

VAHAVTAH

A Judaism Beyond Zionism Synagogue

Yom Kippur 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 / אֵ / אֶ	e (as in “bed”)
NOTE אַ / אָ / אֵ	a (as in “are”)
NOTE אַ / אֹ / אֵ / אֶ	o (as in “store”)
אָ / אֵ	u (as in “put”)
אֵ / אָ	i (as in “sit”)
אָה / אָה / אֵי	ey (as in “they”)
אֵ	ay (as in “bayou”)
אֵי	ui (as in “ratatouille”)
אֹ	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

Siddur Tatir 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://rabbi360.com/2024/10/08/eleh-ezkerah-these-i-will-remember/>

<https://opensiddur.org/prayers/lunisolar/days-of-judgement-new-year-days/yom-kippur/life-affirming-vidui-by-avi-weiss/>

<https://www.ijvcanada.org/wp-content/uploads/2024/10/Days-of-Awe-5785.docx-compressed.pdf>

<https://www.palestinechronicle.com/pressure-self-censorship-and-the-israel-lobby/>

<https://ritualwell.org/ritual/let-us-love-havah-nohav/>

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

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Opening Songs

We all sing together in the Hebrew: Hine Ma Tov

Hine ma tov u'ma nayim

הִנֵּה מָה טֹב וּמָה נָעִים

shevet achim gam yachad.

שְׁבַת אָחִים גַם יְחִידָה.

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

We listen: Brief Welcome Message from Rabbi Greg

We all sing together in the Hebrew: Lo Yisa Goy

Lo yisa goy el goy cherev

לֹא־יִשְׁאָגֹוי אֶל־גֹוי חֶרֶב

lo yil'medu od milchamah.

לֹא־יַלְמֹדו עוֹד מַלְחָמָה.

Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

We all sing together: We Are Good, We Are Flawed by Batya Levine

We are good

We are flawed

We are the breath of an imperfect G-d

We read responsively: Open the Gates

The leader reads: Open the gates of justice for us,
That we may enter them and praise G-d.

We read together: We have knocked on Your doors, Compassionate One;
Do not turn us away empty-handed.

The leader reads: Open for us and for all our people, wherever they are:
Gates of awe, **b**lessing, and **c**ompassion,
Gates of **d**eliverance, **e**ncouragement, and **f**orgiveness.

We read together: Gates of **g**ladness, **h**elp, and **i**nspiration,
Gates of **j**oy, **k**indness, and **l**ove.

The leader reads: Gates of **m**erit, **n**ourishment, and **o**penness,
Gates of **p**eace, **q**uiet, and **r**epose.

We read together: Gates of **s**olace, **t**ransformation, and **u**prightness,
Gates of **v**itality, **w**armth, and **x**eniality* (“*zeen-iality*”).

The leader reads: Gates of **y**earning and **z**est-for-life,
Gates of returning, justice, and prayer.

We all read: And seal us in the Book of Life for blessing and holiness,
(with leader) for You are holy and Your name is holy;
allow us to enter Your gates in holiness.

* Xeniality: “hospitality, especially to visiting strangers or foreigners”

Meeting our Neighbors

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

Barechu and Shema

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 יְהוָה.

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

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

ברוך יְהוָה מֶבֶךְ לְעוֹלָם וְעַד.

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

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

ברוך יְהוָה מֶבֶךְ 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 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.*

שְׁמָעֵ, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

We all whisper to ourselves:

*Baruch Shem kevod malchuto le'olam
va'ed.*

ברוך שֵׁם כְּבָד מֶלֶכְתּוּ לְעוֹלָם וְעַד.

Listen, G-dwrestlers (Yisra'el)! 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 continue singing together: V'Ahavtah (traditional)

We continue singing together:

V'ahavtah et Adonay Elohecha

וְאַהֲבָה אֶת יְהוָה אֱלֹהֵינוּ

*bechol levavecha uvechol nav'shecha
uvechol me'odecha.*

בְּכָל־לְבָבֶךָ וּבְכָל־נֶפֶשֶׁךָ וּבְכָל־מֶאֱכָדָךָ.

Vehayu hadevarim ha'eyleh

וְהִי הַקּוֹרְבָּנִים כְּאֶלְהָה

*asher anochi metzavecha hayom al
levavecha.*

אֲשֶׁר אַנְכִּי מֵצָוֶה הַיּוֹם עַל־לְבָבֶךָ.

You shall love Adonay your G-d
With your whole heart, with every breath, with all you have.
These words—which I command you today—take them to heart.

We continue singing together:

Veshinantam levanecha

וְשִׁנְאָתֶם לְבָנֶיךָ

*vedibarta bam beshivtecha beveytecha
uvelechtecha vaderech uveshochbecha
uv'kumecha.*

וְדִבְרָתֶם בְּשֶׁבֶת בְּבֵיתֶךָ

וּבְלִכְתָּךְ בְּדֶרֶךְ וּבְשֶׁכְבָּה וּבְקִוּמָה.

Teach them repeatedly to your children,
And speak of them when you sit inside your house,
And when you walk on your way; when you lie down, and when you rise up.

We continue singing together:

Ukeshartam le'ot al yadecha

וְקִשְׁרָתֶם לְאוֹת עַל־יָדֶךָ

vehayu letotafot beyn eynecha.

וְהִי לְטַטְּפָת בֵּין עִינֵּיךְ.

*Uch'tavtam al mezuzot beytecha
uvisharecha.*

וְכִתְבָתֶם עַל־מְזוּזֹת בֵּיתֶךָ וּבְשַׁעֲרֵיכָ.

Bind them as a sign upon your hand,
And as a symbol between your eyes.
Inscribe them on the doorposts of your home and on your gates.

We read responsively: Let Us Love – Hava Nohav

This piece was written by Machar, The Washington Congregation for Secular Humanistic Judaism.

The leader reads: Let us encounter all the world with appreciative and insightful love,
deep and healing love, liberating and joyful love.

We read together: Let us rejoice in love and in the fertility it brings to the human experience.

The leader reads: Love expands our abilities to explore and express ourselves. Love deepens
our feelings of connectedness and individuality.

We read together: Love helps us reach across the boundaries of ego, class, creed, ethnicity, &
nation. Love heightens our senses of meaning, beauty, and wonder.

We all read: Let us love all the world with all our heart, with all our soul, and with all
(including leader) our might.

The leader reads: And these words will be upon our heart always.
Let us learn them by heart with our children,
and let us speak them often
as we sit in our homes
and walk along the way,
as we lie down and rise up.

We read together: Let us attach them as a sign to guide our minds and our hands.
Let us write them on mezuzahs in our homes as lessons.

We all read: Let us make our every deed a labor of love.
(including leader)

Choose Your Own Silent Amidah Adventure

For the next few minutes, we will have a silent Amidah experience. You may choose one or more of the following options. After our silent experience, we will resume on **page 30**.

1. **Shabbat 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, begin at the **bottom of this page**.
2. **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 23**.
3. **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 30**.
4. **Yom Kippur Morning Amidah** – If you want to read a traditional Amidah as it would be read on the morning of Yom Kippur, turn to **page 46** – we have included this option as an appendix, using material from Machzor Kol Haneshamah.

We all rise in spirit or body for the Amidah.

We rise in spirit or body, and we pray silently: Traditional Shabbat Amidah

If desired, we whisper to ourselves:

*Adonay sefatay tiftach u'fi yagid
tehilatecha.*

אָדָנִי שְׁפַתִּי תִּפְתַּח וּפִי 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 continue silently: Traditional Shabbat Amidah

We continue silently:

Baruch atah Adonay

ברוך אתה יְהוָה

Eloheynu v'Eylohey avoteynu ve'imoteynu,

אלָהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמוֹתֵינוּ,

Elohey Avraham, Elohey Yitzchak, Elohey Ya'akov,

אלָהֵי אֶבְרָהָם, אֶלָהֵי יַצְחָק, אֶלָהֵי יַעֲקֹב,

Elohey Sarah, Elohey Hagar, Elohey Rivka,

אלָהֵי שָׂרָה, אֶלָהֵי הָגָר, אֶלָהֵי רְבָקָה,

Elohey Leah, v'Eylohey Rachel.

אלָהֵי לֵאָה, וְאֶלָהֵי 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 silently:

Ha'el hagadol hagibor vehanora el elyon

הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא אֵל עַלְיוֹן

gomel chasadim tovim vekoney hakol

גּוֹמֵל חִסְדִּים טוֹבִים וּקְוִינָה הַכָּל

vezocher chasdey avot ve'imot

וּזְוֹכֵר חִסְדֵי אֲבוֹת וְאָמוֹת

umevi ge'ulah livney veneyhem

וּמְבִיא גְּאַלָּה לְבָנֵי בְּנֵיָם

lema'an shemo be'ahavah.

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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 silently: Traditional Shabbat Amidah

We continue silently:

Melech ozer umoshi'a umagen

מלך עוזר ומושיע ומגן

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

Baruch Atah Adonay Magen Avraham ve'Ezrat Sarah.

ברוך אתה יהוה מגן אברהם ועוזרת שרה.

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

We continue silently:

Atah gibor le'olam Adonay

אה גיבור לעולם אדני

mechayeh kol chay Atah rav lehoshi'a.

מחיה כל חי אה רב להושיע.

Mechalkel chayim bechesed

מכלכל חיים בחסד

mechayey kol chay berachamim rabim

מחיה כל חי ברחמים רבים

somech nof'lim verofey cholim umatir asurim

סומך נופלים ורופא חולמים ומתר אסורים

umekayem emunato lisheney afar.

ומקיים אמונהתו לישני עפר.

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 silently: Traditional Shabbat Amidah

We continue silently:

*Mi chamocha ba'al gevurot umi domeh lach
melech memit umechayeh umatzmi'ach
yeshu'ah.*

מי כמוך בבעל גבורה וממי דומה לך
מלך ממית וממחיה ומצמיח ישועה.

Who is like you, almighty G-d, and who can resemble you,
The sovereign of death and life, who causes salvation to spring forth?

We continue silently:

*Vene'eman Atah lehachayot kol chay
Baruch Atah Adonay mechayey kol chay.*

ונאמן אתה להחיות כל חי
ברוך אתה יהוה מחייה כל חי.

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

We continue silently:

*Atah kadosh veshim'cha kadosh
ukedoshim bechol yom yehalelucha selah.
Baruch Atah Adonay, ha'Eyl ha'Kadosh.*

אתה קדוש ושםך קדוש
וקדושים בכל יום יהלולך סלה.
ברוך אתה יהוה קאל הקדוש.

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

We continue silently: Traditional Shabbat Amidah

We continue silently:

Atah echad ve'Shim'cha echad

אתה אחד ושםך אחד

umi ke'amecha Yisrael goy echad ba'aretz.

ומי כעםך יישראל גוי אחד בארץ.

Tiferet gedulah va'ateret yeshu'ah

תפארת גודלה ועטירת ישועה

yom menuchah ukedushah le'amecha natata.

יום מנוחה וקדשנה לעמך נטחת.

Avraham yagel Yitz'chak yeranen

אברהם יגאל יצחק ירנן

Ya'akov ubanav yanuchu vo.

יעקב ישבן בנו בז.

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 Abraham rejoice, may Sarah sing,
For Your people, the G-dwrestlers (Yisrael) rest on this day.

We continue silently:

*Menuchat ahavah un'davah, menuchat
emet ve'emunah,*

מנוחת אהבה ונדבה, מנוחת אמת ואמונה,

*menuchat shalom veshalvah vekash'ket
vavetach,*

מנוחת שלום ושלווה והשקט ובטח,

menuchat sh'leymah sha'atah rotzeh bah

מנוחה שלמה שאטה רצחה בה.

*Yakiru banecha veyedu ki me'itecha hi
menuchatam*

יכירו בנהך וידעו כי מאמתך היא מנוחתם

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

ועל מנוחתם יקדששו את שמה.

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.

We continue silently: Traditional Shabbat Amidah

We continue silently:

Eloheynu v'Elohey avoteynu v'imoteynu

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ

Retzey vim'nuchatenu kadshenu bemitz'votecha

רְצָא בְּמִנּוֹתָתֵנוּ קָדְשָׁנוּ בְּמִצּוֹתֵיךְ

Veten chelkenu betoratecha sabenu mituvecha

וְתָנוּ חֶלְקָנוּ בְּתֹרְמָתְךָ שְׁבָעָנוּ מַטּוּבָךְ

vesamchenu bishu'atecha.

וְשָׁמְחָנוּ בִּישׁוּעָתְךָ.

Vetaheir libenu le'ov'decha be'emet.

וְתַהַר לְבָנוּ לְעָבָד בְּאֶמֶת.

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.

We continue silently:

*Vehan'chilenu Adonay Eloheynu be'ahavah
uveratzon*

וְהַנְּחִילָנוּ יְהוָה אֱלֹהֵינוּ בְּאֶחָבָה וּבְרָצֹן

Shabbat kodshecha veyanuchu vah Yisrael

שְׁבָת קָדְשָׁךְ וַיְנוּחֵוּ בָהּ יִשְׂרָאֵל

Mekad'shey shemecha.

מִקְדָּשֵׁי שְׁמָךְ.

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.

We continue silently:

Baruch Atah Adonay mekadesh ha'Shabbat.

בָּרוּךְ אַתָּה יְהוָה מִקְדָּשׁ הַשְׁבָּת.

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

We continue silently: Traditional Shabbat Amidah

We continue silently:

Retzey Adonay Eloheynu be'amecha Yisrael

רְצֵא יְהָה 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.

We continue silently:

Vetechezenu eyneynu

וְתִהְזִיןֵה עַיִינֵינוּ

shivat Tziyon berachamecha harabim.

שִׁבְתַּצְיוֹן בְּרַחֲמָךְ הַרְבִּים.

Baruch Atah Adonay

בָּרוּךְ אָתָה יְהָה

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.

We continue silently: Traditional Shabbat Amidah

We continue silently:

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

Modim anachnu lach

מוֹדִים אֲנָחָנוּ לְךָ

sha'atah hu Adonay Eloheynu

שָׁאַתָּה הוּא יְהָוָה אֱלֹהֵינוּ

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

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וְעַד.

Tzur chayeynu, magen yisheynu,

צִיר חַיָּינוּ, מָגֵן יִשְׁעֵנוּ,

Atah hu ledor vador.

אַתָּה הוּא לְדוֹר וְדוֹר.

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.

We continue silently:

Nodeh lecha unesaper tehilatecha

נוֹדָה לְךָ וְנִסְפֵּר תְּהִלָּתֶךָ

al chayenu hamesurim beyadecha,

עַל חַיָּינוּ הַמְּסֻרִים בְּيַדְךָ,

ve'al nishmoteynu hapekudot lach,

וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדֹת לְךָ,

ve'al nisecha shebechol yom imanu,

וְעַל נִסְחָךְ שְׁבָכֶל יוֹם עַמְנוּ,

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,

We continue silently: Traditional Shabbat Amidah

We continue silently:

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

וְעַל נִפְלֹאָתֶיךָ וְטוּבָתֶיךָ שֶׁבְּכָל עַת,
עָרֶב וּבָקָר וְצָהָרִים.

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

הַטּוֹב כִּי לֹא כָּלֹו רַחֲמִים,
וְהַמְּרַחִם כִּי לֹא תָמֹן חַסְדִּים,
מַעוֹלָם קִוְינוּ 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.

We continue silently:

*Ve'al kulam yit'barach veyit'romam shim'cha
malkeynu tamid le'olam va'ed.
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.
וְכָל הַחַיִם יַדְנוּ סֶלָה
וַיָּהֻלְוּ אֶת שְׁמָךְ בְּאֶתְבָּת
הָאָל יְשֻׁעָתֵנוּ וְעֹזְרָתֵנוּ סֶלָה.

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

We continue silently: Traditional Shabbat Amidah

We continue silently:

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 יהוה

הטוב שמה ולו נאה להודות.

Blessed are You, G-d,

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

We continue silently:

Shalom rav al amecha tasim le'olam

שָׁלוֹם רַב עַל עַמָּךְ תְּשִׁים לְעוֹלָם

ki Atah hu Melech Adon lechol hashalom

כִּי אַתָּה הוּא מֶלֶךְ אֱדוֹן לְכָל הַשְּׁלָום

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 וּשְׁלָום.

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.

We continue silently:

Baruch Atah Adonay, osey hashalom.

ברוך אתה יהוה עשָׂה הַשְּׁלָום.

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

We continue silently: Traditional Shabbat Amidah

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 ותגיוון לבך

lefanecha Adonay tzuri vego'ali.

לפניך יהוה צורי וגואלך.

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

עשה השלום במרומיו הוא יעשה שלום

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

עלינו ועל כל ישראל, ועל כל פלשׂתינה

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

ועל כל יושבי תבל, ואמרו אמן.

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 30**.

We continue silently: Thematic Amidah Poems and Readings

Avot Ve'Imot: Ancestors

I Am My Ancestors'

by Taressa Stovall

I am my Ancestors' wildest dream
They are the river fed by my stream
My mother the ocean, my father the flames
I offer love, praises, and thanks to their names

I am the sum of my Ancestors' choices
Repping 3 continents, multiple voices
Black + Jewish + Blackfoot Sioux-ish
Moving as one soul, both ancient and new-ish

I am my Ancestors' continuation
They conjured the magic of my creation
Their names echoing in my braided soul
Their spirits and journeys making me whole

I am my Ancestors' woven reflection
At this identity intersection
Roots run mighty deep and spread mighty wide
So none of their truths can be denied

I am the sequel to my Ancestors' stories
Carrying their grief, their grooves, and their glories
Bearing the lessons they learned the hard way
To enrich and empower all my DNA

I am my Ancestors' legacy
Honoring all that they bequeathed to me
Many peoples that have defied all oppression
To thrive against odds is our plan of succession

I am but a link in my Ancestors' chain
Carrying the karma of their pleasures and pain
Gleaning the wisdom of their whispered warnings
Rising on their wings to greet my fresh mornings

I am created by my Ancestors' longing
Wrapped in their loving embrace of belonging
Past, present, and future -- we synthesize
Together we journey, together we rise.

Gevurot: G-d's Powers

Made Of

by Aurora Levins Morales

We are made of the mineral dust of stars and every molecule of us burns with the memory of vastness and splendor. We are living constellations, minute fiery suns, each of us with our orbiting miraculous worlds, our silent moons, all born from the hunger of atoms to embrace. Our light reaches beyond us, through the beautiful dark, through the universe without end. Everything that exists, has existed, will ever exist in all the unimaginable folded flower of time is holy, and there is nothing ever and anywhere that is not G-d.

We are made of earth, small seeds, dreams of photosynthesis, curled inside brown husks, made to crack painfully from our shells, to push heavy soil aside, to move, stubborn and fragile toward our destinies, into sun and rain. To break and grow green, break and flower, to be trees of life, and fall broken onto the ground becoming rich humus full of green unbroken dreams. Everything that is, we turn into ourselves and give back as soil. Give back as oxygen. What we breathe is each other. Nothing that lives is alone.

We are made of water: Salty rivers run in our veins, lymph ebbs and swells, saliva and tears leak into the air and dry. We are always changing: wide seas into clouds, rain into puddles, rivers into muddy fields that run along ditches into the sea. We flow, freeze, boil, rise, disperse, are hurled this way and that. We declare that we are the blue edge of glaciers, the great ocean swell, stagnant teeming ponds, months long tropical downpours, the delicate tracery of frost on a dry leaf, rusty drip of a faucet. We are the shape of what's happened to us. We are caught up in doing, and whirl through our lives, suffering, joyful, filled with doubt. And yet we return to ourselves again and again, to the Self that is all there is. We are made of water, called to find our true level by that great force of love we call gravity. We are made to trust our destination. We are not lost.

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 Yom Kippur

from: Atonement

by Sue Swartz

Each of us has two pockets, our sages say.

One holds a slip of paper—

All I am is dust and ashes & to dust I shall return.

And one holds a slip of paper—

The whole world was created just for me.

All wanting ends in dust, cautions the first pocket;
while the second consoles us with the prospect of everything.

But what of the third pocket, slim & hidden, fastened
by a velvet clasp?

Each Yom Kippur, between *we have offended*
and *we have rebelled*, we undo this clasp and lift out
a threadbare message penned by our own hand—

*Sleeper awake! Your list of broken promises
is long, what you leave undone longer still.*

Yes, we have built up and torn down.

Yes, we have promised everything and given dust.

So each year between *who by fire* and *who by water*,
we savor this opening where the past falls away
and we are as in our beginning, naked
and rife with possibility.

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'asek 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 (30)**.*

Vidui

We read and sing responsively: Al Cheyt

This piece is adapted from pieces by Rabbi Brant Rosen, and David Myers and Rabbi Chaim Seidler-Feller.

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

Forgive us, our Creator, for we have gone astray.
Pardon us, our Sovereign, for we have done wrong.
For you, Adonay, are kind and forgiving;
You act generously to all who call on You.

We all sing together in the Hebrew:

Ve'al kulam eloah s'lichot

וְעַל כָּלָם אֱלֹהָה סְלִיחוֹת

selach lanu, mechal lanu, kaper lanu.

סְלִיחָה לְנוּ, מַחְלָל לְנוּ, כְּפֹרָר לְנוּ.

Ve'al kulam eloah s'lichot

וְעַל כָּלָם אֱלֹהָה סְלִיחוֹת

selach lanu, mechal lanu,

סְלִיחָה לְנוּ, מַחְלָל לְנוּ,

selach lanu, mechal lanu, kaper lanu.

סְלִיחָה לְנוּ, מַחְלָל לְנוּ, כְּפֹרָר לְנוּ.

For all of these, Source of forgiveness,
Forgive us, pardon us, receive our atonement.
For all of these, Source of forgiveness,
Forgive us, pardon us,
Forgive us, pardon us, receive our atonement.

The leader reads: For the wrong we have done before you by forgetting that we were all once strangers in a strange land;

We read together: And for the wrong we have done before you by preferring militarized fences to open borders.

The leader reads: For the wrong we have done before you by supporting trade policies and murderous regimes that uproot people, families and communities;

We read together: And for the wrong we have done before you by drawing lines and turning away those who come to our country seeking a better life.

The leader reads: For the wrong we have done before you by demonizing migrants as threats to be feared;

We read together: And for the wrong we have done before you by labeling human beings as “illegal.”

We all sing together in the Hebrew:

Ve'al kulam eloah s'lichot

על כלם אלה סליחות

selach lanu, mechal lanu, kaper lanu.

סליח לנו, מחה לנו, כפר לנו.

For all of these, Source of forgiveness,
Forgive us, pardon us, receive our atonement.

The leader reads: For the wrong we have done before you by internalizing and assenting to racist ideologies;

We read together: And for the wrong we have done before you by allowing oppressive systems to continue unchecked.

The leader reads: For the wrong we have done before you by our complicity in regularly profiling, incarcerating and murdering people of color;

We read together: And for the wrong we have done before you by denying fair housing, public schools and greater opportunity to our black and brown communities.

The leader reads: For the wrong we have done before you by dehumanizing, excluding and murdering gay, lesbian, trans and queer people;

We read together: And for the wrong we have done before you by shaming and stigmatizing the infirm, the mentally and physically disabled, and the elderly.

We all sing together in the Hebrew:

Ve'al kulam eloah s'lichot

וְעַל כָּלָם אֱלֹהָה סְלִיחוֹת

selach lanu, mechal lanu, kaper lanu.

סְלִיחָה לָנוּ, מַחְלָה לָנוּ, כְּפֹרָה לָנוּ.

For all of these, Source of forgiveness,
Forgive us, pardon us, receive our atonement.

The leader reads: For the wrong we have done before you by buying into and promoting the ideology of American exceptionalism;

We read together: And for the wrong we have done before you by oppressing other peoples and nations in the name of American power and influence;

The leader reads: For the wrong we have done before you by profiting off of weapons of death and destruction;

We read together: And for the wrong we have done before you by contributing to the increased militarization of our nation and our world.

The leader reads: For the wrong we have done before you by expanding our military budget while we cut essential services here at home;

We read together: And for the wrong we have done before you by believing that militarism and violence will ensure our collective security.

We all sing together in the Hebrew:

Ve'al kulam eloah s'lichot

וְעַל כָּלָם אֱלֹהָה סְלִיחוֹת

selach lanu, mechal lanu, kaper lanu.

סְלִיחָה לָנוּ, מַחְלָה לָנוּ, כְּפֹרָה לָנוּ.

For all of these, Source of forgiveness,
Forgive us, pardon us, receive our atonement.

The leader reads: For the wrong we have done before you by destroying homes, expropriating land, and warehousing humanity;

We read together: And for the wrong we have done before you by perpetrating a brutal and crushing military occupation.

The leader reads: For the wrong we have done before you by wedging sacred Jewish spiritual tradition to political nationalism and militarism;

We read together: And for the wrong we have done before you by waging a war of revenge, by manufacturing a famine and starving people, especially innocent children.

The leader reads: For the wrong we have done before you by stealing another's land, by seeking mastery and supremacy over others.

We read together: And for the wrong we have done before you by succumbing to indifference and blindness in the face of tragedy and genocide.

We all sing together in the Hebrew:

<p><i>Ve'al kulam eloah s'lichot</i> <i>selach lanu, mechal lanu, kaper lanu.</i></p> <p><i>Ve'al kulam eloah s'lichot</i> <i>selach lanu, mechal lanu,</i> <i>selach lanu, mechal lanu, kaper lanu.</i></p>	<p>וְעַל כָּלָם אֱלֹהָה סְלִיחוֹת סְלִיחָה לְנוּ, מְחַל לְנוּ, כְּפֹר לְנוּ. וְעַל כָּלָם אֱלֹהָה סְלִיחוֹת סְלִיחָה לְנוּ, מְחַל לְנוּ, סְלִיחָה לְנוּ, מְחַל לְנוּ, כְּפֹר לְנוּ.</p>
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For all of these, Source of forgiveness,
Forgive us, pardon us, receive our atonement.
For all of these, Source of forgiveness,
Forgive us, pardon us,
Forgive us, pardon us, receive our atonement.

We all sing together: We Are Good, We Are Flawed by Batya Levine

We are good
We are flawed
We are the breath of an imperfect G-d

We read responsively: Justice for Palestine Vidui

This piece was created by Independent Jewish Voices: Canada (with some adaptations).

Note: This piece contains difficult content, including discussions of genocide. It is not graphic, but please use your judgment when reading. If you prefer to step out, we'll finish it in about 5 minutes.

We read together: **Bagadnu.** We have betrayed. We have betrayed the Jewish value that every life contains an entire universe by dehumanising and demonising Palestinians.

A volunteer reads: Our politicians, media, and mainstream institutions are complicit in laying the groundwork to allow for this genocide by spreading false accusations that are based in racism that is Anti-Palestinian, Orientalist, Islamaphobic, and anti-Arab.

A volunteer reads: From Tell Them by Huda Skaik, August 2024:

“Tell them,
Tell them,
we are more than numbers,
more than silent echoes
in a ledger of loss,
we are families
entwined in love,
friends,
living in the shadows
of our hopes,
bound by dreams.”

We read together: **Gazalnu.** We have stolen. We have participated in the theft of Palestinian land by supporting the Jewish National Fund and the ever-expanding Israeli settlements.

A volunteer reads: The tools of state violence and dispossession can sometimes be hidden in less obvious forms. The JNF convinced us as kids we were doing something noble by planting trees, but it was to mask evidence of expelled villages.

A volunteer reads: As we speak, the Jewish National Fund is working with their partners in ethnic cleansing, the Israeli army, to demolish Palestinian Bedouin villages in al Naqab, such as Wadi al-Khalil, and steal the Palestinian Christian home of the Kisya family in Al-Makhrour near Bethlehem.

We read together: **Chamasnu.** We have acted zealously. In our zeal to protect our Jewish community, we have misused and weaponized charges of antisemitism.

A volunteer reads: The annual audit of antisemitic incidents released by B'nai Brith uses the International Holocaust Remembrance Alliance definition to decide what should be included in their count. By conflating criticism of Israel with actual antisemitism, this audit silences and penalises dissenting voices, makes Palestinian existence itself antisemitic, and within our own Jewish community, labels Jews of conscience as self-hating antisemites. This also belittles and takes the focus away from the real threats of rising antisemitism within the emboldened far right, while siloing Jews from other historically oppressed peoples.

We read together: **Tafalnu Sheker.** We have lied. We have distorted and denied the truth about Israeli crimes against humanity and justified policies including the systematic starvation of Gazans and the torture of Palestinian prisoners.

A volunteer reads: From the United Nations office of the high commissioner, “We declare that Israel’s intentional and targeted starvation campaign against the Palestinian people is a form of genocidal violence and has resulted in famine across all of Gaza... When two children died of hunger early this year, this confirmed that famine had struck northern Gaza. The whole world should have intervened earlier to stop Israel’s starvation campaign and prevented these deaths.”

We read together: **Pashanu.** We have perverted justice. We have wrongfully exerted influence on American institutions so as to prevent legitimate criticism of Israel’s treatment of Palestinians.

A volunteer reads: American organizations that are accused of anti-Israel bias are often forced to direct vast amounts of time and energy to public relations damage-control in response to orchestrated smear campaigns initiated by those seeking to suppress open discussion of U.S. and Israeli policy. The local hysteria generated by many of Israel’s American advocates is deafening and preoccupying. Meanwhile, the distant sounds of despair and rage from Palestinians—impoverished, isolated, brutalized, and facing relentless dispossession by Israeli occupation—are, by contrast, barely audible.

A volunteer reads: The US government has targeted universities for allowing criticism of Israel or Zionism, defining these beliefs as antisemitic. To remediate antisemitism, the government has pushed for Universities to adopt the misguided International Holocaust Remembrance Alliance’s (“IHRA”) re-definition of antisemitism to now include anti-Zionism and criticism of Israel.

We read together: **Kishinu Oref.** We have been stubborn. Despite mounting evidence of genocide in Gaza, the expansion of the settlements in the Occupied West Bank, East Jerusalem and Occupied Golan, and war crimes documented by Israeli soldiers themselves, we continue to claim that Israel is the most moral country and only democracy in the region.

A volunteer reads: Rabbi Seth Goldstein says, “Not only is it a positive commandment to seek justice, it is a negative commandment to ignore justice... You shall not hide yourself, meaning that if you see an injustice, you shall not hide. Rashi, the famous medieval commentator, tells us this means you shall not cover your eyes, you shall not look away.”

A volunteer reads: In the context of Gaza and Palestine as a whole, we cannot look away. Once we finally see the truth that Palestinians have been sharing since 1948, the old Hasbara talking points we clung so hard to melt away as meritless hypocrisy.

We read together: **Ta'inu.** We have strayed from the righteous path. We have strayed from the path of justice by refusing to acknowledge the ongoing Nakba, the ongoing Palestinian experience of expulsion and dispossession

A volunteer reads: We know this did not start on October 7th, with 2023 already being the most deadly year on record for Palestinians in the Occupied West Bank since the Second Intifada and more settler expansion projects approved this year since the Oslo process.

A volunteer reads: In Noura Erakat’s Policy Paper Nakba Peace, she writes, “Israel, along with its Western allies, are demanding an exception to the prohibition on genocide to defend and entrench Zionist settler sovereignty by any means necessary. Israel is pursuing a ‘Nakba Peace,’ the establishment of security achieved through the removal of native Palestinians who, by their very existence and refusal to disappear, challenge Zionist settler sovereignty.”

We read responsively: Life-Affirming Vidui

This piece was adapted from pieces by Rabbi Avi Weiss and Rabbi Yonatan Cohen.

We read responsively in the English. (Hebrew provided for reference.)

The leader reads: In the past year:

We loved, we blessed, we grew, we
spoke positively.

אָהָבָנוּ, בָּרַכָּנוּ, גָּדוֹלָנוּ,
דִּבְרָנוּ יִפְּ.

We read together: We raised up, we showed compassion,
we acted enthusiastically, we were
empathetic, we cultivated truth.

הָעָלִינוּ, וְחִסְּנוּ, זָרִיזָנוּ,
חִמְלָנוּ, טְפַחְנוּ אֶמֶת.

The leader reads: We gave good advice, we respected
others, we learned, we forgave, we
comforted.

יִעְצָנוּ טֹוב, כְּפָרָנוּ, לְמִדָּנוּ,
מְחַלְנוּ, נְחַמְנוּ.

We read together: We were creative, we worked hard, we
were spiritual activists, we were just, we
had hope.

סְלִילָנוּ, עַמְלָנוּ, פְּעָלָנוּ,
צְדָקָנוּ, קְוִינָנוּ.

The leader reads: We were merciful, we gave full effort,
we supported.

רְחַמָּנוּ, שְׁחַדָּנוּ, תְּמִכָּנוּ.

We read together: We made peace, we contributed, we
repaired.

תְּוִכָּנוּ, פְּרַמָּנוּ, תְּקַפָּנוּ.

We all sing together in the Hebrew: Ki Anu Amecha

Ki anu amecha ve'Atah Eloheynu.

כִּי אָנוּ עָמָךְ וְאַתָּה אֱלֹהִינוּ.

Anu vanechha ve'Atah Avinu.

אָנוּ בָּנָיךְ וְאַתָּה אָבִינוּ.

Anu avadecha ve'Atah Adoneynu.

אָנוּ עָבָדָיךְ וְאַתָּה אֲדוֹנוּנוּ.

Anu kehalecha ve'Atah Mitnateynu.

אָנוּ קְהַלָּךְ וְאַתָּה מַתְנַתָּנוּ.

For we are Your people and You are our G-d.

We are Your servants, and You are our Lord.

We are Your children and You are our Parent.

We are Your congregation, and You are our Gift.

We continue singing together:

Anu nach'latecha ve'Atah Goraleynu.

אָנוּ נְחַלְתָּךְ וְאַתָּה גּוֹרְלָנוּ.

Anu tzonecha ve'Atah Ro'eynu.

אָנוּ צָנַחַךְ וְאַתָּה רֹעֵנוּ.

Anu charmecha ve'Atah Not'reynu.

אָנוּ כְּרָמָךְ וְאַתָּה נֹטְרָנוּ.

Anu fe'ulatecha ve'Atah Yotzreynu.

אָנוּ פְּעַלְתָּךְ וְאַתָּה יוֹצְרָנוּ.

We are Your heritage and You are our Destiny.

We are Your flock and You are our Shepherd.

We are Your vineyard and You are our Guardian.

We are Your creations and You are our Creator.

We continue singing together:

Anu rayatecha ve'Atah Dodeynu.

אָנוּ רְעִיתָךְ וְאַתָּה דּוֹדָנוּ.

Anu segulatecha ve'Atah Eloheynu.

אָנוּ סְגָלָתָךְ וְאַתָּה אֱלֹהֵינוּ.

Anu amecha ve'Atah Malkeynu.

אָנוּ עָמָךְ וְאַתָּה מֶלֶךְנוּ.

Anu ma'amirecha ve'Atah Ma'amireynu.

אָנוּ מְאַמִּירָךְ וְאַתָּה מְאַמִּירָנוּ.

We are Your dear ones and You are our Beloved.

We are Your cherished ones and You are our G-d.

We are Your people and You are our Sovereign.

We are those to whom You speak, and You are the One to whom we speak.

We read responsively: Martyrology, by Rabbi Seth Goldstein

We all read together in the Hebrew and then in the English:

Eleh ezkerah venafshi alay eshpechah.

אֶלָּה אָזְקָרָה וּנְפָשֵׁי עַלִּי אַשְׁפְּכָה.

These I will remember and pour out my soul.

The leader reads: I will remember all of Am Yisra'el
From the past unto this day
Killed by sword or gas,
Or gunshot or flame.
In captivity and camps,
In homes and havens,
Due to hatred and prejudice
And the denial of the right to exist.

We read together: I will remember all other peoples
Targeted and repressed
Slain for who they were:
Their heritage, their ideas,
Their love, their God.
Seen as less than human,
As problems to be solved
Rather than lives to be redeemed.

The leader reads: I will remember all those who fell
While defending people, territory, and nation,
Either by choice or by conscription.
In service to ideals and survival,
Something greater than themselves.

We read together: I will remember all those cut down
For lifting fist and voice in protest.
Whose signs and chants and truths
Were brutally drowned out and silenced.

The leader reads: I will remember all those forced to escape
And seek refuge and opportunity
In a new home not their own.
Who perished enroute over land or sea
Or upon arrival in a strange land.

We read together: I will remember all those marched off in shackles
Having been chased and captured and sold.
Seen not as people but property
Whose lives were devalued,
Labor used and love ignored
Who succumbed to chains and the whip.

The leader reads: I will remember all those upon whose land we dwell
Cleared and colonized, missing and murdered.
Forced to move, march, and resettle.
Victims of violence against body and language,
Against tribe, culture and history.

We read together: I will remember all those who died
By neglect or negligence
By policy or police
By occupation or oppression
By abuse or apathy
By plague or persecution
By government or greed
By bomb or blockade
By exposure or exploitation
By climate or catastrophe

The leader reads: I will remember those whose divine light
Went unseen
Was snuffed out
Was unable to shine in the first place.

We read together: I will remember the named and nameless
The known and unknown
And those who have no one to remember them.

We all read together in the Hebrew and then in the English:

Eleh ezkerah venafshi alay eshpechah.

אֶלְهָ אֶזְקֵרָה וְנַפְשִׁי עַלְיָ אֶשְׁפְּכָה.

These I will remember and pour out my soul.

We all read together: Mourner's Kaddish

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

Yitgadal veyitkadashevshemey raba be'alma

יַתְגָּדֶל וַיַּתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעַלְמָא

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

דֵי בָּרָא כְּרוּעִתָּה וַיְמַלֵּיד מֶלֶכְוֹתָה בְּחִימָכָן

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

וּבְיוּמִיכָן וּבְחֵי דָכְל בֵּית יִשְׂרָאֵל,

ba'agala uvizman kariv ve'imru amen.

בְּעָגָלָא וּבְזָמָן קָרִיב וְאָמְרוּ אָמֵן.

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

יְהִי שְׁמֵה רַבָּא מַבְרָךְ לְעוֹלָם

ul'almey almaya.

וּלְעוֹלָמִי עַלְמַיָּא.

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

Yitbarach veiyishtabach veiyitpa'ar veiyitromam

יַתְבָּרַךְ וַיַּשְׁתַּבְּחַה וַיַּתְפִּאַר וַיַּתְרוּם

veyitnasey veiyit'hadar veyitaleh veiyit'halal

וַיַּתְנַשֵּׂא וַיַּתְהַדֵּר וַיַּתְעַלֶּה וַיַּתְהַלֵּל

shemey dekudesha berich hu.

שְׁמֵה דְּקוּדֵשָׁא, בָּרֵיךְ הוּא.

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

We continue reading together:

Le'eyla min kol birchata veshirata,

לְעֵלָא מִן כָּל בָּרְכַּתָּא וְשִׁירַתָּא,

tushbechata venechemata, da'amiran be'alma,

תְּשִׁבְבָּחַתָּא וְנִנְחַמְתָּא, דָאָמִירָן בְּעַלְמָא,

ve'imru amen.

וְאָמְרוּ אָמֵן.

Above 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*

יְהִיא שְׁלָמָא רַבָּא מִן שְׁמֵיאָה וְחַיִם עַלְינָה

ve'al kol Yisrael, ve'al kol Palestinah,

וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פָּלָשְׁתִּינָה,

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

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'aseh shalom
aleynu ve'al kol Yisra'el, ve'al kol Palestinah*

עֲשֵׂה הַשְׁלָום בְּמַרְומָיו הַוָּא יַעֲשֵׂה שְׁלָום

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

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

עַלְינָה וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פָּלָשְׁתִּינָה

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.

Closing Message and Songs

We listen: Brief Message from Rabbi Greg

We read responsively: Avinu Malkeynu Litany, from Kol Tzedek Chicago

The leader reads: Avinu Malkeinu, inspire us to start this year anew;
Avinu Malkeinu, inspire us with hope for the future.

We read together: Avinu Malkeinu, show us how to bring justice into your world;
Avinu Malkeinu, show us how to use our power for liberation.

The leader reads: Avinu Malkeinu, remind us that the time is now;
Avinu Malkeinu, remind us that the road is long.

We read together: Avinu Malkeinu, challenge us when we grow weary from the struggle;
Avinu Malkeinu, challenge us when we grow complacent from our
victories.

The leader reads: Avinu Malkeinu, guide us away from hopelessness and cynicism;
Avinu Malkeinu, guide us to the side of hope and transformation.

We read together: Avinu Malkeinu, we honor those whose deeds inspire us still;
Avinu Malkeinu, we honor those who bring justice into our world.

The leader reads: Avinu Malkeinu, we remember those who suffer in darkness;
Avinu Malkeinu, we remember the forgotten and the uprooted.

We read together: Avinu Malkeinu, we pray for the healing of body and spirit;
Avinu Malkeinu, we pray for the healing of our broken world.

The leader reads: Avinu Malkeinu, we pray for a year of health and wholeness;
Avinu Malkeinu, we pray for a year of equity and freedom.

We read together: Avinu Malkeinu, we pray for a year of kindness and compassion;
Avinu Malkeinu, we pray for a year of Shalom and Ahavah.

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 חָנָנוּ וְעַנְנוּ

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

אָבִינוּ מֶלֶכְנוּ חָנָנוּ וְעַנְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים

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 חָנָנוּ וְעַנְנוּ

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

אָבִינוּ מֶלֶכְנוּ חָנָנוּ וְעַנְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים

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 listen: Announcements from Rabbi Greg

We all sing together: We Are Good, We Are Flawed by Batya Levine

We are good

We are flawed

We are the breath of an imperfect G-d

After this last song, please take your time breathing in the silence. When you are ready, you can get up and go outside for the potluck.

Appendix: Reconstructionist Yom Kippur Amidah (from Kol Haneshamah)

The traditional Amidah follows here. Meditations begin on page 1. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

: נָתַתְּ לְהָרָק יְגִיר יְפִי כְּמַה שְׁקָרָא אָרָב

עֲמִירָה
אָבָה וְאָמֶת

בָּרוּךְ אֱלֹהִים אָבָרְהָם אָלֹהִי רְבָקָה
אָלֹהִי רְחָמָן אָלֹהִי רְחָאָה
אָלֹהִי רְחָלָה אָלֹהִי רְחָלָה
אָלֹהִי לְאָהָה: ←

DERASH. So often the power of our lips is limited by our fears and self-doubt. When we say "Open our lips," we are also saying, "God, help me to open up and see beyond my current limits, so that I can recognize and accept the myriad of possibilities in my life." D.B.

NOTE. The traditional liturgy evolved gradually. It contains thousands of variant or alternative versions. Reconstructionist liturgy has eliminated reference to traditional beliefs that Jews are the Chosen People, that there is individual reward and punishment, that the Temple should be rebuilt, that there will be a personal Messiah and that there will be bodily resurrection. The Reconstructionist commitment to equality for women has resulted in additional changes. Our understanding of God as the Source of goodness, the Life of nature, and the Power that makes for salvation replaces some more anthropomorphic and anthropopathic traditional imagery. D.A.T.

תְּהִלָּה... אָרָגָן / Open...praise (Psalms 51:17).

AMIDAH

The traditional Amidah follows here. Meditations begin on page 1. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

Open my lips, BELOVED ONE, and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah; ↩

COMMENTARY. A. J. Heschel has said, "The term, 'God of Abraham, Isaac and Jacob' is semantically different from a term such as 'the God of truth, goodness, and beauty.' Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of 'the God of Kant, Hegel and Schelling.' Abraham, Isaac and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. 'Abraham is still standing before God' (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac and Jacob." In this same spirit, we are also Sarah and Rebekah, Rachel and Leah.

L.W.K.
KAVANAH. The introductory words (Psalms 51:17) of the Amidah contain a paradox of divine and human power. Our ability to be whole, upright, free, and fully alive grows as we acknowledge and appreciate an infinitely higher source of power in the universe. This allows us to be receptive. By acknowledging our human vulnerability, we open our hearts to the support, compassion and faithfulness available around us. S.P.W.

KAVANAH. Silence can come from a breakdown in communication or from an intimacy that makes other forms of communication temporarily unnecessary. Let our silence say what words can't express. Let us use this silent prayer-time as an opportunity to meet the divine presence, to experience God's cosmic power and awe-inspiring, fathomless depth. S.D.R.

אָל תִּקְרֹא לְאָבָרְתָּה וְתִּפְרֹא אֶל עַלְיוֹן גּוֹמֵל תְּסִדְתָּה וְאֶל
הַכְּלִיל תָּוֹכֵר תְּסִדְתָּה אָבָות וְאֶתְמָתָה וְמְלָאָה ? בְּנֵי בְּנִים ? בְּנֵי
שָׁמֶן בְּאַהֲבָה :

אָל תִּקְרֹא לְאָבָרְתָּה וְתִּפְרֹא אֶל עַלְיוֹן גּוֹמֵל תְּסִדְתָּה וְאֶל
תְּגִיאָה :

אָל תִּקְרֹא לְאָבָרְתָּה וְתִּפְרֹא אֶל עַלְיוֹן גּוֹמֵל תְּסִדְתָּה וְאֶל
שְׁמֶן בְּאַהֲבָה : ←

great, heroic, awesome God, supreme divinity, imparting deeds of kindness, begetter of all; mindful of the loyalty of Israel's ancestors, bringing, with love, redemption to their children's children for the sake of the divine name.

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

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and help of Sarah. ←

In each age
we receive and transmit

Torah.

At each moment
we are addressed by the
World.

In each age

we are challenged
by our ancient teaching.

At each moment

we stand face to Face with

Truth.

In each age
we add our wisdom

to that which has gone before.

At each moment
the knowing heart
is filled with wonder.

In each age
the children of Torah
become its builders

and seek to set the world firm
on a foundation of Truth.

הַרְחָה שָׁרָה / ezer sarah. The biblical term *ezer* has two meanings, “rescue” and “be strong.” It is commonly translated as “aid” or “help.” It also has the sense of power and strength. In Deuteronomy 33:29, *ezer* is parallel to *גָּמָגָן*, majesty. Eve is described as Adam’s *ezer kenegdo*, a power equal to him, a strength and majesty to match his. Thus *magen avraham* (shield of Abraham) and *ezer sarah* (help of Sarah) are parallel images of power and protection.

R.S.A.

KAWANAH. God is experienced as “my”/helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K. (Adapted)

DEBRASH. Hayim, the Hebrew word for life, is a plural noun. We seek life brimming with fullness. Our resentments and hatreds, our lies and games lead us to forget how rich and varied our lives can be. To be written in the book of life refers to our participation in the ever changing, birthing and passing, gaining and losing moments that compose life.

S.P.W.
KAWANAH. Is the book of life a ledger, in which we settle for being mentioned? Or is it a book of living, in which we write our chapter by living our story?

R.M.S.

R.H.

בָּרוּךְ

2. GEVUROT / DIVINE POWER

אָמָּה גָּבוֹר לְעוֹלָם אָדָּן רַב לְהֹשִׁיעַ: מָרוֹיךְ תְּעִילָה: מְכַלְּלֶל חַיִּים
 בְּקַרְבָּן מִיחָה כָּל תִּרְבְּתָמָם וְבָבִים רַבִּים וְרַפְּאָה חַלִּים
 גַּמְפִּיר אֲסָטָרִים וְמְגִימִים אַמְגָעָה לְשִׁינִי: שָׁפָר: מַיְכָמָךְ
 נַמְיָה מִמְּהִתָּה וְמִמְּהִתָּה יְשִׁיאָה:
 מַיְכָמָה לְזָהָר מִמְּהִתָּה וְמִמְּהִתָּה יְשִׁיאָה:
 מַיְכָמָךְ אָב בְּרַתָּמָם וּבְרַתָּמָם לְזָהָר צָהָר לְזָהָר:
 מַיְכָמָן אָמָה לְהַחִילָה כָּל תִּרְבְּתָמָם בְּרַתָּמָם אָמָה לְהַחִילָה כָּל תִּרְבְּתָמָם:

Faithful are you in giving life to every living thing. Blessed are you, THE FOUNT OF LIFE, who gives and renews life!

הַשְׁמָה קָדְשָׁתְךָ ?

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Holy are you. Your name is holy.
 And all holy beings hail you each day. ↩

מִיחָה כָּל תִּרְבְּתָמָם/who gives and renews life. The traditional *maḥzor* affirms an understanding that all of life is rooted in the world's divine order and avoiding affirmation of bodily resurrection. We cannot know what happens to us after we die, but we can, by our thought and action, affirm the possibility of this-worldly salvation.

D.A.T.

מִיחָה כָּל תִּרְבְּתָמָם/who gives and renews life. All the vast powers of the universe are rooted in the divine. In the face of that vast power we feel small and vulnerable. We fear death. But that power also contains the possibility of life and renewal. In celebrating this Power, we waken again to life. S.P.W.

DERASH. The *maḥzor* proclaims God as *memi utmeḥayeh*/source of life and death. What is Yom Kippur, after all, if not a day of death and rebirth? And what is God, after all, if not the Power that enables what has died—our hopes, our dreams, our plans—to come back to life? Thus God is called *Elohim hayim*/God of Life!

R.H.

And therefore, HOLY ONE, let awe of you infuse the whole of your Creation, and let knowledge of your presence dwell in all your creatures

And let every being worship you,
and each created life pay homage to your rule.
Let all of them, as one, enact your bidding

with a whole and peaceful heart.

For we have always known, ALMIGHTY ONE
that all authority to rule belongs to you.

all strength is rooted in your arm,
all power is rooted in your arm,
all energy is rooted in your arm.

Your name alone is the source of awe

that surges through all life.

And therefore, HOLY ONE, let awe of you
influence people let the notice of you

ring out from all who worship you

Let hope enven all who seek you,
and let all who look to you with hope

find strength to speak.

Grant joy throughout your land,
let happiness resound throughout your holy city;

And therefore, let the just behold your peace,
let them rejoice,
let all who follow in your path sing out with joy,
let all who love you dance in celebration,
and may your power overwhelm all treachery,
soon, and in our days.

so that it vanish wholly from the earth like smoke.
Then shall the power of injustice pass away! ↵

S.D.R

COMMENTARY. Our text diverges from the traditional text for *uebhen tem kavod* which continues with a prayer for renewed strength to the seed of David—a clear appeal for the restoration of the Davidic monarchy through a God-chosen Messiah. Most Jews of the modern era do not expect or desire a divinely appointed royal personage to come and solve our problems for us. But in rejecting the *literal* Messiah we do not have to abandon the messianic passion—the commitment of “all who look to you with hope” and “find strength to speak.” We need to take responsibility for bringing messianic days by enthusiastically advancing the ideals of human freedom, dignity, and creativity.

VOM KIRBIER / 745

لَهُمْ مُّنْهَاجٌ مُّسْتَقِيمٌ فَلَا يُنْهَا بِأَيِّ سَبِيلٍ

May you alone be sovereign over all of your Creation, and Mount Zion be the seat and symbol of your glory, and Jerusalem, your holy city—
as is written in your holy scriptures:
“THE ETERNAL ONE shall reign forever, your God O Zion through all generations!”

as is written in your holy scriptures:

your God, O Zion, through all generations!

בְּנֵי־יִשְׂרָאֵל

and awesomely inspiring is your name,
and there is no God apart from you,
as it is written: "THE CREATOR of the hosts of heaven
shall be exalted through the rule of law,
and God, the Holy One, made holy by the reign of justice.
Blessed are you, ETERNAL ONE,
the holy sovereign power.

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

COMMENTARY. If God is One and God of all, how can this universal Presence reside, as it were, in the particular place of the Jewish people,

Mount Zion? Religion is not an abstract idea, but a lived reality, requiring a people, a place, and a program. To speak of religion in general is like speaking of language in general; one can only speak a given language, not language itself. Similarly, each people needs to translate the universal intuition of the Divine into the particular words, places, rituals, and concepts of its own religion.

K.H.

On Shabbat add the words in parenthesis:

On *Shabbat* add the words in parenthesis:

Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care; for life, well-being and peace, on this Day of Atonement.

Our God, our ancients' God,

this day (of Shabbat, and Day) of Atonement, blot out and cause to pass away all iniquities; and give unto

but wrongdoings and evil ells from before your eyes, as it is said:

who blots out your wrongdoing, for my sake;
your errors I shall not remember any more!" 

I, yes...more! (Isaiah 43:25). אָזְכָר...אָנוֹכִי /

5. עֲבֹרָה

רֹאֶה יְהוָה אֱלֹהֵינוּ מֶלֶךְ יִשְׂרָאֵל לְהַבְּתִּמְלָתָם בְּאֶתְבָּה תְּהִלָּה
בְּרָצֹן תְּהִלָּה לְבָרוּךְ עַבְדָּךְ שָׂרָאֵל עַל עַלְלָךְ :

וְתִּתְהִלֵּה עַזְיָזְבֵּן בְּגִבְעָה שְׂמִינִית אֶתְבָּה יְהוָה תְּהִלָּה
שְׁכִירָה לְאַזְרָךְ :

6. הָדוֹה

מִזְרָחָם אָנָּחָנוּ שָׁאָרָה הָרָא יְהוָה אֱלֹהֵינוּ אֱלֹהֵי אָבָתֵּינוּ
אָמְרָנוּ שְׁעָרָה צָרָה יְשָׁמֵן מִזְרָחָם אָמְרָנוּ שְׁעָרָה צָרָה יְשָׁמֵן
נוֹרָה נְסִיףָה קְרִירָה שְׁעָרָה צָרָה יְשָׁמֵן תְּהִלָּה עַל צְבָאָה
הַפְּקוֹדָה לְדָבָר עַל שְׁבָכָל שְׁעָרָה צָרָה יְשָׁמֵן יְמִין
שְׁבָכָל-עַתָּה שְׁעָרָה בְּקָרָב תְּהִלָּה תְּהִלָּה תְּהִלָּה
בְּלֹא מְתָן קְרִירָה שְׁעָרָה צָרָה יְשָׁמֵן :

עַל בָּלָם יְהִבְרָה שְׁמָמָנִים מִלְּאָמָנָה לְעֹלָם וְעַד :

וּכְהָבָה לְתִּימְמָן טְוּבִים קְלָלָנִים יְהִיבָּרָה שְׁמָמָנִים :

וְכָל הַתְּחִיּוֹם יוֹרֵדָה קְרִירָה שְׁמָמָנִים אֶת שְׁמָמָנִים בְּאֶתְבָּה
עַזְרָאֵל לְהַלְּלָה אֶת שְׁמָמָנִים וְגַם שְׁמָמָנִים תְּהִלָּה :

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

5. AVODAH / WORSHIP

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you.

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever.

And write down for a good life all who share your covenant.

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due. ↪

לְכָל בְּיַהֲוָה שְׁמָמָנִים טְוּבִים כָּל בְּיַהֲוָה שְׁמָמָנִים
וְכָל בְּיַהֲוָה שְׁמָמָנִים טְוּבִים כָּל בְּיַהֲוָה שְׁמָמָנִים :

רֹאֶה יְהוָה אֱלֹהֵינוּ מֶלֶךְ יִשְׂרָאֵל לְהַבְּתִּמְלָתָם בְּאֶתְבָּה תְּהִלָּה
בְּרָצֹן תְּהִלָּה לְבָרוּךְ עַבְדָּךְ שָׂרָאֵל עַל עַלְלָךְ :

וְתִּתְהִלֵּה עַזְיָזְבֵּן בְּגִבְעָה שְׂמִינִית אֶתְבָּה יְהוָה תְּהִלָּה
שְׁכִירָה לְאַזְרָךְ :

R.H.

During evening service continue below. During all other services continue on page 758.

ברכת השלום

שָׁלוֹם בְּנֵי יִשְׂרָאֵל עַזְקָק תְּשִׁשִּׁים לְעוֹלָם: בַּי אַפְּהָר הָרָא אַרְזָן
לְכָל הַשְׁלָוֹם: וְטוֹב בְּעִזּוּב לְבָרָךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת בְּנֵי-יִשְׂרָאֵל:
תְּבָל בְּכָל עַת וּבְכָל שָׁעָה בְּשָׁלֹמָה:

בְּפִרְאָר תְּיִמְמָן בְּרָכָה נְגַדֵּר וְגַדְתָּה טוֹבָה תְּמִימָה:
בְּכָל עַזְקָק בְּיַת יִשְׂרָאֵל לְתִהְיוֹת טוֹבִים:

Shalom rav al yisra'el ameha tasim le'olam.

Ki atah hu meleh adon lehol hashalom.
Vetov be'eyneha levareh et ameha yisra'el
ve'et kol yoshvey tevel

behol et uvhol sha'ah vishlomeha.

Besefer hayim berahah veshalom ufarnasah tovah
nizaher venikatev lefaneha
anahnu vehol ameha beyt yisra'el
lehayim tovim uleshalom.

Baruḥ atah adonay osey hashalom.

We continue silently with the confessional prayers on page 759.

During evening service continue below. During all other services continue on page 757.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

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

Blessed are you, COMPASSIONATE ONE, maker of peace. ↩

We continue silently with the confessional prayers on page 759.

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

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

KAVANAH. God is shalom. God's name is shalom, everything is held together by shalom.

Zohar

COMMENTARY. *Besefer hayim...ufarnasah tovah*/In the book of life...and proper sustenance. This insertion into the closing benediction of the Amidah is unique to the *Yamim Noraim*. The mythic imagery is of a celestial "Book of Life," in which our ancestors imagined their fate was inscribed. On Yom Kippur, we pray for repentance, we ask for a world of peace, and we seek the assurance of life. Worthy goals, and serious subjects. But the quiet courage of the petition for "proper sustenance," for a daily routine of labor that confers integrity and dignity, and neither shames nor humiliates us, is the foundation of these larger hopes. R.H.

אֱלֹהִים הַשָּׁׁמֶן/Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah*. During the year the text read, "who blesses your people Israel with peace." In our times, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year.

A.G.