, it is exactly in this 'insignificant' area that the key can be found to the confusions and conflicts, which make it impossible to actually apply the great spiritual truths to your life.

Chasidic, 18th Century:

Keep two truths in your pocket, and take them out according to the need of the moment. Let one be; "For my sake was the world created." And the other; "I am dust and ashes."

Pathwork Lecture #213, p4

If you give the creative process rope and margin, what you will then experience will by far surpass in happiness and fulfillment your hopes and visualizations. Since your mind is often incapable of even conceiving of the richness of the universe, you must learn to make yourself empty at the moment and allow the Divine Process to reveal itself to you. This means 'letting God'.

Chasidic, 18th Century:

Rabbi Rafael said: Measured behavior is a dreadful evil. We do a great wrong when we trim our actions to suit others. It is as if we were always manipulating weights and measures.

Pathwork Lecture #213 p.6:

If all the energy you now use in order to coerce and bend your environment would be used to establish genuine faith in the abundance of life, in the richness your life could have, you would indeed create such a rich life. Covering up your lack of faith, your distrust, your negative outlook, and then covering up the means you use in order to 'overcome' them, consumes valuable, essentially creative energy.

Bachya ibn Pakuda, 11th Century:

Days are scrolls; write on them only what you want remembered.

Chasidic, 12th Century:

A rich man once came to the Maggid of Kozniz for blessing. "What are you in the habit of eating?" asked the Maggid. The man replied: "I am modest in my demands. Bread and salt, a drink of water, I need no more." "What are you thinking of? You must eat roast meat and drink mead, like all the rich." And the rabbi did not let him go until he had promised to change his ways. Later, to his puzzled chasidim, the Maggid explained: "Not until he eats meat will he realize that the poor need bread. As long as he himself eats only bread, he will think the poor can live on stones."

Pathwork Lecture #213, p6

He who is outwardly dominant will find it difficult to deal with the inner hopelessness. He who is outwardly negative, dependent, weak and submissive, will find it difficult to deal with his covert dominant manipulative traits. The are inevitably two sides of the same coin.

Norman Mailer:

There is that one law of life, so cruel and so just, which demands that one must grow or else pay more for remaining the same.

Pathwork Lecture #213, p6

You may momentarily seem to get, or even actually get, what you want, but you do not really get what you yearn for.

Candlelighting

Our ancient rabbis thought a great deal about Shabbat.

One rabbi tells us that on Shabbat

“we should always walk with an easy and leisurely walk,
but to do a good deed, we should always run,
even on Shabbat.”

A legend tells us that,

“A group of students tried to drive evil out of the world.

They went to their rabbi for advice,

‘Take a broom,’ he suggested,

‘and sweep the darkness from the cellar.’

It did no good.

‘Then take sticks,’ advised the rabbi,

‘and beat the darkness out.’

That did no good either.

‘Shout! Yell at the darkness,’ said the rabbi,

‘and command it to leave at once.’

This, too, was not successful.

‘And now,’ he said, ‘light a candle!’

And the darkness was swept away.

Such a candle is the Shabbat.”

Lighting of the (Sabbath) and Yom Kippur Candles

פָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶה הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
מִצְוָתֶיךָ וְצִוָּנוּ לְהַדְלִיק גַּר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם
הַכִּפּוּרִים.

*Baruch atah, Adonai, Eloheynu melech ha-olam,
Asher kidshanu b' mitzvotav, vetzivanu l' hadlik ner shel
(Shabbat v' shel) Yom Hakipurim*

Blessed is the Lord our God, Ruler of the universe,
Who hallows us with mitzvot, and commands us to kindle the lights of
(the Sabbath and) the Day of Atonement.

פָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מְלֶכֶה הָעוֹלָם
שֶׁהִצִּיתָנוּ וְקִיְּמָנוּ וְהִצִּיעָנוּ לְזִמְנֵי הַזֶּה:

*Baruch Atah, Adonai, Eloheynu melech ha-olam,
She-hechyanu v' kiyimanu v' higyanu lazman hazeh.*

Blessed is the Lord our God, Ruler of the universe,
for giving us life, for sustaining us, and for enabling us to reach this
season.

On every Shabbat but this one, the lighting of the candles in
our homes or the services in the synagogues is followed by the
Kiddush, the blessings over bread and wine.

On Yom Kippur, God asks us to keep our focus upon the great
work at hand by doing without food, drink, intimate relations, and
bathing for pleasure rather than need. Yom Kippur is the only holiday
that outranks the Sabbath, the only time we violate the honoring of the
day when even God rested, saying, it is good.

KOL NIDREY (ALL VOWS)

Kol Nidrey is the prayer of people not free to make their own decisions, people forced to say what they do not mean. In repeating this prayer, we identify with the agony of our forebears who had to say 'yes' when they meant 'no'. Kol Nidrey is also a confession: we are all transgressors, all exiled from the Highest we know, all in need of the healing of forgiveness and reconciliation. For what we have done, for what we may yet do, we ask pardon; for rash words, broken pledges, insincere assurances, and foolish promises, may we find forgiveness.

Let all our vows and oaths, all the promises we make and the obligations we incur to You, O God, between this Yom Kippur and the next, be null and void should we, after honest effort, find ourselves unable to fulfill them. Then may we be absolved of them.

כל נדר. ואסרי. ותרומי. וקדושי. וקדושי.
ושבועות. ותרומה. ושבועות. ותרומה.
והקדושים על נפשך. וקדושים על נפשך.
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Kol nidrey ve'esarey va'charamey v'konamey v'chinuyey v'kinu-

sey ush'vuot

Dindarna ud'ishlaba-na ud'achareemna v'di-asarna al na'-

shatana

Mee-yom kippurim zeh ad yom kippurim ha-ba, aleynu l'tova

Kul-hon icharatna v'hon, kul-hon y'hon sharan,

Sh'veekeen, sh'veekeen, b'tayleen um'vutaleen

La sh'teereen v'la kayameen.

Nidrana la nidrey, ve'esarana la esarey, ush'vutana la sh'vuot.

All vows, bonds, devotions, promises, obligations, penalties and oaths, wherewith we have vowed, sworn, devoted, and bound ourselves, from this Day of Atonement to the next Day of Atonement may it come to us for good- all these we repent us of them. They shall be absolved, released, annulled, made void and of no effect; they shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.

For transgressions against God, the Day of Atonement atones; but for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

I hereby forgive all who have hurt me, all who have wronged me, whether deliberately or inadvertently, whether by word or by deed. May no one be punished on my account.

As I forgive and pardon those who have wronged me, may those whom I have harmed forgive and pardon me, whether I acted deliberately or inadvertently, whether by word or deed.

ועל פלגים, אלוהים סליחות, סלח לנו, מחל לנו, פפר-
לנו.

V'al kulam, Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

Al Cheyt, The Great Confession

These are only a few of the confessional prayers. The formal ones begin with the phrase *Avinu Malkenu*, Our Forgiving Parent, Our Sovereign- or in the politically incorrect version, Our Father, Our King. These prayers are spoken, chanted or read silently throughout the two days of Rosh Hashanah services as well as during Yom Kippur.

Who among us is righteous
enough to say "I have not sinned?"
We are arrogant, brutal, careless,
destructive, egocentric, false;
greedy, heartless, insolent and joyless.
Our sins are an alphabet of woe.

Failures of Truth

We sin against You when we sin against ourselves.
For our failures of truth, O Lord, we ask forgiveness.
For passing judgment without knowledge of the facts,
and for distorting facts to fit our theories.
For deceiving ourselves and others with half-truths,
and for pretending to emotions we no not feel.
For using the sins of others to excuse our own,
and for denying responsibility for our own misfortune.
For condemning in our children the faults we tolerate in ourselves,
and for condemning in our parents the faults we tolerate in ourselves.
For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

Failures of Justice

We sin against you when we sin against ourselves,
for our failures of justice, O Lord, we ask forgiveness.
For keeping the poor in the chains of poverty,
and turning a deaf ear to the cry of the oppressed.
For using violence to maintain our power,
and for using violence to bring about change.
For waging aggressive war,
and for the sin of appeasing aggressors.
For obeying criminal orders,
and for the sin of silence and indifference.
For poisoning the air and polluting land and sea,
and for all the evil means we employ to accomplish good ends.
For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

Failures of Love

We sin against You when we sin against ourselves,
for our failures of love, O Lord, we ask forgiveness.
For confusing love with lust,
and for pursuing fleeting pleasure at the cost of lasting hurt.
For using others as a means to gratify our desires,
and as stepping stones to further our ambitions.
For withholding love to control those we claim to love,
and shunting aside those whose youth or age disturbs us.
For hiding from others behind an armor of mistrust
and for the cynicism which leads us to mistrust the reality of unselfish love.
Teach us to forgive ourselves for all these sins, O forgiving God, and help us to overcome them.
For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

Failures of Hearing

The Infinite Presence teaches us a gentleness that transcends force, melts our hardness of heart, and calls us to be sensitive to the needs of our neighbors, and responsive to their pleas. These cry out to us:

All who struggle vainly for attention;

and those who shrink from another's touch.

All whose faces we forget from one encounter to the next

and those who never seem to find a resting place in the family of the secure.

All whose ambition exceeds their skill;

and those whose early promise has dimmed to small achievement.

All whose minds are clouded and weak;

and those who are burdened with broken bodies.

All who wait in pain only for death;

and those who wait for news that never comes.

Those who are unloved, with none to love;

all widows and widowers, abandoned husbands and wives, neglected children.

All who are deprived by the callousness of others.

And all who have been driven from their homes by wars they never made.

To all these, O God, may we respond with open hearts!

Failures of Caring

We have sinned against life by failing to work for peace

We have sinned against life by keeping silent in the face of injustice

We have sinned against life by ignoring those who suffer in distant lands.

We have sinned against life by forgetting the poor in our own midst.

We have failed to respect those made in the image of God.

We have withheld our love from those who depend on us.

We have engaged in gossip and in repeated slander.

We have distorted the truth for our own advantage.

We have conformed to fashion and not to conscience.

We have indulged in despair and trafficked with cynics.

We have given meager support to our Houses of Study.

We have neglected our heritage of learning.

We have sinned against ourselves and have paid scant heed to the life of the spirit.

We have sinned against ourselves and have not risen to fulfill the best that is in us.

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

We were unlike other creatures.

Not for us the tiger's claws,

the elephants thick hide,

or the crocodiles scaly armor.

To the gazelle we were slow of foot,

to the lioness a weakling,

and the eagle thought us bound to earth.

But You gave us powers they could not comprehend:

a skilful hand,

a probing mind,

a loving heart,

a soul aspiring to know and to fulfill its destiny.

* * * * *

Perhaps some of the blame falls on me.
 Because I kept silent, uttered no cry.
 Fear froze my heart, and confused my mind.
 And I did not resist the lie.
 My clear voice was choked and dumb.
 And I allowed them, without protest,
 To outrage and violate
 What was dearest to me, holiest.
 Cowardice came and walked the earth.

We hid our true feelings from one another.
 We did not hear the cry of a friend.
 And our own cry we often had to smother.
 Black suspicion, like the plague,
 Murdered faith, and left hearts cold.
 Courage was branded treason,
 Betrayal was called heroic, bold.
 Light hung its head in shame.
 Waiting that at least one man should cry out
 "No!" but no one cried.

Only one thing was left- the patience to wait.
 To wait that justice might prevail one day.
 Perhaps that was part of my blame,
 That I kept silent, did not speak,
 As though I had nothing to say.

* * * * *

Failures of Courage

*For the sin of silence,
 For the sin of indifference,
 For the secret complicity of the neutral,
 For the closing of borders,
 For the washing of hands,
 For the crime of indifference,
 For the sin of silence,
 For the closing of borders,
 For all that was done,
 For all that was not done,
 Let there be no forgetfulness before the Throne of Glory;
 Let there be remembrance within the human heart;
 And let there at last be forgiveness
 When Your children, O God, are free and at peace.*

וְעַל כָּלֵם, אֵלֶיךָ קְלִיחוֹת, קִלַּח לָנוּ, מְחַל לָנוּ, בְּכָפֶר-
 לָנוּ.

V'al kulam, Eloah s'yichot, s'lach lanu, m'chal lanu, kapper lanu.
For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

Pathwork Lecture #213, p2

As you know, all attitudes create energy systems. The tightness of holding on, the not letting go, creates a closed energy system. On the outer level of existence this can easily be observed. Where tyranny and domination exist, where the will of a few power-driven individuals imposes itself over others, stemming from and creating more fear, the creative spark is squelched. A closed system always creates resistance, even though temporarily some may outwardly submit to the force, due to their own fears and weaknesses. But the time must come when every last fearful individual will stand up and throw off the shackles. History has always borne this out. In the confusion of the human mind this healthy movement is often confused with a general rebelliousness that is coupled with and nourished by a childish will to refute genuine authority, truth, guidance and the need for self-discipline and self responsibility. Again, an imbalance may exist: one the one side, the person gives in where he should not, submits, appeases, sells out. One the other, he rebels when he should not.

Mourner's Kaddish

The Kaddish, like Kol Nidrey, is a very ancient prayer. Only the original version is used - in Aramaic, the language of Jesus, written with Hebrew alphabet. There is another version called the Reader's Kaddish; but this version is said for the dead by those who wish to remember and honor specific loved ones. Neither version is about death, but about life.

Since the Holocaust, Kaddish is said not only for our remembered dead and the 6 million Jews who perished, but for the 12 million innocent who perished and for those innocent who perish as we speak. It is said with the intention, Never Again.

Susan Clickman:

They had names like Auntie Bea and Aunt Laura and wore tight corsets. When you put your arms around them you could feel the wires.

They had papery skin; cheeks like moth's wings that trembled when you kissed them. Their husbands were dead, or they were called Sam, or Arthur, and wore hats even in summer.

They smoked cigars that always went out and they let them go out.

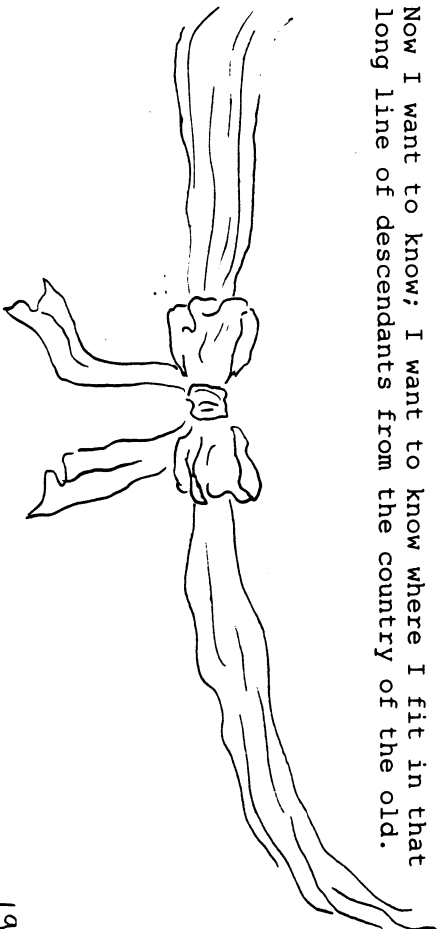
The old people had candles in their pockets, and Kleenex; they carried pictures of grandchildren and knew all the stories about who was related to whom, and why, and remembered them.

When I was a child I was told all the stories again and again, who was related to whom, and why, and who dies and why but I always forgot. Years later, I have not one to tell me the stories. I remember the ladie's perfumes: lilac, carnation and rose, they smelled like sachets.

And I remember arthritic fingers, wedding bands sunk in the flesh; I'd always imagined they'd have to cut them off.

They kept trying to decide whose eyes I had, whose nose, what were my talents. I didn't listen.

Now I want to know; I want to know where I fit in that long line of descendants from the country of the old.



Mourner's Kaddish

Glorify and make holy

God's great name throughout the world,
the world that God created
in the way God wanted.

Let God establish the Kingdom of God soon,
in our time, in our lives,
and in the life of the whole house of Israel.

And let us say: Amen.

Let God's great name be praised forever and ever.
Praised is God.

Praise and bless, glorify and honor God's name.
God's name is greater
than all the praises, songs and proclamations
that we can say.

And let us say: Amen.

Let Heaven send peace
and life to us
and to all the Jewish people.

And let us say: Amen.

God makes peace
in the high heavens.
Let God make peace
for us and for all Israel.

And let us say: Amen.

Mourner's Kaddish

יְהוָה לְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דְּיָבָרְא כְּרַעְיָתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּרַעְיָתָהּ וּבְיִמְיָתָהּ וּבְכָל־בְּרִית
יִשְׂרָאֵל, בְּעֵגְלָא וּבִזְמַן קָרִיב, וְאַמְרֵד: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chir-u-tei, v'yam-lich mal-
chu-tei b'cha-yei-chon u-v'yo mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-
la u-viz-man ka-riv, v'i-m'ru: A-mein.

יְהוָה שְׁמֹה רַבָּא מְבָרַךְ לְעֵלָם וּלְעַלְמֵי עֻלְמָיָא.

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

יְהוָה יִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַוָּם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֹה דְּקִדְוָשָׁא, בְּרִיךְ הוּא,

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei, v'yit-ha-dar,
v'yit-a-leh, v'yit-ha-lal sh'mei d'kud-sha, b'rich hu,

לְעֵלָא מִדְּכָל־בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְיִתְנַשֵּׂא
וְיִתְהַדָּר בְּעֵלְמָא, וְאַמְרֵד: אָמֵן.

L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran
b'al-ma, v'i-m'ru: A-mein.

יְהוָה שְׁלָמָא רַבָּא מְדַשְׁמָיָא וְחַיִּים
עֲלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאַמְרֵד: אָמֵן.

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim a-lei-nu v'al kol Yis-ra-eil, v'i-m'ru:
A-mein.

עֲשֵׂה שְׁלֹם בְּמִדְוָמָיו, הוּא יַעֲשֶׂה שְׁלֹם
עֲלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאַמְרֵד: אָמֵן.

O-seh sha-lom bi-mi-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'i-
m'ru: A-mein.

For all Your Children

Not for ourselves alone do we pray,

not for ourselves alone,

but for all Your children.

Knowing our failings,

let us be patient with those of others.

Knowing our will to goodness,

may we see in others a dignity that is human
a beauty inviolate forever.

Every soul, Lord, is precious in Your sight,

and every life is your gift to us.

Yet one stands poised to strike the next;

armies uproot vines and fig trees,

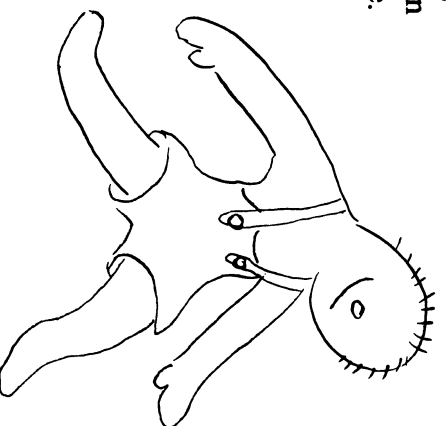
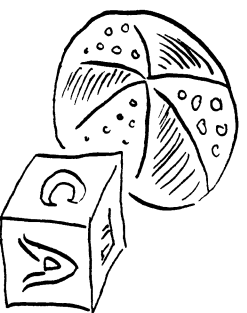
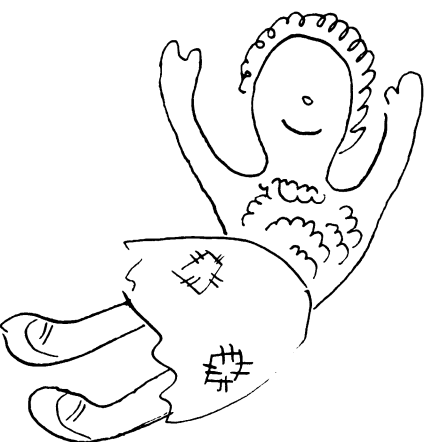
as war and war's alarms make all afraid.

Not for ourselves alone, therefore,

not for ourselves alone,

but for all Your children

do we invoke your love.



Kiddush: the Blessings over Bread and Wine

בָּרַךְךָ אֱלֹהֵינוּ, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פָּרִי הַגֶּפֶן.

Baruch attah Adonai, Eloheyinu melech ha'olam,

Borei p'ri hagafen.

Blessed is the Lord our God, Ruler of the universe,

Who gives us the fruit of the vine.

בָּרַךְךָ אֱלֹהֵינוּ, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמּוֹצֵא לֶחֶם מִן
הָאָרֶץ.

Baruch attah Adonai, Eloheyinu melech ha'olam,

Hamotzi l'ehem min ha'ereiz.

Blessed is the Lord our God, Ruler of the universe,

Who brings forth the bread from the earth.

Midrash



When the world was created, God made everything a little bit incomplete. Rather than making bread grow out of the earth, God made wheat grow so that we might bake it into bread. Rather than making the earth of bricks, God made it of clay so that we might bake the clay into bricks. Why? So that we might become partners in completing the work of creation.

On Turning

Now is the time for turning. The leaves are beginning to turn from green to red and orange. The birds are beginning to turn and are heading once more toward the South. The animals are beginning to turn to storing their food for the winter. For leaves, birds, and animals turning comes instinctively. But for us turning does not come so easily. It takes an act of will for use to make a turn. It means breaking with old habits. It means admitting that we have been wrong; and this is never easy. It means losing face; it means starting all over again; and this is always painful. It means saying: I am sorry. It means recognizing that we have the ability to change. These things are terribly hard to do. But unless we turn, we will be trapped forever in yesterday's ways.

Lord, help us to turn- from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from fear to faith. Turn us around, O Lord, and bring us back toward You. Revive our lives, as at the beginning. And turn us toward each other, Lord, for in isolation there is no life.



5758

This section of your book is blank. It is here to symbolize what you would write in your own book of life for the coming year.

On Sunday, you will be offered a seal.

You may seal this section then, or at another time of your own choosing. Books and seals, whether real or conceptual, can help us to visualize concepts that seem tenuous and abstract.

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