Yom Kippur Ritual By Custom & Craft

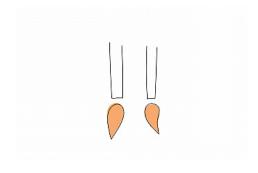


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Introduction to Yom Kippur

Contributed by Custom & Craft

Source:

Yom Kippur is the ultimate to do list. It is the moment when we leave behind our everyday lives and get deep in our relationship with the Divine. Before we can just be, we have a few final things to do.

Give to charity. Start tapering off that caffeine. Make amends. Select an outfit of white clothing. Reflect and pray. Eat a big meal, but not too big. Return to your altar and light a memorial candle for your ancestors.

Use this booklet on Yom Kippur evening (also known as Kol Nidre) or during the day of Yom Kippur to guide you through the process of repentance and rededication.

NEW YEAR BLESSINGS

When A Jew Prays

Contributed by <u>Custom & Craft</u> Source:

"WHEN A JEW PRAYS, HE'S ASKING GOD A NEVERENDING QUESTION"

- A HISTORY OF LOVE, NICOLE KRAUS-

CUSTOM & CRAFT

SEEKING LOBGINENESS

Kol Nidre

77

Contributed by Custom & Craft Source:

Kol Nidre means "all vows," and this hauntingly beautiful prayer is also a legal ritual, releasing us from all our broken promises from the past year. Once we declare these collective failures nullified, we are able to move into the rest of Yom Kippur together.

... and prohibitions and oaths ...

that we may vow or swear or prohibit upon ourselves

from this Yom Kippur until the Yom Kippur that is coming upon us for goodness

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.

NEW YEAR BLESSINGS

Ritual to End Yom Kippur

Contributed by Custom & Craft Source:

Ritual to End Yom Kippur

After 24 hours of asking, Yom Kippur ends with a declaration and a shout. We make a proclamation, then consider it done.

Write three intentions you have for the year shead, then read them out loud. You can recite them multiple times. The traditional formula is 1, 3 and 7.

x [T# noitnetnl

xs 2# noitnetnl

x7 £# noitnətnl

Then the shofar is sounded one final, long, loud blast. If you cannot hear a shofar, shout as loud as you can for as long as you can.

Next year may we all be free!

Poems for Yom Kippur

Contributed by Custom & Craft

Source: Dane Kuttler: https://www.danepoetry.com/

And G!d says: "And you shall make sure that every time you list the litany of your ugly, and your rotten and your wicked, you end the litany with a prescription for how to move on from it - through reflection, reparation and repair - so that you do not get stuck in the ugly, which is mighty and sticky and will close your ears to the shofar and keep you asleep and in despair."

And G!D says: "Rosh Hashanah has another name: Yom HaZikaron, the Day of Remembrance. And Yom Kippur is called the Day of Judgement. But on Yom Kippur, we cast aside all things that allow us to forget the horrors of the world. All our escape routes. All our distractions. We wake today to face the horrors head-on, so if you want to call Yom Kippur the Day of Staying Woke, that works, too."

And G!d says: "And on this day, you will not be able to turn to another for comfort or escape, but instead must hold yourself. You will surprise yourself with how much enough you are."

And G!d says: "And lo, let us go. Go deep. Go in. You have done what you can. And now is the time to face yourself. Go with courage, for you are doing the work of the righteous. Go with comfort, for you have not given up. Go with trembling, for though you are small, you are an indispensable part of the greatness. You are necessary. You are essential. You are here."

And G!d says: "And on Yom Kippur, you shall pull away from the pleasures of music, food, drink, but most of all - touch. On this day, you may not lose yourself in another, must withdraw from the dizzying drama of the community, to be alone with yourself - and this is holy work. It is not selfishness. Ultimately, it will lead you out of loneliness."

And G!d says: "Why you remind yourself that your origin is dust, and your end is

dust, and humans are but a flock of vanishing dreams: you can't do this work from high up. The work is to be done from your most vulnerable place ~ and what faster way to get vulnerable than go deep into mortality? Shine your lantern on the rotten, the ugly, the stinking guts of yourself, reeking with shame and bile. Bring it to the light. Then get to work."

And Gld says: "And when you have wrung yourself out, and it is the middle of the afternoon, and you are together wailing, take a break. Go outside and smell the garden herbs, go to the couch and rest. Do not do Torah Yoga, for that is an abomination and appropriative as all get-out. But stretch your beaten, hungry body, and give it what care you are permitted on Yom Kippur. To find self-kindness in the midst of atonement - that is the holiest part of the day."

And Gld says: "And when you face the ugly, you will do so with your fist upon your chest, beating at the place where your heart hides, in the hope that you will crack yourself open and let the light in."

And Gld says: "That when you cannot face the ugly because it is too hard and you hurt too much, that's why we have a book full of prayers, idiot. To give yourself a scaffolding through the process of acknowledgment and repentance. So open it and find something that resonates, because otherwise you might get stuck feeling guilty instead of moving towards healing. Keep moving, even when you're not doing it perfectly. Perfection is the enemy of t'shuvah"

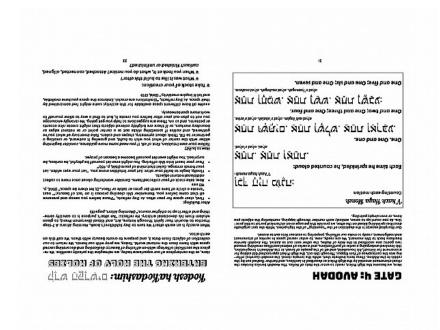
From Dane Kuttler's The Gld Wrestlers, The Social Justice Warrior's Guide to the High Holy Days, Sept. 2015

GRATITUDE

Entering the Holy of Holies: An Embodied Avodah Prayer

Contributed by Aya Baron

Source: Azazel Chapbook: https://www.shamircollective.org/azazel



The Azazel Chapbook is a new resource for Yom Kippur musaf (midday prayers).

The Azazel Chapbook (co-authored by Sarah Chandler and Aya Baron) is a new resource for Yom Kippur musaf (midday prayers). This excerpt is our Avodah ritual. Please see Tekhine: Spontaneous Prayers for Yom Kippur, also excerpted on this platform, which immediately follows this Avodah prayer in our booklet.

The full guide is self-facilitated and includes adaptations of the mahzor and embodied prayer activities for individual prayer in nature, as well as how to gather a small "not-a-minyan" group for safe Yom Kippur rituals.

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Visit this page for your free download: https://www.shamircollective.org/azazel

Roses and Thorns - Al Chet

Contributed by Custom & Craft

Source:

On Rosh Hashanah and Yom Kippur, we read the traditional confessional prayer, the Vidui, which has two parts: Ashamnu and Al Chet. Both are written in the first person plural. No matter who surrounds us, we share the responsibility for what we have done wrong and the obligation to do better in the future. Recently, positive versions of the Ashamnu have emerged, helping us appreciate where we have done well in the past year.

These modern interpretations can help you to reflect on where you've made mistakes and where you've created good in the world. Some people have a custom of beating their fist against their heart as they confess each sin, and of massaging their hearts with an open hand for every appreciation.

Confess/Thorns	Appreciate/Roses
We have behaved arrogantly	We have adored
We have betrayed ourselves and others others	We have blessed ourselves and
We have acted out of contempt	We have comforted
We have been dishonest toward truth	We have directed our energies
We have erred out of ignorance	We have been empathetic
We have forgotten who we are	We have forgiven past wrongs
We have gossiped	We have grown
We have been hypocritical weren't asked	We have helped even when we
We have been insensitive other	We have insisted on loving each
We have justified bad decisions	We have been just

GRATITUDE

Elie Wiesel on Gratitude

Contributed by <u>Custom & Craft</u> Source:



"If the only prayer you say throughout your life is "Thank You," then that will be enough."

- Elie Wiesel

GRATITUDE

Barriers to Love

Contributed by Custom & Craft

THAT YOU HAVE BUILT AGAINST IT. ALL THE BARRIERS WITHIN YOURSELF BUT MERELY TO SEEK AND FIND YOUR TASK IS NOT TO SEEK FOR LOVE,

We have learned We have looked the other way We have been kind We have killed our impulse to do good

We have been merciful We have been mean

We have nursed compassion from We have been neglectful

scorn

We have been open-minded We have acted out of fear instead of love

We have spoken positively We have pushed too much

We have We have been quiet when we should have spoken up

questioned in a healthy way

We have refused to help when we had the ability We have

respected our friends and family

We have supported strangers We have slandered

We have taken from others when we had enough for ourselves We have

cultivated truth

We have unlearned falsehoods We have been untrue

We have validated each others' We have behaved violently

feelings

We have been We have withheld what could have been given freely

willing to change

We have experienced pure joy We have been xenophobic

We have yearned for a better future We have yielded to our worst impulses

We have zestily given our best We have zealously protected evil-doers

Positive Vidui adapted from Rabbi Avi Weiss:

https://opensiddur.org/prayers/lunisolar/high-holy-days/life-affirming-vidiui-by-

<u>rabbi-avi-weiss/</u>

Eli, Eli

Contributed by Custom & Craft

Source:

My God, My God, I pray that these things never end, The sand and the sea, The rustle of the waters, Lightning of the Heavens, The prayer of Man. - HANNAH SZENES -

PRAYERS FOR HEALING & PEACE

Prayer-Oke Pitchu Li

Contributed by Custom & Craft
Source: The YouTube Rabbi



https://www.youtube.com/embed/Uz9loEmrpRU

Open the gates of justice for me, I will enter them and thank God. This is the gate of God, Just people may enter it.

Tune by: Rabbi Shlomo Carlebach, sung by The YouTube Rabbi

Words from: Psalm 118:19

SEEKING LOBGINENESS

Leonard Cohen, Who By Fire

Contributed by Custom & Craft Source: Leonard Cohen

And who in her lonely
Slip?
Who by barbiturate?
Who in these realms of
Sevol

https://www.youtube.com/embed/bntot9LAY08

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Inspired by *Unetaneh Tokef*, (קרוקר) (*Let us Speak of the Awesomeness*), a piyyut that has been a part of the Rosh Hashanah and Yom Kippur liturgy in rabbinical Judaism for centuries, adapted into a song by Leonard Cohen, with lyrics

PRAYERS FOR HEALING & PEACE Meilah - Closing the Gates

Contributed by Custom & Craft

Source:

What is Meilah - Closing the Gates

The sun is setting on this holy day, but our tradition still has an 11 o'clock number up its sleeve. Neilah refers to the closing of the gates and symbolizes the waning hours of our atonement. For weeks we've been digging into our souls, for days we've been apologizing, and for the last 24 hours we've been depriving ourselves of comfort while confessing our collective sins. Neilah is the final mile of the marathon. Whatever comes next and the clean slate of a new year is visible on the horizon. We close Yom Kippur with a song and a final ritual.

II

REMEMBRANCE

Yizkor

Contributed by Custom & Craft

Source:

Yom Kippur includes a dedicated moment, called Yizkor, to collectively remember lives lost. We ask that our loved ones find mercy and peace in their eternal rest, and by doing this we keep their memories alive even as they no longer take breath.

Traditionally, a memorial yahrzeit candle lasts for the full 24 hours of Yom Kippur, but you can use any long-burning candle. Stare into the flame and hold for a moment the memories of those who no longer walk among us. Whether the loss is recent and tender, or in our distant past; whether lost to illness or injustice; whether dear to us or unknown or martyrs to a cause.

PRAYERS FOR HEALING & PEACE

Return Again

Contributed by Custom & Craft

Source: Shlomo Carlebach

Return again, return again, return to the land of your soul.

Return to who you are.

Return to what you are.

Return to where you are born and reborn.

BEWEWBKANCE

Mourner's Kaddish

Source: David Seidenberg of neohasid.org at OpenSiddur.org Contributed by Custom & Craft

וּשׁׁבַּבְ וּישׁׁבַּבְּאָ אֲמִשׁ כַּבָּאי בַּהְּלְמָא בַּי בְּלַא כִּלְתוּשִׁי וֹּמֹלְוּלָ מַלְכִוּמִשּׁ בָּםַהְּכוּוֹ וּבִּיוֹמָהִכוּוֹ

וֹניא אֲמִעּ כֹּלֹא מִלָּכֹּל לְתָּלָם וּלְתָּלְמִוּ תָּלְמִּיֹא

וּבְׁעַהְּ בַּבְעַ הַּיִּעַ וּאֲבָעִי בַּהְּלָאַ וּבָּוֹעַוֹ בַּעַרָּי וֹאָעָרוּ אָעוֹ

ּ וֹעַבְּׁכֹנִ' וֹוּאֲעַּבַּּט'וֹוּעַפּאַנ' וֹוּעַׁכוִמִּס' וֹוּעַוֹאָא' וּוּעַעַבַּנ' וֹוּעַהַבְּע' וּוּעַעַבַּ

עוא. לִתְּלָא מוֹ כַּלְ בַּלֵכְמַא וְאִיכַמַא'שַׁאְבַּטַמַא וֹנְטֵמַמַא' בַּאָמִיכַוֹ בַּהְלָמָא' וֹאִמֶׁרוּ אָמוֹ

וֹטִא הְּלָמַׁטִ כּלָּא מוֹ הְמַיֹּא וֹטַוּים הַלֵּיִנוּ וֹהַל כָּל וּהְלָאָלְוֹאִמָׁכוּ אָמוֹ

ַ תֹאֶׁע אָּלְוָם בֹּעְׁכִוְעָהוּ עוּא זֹהֹאֶע אָּלְוָם הַלְיָנוּ וֹהֹל כָּל וּאֶׁכָגע וֹהַל כָּל וּאָבִי עִבָּל

Mourners: Yitgadal Vyyitkadash sh'mei raba b'alma di-v'ra chirutei, v'yamlich

malchutei b'chayeichon uvyomeichon uvchayei d'chol beit yisrael,

agala uvizman kariv, v'im'ru: "amen."

Everyone: Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

v'yit'aleh v'yit'halal sh'mei d'kud'sha, **b'rich hu**, l'eila min-kol-birchata v'shirata, **Mourners**: Yitbarach v'yishtabach, v'yitpa'ar v'yitromam v'yitnaseh, v'yithadar

tushb'chata v'nechemata da'amiran b'alma, v'im'ru: amen.

Y'hei shlama raba min-sh'maya v'chayim aleinu v'al-kol-yisrael, v'im'ru: amen.

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol-yisrael, v'al kol-

yoshvei teivel, v'imru: amen.

Mourners: May the Name that fills all names be blessed and strengthened in this

rule our actions and visions, in our lives and in our time, now in this world, and in May the Breath of Life that fills all breaths fill us with Life, and may it guide and

every moment to come.

created world.

And let us say: Amen.

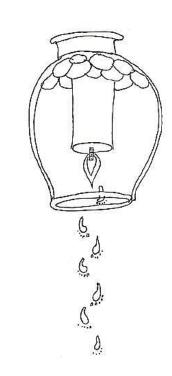
Everyone: May that great Name be blessed within us and in all worlds, for all

time.

BEWEMBRANCE

Yizkor 2020

Source: http://www.jessicatdeutsch.com/ Contributed by Jessica Tamar Deutsch



Tamar Deutsch Art from Seeker Season: 2020 Guide for the Curious and Courageous by Jessica **Mourners**: May Holiness stream forth from its Source, full of blessing and beauty. May the Name that weaves all Life be blessed and praised, made beautiful and resplendent, lifted up and exalted, to the highest and most majestic. Blessed be! Beyond all the praises and blessings and songs and prayers that can ever be said in the whole world. And let us say:

Everyone: Amen.

Mourners: May the Life and Love within us and between us be strengthened. May the Breath that fills all breaths fill the Cosmos with Peace, and may Peace and Life flow to us, to our community, to all peoples, and to all beings in this world. And let us say:

Everyone: Amen.

Mourners: The One who makes Peace in the furthest reaches of Creation will bring Peace to us and to all living beings. And let us say:

Everyone: Amen.

Adapted

from: https://opensiddur.org/prayers/solilunar/everyday/kaddish/mourners-kaddish-for-a-minyan-of-ten-souls-including-jews-and-non-jews-by-rabbi-david-seidenberg-neohasid-org/

REMEMBRANCE

We Remember Them

Contributed by Custom & Craft

Source: http://www.shiva.com/learning-center/resources/poems-of-comfort/

We Remember Them

by Sylvan Kamens & Rabbi Jack Riemer

At the rising sun and at its going down; We remember them.

At the blowing of the wind and in the chill of winter; We remember them.

At the opening of the buds and in the rebirth of spring; We remember them.

At the blueness of the skies and in the warmth of summer: We remember them.

At the rustling of the leaves and in the beauty of the autumn; We remember them.

At the beginning of the year and when it ends; We remember them.

As long as we live, they too will live, for they are now a part of us as We remember them.

When we are weary and in need of strength; We remember them.

When we are lost and sick at heart: We remember them.

When we have decisions that are difficult to make: We remember them.

When we have joy we crave to share; We remember them.

When we have achievements that are based on theirs; We remember them.

For as long as we live, they too will live, for they are now a part of us as, We remember them.