

VAHAVTAH

A Judaism Beyond Zionism Synagogue

Rosh Hashanah Machzor

V'ahavtah Code of Conduct

At V'ahavtah, we are building a sacred community (*kehillah kedoshah*) grounded in love, justice, and spiritual growth. In the spirit of Reconstructing Judaism, we understand Judaism as the ever-evolving religious civilization of the Jewish people, shaped by our collective values, creativity, and commitment to justice.

This Code of Conduct expresses the expectations for all members, guests, and participants in synagogue life. It is not a legal document, but a covenant (*brit*) – an agreement rooted in mutual care and respect.

Core Values

We commit to:

- **Ahavah (Love):** Practicing compassion, kindness, and generosity in our relationships.
- **Kavod (Respect):** Honoring the dignity of every person, regardless of race, ethnicity, gender, sexual orientation, ability, class, or political perspective.
- **Tzedek (Justice):** Acting in ways that advance justice, equity, and peace inside and outside our community.
- **Pluralism:** Embracing diverse Jewish practices, identities, and beliefs, while centering an inclusive Judaism beyond Zionism.
- **Democracy:** Sharing responsibility for communal decision-making with transparency and accountability.

Conduct Within the Community

- **Respectful Speech & Behavior:** We commit to speaking with honesty, curiosity, and care. We avoid personal attacks, harassment, or language that demeans others.
- **Conflict Engagement:** Disagreements are natural. We pledge to approach conflict with openness, patience, and a desire for repair, guided by the Jewish value of *shalom bayit* (peace in the home).
- **Safety & Boundaries:** Physical, emotional, and spiritual safety are paramount. Harassment, discrimination, or abuse of any kind will not be tolerated.
- **Welcoming Environment:** We strive to make V'ahavtah a place where all feel a sense of belonging, especially those historically marginalized in Jewish spaces.

Commitment Beyond Ourselves

- **Sacred Activism:** We root our justice work in Jewish tradition, committing to solidarity with oppressed peoples and rejecting all forms of oppression.
- **Learning & Growth:** We value ongoing Jewish learning, spiritual exploration, and the evolving nature of Jewish life.
- **Shared Responsibility:** We contribute time, talent, and financial resources as we are able, supporting the flourishing of our community.

Accountability & Repair

- The community will follow a process of *teshuvah* (repentance/repair) that includes listening, acknowledging, apologizing, and making amends.
- Leadership will uphold this code consistently and with compassion.
- Serious or repeated violations may result in removal from positions of responsibility, suspension, or loss of membership.

Our Covenant

By joining V'ahavtah, members affirm this covenant of love, justice, and shared responsibility. Together, we seek to embody the teaching of our synagogue's name:

“V’ahavtah l’reyacha kamocha – Love your neighbor as yourself.” (Leviticus 19:18)

Additional Note: We recognize that different people in our community have different needs and desires regarding safety and privacy.

We recommend adhering to the policy of, “What we hear here stays here, what we learn here leaves here.”

- **What we hear here stays here:** We do not externally share specifics of others' stories, identities, or presence in our gatherings without explicit permission.
- **What we learn here leaves here:** We do carry our broader learnings into our various communities and the world at large, while keeping specific confidentiality in mind.

Throughout this Machzor, you'll notice a few types of “**stage directions**” describing the choreography of our service. All stage directions will be in *italics*, like this:

(Example) We rise in spirit or body.

The **transliteration** in this Machzor uses current American diasporic usage. The following table shows how different Hebrew letters and vowels are transliterated. This transliteration follows Machzor Kol Haneshamah. Transliteriations will also be *italicized*.

| | |
|------------------------|-----------------------|
| א (not pronounced) | ל l (as in “lemon”) |
| ב b | מ m |
| ב v | נ n |
| ג g (as in “go”) | ס s |
| ד d | ע (not pronounced) |
| ג g | פ p |
| ו v | ף f |
| ז z (as in “zoo”) | צ tz (as in “quartz”) |
| ח ch (as in “challah”) | ק k |
| ט t | ר r |
| י y | ש sh |
| כ k | ש s |
| ך ch (as in “challah”) | ת t |

Vowel transliterations are shown on the next page using the letter א (alef), which does not make a consonant sound.

| | |
|------------------------|--------------------------|
| אַ / אָ / אֶ / אֹ | e (as in “bed”) |
| NOTE אַ / אָ / אֶ | a (as in “are”) |
| NOTE אַ / אֹ / אֶ / אָ | o (as in “store”) |
| אַ אָ / אֶ | u (as in “put”) |
| אַ אָ / אָ | i (as in “sit”) |
| אַ אָ אָ / אַ אָ | ey (as in “they”) |
| אַ אָ | ay (as in “bayou”) |
| אַ אָ אָ | ui (as in “ratatouille”) |
| אַ אָ אָ | oy (as in “toy”) |

NOTE: The vowel sign אַ can make either an “ah” sound or an “oh” sound depending on context. Additionally, the vowel sign אָ can make either a short “eh” sound (written as “e”) or can indicate the end of a syllable. When it indicates the end of a syllable, it will look like a single quotation mark – for example, in the word “blanket,” we could write this as “blan’ket” using this notation.

The single quotation mark is also used to show a break between two vowels. For example, “Yisra’el” is pronounced as “Yis-rah-el.”

Sources consulted for this Machzor include:

Machzor Lev Shalem, Rabbinical Assembly, 2009

Machzor Kol Haneshamah, Reconstructionist Press, 1999

Kol Tzedek Chicago Machzor, Kol Tzedek Chicago website, 2021

ACP/JVP Rosh Hashanah Guide, Jewish Voice for Peace website, 2025

Machzor Rosh Hashanah Ashkenaz, accessed on Sefaria website

Beyt Tikkun Liturgy Resources, Beyt Tikkun website, V’ahavta for Palestinian Liberation, 2024

Siddur Tativ Tz’rurah, by Robin Banerji, Ada Morse, and Batya Kline, 2024

The Book of Blessings, by Marcia Falk, 2017

<https://ingeveb.org/texts-and-translations/new-yiddish-poetry-war-2024>

<https://inthesetimes.com/article/refaat-alareer-israeli-occupation-palestine>

<https://www.poetryfoundation.org/poems/56351/mimesis>

This machzor was compiled and edited for V’ahavta by Emmett H., with help from many friends.

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Opening Songs

We all sing together: Hine Ma Tov

Hine ma tov u'ma nayim

הִנֵּה מָה טֹוב וּמָה נָעִים

shevet achim gam yachad.

שְׁבַת אֶחָד גַּם יְחִידָה.

How good and how pleasant it is, siblings sitting together.

We listen: Brief Welcome Message from Rabbi Greg

We all sing together: If I Had a Hammer, by Pete Seeger

If I had a hammer
I'd hammer in the morning
I'd hammer in the evening
All over this land
I'd hammer out danger
I'd hammer out a warning
I'd hammer out love between
 my brothers and my sisters
All over this land

If I had a song
I'd sing it in the morning
I'd sing it in the evening
All over this land
I'd sing out danger
I'd sing out a warning
I'd sing out love between
 my brothers and my sisters
All over this land

If I had a bell
I'd ring it in the morning
I'd ring it in the evening
All over this land
I'd ring out danger
I'd ring out a warning
I'd ring out love between
 my brothers and my sisters
All over this land

Well I got a hammer
And I got a bell
And I got a song to sing
All over this land
It's the hammer of justice
It's the bell of freedom
It's the song about love between
 my brothers and my sisters
All over this land

We all sing, repeating after the leader: Ceasefire Now, adapted by Adam Gottlieb

“This protest song, Ceasefire Now, was originally adapted from “Little Song” by Sol Weiss, with words added by Ilana Lerman.” - Chicago-based singer Adam Gottlieb, October 27, 2023.

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

If I am not (If I am not)

For myself (For myself)

Then who will be (Then who will be)

For me? (For me?)

No more genocide (No more genocide)

No more genocide (No more genocide)

Not in our name (Not in our name)

Not in our name (Not in our name)

But if I am (But if I am)

For me alone (For me alone)

Then what does that (Then what does that)

Make me? (Make me?)

Let Gaza live (Let Gaza live)

Let Gaza live (Let Gaza live)

Free Palestine (Free Palestine)

Free Palestine (Free Palestine)

And if not now (And if not now)

Then when (Then when)

Will we declare (Will we declare)

Never again (Never again)

Lo yisa goy (Lo yisa goy)

El goy cherev (El goy cherev)

Lo yilmedu (Lo yilmedu)

Od milchama (Od milchama)

Never again (Never again)

Never again (Never again)

For anyone (For anyone)

For anyone (For anyone)

Nations shall not (Nations shall not)

Lift up their swords (Lift up their swords)

Nor shall they learn (Nor shall they learn)

War anymore (War anymore)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Ceasefire now (Ceasefire now)

Meeting our Neighbors

Rabbi Greg will guide us through a brief process of introducing ourselves to two of our neighbors.

Barechu and Shema

We all read together: Kavana/Intention for Barechu

As we gather today to welcome the Jewish New Year, we also remember that we are called together to unite in action against the ongoing genocide in Palestine, as well as the rising fascism in the United States. Standing and praising God as a collective is not about declaring belief in an all-powerful man in the sky—it is about declaring belief in solidarity; that, together, we can bring about a world of justice, peace, and shared prosperity when we combine our efforts while staying rooted in the values of our tradition.

We rise in body or spirit and sing responsively in the Hebrew: Barechu

*The leader sings, bowing or inclining their head
on the first word:*

Barechu et adonay ham'vorach.

ברכו אֶת יְהִי הָמָבֵךְ.

*We sing in response, bowing or inclining our
heads on the first word:*

Baruch adonay ham'vorach le'olam va'ed.

ברוך יְהִי הָמָבֵךְ לְעוֹלָם וְעַד.

*The leader sings, bowing or inclining their head
on the first word:*

Baruch adonay ham'vorach le'olam va'ed.

ברוך יְהִי הָמָבֵךְ לְעוֹלָם וְעַד.

Bless Adonay, Who is blessed.

Adonay, the Blessed One, is blessed forever and ever.

Adonay, the Blessed One, is blessed forever and ever.

We are seated.

We all sing, repeating after the leader: Ahavah Rabah

*The leader sings, and we repeat after them:
Ahavah rabah,*

אַהֲבָה רַבָּה,

*The leader sings, and we repeat after them:
Ahavah rabah,*

אַהֲבָה רַבָּה,

*The leader sings, and we repeat after them:
Ahavah rabah,*

אַהֲבָה רַבָּה,

*The leader sings, and we repeat after them:
Ahavtanu.*

אַהֲבָתֵנוּ.

With unbounded love,
With unbounded love,
With unbounded love,
You have loved us.

We all read together: Kavana/Intention for Shema

The central prayer of Jewish tradition reminds us that all humanity is unified—that the power we worship in the world isn't one of division, or one of might making right, but instead of the unity of all Being. In reminding ourselves that all is One, we assert that any person suffering, starving, or being harmed is an equal tragedy. We affirm that any act of harm against Palestinians, or against those in solidarity with them, is a betrayal of our values. Our faith and our tradition insists that God dwells in every living being. We must use our minds, our hands, and our hearts to fight for the equality and liberation of all people.

We cover our eyes, and we all sing together, pausing between words: Shema

*We cover our eyes and we all sing together:
Shema Yisra'el Adonay Eloheynu Adonay
echad.*

שְׁמָע, יִשְׂרָאֵל: יְהֹוָה אֱלֹהֵינוּ, יְהֹוָה אֶחָד.

*We all whisper to ourselves:
Baruch Shem kevod malchuto le'olam
va'ed.*

בָּרוּךְ שֵׁם כְּבוֹד מֶלֶכְתּוּ לְעוֹלָם וְעַד.

Listen, G-dwrestlers (Israel)! Adonay is our G-d. Adonay is one.

May G-d's name and the glory of G-d's realm be blessed forever and ever.

We read responsively: V'Ahavtah for Palestinian Liberation, by Elana J. Margolis

The leader reads:

You shall LOVE Palestinian Liberation
With all your heart With all your might With all your being
You shall speak of your love of Palestinian Liberation
When you lie down & when you RISE UP
When you are in the company of those who are eager to listen
And those who are uncomfortable

We read together:

The leader reads:

And because listening is the part of love that precedes speech,
You shall listen to the Torah of Palestinian Liberation
You shall SHEMA with the ears of your heart To the voices of Palestinians
You shall listen And the truth will shatter you And you shall be transformed
Because it is THAT kind of love

We read together:

YOU shall LOVE Palestinian Liberation like you love G-d, because we are ALL part of G-d
You shall LOVE Palestinian Liberation as if it is your own, because IT IS your own
Because until all of us are free, none of us are free
Because just when we thought we were freeing Palestine, we realized Palestine is freeing us

The leader reads:

You shall LOVE Palestinian Liberation because you shall love Jewish Liberation
Because you shall love liberation for all peoples
Because you shall include yourself when you say ALL
You shall LOVE Palestinian Liberation because loving Palestinian Liberation is the
Most. Jewish. Thing you can possibly do
And the world is aching for us to remember who we are

We read together:

And our Love is aching for Liberation
And the Time is NOW.

We all read together, with the leader:

You Shall. You Do. You Will. You Are. You Bless. You Keep. You Shall.
Amein V'Amein. Ken Y'hi Ratzon. May It Be So.

Choose Your Own Amidah Adventure

First, we will sing the first two blessings of the Amidah aloud together. After that, you can choose a silent Amidah Adventure! See the middle of page 13 for your options.

We rise in spirit or body, and we all sing together: Amidah, First Two Blessings

If desired, we whisper to ourselves:

*Adonay sefatay tiftach u'fi yagid
tehilatecha.*

אָלֹנִי שְׁפַתִּי תִּפְתַּח וְפִי יָגִיד תְּהִלָּתֶךָ.

Open my lips, Adonay, and let my mouth declare your praise.

Many who rise for the Amidah begin by taking three small steps forward.

We sing together in the Hebrew:

Baruch atah Adonay

בָּרוּךְ אָתָּה יְהֹוָה

Eloheynu v'Eylohey avoteynu ve'imoteynu,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ,

Elohey Avraham, Elohey Yitzchak, Elohey Ya'akov,

אֱלֹהֵי אֶבְרָהָם, אֱלֹהֵי יַצְחָק, אֱלֹהֵי יַעֲקֹב,

Elohey Sarah, Elohey Hagar, Elohey Rivka,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי הָגָר, אֱלֹהֵי רְבָקָה,

Elohey Leah, v'Eylohey Rachel.

אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.

Blessed are you, Adonay / Our G-d and G-d of our ancestors,
G-d of Abraham, G-d of Isaac, G-d of Jacob,
G-d of Sarah, G-d of Hagar, G-d of Rebekah,
G-d of Leah, and G-d of Rachel.

We continue singing together in the Hebrew:

*Ha'el hagadol hagibor vehanora el elyon
gomel chasadim tovim vekoney hakol
vezocher chasdey avot ve'imot
umevi ge'ulah livney veneyhem
lema'an shemo be'ahavah.*

הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַפָּרוֹא אֶל עָלִיוֹן
גּוֹמֵל חֶסְדִּים טֹבִים וְקֹנֶה הַכָּל
וְזָכֵר חֶסְדֵּי אֲבֹתֵינוּ וְאֶמְוֹת
וּמְבֵיא גַּאֲלָה לְבָנֵינוּ בְּנֵיכֶם
לְמַעַן שְׁמוֹ בָּאַהֲבָה.

G-d, the great, the heroic, the awesome, G-d on high,
Who bestows good deeds of lovingkindness, Who created everything,
Who remembers the loyalty of our ancestors,
Who brings redemption to their children's children
For the sake of G-d's name, with love.

We continue singing together in the Hebrew:

*Zochreynu le'chayim melech chafetz
bachayim
vechot'veynu besefer hachayim
lema'an'cha elohim chayim.
Melech ozer umoshi'a umagen*

זִכְרֵנוּ לְחַיִם מֶלֶךְ חָפֵץ בְּחַיִם
וְכִתְבֵּנוּ בְּסֶפֶר הַחַיִם
לְמַעַנְךָ אֱלֹהִים חַיִם.
מֶלֶךְ עֹזֶר וּמוֹשֵׁיעַ וּמָגֵן

We bend the knees and bow, or incline the head, on the first words:

*Baruch Atah Adonay Magen Avraham
ve'Ezrat Sarah.*

בָּרוּךְ אַתָּה יְהָוָה מֶגֶן אַבְרָהָם וּעֲזָרָת שָׁרָה.

Remember us for life, sovereign who desires life,
and write us in the Book of Life,
for your sake, ever-living G-d.

Sovereign, helper, deliverer, and shield,
Blessed are you, G-d,
Shield of Abraham and Help of Sarah.

We continue singing together in the Hebrew:

Atah gibor le'olam Adonay

אתה גיבור לעולם אָדָנִי

mechayeh kol chay Atah rav lehoshi'a.

מְחַיֵּה כָּל חַי אַתָּה רַב לְהֹשִׁיעַ.

Mechalkel chayim bechesed

מְכַלֵּל חַיִם בְּחֶסֶד

mechayey kol chay berachamim rabim

מְחַיֵּה כָּל חַי בְּרַחְמִים רַבִּים

somech nof'lim verofey cholim umatir asurim

סּוֹמֵךְ נּוֹפְלִים וּרְוֶפֶא חֹלִים וּמַתִּיר אֲסּוּרִים

umekayem emunato lisheney afar.

וּמְקִים אֶמְוּנָתוֹ לִישְׁנֵי עָפָר.

You are forever powerful, G-d,
You nurture the life of all living things; your saving acts are abundant.
In lovingkindness you nurture the living,
You renew life in all living things with great mercy,
You support those who fall, you heal the sick, and you free the captive,
And you remain faithful to all life held dormant in the earth.

We continue singing together in the Hebrew:

Mi chamocha ba'al gevurot umi domeh lach

מי כָּמוֹךְ בַּעַל גִּבְּרוֹת וּמַי דָּזְמָה לְךָ

melech memit umechayeh umatzmi'ach yeshu'ah.

מֶלֶךְ מַמִּית וּמְחַיֵּה וּמַצְמִיחַ יִשְׁוֹעָה.

Mi chamocha Av ha'Rachamim

מי כָּמוֹךְ אָב בְּרַחְמִים

zocher yetzurav lechayim berachamim.

זָכֵר יִצְרָרָיו לְחַיִם בְּרַחְמִים.

Who is like you, almighty G-d, and who can resemble you,
The sovereign of death and life, who causes salvation to spring forth?
Who is like you, compassionate parent,
Remembering all creatures for life, with compassion?

We continue singing together in the Hebrew:

Vene'eman Atah lehachayot kol chay

וְנִאֵּמֶן אַפָּה לְהַחְיָות כָּל חַי

Baruch Atah Adonay mechayey kol chay.

בָּרוּךְ אַפָּה יְהָוָה מֶחְיָה כָּל חַי.

You faithfully give life to every living thing,
Blessed are you, G-d, who gives and renews life.

We continue silently: Choose Your Own Amidah Adventure

For the next few minutes, we will continue our Amidah experience silently. You may choose one or more of the following options. After our silent experience, we will resume on page XX.

1. **Rosh Hashanah Morning Amidah** – If you want to read a traditional Amidah as it would be read on the morning of Rosh Hashanah, use this option. For this option, continue to the **next page (16)**.
(Note, however, that we have included *Shalom Rav*, the afternoon blessing for peace, instead of *Sim Shalom*, which would traditionally be read in the morning.)
2. **Shabbat Shuvah Afternoon Amidah** – If you want to read a traditional Amidah as it would be read on the afternoon of Shabbat, use this option. For this option, turn to **page 24**.
3. **Thematic Poems and Readings** – If you want to read alternative poems and readings along the same themes as the Amidah, use this option. For this option, turn to **page 32**.
4. **Meditations and Prayers of Your Heart** – If you want to contemplate in silence or pray the words of your own heart, feel free to do so. The service continues on **page 36**.

We continue silently: **Rosh Hashanah** Amidah

These notes will guide you through which sections to read for each version of the Amidah. You may choose which version to follow. Pages 16-23 are only for the Rosh Hashanah Amidah.

Rosh Hashanah continues:

Atah kadosh veshim'cha kadosh

אתה קדוש ושםך קדוש

ukedoshim bechol yom yehalelucha selah.

וקדושים בכל יום יהלולך סלה.

You are holy, and Your name is holy,
And holy beings praise you every day!

Rosh Hashanah continues:

Uvechen ten pach'decha Adonay Eloheynu

ובכון תן פתקך יהוה אלֵינוּ

al kol ma'asecha

על כל מעשיך

ve'eymat'cha al kol mah shebarata.

ויאמתק על כל מה שבראת.

Veyira'ucha kol hama'asim

ויראוך כל המעשיות

veyishtachavu lefanecha kol haberu'im.

וישתחו לפניך כל הבריות.

Veye'asu chulam agudah echat

ויעשו כלם אגדה אחת

la'asot retzon'cha belevav shalem.

לעשות רצונך בלבב שלם.

And so, instill Your awe, Adonay our G-d,
in all You have made,
and let all Your creations be astounded by You.
Let all Your works revere You,
and let all creation pay homage to You.
Let all of them, as one, carry out Your will
with a whole and peaceful heart.

Rosh Hashanah continues:

Kemo sheyadanu Adonay Eloheynu

כִּמוֹ שְׁיַדְּעָנוּ יְהֹוָה אֱלֹהֵינוּ

*shehashilton lefanecha oz beyad'cha
ugevurah biminecha*

שְׁהַשְׁלִיטֹן לְפָנֶיךָ עַז בָּיִצָּךְ וְגִבּוּרָה בִּמְינֶךָ

veshim'cha nora al kol mah shebarata

וְשֶׁמֶךְ נֹרָא עַל כָּל מַה שְׁבָרָתָךְ.

For we know, Adonay our G-d,
that sovereignty is Yours, strength is in Your arm, mightiness is in Your hand,
And Your name is a source of awe above all Your creations.

Rosh Hashanah continues:

Uvechen ten kavod Adonay le'amecha

וּבְכָבוֹד יְהֹוָה לְעַמֶּךָ

*Tehilah lireyecha vetikvah tovah
ledorshecha*

תְּהִלָּה לִירְאֵיךְ וִתְּקוּנָה טוֹבָה לְדוֹרֶשֶׁיךָ

Ufit'chon peh lam'yachalim lach,

וְפִתְחֹן פֶּה לִמְיֻחָלִים לְךָ,

Sim'chah le'artzecha vesason le'irecha.

שְׁמַחָה לְאָרֶצֶךְ וְשָׁשָׁן לְעִירֶךָ.

*Et tzemach tzedakah meherah
tatz'miach*

אֶת-צְמָח צְדָקָה מִהְרָה תָּצִמְחֵה

*va'arichat ner yeshu'ah tud'lak
bim'herah veyamenu.*

וְעַרְיכֵת נֶר יְשׁוּעָה תַּדְלֵק בִּמְהֻרָה בִּמְינֶךָ.

And so, grant honor, Adonay, to Your people,
Praise to those who revere you, and good hope to those who seek You,
And confident speech to those who yearn for you,
Joy to your land, and gladness to your city.
May the green shoot of justice spring up soon,
And may an array of light of salvation be kindled soon, in our days.

Rosh Hashanah continues:

*Uvechen tzadikim yir'u veyismachu
vi'sharim ya'alozu vachasidim berinah
yagilu
ve'olatah tik'patz piha.*

*Vechol harishah kulah ke'ashan tichleh
ki ta'avir mem'shelet zadon min ha'aretz.*

And so, the just will behold this and rejoice,
The upright will be jubilant, those who love You will celebrate with song,
And injustice will be silenced.
And all wickedness will vanish like smoke,
When You remove the tyranny of arrogance from the earth.

Rosh Hashanah continues:

*Vetimloch Atah Adonay levadecha al kol
ma'asecha*

*behar tziyon mishkan kevodecha
uvirushalayim ir kod'shecha.*

*Kakatuv bediv'rey kodshecha yimloch
Adonay le'olam*

Elohayich tziyon ledor vador haleluyah.

וּבָכוּ צַדִּיקִים יִרְאֹו וַיִּשְׁמַחּוּ

וַיִּשְׁרִים יַעֲלֹזּוּ וְחִסִּידִים בְּרִגְבָּה יַגְלִלוּ

וְעוֹלָתָה תִּקְפִּזּ פִּיהָ.

וְכָל הַרְשָׁעָה בָּקָה כַּעֲשָׂוֹת תִּכְלָה

כִּי תַּעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ.

וְתִמְלֹוד אַתָּה יְהוָה לְבָקָד עַל כָּל מַעֲשֶׂיךָ

בְּהָר צִיּוֹן מַשְׁכָּנוּ כְּבָזָקָה

וּבִירוּשָׁלָם עִיר קָדוֹשָׁה.

כְּכֹתוּב בְּבָרֵי קָדוֹשָׁה יְמָלֵךְ יְהוָה לְעוֹלָם

אֱלֹהֵיכָה צִיּוֹן לְדָר וְדָר הַלְלוּיָה.

And You alone will be sovereign over all of Your creation,
The seat of Your glory will be Mount Tziyon, Jebel al-Quds, the mount of the holy city,
In Yerushalayim, al-Quds, the holy city itself.
As it is written in Your holy words, "Adonay will reign forever,
"Your G-d, Tziyon, holy land, from generation to generation. Halleluyah!

Rosh Hashanah continues:

Kadosh Atah venora shemecha

ve'ein eloah mibaladecha.

*Kakatuv vayigbah Adonay tzeva'ot
bamishpat*

veha'El hakadosh nik'dash bitz'dakah.

*Baruch Atah Adonay ha'Melech
ha'Kadosh.*

קדוש אֱתָה וּנוֹרָא שְׁמָךְ

וְאֵין אֱלֹהָ מִבְּלָעֵדִים.

כְּכֹתוֹב וְיִגְבָּה יְהוָה אֱבֹאוֹת בְּמִשְׁפָט

וְהִיאל הַקָּדוֹשׁ נִקְדַּשׁ בְּאִדְקָה.

בָּרוּךְ אֱתָה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

You are holy, and Your name is awe-inspiring,

And there is no deity apart from You.

As it is written, “Adonay of the hosts of heaven shall be exalted through justice,

The Almighty, the Holy One, shall be sanctified through righteousness.

Blessed are You, G-d, the Holy Sovereign.

Rosh Hashanah continues:

Atah vechartanu mikol ha'amim.

אתה בחרפנו מכל העמים.

Ahavta otanu veratzita banu.

אהבתו אותנו ורציתו בנו.

Ve kidashtanu bemitz'votecha.

וקדשנו במצוותך.

Vekeyrav'tanu malkeynu la'avodatecha.

וקרבנו מלכנו לעבוזתך,

*Veshim'cha hagadol vehakadosh aleynu
karata.*

ושם הגדול והقدس עליינו קראתך.

You have chosen us among all peoples.

You have loved us, and have been pleased with us.

You have made us holy through Your commandments.

And you have drawn us near to Your service,

And called us by Your great and holy Name.

Rosh Hashanah continues:

Vatiten lanu Adonay Eloheynu be'ahava

וְתִתְּנָה לְנוּ יְהֹוָה אֱלֹהֵינוּ בְּאַהֲבָה

*et-yom ha'Shabbat hazeh ve'et yom
hazikaron hazeh.*

אֶת-יֹם הַשְׁבָּת הַזֶּה וְאֶת-יֹם הַזְּכָרוֹן הַזֶּה.

Yom teru'ah mikra kodesh

יּוֹם תְּרוּעָה מִקְרָא קָדְשׁ

Zecher litziyat mitrayim.

זֶכֶר לִיצְיאַת מִצְרָיִם.

And with love You have given us, Adonay our G-d,
This Day of Shabbat and this Day of Remembrance.
A day for sounding the shofar, a day of holy assembly,
A commemoration of the Exodus from Egypt.

Rosh Hashanah continues:

*Eloheynu v'Elohey avoteynu v'imoteynu,
ya'aleh*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמוֹתֵינוּ יָעַלְהָ

*veyavo veyagi'a veyera'eh veyeratzeh
veyishama veyipaked*

וַיָּבֹא וַיָּגִיעַ וַיָּרַא וַיָּצַא וַיָּשַׁמֵּעַ וַיִּפְקַד

veyizacher zich'ronenu ufik'donenu

וַיִּזְכַּר זֶכְרוֹנֵנוּ וַיִּקְדֹּזֵנֵנוּ

Vezich'ron avoteynu ve'imoteynu

וַיֵּזְכַּר אֲבוֹתֵינוּ וְאָמוֹתֵינוּ

vezich'ron yemot yeshu'atecha

וַיֵּזְכַּר יוֹמֹת יְשׁוּעָתֶךָ

vezich'ron Yerushalayim ir kodshecha

וַיֵּזְכַּר זֶכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשָׁךָ

*vezich'ron kol am'cha betoch kol
yosh'vey teyveyl lefanecha*

וַיֵּזְכַּר זֶכְרוֹן כָּל עַמָּךְ בְּתוֹךְ כָּל יוֹשְׁבֵי תְּבֵל לְפָנֶיךָ

Our G-d and G-d of our ancestors, raise up / And bring and cause to arrive and be seen and
desired and heard and paid attention to / And remembered: the memory of us and our trust,
The memory of our ancestors, / And the memory of the days of Your salvation yet to come,
And the memory of Yerushalayim, al-Quds, Your holy city,
And the memory of all Your people among all who dwell on Earth.

Rosh Hashanah continues:

*Lif'leytah letovah lechen ulechesed
ulerachamim*

*lechayim uleshalom beyom hazikaron
hazeh.*

Zochrenu Adonay Eloheynu bo letovah

*ufok'denu vo liv'racha. Vehoshi'enu vo
lechayim.*

לְפָלִיטָה לְטוֹבָה לְחַנּוֹ וְלְחַסְדָּה וְלִרְחָמִים

לְחַיִם וְלְשָׁלוֹם בַּיּוֹם הַזְּכָרוֹן הַזֶּה.

זָכַרְנוּ יְהָוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה.

וּפְקִדְנוּ בּוֹ לְבָרְכָה. וְהַזְּשִׁיעָנוּ בּוֹ לְחַיִם.

Respond to us with safety, goodness, grace, lovingkindness, mercy,
Life, and peace, on this Day of Remembrance.
Remember us, Adonay our G-d, for well-being,
Respond to us with blessing. And redeem us with life.

Rosh Hashanah continues:

*Uvid'var yeshu'ah verachamim chus
vechonenu.*

*Verachem aleynu vehoshi'eynu. Ki eylecha
eyneynu.*

Ki El Melech Chanun ve'Rachum Atah.

וּבְذָרֶר יִשְׁוֹעָה וּרְחָמִים חָסֵס וְחַנְנוּ.

וּרְחָם עַלְיָנוּ וְהַזְּשִׁיעָנוּ. כִּי אֶלְךָ עִינֵינוּ,

כִּי אֶל מֶלֶךְ חָנוּן וּרְחָם אָתָה.

Show us compassion and care with words of salvation and kindness.
Act tenderly toward us and redeem us. Our eyes turn toward You,
For You are a Compassionate and Loving Sovereign.

Rosh Hashanah continues:

Eloheynu v'Elohey avoteynu v'imoteynu

Meloch al kol ha'olam kulo bich'vodecha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמֶתֵּינוּ

מֶלֶךְ עַל כָּל הָעוֹלָם כָּלּו בְּכָבוֹד.

Our G-d and G-d of our ancestors,
May You reign over all the world in its entirety with Your glory.

Rosh Hashanah continues:

Vehinasey al kol ha'aretz bikarecha

וְהַפְּשָׁא עַל כָּל הָאָרֶץ בִּקְרָה

Vehofa bahadar ge'on uzecha

וְהַפְּעָה בְּהַדָּר גָּאוֹן עָזָה

Al kol yosh'vey teyveyl artzecha.

עַל כָּל יוֹשְׁבֵי תְּבֵל אֶרְצָה.

Veyeda kol pa'ul ki Ata fe'alto

וַיְדַע כָּל פְּעִזָּל כִּי אַתָּה פָּעָלָתָו

veyavin kol yetzur ki Atah yetzarto

וַיְבִין כָּל יִצְׁוֹר כִּי אַתָּה יִצְׁרָתָו

veyomar kol asher neshamah ve'apo

וַיֹּאמֶר כָּל אֲשֶׁר נֶשֶׁמֶה בָּאָפֹ

Adonay Melech umalchuto bakol mashalah.

יְהָוָה מֶלֶךְ וּמֶלֶכְתּוּ בְּכָל מִשְׁלָה.

May you be raised up over all the earth in Your beloved presence

And may You appear in the splendor of Your majestic might

To all who dwell upon the earth.

Then all You have made will know that You have made them,

All creatures will discern that You have created them,

And everything that draws the breath of life will declare,

Adonay is sovereign, whose sovereignty is over all.

Rosh Hashanah continues:

Eloheynu v'Elohey avoteynu v'imoteynu

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמֶתֵּינוּ

Retzey vim'nuchatenu kadshenu bemitz'votecha

רְצָה בְּמִנְחָתֵנוּ קָדְשָׁנוּ בְּמִצְוֹתֵיךְ

Veten chelkenu betoratecha sabenu mituvecha

וַתֵּן חֶלְקָנוּ בְּתֹרְתָּךְ שְׁבָעָנוּ מַטּוּבָךְ

vesamchenu bishu'atecha.

וְשָׁמַחָנוּ בִּישְׁוּעָתְךָ.

Vetaheir libenu le'ov'decha be'emet.

וְתַהֲרֵ לְבָנָנוּ לְעַבְדָּךְ בָּאֶמֶת.

Our G-d and G-d of our ancestors, / Take pleasure in our rest, make us holy with Your mitzvot,
And give us our portion in Your Torah, satisfy us with Your goodness / And gladden us with Your
deliverance. / And refine our hearts to serve You truly.

Rosh Hashanah continues:

*Vehan'chilenu Adonay Eloheynu be'ahavah
uveratzon*

Shabbat kodshecha veyanuchu vah Yisrael

*Mekad'shey shemecha vetaher libenu
le'av'decha be'emet*

Ki Atah Elohim emet

Ud'var'cha emet vekayam la'ad.

וְהִנֵּחַיְלָנוּ יְהָוָה אֱלֹהֵינוּ בְּאֶחָדָה וּבְרָצֹן

שְׁבָת קָדְשָׁךְ וִינּוֹחָךְ בָּה יִשְׂרָאֵל

מִקְדָּשִׁי שְׁמֶךָ וַתִּהְרֹר לְבָנָנוּ לְעַבְדָּךְ בְּאֶמֶת

כִּי אַפְתָּה אֱלֹהִים אֶמֶת

וְדָבָר אֶמֶת וְקַיִם לְעוֹד.

Grant us rest, Adonay our G-d, with love and pleasure,
On Your holy Shabbat, and may all G-dwrestlers (Yisrael) find rest on this day,
They who treat Your name as holy. And refine our hearts to serve You truthfully,
For You are the G-d of truth,
And Your word is true and endures forever.

Rosh Hashanah continues:

Baruch Atah Adonay

Melech al kol ha'aretz

*Me kadesh ha'Shabbat ve'Yisrael ve'Yom
ha'Zikaron.*

בָּרוּךְ אַתָּה יְהָוָה

מֶלֶךְ עַל כָּל הָאָרֶץ

מִקְדָּשׁ הַשְׁבָּת וַיִּשְׂרָאֵל וַיּוֹם הַזְּכָרֹן.

Blessed are You, G-d,
Sovereign of all the world,
Who raises up to holiness Shabbat, all G-dwrestlers (Yisrael), and the Day of Memory.

Rosh Hashanah Amidah continues on page 27.

We continue silently: **Shabbat Shuvah** Amidah

These notes will guide you through which sections to read for each version of the Amidah. You may choose which version to follow. Pages 24-26 are only for the Shabbat Shuvah Amidah.

Shabbat Shuvah continues:

Atah kadosh veshim'cha kadosh

אתה קדוש ושםך קדוש

ukedoshim bechol yom yehalelucha selah.

וקדושים בכל יום יהלולך סלה.

Baruch Atah Adonay, ha'Melech ha'Kadosh.

ברוך אתה יהוה המלך הקדוש.

You are holy, and Your name is holy,
And holy beings praise you every day!
Blessed are you, G-d, the Holy Sovereign.

Shabbat Shuvah continues:

Atah echad ve'Shim'cha echad

אתה אחד ושםך אחד

umi ke'amecha Yisrael goy echad ba'aretz.

ומי כעמך ישראל גוי אחד בארץ.

Tiferet gedulah va'ateret yeshu'ah

תפארת גדלה ועטרת ישועה

yom menuchah ukedushah le'amecha natata.

יום מנוחה וקדשנה לעמך נתתך.

Avraham yagel Yitz'chak yeranen

אברהם יגאל יצחק ירנן

Ya'akov ubanav yanuchu vo.

כאי עמך ישראל ינוח בו.

You are one, and Your name is one,
And who is like your people, the G-dwrestlers (Yisrael), a unique people on the earth?
The splendor of greatness, the crown of divine help,
A day of rest and holiness – all these you gave to us, Your people.
May Avraham rejoice, may Sarah sing,
For Your people, the G-dwrestlers (Yisrael) rest on this day.

Shabbat Shuvah continues:

*Menuchat ahavah un'davah, menuchat
emet ve'emu'nah,*

*menuchat shalom veshalvah vehash'ket
vavetach,*

menuchat sh'leymah sha'atah rotzeh bah

*Yakiru banecha veyedu ki me'itecha hi
menuchatam*

*Ve'al menuchatam yak'dishu et
shemecha.*

מנוחת אהבה ונדבה, מנוחת אמת ואמונה,

מנוחת שלום ושלום ו靜寂 ובטח,

מנוחה שלמה שאפתה רוצה בה.

יכירו בג'יך וידעו כי מאפתך היא מנוחתם

ועל מנוחתם יקדיםו את שלמה.

A rest of love and giving, a rest of truth and trust,
A rest of peace, serene, still, and secure,
A perfect and complete rest in which You delight.
May Your children recognize and know You as the source of their rest,
And in their rest may Your Name be sanctified.

Shabbat Shuvah continues:

Eloheynu v'Elohey avoteynu v'imoteynu

Retzey vim'nuchatenu kadshenu bemitz'votecha

Veten chelkenu betoratecha sabenu mituvecha

vesamchenu bishu'atecha.

Vetaheir libenu le'ov'decha be'emet.

אלינו ואלהי אבותינו ואמותינו

רצאה במנוחתנו קדשנו במצוותך

ותן חלקנו בתורתך שבענו מטוובך

ושמחנו בישועתך.

וטהר לבנו לצדך באמת.

Our G-d and G-d of our ancestors,
Take pleasure in our rest, make us holy with Your mitzvot,
And give us our portion in Your Torah, satisfy us with Your goodness
And gladden us with Your deliverance.
And refine our hearts to serve You truly.

Shabbat Shuvah continues:

*Vehan'chilenu Adonay Eloheynu be'ahavah
uveratzon*

Shabbat kodshecha veyanuchu vah Yisrael

*Mekad'shey shemecha vetaher libenu
le'av'decha be'emet*

Ki Atah Elohim emet

Ud'var'cha emet vekayam la'ad.

וְהִנֵּחַיְלָנוּ יְהָוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצֹן

שְׁבָת קָדְשָׁךְ וִינּוֹחָךְ בָּה יִשְׁרָאֵל

מִקְדָּשִׁי שְׁמֶךָ וַתִּהְרֹר לְבָנָנוּ לְעַבְדָּךְ בְּאֶמֶת

כִּי אַתָּה אֱלֹהִים אֶמֶת

וְדָבָר אֶמֶת וְקֶيم לְעֵד.

Grant us rest, Adonay our G-d, with love and pleasure,
On Your holy Shabbat, and may all G-dwrestlers (Yisrael) find rest on this day,
They who treat Your name as holy. And refine our hearts to serve You truthfully,
For You are the G-d of truth,
And Your word is true and endures forever.

Shabbat Shuvah continues:

Baruch Atah Adonay mekadesh ha'Shabbat.

בָּרוּךְ אַתָּה יְהָוָה מִקְדָּשׁ הַשְׁבָּת.

Blessed are You, G-d, who makes Shabbat holy.

Shabbat Shuvah Amidah continues on the next page (27).

We continue silently: Rosh Hashanah and Shabbat Shuvah Amidah

Rosh Hashanah and Shabbat Shuvah continue:

Retzey Adonay Eloheynu be'amecha Yisrael

רְצֵא יְהָוָה אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל

Utefilatam be'ahavah tekabel beratzon

וְתִפְלַתְמָ בְּאַהֲבָה תִּקְבֶּל בְּרַצּוֹן

Utehi leratzon tamid

וְתִהְיֶה לַרְצֹן פָּמִיד

avodat Yisrael amecha.

עֲבוֹדַת יִשְׂרָאֵל עַמָּךְ.

Be pleased, Adonay our G-d, with Your people, the G-dwrestlers (Yisrael),
And may You accept their prayer with love and favor,
And may their acts of service always be pleasing to You.

Rosh Hashanah and Shabbat Shuvah continue:

Vetechezenu eyneynu

וְתִהְזִיןֵה עַיִינֵינוּ

shivat Tziyon berachamecha harabim.

שִׁבְתַּצְיוֹן בְּרַחֲמָךְ הַרְבִּים.

Baruch Atah Adonay

בָּרוּךְ אָתָה יְהָוָה

hamachazir shechinato le'Tziyon.

הַמַּחְזִיר שְׁכִינָתוֹ לְצִיוֹן.

And may our eyes witness
The giving back of Tziyon, the holy land, in Your great compassion.
Blessed are you, G-d,
Who sends Your presence back to Tziyon, the holy land.

Rosh Hashanah and Shabbat Shuvah continue:

We continue silently, bowing or inclining our heads during the first 5 words:

Modim anachnu lach

sha'atah hu Adonay Eloheynu

מְזֻדִּים אַנְחָנוּ לְךָ
שָׁאַפְתָּה הָוָא יְהָוָה אֱלֹהֵינוּ

v'Elohey avoteynu ve'imoteynu le'olam va'ed.

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וְעַד.

Tzur chayeynu, magen yisheynu,

צָרָחָיָנוּ, מָגָן יִשְׁעָיָנוּ,

Atah hu ledor vador.

אַתָּה הָוָא לְדֹר וְדֹר.

We thank and acknowledge You,
You who are our G-d
And G-d of our ancestors throughout all time.
Rock of our lives, shield of our deliverance,
You are ever there, from age to age.

Rosh Hashanah and Shabbat Shuvah continue:

Nodeh lecha unesaper tehilatecha

נוֹדָה לְךָ וּנְסִפֵּר תְּהִלָּתֶךָ

al chayenu hamesurim beyadecha,

עַל חַיָּנוּ הַמְּסֻרִים בְּיָדֶךָ,

ve'al nishmoteynu hapekudot lach,

וְעַל נִשְׁמֹתֵינוּ הַפְּקוּדֹת לְךָ,

ve'al nisecha shebechol yom imanu,

וְעַל נִסְחָךְ שְׁבָכֶל יוֹם עָמָנוּ,

We thank and acknowledge You and we recount Your praise,
For our lives entrusted to Your hand,
For our souls placed in Your care,
For your miracles that accompany us each day,

Rosh Hashanah and Shabbat Shuvah continue:

*Ve'al nifl'otecha vetovotecha shebechol eyt,
erev vavoker vetzohorayim.*

*Hatov ki lo chalu rachamecha,
veham'rachem ki lo tamu chasadecha,
mey'olam kivinu lach.*

וְעַל נְפָלֹתֶיךָ וְטוּבּוֹתֶיךָ שֶׁבֶכֶל עַת,
עַרְבָּה וּבְקָרָה וְצָהָרִים.
הַטּוֹב כִּי לֹא כָּלֹו רַחֲמִיה,
וְהַמְּרַחְם כִּי לֹא תָמַנוּ חֶסְדִּיה,
מַעוֹלָם קְוִינוּ לְהָ.

And for Your wonders and goodness of every moment,
Evening, morning, and noon.
The Good One, whose compassion is never withheld,
And the Merciful One, whose lovingkindness never ceases,
We have always placed our hope in You.

Rosh Hashanah and Shabbat Shuvah continue:

*Ve'al kulam yit'barach veiyit'romam shim'cha
malkeynu tamid le'olam va'ed.*

Uch'tov lechayim tovim kol benei v'ritechah.

Vechol hachayim yoducha selah

vi'halelu et shim'cha be'emet

ha'Eyl yeshu'ateynu ve'ezrateynu selah.

וְעַל כָּלָם יִתְבָּרַךְ וַיִּתְרוּם שְׁמָךְ
מֶלֶכְנוּ תָּמִיד לְעוֹלָם וְעַד.
וְכַתּוֹב לְחַיִם טֹבִים כָּל בְּנֵי בְּרִיתְךָ.
וְכָל הַחַיִם יוֹדֵךְ סְלָה
וַיְהִלְלוּ אֶת שְׁמָךְ בְּאֶמֶת
הַאֵל יִשְׁוֹעָתֵנוּ וְעֹזֶרֶתֵנוּ סְלָה.

For all these things, may Your name be blessed and elevated,
Our sovereign, perpetually and forever, until eternity.
And inscribe all the people of Your covenant for a good life.
Let all of life thank and acknowledge You
And may Your name be truly praised,
The G-d of our deliverance and our help.

Rosh Hashanah and Shabbat Shuvah continue:

We continue silently, bending our knees and bowing,
or inclining our heads on the first two words:

Baruch Atah Adonay

hatov Shim'cha ulecha na'eh lehodot.

ברוך אתה יהָוה

הטוב שמה ולו נאה להודות.

Blessed are You, G-d,

Whose Name is goodness and Whom it is beautiful to praise.

Rosh Hashanah and Shabbat Shuvah continue:

Shalom rav al amecha tasim le'olam

שָׁלוֹם רַב עַל עַמָּךְ תִּשְׁמַם לְעוֹלָם

ki Atah hu Melech Adon lechol hashalom

כִּי אַפָּה הָוָא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם

vetov be'eynecha levarech et amecha

וְטוֹב יְהִי בְּעֵינֶיךָ לְבָרֶךָ אֶת עַמָּךְ

bechol eyt uvechol sha'ah berov oz veshalom.

בְּכָל עֵת וּבְכָל שָׁעָה בָּרֶךָ עַז וּשְׁלוֹם.

Grant abundant peace for Your people forever,
For You are the Sovereign, the Source of all peace,
And may it always be a good thing in Your view to bless Your people
In every time and at every moment with great strength and peace.

(**Shabbat Shuvah** go to next page) **Rosh Hashanah** ONLY continues:

*Beseyfer chayim beracha veshalom
ufarnasah tovah*

בְּסֶפֶר חַיִם בָּרֶכָה וּשְׁלוֹם וּפָרָנֵסָה טוֹבָה

*Nizacher venikatev lefanecha anachnu
vechol amecha*

נִזְכֵּר וְנִקְהֵב לְפָנֶיךָ אַנְחָנוּ וּכָל עַמָּךְ

Beyt Yisra'el lechayim tovim ule'shalom.

לִחְיִים טוֹבִים וּשְׁלוֹם.

In the book of life, blessing, peace, and good sustenance,
May we be called to mind and inscribed before You with all Your people
For a good life and for peace.

Rosh Hashanah and Shabbat Shuvah continue:

Baruch Atah Adonay, osey hashalom.

ברוך אָתָּה יְהָוָה עֶשֶׂה הַשְׁלֹום.

Blessed are You, G-d, Maker of peace.

Many people choose to conclude the silent Amidah with a few moments of silent reflection or the prayers of their hearts. Afterward, many recite the following:

Yih'yu leratzon imrey fi vehegyon libi

יהי לרצון אמריך פי ותנו לבך

lefanecha Adonay tzuri vego'ali.

לפניך יהוה צורי וגואלי.

May the words of my prayers and the thoughts of my heart be seen favorably
Before You, G-d, my rock and my redeemer.

If you began the Amidah by taking three steps forward, you can follow the next set of stage directions fully. If not, you may choose simply to bow or incline your head as directed.

We bow or incline our heads, then take three
small steps back (if space permits) as we whisper:
Osey shalom bim'romav hu ya'aseh shalom

עֶשֶׂה הַשְׁלֹום בְּמַרְומָיו הַוָּא יַעֲשֶׂה שְׁלֹום

As we continue the next two lines, we bow or
incline our heads left, then right, then forward.
aleynu ve'al kol Yisra'el, ve'al kol Palestinah

עַלְיָנוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פְּלִשְׁתִּינָה

ve'al kol yosh'vey teyveyl, ve'imru amen.

וְעַל כָּל יוֹשְׁבֵי תְּבָל, וְאָמְרוּ אָמֵן.

May the One who makes peace in the universe make peace
For us, and for all G-dwrestlers (Yisra'el), and for all Palestine,
And for all who dwell on earth, and we say amen.

If we stood for the Amidah, we may now be seated. The service continues on page 36.

We continue silently: Thematic Amidah Poems and Readings

Kedushat HaShem: Sanctifying G-d's name

Each of Us Has a Name

After a poem by Zelda, written by Marcia Falk

Each of us has a name
given by the Source of Life
and given by our parents.

Each of us has a name
given by our stature and our smile
and given by what we wear.

Each of us has a name
given by the mountains
and given by our walls.

Each of us has a name
given by the stars
and given by our neighbors.

Each of us has a name
given by our sins
and given by our longing.

Each of us has a name
given by our enemies
and given by our love.

Each of us has a name
given by our celebrations
and given by our work.

Each of us has a name
given by the seasons
and given by our blindness.

Each of us has a name
given by the sea
and given by our death.

Kedushat HaYom: Sanctifying Rosh Hashanah

The Promise of This Day

Sanskrit Proverb

Look to this day, for it is life, the very life of life. In its brief course lie all the realities and verities of existence, the bliss of growth, the splendor of action, the glory of power—

For yesterday is but a dream, and tomorrow is only a vision. But today, well lived, makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day.

The Destruction of Gaza

by Tal Hever-Chybowski, translated from the Yiddish by David Forman

My heart is in the east, and I in the uttermost west.

-- *Yehuda HaLevi*

In the midst of horror
comes a moment
when I feel an urge
to pull myself from the community.

Just then a voice inside me speaks:
How can you deny your origin
when the tears on your boy's cheek
remind you of the Destruction
of the Temple?

When the Destruction of Gaza begins
I find myself in Guernica.
Not metaphorically,
not figuratively,
but actually there
as a tourist,
a new father with his son and his mother,
in an old caravan,
a mobile home more grounded
than all the countries in the world
at this moment.

On the telephone
my father reminds me
of Abba Kovner's line:
“A Guernica on every hill.”

He wrote it
in nineteen hundred forty-nine
in response to the first Nakba.

We drive on farther
to the uttermost West –
Finisterra –
“the end of the earth.”

In the caravan, shut tight,
I talk to the Eastern Wall
saying:
Shma Yisroel, in Your name
and in mine, they are doing this.

Hoda'ah: Gratitude

Here

by Rachel Barenblat, on her blog, The Velveteen Rabbi

be thankful
even when
others don't
have what
you have

for carrots
and onions
resting easy
before slipping
into soup

you don't
ease their
suffering by
feeling ashamed
of abundance

for happenstance,
the roll
of dice
that landed
you here

give praise
for water
and soap
and safety
to shower

Shalom: Peace

Prayer of Mothers for Life and Peace

by Sheikha Ibtisam Mahameed & Rabbi Tamar Elad-Appelbaum, from opensiddur.org

God of Life

Who heals the broken hearted and binds up their wounds
May it be Your will to hear the prayer of mothers
For You did not create us to kill each other
Nor to live in fear, anger or hatred in Your world
But rather You have created us so we can grant permission to one another to sanctify
Your name of Life, Your name of Peace in this world.

For these things I weep, my eye, my eye runs down with water
For our children crying at nights,
For parents holding their children with despair and darkness in their hearts
For a gate that is closing, and who will open it before the day has ended?

And with my tears and prayers which I pray
And with the tears of all women who deeply feel the pain of these difficult days
I raise my hands to You please God have mercy on us
Hear our voice that we shall not despair
That we shall see life in each other,
That we shall have mercy for each other,
That we shall have pity on each other,
That we shall hope for each other

And we shall write our lives in the book of Life
For Your sake God of Life
Let us choose Life.

For You are Peace, Your world is Peace and all that is Yours is Peace,
And so shall be Your will and let us say Amen.

Concluding Prayer

You may wish to conclude your meditations using the following:

We bow or incline our heads as we whisper:

Osey shalom bim'romav hu ya'aresh shalom

עֲשֵׂה הַשְׁלֹום בְּמַרְומֵיו הַוָּא יַעֲשֵׂה שְׁלֹום

*As we continue the next two lines, we bow or
incline our heads left, then right, then forward.*

aleynu ve'al kol Yisra'el, ve'al kol Palestinah

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פָּלֶשֶׁתִּינָה

ve'al kol yosh'vey teyveyl, ve'imru amen.

וְעַל כָּל יוֹשְׁבֵי תְּבָל, וְאָמְרוּ אָמֵן.

May the One who makes peace in the universe make peace
For us, and for all G-dwrestlers (Yisra'el), and for all Palestine,
And for all who dwell on earth, and we say amen.

If we stood for the Amidah, we may now be seated. The service continues on the next page (36).

Rosh Hashanah Theme I: Sovereignty

We read responsively: 1 Samuel 8:4-22

The leader reads:

So all the elders of Israel gathered together and came to Samuel at Rama;
they said to him:

We read together:

Here, you have grown old, and your sons have not walked in your ways.
So-now, make us a king to lead us, like all the nations!

The leader reads:

The matter was evil in the eyes of Samuel, when they said: Give us a king to lead us!
So Samuel prayed to G-d,

and G-d said to Samuel:

Listen to the voice of the people in all that they say to you; for it is not you they have rejected, rather, it is me they have rejected from being king over them,

just like all the deeds that they have done from the day I brought them up from Egypt until this day: they have abandoned me and served other gods!

Thus they are doing to you as well!

So-now, listen to their voice.

However, you are to warn, yes, warn them; you are to tell them the rule of the king who will reign as king over them.

And Samuel related all the words of G-d to the people who were requesting a king from him; he said:

We read together:

This will be the rule of the king who will reign as king over you:
your sons he will take away, setting them in his chariotry and among his riders, so that they run ahead of his chariotry,

to make them commanders of thousands and commanders of fifties, to plow his plowing and harvest his harvest, and to make his battle weapons and his chariot weapons;

your daughters he will take away as ointment-mixers, as cooks, and as bakers;

your fields, your vineyards, and your olive-groves, the best ones, he will take away and give to his servants;

your sowing-seed and your vine-fruit he will tithe and give to his officers and to his servants;

your servants, your maids, your best young-men, and your donkeys, he will take away, that they may do his work;

your flock he will tithe, and you yourselves will be slaves for him.

And you will cry out on that day because of your king whom you have chosen for yourselves, but G-d will not answer you on that day!

The leader reads:

But the people refused to listen to Samuel's voice; they said:

We read together:

No! Rather, let there be a king over us so that we, we too may be like all the nations!

Let our king lead us and go out before us and fight battles for us!

The leader reads:

Samuel heard all the people's words, and spoke them in the hearing of G-d.

G-d said to Samuel:

Listen to their voice: you are to king them a king!

We all sing together in the Hebrew and the English: Avinu Malkeynu

We'll sing the Hebrew once, then the Interpretive Translation below, then the Hebrew once more.

Avinu Malkeynu choneynu va'aneynu

אָבִינוּ מֶלֶכְנוּ חָבֵנוּ וְעַבְנוּ

*Avinu Malkeynu choneynu va'aneynu
ki eyn banu ma'asim*

אָבִינוּ מֶלֶכְנוּ חָבֵנוּ וְעַבְנוּ כִּי אֵין בָּנוּ מְעַשִּׁים

asey imanu tzedakah vachedes

עֲשֵׂה עָמָנוּ צְדָקָה וְחֶסֶד

*asey imanu tzedakah vachedes
vehoshi'eynu*

עֲשֵׂה עָמָנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעָנוּ

Interpretive Translation:

Our great loving Parent,

Our heavenly Sovereign,

Our great loving Parent, our heavenly Sovereign, have mercy and answer us.

Please grant us all your grace, compassion and kindness,

Please grant us grace, compassion and kindness, even when we make mistakes.

Avinu Malkeynu choneynu va'aneynu

אָבִינוּ מֶלֶכְנוּ חָבֵנוּ וְעַבְנוּ

*Avinu Malkeynu choneynu va'aneynu
ki eyn banu ma'asim*

אָבִינוּ מֶלֶכְנוּ חָבֵנוּ וְעַבְנוּ כִּי אֵין בָּנוּ מְעַשִּׁים

asey imanu tzedakah vachedes

עֲשֵׂה עָמָנוּ צְדָקָה וְחֶסֶד

*asey imanu tzedakah vachedes
vehoshi'eynu*

עֲשֵׂה עָמָנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעָנוּ

(We won't sing this translation out loud.)

Direct Translation:

Our Parent, our Sovereign, favor us and answer us,

Our Parent, our Sovereign, favor us and answer us, for we have no worthy deeds.

Deal with us charitably and kindly,

Deal with us charitably and kindly, and deliver us.

We sing responsively: And Freedom Will Reign!

After each line sung by the leader, the community sings in response:

And freedom will reign, and justice flow like rivers!

After each stanza, there is a section of wordless singing (a niggun).

The leader's lines are as follows:

All of the world will rise up in protest,
And demand a change, a peaceful revolution!
The young and the old, family and strangers!

In love and in care we'll reach out to each other,
Standing together, in unity and purpose,
Then we will beat all swords into plowshares!

The nations of greed will tremble at our mighty cry,
And all who are cruel will quiver and cower,
The strength of our love will turn their hearts to justice!

A new dawn will rise, shining and triumphant,
And we'll sit in peace in the shade of olive trees,
And children will laugh and kites will dance in the sky!

We'll honor the Earth and all nature's treasures,
We'll walk out in peace and return in peace,
We'll love one and all and all shall be cherished!

Rosh Hashanah Theme II: Memory

We listen: On The Importance of Memory, from the Ringelblum Archives

The leader reads:

Emanuel Ringelblum was a historian in Poland who lived in the Warsaw Ghetto. He organized a project called Oyneg Shabbos, and coordinated a vast, secret effort to record the stories of Polish Jewry, and their experiences during the war and in the Ghetto. As he wrote in his diary, “We aspired to present the whole truth, however painful it might be. Our depictions are faithful, not retouched.”

The group collected a vast amount of material and buried it in metal boxes and milk cans. David Gruber, age 19, helped bury the archive materials, and contributed his own last will and testament. In it, he wrote:

“I want the coming generations to remember our time,
so that in a liberated socialist world our suffering and pain will be remembered,
so that in the time of sinking, going under,
there existed people who had the courage to do this kind of work
...with what energy we dug ditches for the containers
...with what joy we picked up every new material we felt to be our responsibility,
we were not afraid for the risk.

We understood that we are creating a piece of history,
and this is more important than single lives. [...]

What we were unable to cry and shriek to the world we buried in the ground [...]
May it last into better times, may it alarm and alert the world to what happened.”

We listen: If I Must Die, by Refaat Alareer

The leader reads:

If I must die,
you must live
to tell my story
to sell my things

to buy a piece of cloth
and some strings,
(make it white with a long tail)
so that a child, somewhere in Gaza
while looking heaven in the eye
awaiting his dad who left in a blaze–
and bid no one farewell
not even to his flesh
not even to himself–
sees the kite, my kite you made, flying up above
and thinks for a moment an angel is there
bringing back love
If I must die
let it bring hope
let it be a tale

We listen: Mimesis, by Fady Joudah

The leader reads:

My daughter
 wouldn't hurt a spider
That had nested
Between her bicycle handles
For two weeks
She waited
Until it left of its own accord

If you tear down the web I said
It will simply know
This isn't a place to call home
And you'd get to go biking

She said that's how others
Become refugees isn't it?

We all read together: Mourner's Kaddish

We all rise in spirit or body and recite together in the Aramaic:

Yitgadal veyitkadash shemey raba be'alma

יַתָּגַדֵּל וַיַּתְּקַדֵּשׁ שְׁמֵה רַבָּא בְּעַלְמָא

*di v'ra chirutey veyam'lich mal'chutey
bechayeychon*

דֵי בָּרָא כְּרֻעִיתָה וַיְמַלֵּיךְ מֶלֶכֶתָה בְּחִימָכָן

*uv'yomeychon uv'chayey d'chol beyt
Yisra'el,*

וּבְיוּמִיכָן וּבְחִי דָכְל בֵּית יִשְׂרָאֵל,

ba'agala uvizman kariv ve'imru amen.

בְּעָגָלָא וּבְזָמָן קָרִיב וְאָמְרוּ אָמָן.

May G-d's great name be exalted and sanctified throughout the world, which was created according to G-d's will; and may G-d's sovereignty be established in your lifetime and in your days, and in the days of all G-dwrestlers (Yisrael); and we say, Amen.

Yehey shemey raba mevarach le'olam

יְהִיא שְׁמֵה רַבָּא מִבְרָךְ לְעוֹלָם

ul'almey almaya.

וּלְעַלְמֵי עַלְמִיא.

May G-d's great name be blessed, forever and as long as worlds endure.

Yitbarach veyishtabach veyitpa'ar veyitromam

יִתְבָּרַךְ וַיִּשְׁתַּבְּחַה וַיִּתְפָּאַר וַיִּתְרוּם

veyitnasey veyit'hadar veyitaleh veyit'halal

וַיִּתְנַשֵּׂא וַיִּתְהַדֵּר וַיִּתְעַלֶּה וַיִּתְהַלֵּל

shemey dekudesha berich hu.

שְׁמֵה דְקֹדְשָׁא, בָּרֵיךְ הָא.

Blessed and praised, glorified and exalted, uplifted and honored, elevated and extolled, is the Name of the Holy One, Blessed be G-d.

*Le'eyla le'eyla min kol birchata veshirata,
tushbechata venechemata, da'amiran be'alma,
ve'imru amen.*

לֹעֲלָא לֹעֲלָא מִן כָּל בָּרְכַתָּא וְשִׁירַתָּא,
תְּשִׁבְחַתָּא וְגִתְחַמְתָא, וְאָמִרָן בְּעַלְמָא,
וְאָמְרוּ אָמֵן.

Higher by far than all blessings and songs,
all praises and consolations, ever spoken in the world,
and we say, Amen.

*Yehey sh'lama raba min shemaya vechayim
aleynu
ve'al kol Yisrael, ve'al kol Palestinah,
ve'al kol yosh'vey teyveyl, ve'imru amen.*

יְהֵא שְׁלָמָא רְبָא מִן שְׁמֵיאָה וְחַיִם עַלְינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פָּלֶשְׁתִּינָה,
וְעַל כָּל יוֹשְׁבֵי תְּבֵל, וְאָמְרוּ אָמֵן.

May there be life and abundant peace from heaven,
For us, and for all G-dwrestlers (Yisra'el), and for all Palestine,
And for all who dwell on earth, and we say amen.

*We bow or incline our heads as we say:
Osey shalom bim'romav hu ya'asez shalom
aleynu ve'al kol Yisra'el, ve'al kol Palestinah
ve'al kol yosh'vey teyveyl, ve'imru amen.*

עֲשֵׂה הַשְׁלָום בְּמָרוּמָיו הַוָּא יַעֲשֵׂה שְׁלָום
עַלְינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פָּלֶשְׁתִּינָה
וְעַל כָּל יוֹשְׁבֵי תְּבֵל, וְאָמְרוּ אָמֵן.

May the One who makes peace in the universe make peace
For us, and for all G-dwrestlers (Yisra'el), and for all Palestine,
And for all who dwell on earth, and we say amen.

We read and sing responsively: Unetaneh Tokef, adapted by R' Brant Rosen

We rise in spirit or body, and all read together:

We declare the terrifying power of this day,
this awesome, sacred day.
We hear the great shofar sounded once again.
We listen for the still, small voice in its wake.

We all sing together, twice, in the Hebrew:

Be'rosh hashanah yikateyvun

בראש השנה יכתבון

uve'yom tzom kippur yechateymun.

וביום צום כפור יהתמן.

On Rosh Hashanah it is written, and on Yom Kippur it is sealed.

The leader reads: This is the season we dare to ask out loud:
Who will live and who will die?

We read together: Who by famine and who by war;
Who through oppression and who through neglect.

The leader reads: Who by weapons and who by dehumanization;
Who through hatred and who through ignorance.

We read together: Who in the dark and who in the bright light of day;
Who by passion and who by design.

We all sing together, twice, in the Hebrew:

Be'rosh hashanah yikateyvun

בראש השנה יכתבון

uve'yom tzom kippur yechateymun.

וביום צום כפור יהתמן.

On Rosh Hashanah it is written, and on Yom Kippur it is sealed.

The leader reads: Who will benefit from power and who will be victimized by it;
Who will dwell in safety and who will be uprooted.

We read together: Who will be targeted and who will be collateral damage;
Who will escape and who will fall.

The leader reads: Who will be beaten down and who will rise above;
Who will find peace and who will dwell in darkness.

We read together: Who will be protected and who will be vulnerable;
Who will be counted and who will fall through the cracks.

We all sing together, twice, in the Hebrew:

Be'rosh hashanah yikateyvun

בראש השנה יכתבו

uve'yom tzom kippur yechateymun.

וביום צום כפור יחתמו.

On Rosh Hashanah it is written, and on Yom Kippur it is sealed.

The leader reads: Who will be privileged and whose chances will be slim;
Who will be brought in and who will be cast out.

We read together: Who will be healed and who will not have access to healing;
Who will be fed and who will go hungry.

The leader reads: Who will be loved and who will be despised;
Who will reach out and who will turn away.

We read together: Who will be written in and who will be erased;
Who will succumb and who will fight back.

We all sing together, twice, in the Hebrew:

Be'rosh hashanah yikateyvun

בראש השנה יכתבו

uve'yom tzom kippur yechateymun.

וביום צום כפור יחתמו.

On Rosh Hashanah it is written, and on Yom Kippur it is sealed.

We all sing together in the Hebrew:

Uteshuva utefilah utzedakah

ותשובה ותפלה וצדקה

ma'avirin et roah hagezeyrah.

מעבירין את רוח הגזרה.

But repentance, prayer, and acts of justice can overturn the harshness of the decree.

Rosh Hashanah Theme III: Shofar

We read responsively: from Likutei Tefilot, by Nathan of Breslov

The leader reads: Let the sound of the shofar ring out loud and strong on Rosh Hashanah — “indeed G-d will thunder forth with G-d’s mighty voice!”

We read together: Let the blast of the shofar fill us with trembling, reverence, awe, honor, and great soul-searching before You, as it is written: “If the shofar is sounded in the city, will the people not tremble?”

The leader reads: Let the sound of the shofar become louder and stronger until it humbles and overwhelms and destroys all kinds of unholy arrogance — the stubbornness of the body, and the self-seeking assertiveness of people who are not ashamed of anything.

We read together: Let us fully hear all the holy sounds of the shofar — *teki’ah, shevarim* and *teru’ah* — and let us listen to them well and receive them into our hearts so as to break down the stubbornness of our bodies and awaken our hearts and minds to complete repentance.

The leader reads: Let us be joyous and good-hearted throughout Rosh Hashanah, until we are moved to weep for sheer joy in Your great Name, and we will fulfil the verse: “They will rejoice in Your Name all day long, and through Your justice they will be exalted. For You are the splendor of our strength, and through You our pride will be exalted.”

We rise in spirit or body, and we all read together in the Hebrew:

Baruch Atah Adonay Eloheynu Melech ha’olam

ברוך אתה יהוה אלקיינו מלך העולם

asher kid’shanu bemitz’votav vetzivanu

אשר קדשנו במצוותיו וציוונו

lishmo’ a kol shofar.

לשם עץ קול שופר.

Blessed are You, G-d, Sovereign of the Universe, who has sanctified us with Your mitzvot and commanded us to listen to the sound of the shofar.

We all read together in the Hebrew:

*Baruch Atah Adonay Eloheynu Melech
ha'olam*

*shehecheyanu vekiy'manu vehig'i'anu
laz'man hazeh.*

ברוך אתה יהוה אלוקינו מלך העולם

שְׁהִכְּנֵנוּ וְקִימֵנוּ וְהִגְּעֵנוּ לְזָמֵן הַזֶּה.

Blessed are You, G-d, Sovereign of the Universe, who has kept us alive, and sustained us, and brought us to this time.

We listen to the sound of the shofar:

The shofar is blown!

Tekiyah Shevarim teruah Tekiyah

תקיעה שברים תרוועה תקיעה

Tekiyah Shevarim Tekiyah

תקיעה שברים תקיעה

Tekiyah Teruah Tekiyah gedolah

תקיעה תרוועה גדולה

We all sing together in the Hebrew:

After a moment of silence, we sing, beginning quietly and with increasing volume.

*Osey shalom bim'romav hu
ya'aseh shalom aleynu*

עֲשֵׂה הַשְׁלׁוֹם בְּמָרוּמָיו הַוָּא יַעֲשֵׂה שְׁלׁוֹם עַלְינוּ

*ve'al kol yosh'vey teyveyl,
ve'imru, imru amen.*

וְעַל כָּל יוֹשְׁבֵי תְּבֵל וְאָמְרוּ אָמְרוּ אָמְןָ.

*ya'aseh shalom (2x), shalom
aleynu ve'al kol Palestinah*

יַעֲשֵׂה שְׁלׁוֹם (2x) שְׁלׁוֹם עַלְינוּ וְעַל כָּל פָּלֶשְׁתִּינָה

*ya'aseh shalom (2x), shalom
aleynu ve'al kol Yisra'el*

יַעֲשֵׂה שְׁלׁוֹם (2x) שְׁלׁוֹם עַלְינוּ וְעַל כָּל יִשְׂרָאֵל

May the One who makes peace in the universe make peace
For us, and for all G-dwrestlers (Yisra'el), and for all Palestine,
And for all who dwell on earth, and we say amen.

Closing Message and Songs

We listen: Brief Message from Rabbi Greg

We all sing together in the Hebrew:

Heveynu shalom aleymem (3x)

הַבָּא נָנוּ שְׁלֹום עֲלֵיכֶם (3x)

Heveynu shalom shalom shalom aleymem.

הַבָּא נָנוּ שְׁלֹום שְׁלֹום שְׁלֹום עֲלֵיכֶם.

We bring peace upon you (3x).

We bring peace, peace, peace upon you!

We all sing together: We Rise, by Batya Levine

We rise
Humbly hearted
Rise
Won't be divided
Rise
With spirit to guide us
Rise

Chorus:

In hope
In prayer
We find ourselves here
In hope
In prayer
We're right here (x2)

We rise
All of the children
Rise
Elders with wisdom
Rise
Ancestors surround us
Rise

(chorus)

We rise
Up from the wreckage
Rise
With tears and with courage
Rise
Fighting for life
We rise

(chorus)

We rise
Humbly hearted
Rise
Won't be divided
Rise
With spirit to guide us
Rise