

VAHAV TAH

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. Transliterations will also be *italicized*.

א (not pronounced)	ל l (as in “ <b>l</b> emon”)
ב b	מ m
ב v	נ n
ג g (as in “ <b>g</b> o”)	ס s
ד d	ע (not pronounced)
ה g	פ p
ו v	ף f
ז z (as in “ <b>z</b> oo”)	צ tz (as in “quar <b>tz</b> ”)
ח ch (as in “ <b>ch</b> allah”)	ק k
ט t	ר r
י y	ש sh
ך k	ש s
כ ch (as in “ <b>ch</b> allah”)	ת t

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

ֶ / ֵ / ִ / ֳ	e (as in “ <b>bed</b> ”)
NOTE ֶ / ֵ / ִ	a (as in “ <b>are</b> ”)
NOTE ֶ / ִּ / ִּ / ִּ	o (as in “ <b>store</b> ”)
ִּ / ִּ	u (as in “ <b>put</b> ”)
ִּ / ִּ	i (as in “ <b>sit</b> ”)
ֵּ / ֵּ / ֵּ	ey (as in “ <b>they</b> ”)
ֵּ	ay (as in “ <b>bayou</b> ”)
ֵּּ	ui (as in “ <b>ratatouille</b> ”)
ֵּּ	oy (as in “ <b>toy</b> ”)

NOTE: The vowel sign ֶ can make either an “ah” sound or an “oh” sound depending on context. Additionally, the vowel sign ֶ 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.

# Table of Contents

Opening Songs and Readings . . . . .	p. 7
Song: Hine Ma Tov . . . . .	p. 7
Welcome Message . . . . .	p. 7
Song: Lo Yisa Goy . . . . .	p. 7
Song: We Are Good, We Are Flawed . . . . .	p. 7
Reading: Open the Gates . . . . .	p. 8
Meeting our Neighbors . . . . .	p. 8
Barechu and Shema . . . . .	p. 9
Barechu . . . . .	p. 9
Shema . . . . .	p. 9
V’Ahavtah (traditional) . . . . .	p. 10
Reading: Let Us Love . . . . .	p. 11
Choose Your Own Amidah Adventure . . . . .	p. 12
Shabbat Afternoon Amidah . . . . .	p. 12
Thematic Amidah Readings . . . . .	p. 23
Vidui . . . . .	p. 30
Al Cheyt . . . . .	p. 30
Song: We Are Good, We Are Flawed . . . . .	p. 33
Justice for Palestine Vidui . . . . .	p. 34
Life-Affirming Vidui . . . . .	p. 37
Song: Ki Anu Amecha . . . . .	p. 37
Reading: Martyrology . . . . .	p. 39
Mourner’s Kaddish . . . . .	p. 41
Closing Message and Songs . . . . .	p. 43
Brief Message from Rabbi Greg . . . . .	p. 43
Reading: Avinu Malkeynu. . . . .	p. 43
Song: Avinu Malkeynu . . . . .	p. 44
Announcements . . . . .	p. 45
Song: We Are Good, We Are Flawed . . . . .	p. 45
Appendix: Reconstructionist Yom Kippur Silent Amidah . . . . .	p. 46

# Opening Songs

*We all sing together in the Hebrew: Hine Ma Tov*

*Hine ma tov u'ma nayim*

הִנֵּה מַה טוֹב וְיִמָּה נָעִים

*shevet achim gam yachad.*

שֵׁבֶת אֶחָיִם גַּם יַחַד.

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-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב

*lo yil'medu od milchamah.*

לֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

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**, **blessing**, and **compassion**,  
Gates of **deliverance**, **encouragement**, and **forgiveness**.

*We read together:* Gates of **gladness**, **help**, and **inspiration**,  
Gates of **joy**, **kindness**, and **love**.

*The leader reads:* Gates of **merit**, **nourishment**, and **openness**,  
Gates of **peace**, **quiet**, and **repose**.

*We read together:* Gates of **solace**, **transformation**, and **uprightness**,  
Gates of **vitality**, **warmth**, and **xeniality**\* (“*zeen-iality*”).

*The leader reads:* Gates of **yearning** and **zest-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.*

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

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

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

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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

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

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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.*

שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ

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

בְּכָל־לֵבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֵדְךָ.

*Vehayu hadevarim ha'eyleh*

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

*asher anochi metzavecha hayom al  
levavecha.*

אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל־לֵבְבְּךָ.

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*

וְשִׁנַּנְתָּם לְבָנֶיךָ

*vedibarta bam beshivtecha beveytecha*

וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ

*uvelechtecha vaderech uveshochbecha  
uv'kumecha.*

וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.

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*

וְקִשְׁרְתֶּם לְאוֹת עַל-יָדְךָ

*vehayu letotafot beyn eynecha.*

וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.

*Uch'tavtam al mezuzot beytecha  
uvisharecha.*

וְכַתְבֶּתֶם עַל-מְזֻזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

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:  
(including leader)* Let us love all the world with all our heart, with all our soul, and with all  
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:  
(including leader)* Let us make our every deed a labor of love.

# 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.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

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*

בָּרוּךְ אַתָּה יְהוָה

*Eloheynu v'Eylohey avoteynu ve'imoteynu,*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

*Elohey Avraham, Elohey Yitzchak, Elohey  
Ya'akov,*

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, אֱלֹהֵי יַעֲקֹב,

*Elohey Sarah, Elohey Hagar, Elohey Rivka,*

אֱלֹהֵי שָׂרָה, אֱלֹהֵי הָגָר, אֱלֹהֵי רִבְקָה,

*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 silently:*

*Ha'el hagadol hagibor vehanora el elyon*

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן

*gomel chasadim tovim vekoney hakol*

גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֶה הַכֹּל

*vezocher chasdey avot ve'imot*

וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמּוֹת

*umevi ge'ulah livney veneyhem*

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם

*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*

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן

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

בָּרוּךְ אַתָּה יְיָהוָה מַגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

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

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*

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי

*mechayeh kol chay Atah rav lehoshi'a.*

מַחְיֶה כָּל חַי אַתָּה רַב לְהוֹשִׁיעַ.

*Mechalkel chayim bechesed*

מַכְלִיל חַיִּים בְּחֶסֶד

*mechayey kol chay berachamim rabim*

מַחְיֶה כָּל חַי בְּרַחֲמִים רַבִּים

*somech nof'lim verofey cholim umatir  
asurim*

סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים

*umekayem emunato lisheney afar.*

וּמְקַיֵּם אֱמוּנָתוֹ 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 silently: Traditional Shabbat Amidah*

*We continue silently:*

*Mi chamocha ba'al gevurot umi domeh lach*

מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ

*melech memit umechayeh umatzmi'ach  
yeshu'ah.*

מֶלֶךְ מַמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

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*

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי

*Baruch Atah Adonay mechayey kol chay.*

בָּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי.

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*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ

*ukedoshim bechol yom yehalelucha selah.*

וְקָדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.

*Baruch Atah Adonay, ha'Eyl ha'Kadosh.*

בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

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*

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד

*umi ke'amecha Yisrael goy echad ba'aretz.*

וְאִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ.

*Tiferet gedulah va'ateret yeshu'ah*

תִּפְאֶרֶת גְּדֻלָּה וְעֲטֹרֶת יְשׁוּעָה

*yom menuchah ukedushah le'amecha natata.*

יוֹם מְנוּחָה וְקִדְּשָׁה לְעַמְּךָ נָתַתָּ.

*Avraham yagel Yitz'chak yeranen*

אַבְרָהָם יִגַּל וְיִצְחָק תִּרְנֵן

*Ya'akov ubanav yanuchu vo.*

כִּי עַמְּךָ יִשְׂרָאֵל יָנוּחַ בּוֹ.

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.

*We continue silently:*

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

מְנוּחַת אֲהָבָה וְנִדְבָה, מְנוּחַת אֱמֶת וְאֱמוּנָה,

*menuchat shalom veshalvah vehash'ket  
vavetach,*

מְנוּחַת שָׁלוֹם וְשִׁלְוָה וְהַשְׁקֵט וְבִטָּח,

*menuchat sh'leymah sha'atah rotzeh bah*

מְנוּחָה שְׁלֵמָה שְׂאֵתָה רוֹצֶה בָּהּ.

*Yakiru banecha veyedu ki me'itecha hi  
menuchatam*

יִכִּירוּ בְנֶיךָ וַיְדַעוּ כִּי מֵאֵתָךְ הִיא מְנוּחָתָם

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

וְעַל מְנוּחָתָם יְקַדִּישׁוּ אֶת שִׁמְךָ.

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 וְאִמּוֹתֵינוּ

*Retzey vim'nuchatenu kadshenu bemitz'votcha*

רְצֵה בְּמִנוּחֵתֵנוּ קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ

*Veten chelkenu betoratecha sabenu mituvecha*

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ שֶׁבָּעֵנוּ מְטוֹבָךָ

*vesamchenu bishu'atecha.*

וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ.

*Vetaheir libenu le'ov'decha be'emet.*

וְטַהֵר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת.

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*

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן

*Shabbat kodshecha veyanuchu vah Yisrael*

שַׁבַּת קֹדֶשְׁךָ וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל

*Mekad'shey shemecha.*

מְקַדְּשֵׁי שְׁמֶךָ.

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 מְקַדֵּשׁ הַשַּׁבָּת.

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

## *We continue silently: Traditional Shabbat Amidah*

*We continue silently:*

*Retzey Adonay Eloheynu be'amecha Yisrael*

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל

*Utefilatam be'ahavah tekabel beratzon*

וְתִקְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן

*Utehi leratzon tamid*

וְתִהְיֶה לְרָצוֹן תָּמִיד

*avodat Yisrael amecha.*

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

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*

וְתַחֲזִינָה עֵינֵינוּ

*shivat Tziyon berachamecha harabim.*

נְשִׁיבַת צִיּוֹן בְּרַחֲמֶיךָ הָרַבִּים.

*Baruch Atah Adonay*

בָּרוּךְ אַתָּה יְהוָה

*hamachazir shechinato le'Tziyon.*

הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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 אֲנַחְנוּ לָךְ

*sha'atah hu Adonay Eloheynu*

שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ

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

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.

*Tzur chayeynu, magen yisheynu,*

צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,

*Atah hu ledor vador.*

אַתָּה הוּא לְדוֹר וָדוֹר.

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*

נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ

*al chayenu hamesurim beyadecha,*

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,

*ve'al nishmoteynu hapekudot lach,*

וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,

*ve'al nisecha shebechol yom imanu,*

וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,

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:*

<i>Ve'al nifle'otecha vetovotecha shebechol eyt,</i>	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁכָכְלָ עֵת,
<i>erev vavoker vetzohorayim.</i>	עֶרֶב וּבֹקֶר וְצֹהֲרַיִם.
<i>Hatov ki lo chalu rachamecha,</i>	הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
<i>veham'rachem ki lo tamu chasadecha,</i>	וְהִמָּרְחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
<i>mey'olam kivinu lach.</i>	מֵעוֹלָם קִוִּינוּ לָךְ.

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:*

<i>Ve'al kulam yit'barach veyit'romam shim'cha</i>	וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרומַם שְׁמֶךָ
<i>malkeynu tamid le'olam va'ed.</i>	מִלְּכֵנוּ תָמִיד לְעוֹלָם וָעֶד.
<i>Vechol hachayim yoducha selah</i>	וְכָל הַחַיִּים יוֹדוּךָ סֵלָה
<i>vi'halelu et shim'cha be'emet</i>	וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת
<i>ha'Eyl yeshu'ateynu ve'ezrateynu selah.</i>	הָאֵל יְשׁוּעֵתָנוּ וְעֲזָרָתָנוּ סֵלָה.

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*

בָּרוּךְ אַתָּה יְהוָה

*hatov Shim'cha ulecha na'eh lehodot.*

הַטוֹב שִׁמְךָ וְלִךָ נָאֵה לְהוֹדוֹת.

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 עַמְּךָ תַּשִּׁים לְעוֹלָם

*ki Atah hu Melech Adon lechol hashalom*

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם

*vetov be'eynecha levarech et amecha*

וְטוֹב יְהִיָּה בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ

*bechol eyt uvechol sha'ah berov oz veshalom.*

בְּכָל עֵת וּבְכָל שָׁעָה בְּרַב עֹז וְשָׁלוֹם.

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.*

בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשָּׁלוֹם.

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*

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי

*lefanecha Adonay tzuri vego'ali.*

לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי.

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*

עֲשֵׂה הַשְׁלוֹם בְּמִרְוַמִּי הוּא יַעֲשֵׂה שְׁלוֹם

*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*

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פְּלִשְׁתִּינָה

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

וְעַל כָּל יוֹשְׁבֵי תֵבֵל, 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 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 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 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 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 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' woven reflection  
At this identity intersection  
Roots run mighty deep and spread mighty  
wide  
So none of their truths can be denied

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 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.

# Shivat Tziyon: The Return of Tziyon, the Holy Land

## **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	for carrots
even when	and onions
others don't	resting easy
have what	before slipping
you have	into soup
you don't	for happenstance,
ease their	the roll
suffering by	of dice
feeling ashamed	that landed
of abundance	you here
give praise	
for water	
and soap	
and safety	
to shower	

## Shalom: Peace

### Prayer of Mothers for Life and Peace

by Sheikha Ibtisam Maḥameed & 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'aseh shalom*

עֲשֵׂה הַשְׁלוֹם בְּמִרְוַמִּי הוּא יַעֲשֶׂה שְׁלוֹם

*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*

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פְּלִשְׁתִּינָה

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

וְעַל כָּל יוֹשְׁבֵי תֵבֵל, 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 כָּלֵם אֱלֹהִים סְלִיחוֹת

*selach lanu, mechal lanu, kaper lanu.*

סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

*Ve'al kulam eloah s'lichot*

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת

*selach lanu, mechal lanu,*

סְלַח לָנוּ, מְחַל לָנוּ,

*selach lanu, mechal lanu, kaper lanu.*

סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

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*

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת

*selach lanu, mechal lanu, kaper lanu.*

סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר 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 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 כָּלֵם אֱלֹהֵי סְלִיחוֹת

*selach lanu, mechal lanu, kaper lanu.*

סְלַח לָנוּ, מְחַל לָנוּ, כִּפֹּר 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 כָּלֵם אֱלֹהֵי סְלִיחוֹת

*selach lanu, mechal lanu, kaper lanu.*

סְלַח לָנוּ, מְחַל לָנוּ, כִּפֹּר 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 wedding 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:*

*Ve'al kulam eloah s'lichot*

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת

*selach lanu, mechal lanu, kaper lanu.*

סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

*Ve'al kulam eloah s'lichot*

וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת

*selach lanu, mechal lanu,*

סְלַח לָנוּ, מְחַל לָנוּ,

*selach lanu, mechal lanu, kaper lanu.*

סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

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, Islamophobic, 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 Kisyia 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 embolden 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.

אֶהְבֵּנוּ, בֵּרַכְנוּ, גִּדְלָנוּ,  
דִּבַּרְנוּ יָפִי.

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

הָעֲלִינוּ, וְחִסָּנוּ, זִרְזָנוּ,  
חֲמַלְנוּ, טִפַּחְנוּ אֱמֶת.

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

יַעֲצָנוּ טוֹב, כִּפְדָּנוּ, לָמַדְנוּ,  
מַחֲלָנוּ, נַחֲמָנוּ.

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

סָלְלָנוּ, עָמַלְנוּ, פָּעַלְנוּ,  
צַדִּיקָנוּ, קוִיָּנוּ.

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

רַחֲמָנוּ, נְשָׂקַדְנוּ, תָּמַכְנוּ.

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

תּוֹכְנוּ, תָּרַמְנוּ, תִּקְנָנוּ.

## *We all sing together in the Hebrew: Ki Anu Amecha*

*Ki anu amecha ve'Atah Eloheynu.*

כִּי אָנוּ עַמָּךְ וְאַתָּה אֱלֹהֵינוּ.

*Anu vanecha ve'Atah Avinu.*

אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ.

*Anu avadecha ve'Atah Adoneynu.*

אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵינוּ.

*Anu kehalecha ve'Atah Mitnateynu.*

אָנוּ קֹהֲלְךָ וְאַתָּה מִתְּנַתֵּנוּ.

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

We are Your servants, and You are our Lord.  
We are Your congregation, and You are our Gift.

*We continue singing together:*

*Anu nach'latecha ve'Atah Goraleynu.*

אָנוּ נַחֲלַתְךָ וְאַתָּה גּוֹרְלֵנוּ.

*Anu tzonecha ve'Atah Ro'eynu.*

אָנוּ צִנְיָנְךָ וְאַתָּה רוֹעֵנוּ.

*Anu charmecha ve'Atah Not'reynu.*

אָנוּ כְּרִמְךָ וְאַתָּה נוֹטְרֵנוּ.

*Anu fe'ulatecha ve'Atah Yotzreynu.*

אָנוּ פְּעֻלַּתְךָ וְאַתָּה יוֹצְרֵנוּ.

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 רַעֲיָתְךָ וְאַתָּה דוֹדֵנוּ.

*Anu segulatecha ve'Atah Eloheynu.*

אָנוּ סִגְלַתְךָ וְאַתָּה אֱלֹהֵינוּ.

*Anu amecha ve'Atah Malkeynu.*

אָנוּ עַמְךָ וְאַתָּה מַלְכֵנוּ.

*Anu ma'amirecha ve'Atah Ma'amireynu.*

אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירֵנוּ.

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.*

אֵלֶּה אֶזְכָּרָה וְנַפְשִׁי עָלַי אֶשְׁפָּכָה.

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.*

אלה אזכרה ונפשי עלי אשפכה.

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 veyitkadash shemey raba be'alma*

יתגדל ויתקדש שמה רבא בעלמא

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

די ברא כרעותיה ונמליך מלכותיה בתייכון

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

וביומיכון ובחיי דכל בית ישראל,

*ba'agala uvizman kariv ve'imru amen.*

בעגלא ובזמן קריב ואמרו אמן.

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-d-wrestlers (Yisrael); and we say, Amen.

*Yehey shemey raba mevarach le'olam*

יהא שמה רבא מברך לעלם

*ul'almey almaya.*

ולעלמי עלמא.

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

*Yitbarach veyishtabach veyitpa'ar veyitromam*

יתברך וישתבח ויתפאר ויתרומם

*veyitnasey veyit'hadar veyitaleh veyit'halal*

ויתנשא ויתהדר ויתעלה ויתהלל

*shemey dekudesha berich hu.*

שמה דקודשא, בריך הוא.

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 בִּרְכָתָא וְשִׁירָתָא,

*tushbechata venechemata, da'amiran be'alma,*

תִּשְׁבַּחְתָּא וְנִחַמְתָּא, דְּאִמְרָן בְּעֵלְמָא,

*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*

יִהְיֶה שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ

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

וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פְּלִשְׁתִּינָה,

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

וְעַל כָּל יוֹשְׁבֵי תֵיבֵל, 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*

עֲשֵׂה הַשְּׁלוֹם בְּמִרְוַמֵּי הוּא יַעֲשֵׂה שְׁלוֹם

*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*

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל פְּלִשְׁתִּינָה

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

וְעַל כָּל יוֹשְׁבֵי תֵיבֵל, 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 מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ

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

אָבִינוּ מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים

*asey imanu tzedakah vachessed*

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

*asey imanu tzedakah vachessed  
vehoshi'eynu*

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

### **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 מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ

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

אָבִינוּ מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים

*asey imanu tzedakah vachessed*

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

*asey imanu tzedakah vachessed  
vehoshi'eynu*

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

*(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)

## עֲמִידָה

*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.*

אַרְבֵּי שְׁפָרְתְּ תַפְחָת וּפִי יִגְדֵּל תְּהִלָּתְךָ:

אֲבוֹת וְאֵמוּנָה

בְּרַחֵם אֱמֻנָתְךָ יְהוָה וְאֵלֵינוּ אֲמוּנָתְנוּ וְאֵמוּנָתְנוּ

אֱלֹהֵי שְׁרָה

אֱלֹהֵי אֲבֹתֵינוּ

אֱלֹהֵי רַבֵּקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רָחֵל

אֱלֹהֵי יַעֲקֹב

וְאֵלֵינוּ לְאֹהֶ: ←

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.

הִתְלַחֵץ / 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; בְּרַחֵם

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.

הָאֵל הַגָּדוֹל הַגִּבּוֹר הַנּוֹרָא אֵל עֲלִיזָן גּוֹמֵל חֲסִידִים טוֹבִים וְקוֹנֵה  
הַכֹּל דּוֹדֵךְ חֲסִידֵי אֲבוֹת וְאֲמוֹת וּמַבִּיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְשַׁעַר  
שְׁמוֹ בְּאַהֲבָה:

וְגִ'נֵנוּ לְחַיִּים כְּלָלָךְ חֲפִצָּן פְּחִיזִים וְכִחְבֵּנֵנוּ בְּטַפְּךָ הַחַיִּים לְמַעַנְךָ אֱלֹהִים  
חַיִּים:

כְּלָלָךְ עוֹרֵר וּמוֹשְׁלֵעַ וּמְגַמֵּן: בְּרוּךְ אַתָּה יְהוָה מְגַן אֲבוֹתֵהֶם וְעוֹרֵר  
עוֹרֵר: —

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.

R.M.S.

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. —

עוֹרֵר / *ezrat 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 *מָגֵן*, 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 *ezrat sarah* (help of Sarah) are parallel images of power and protection. R.S.A.

KAVANAH. God is experienced as עוֹרֵר / 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)

DERASH. *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.

KAVANAH. 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.H.

## גבורות 2

אתה גבור לעולם אדוני רב להשיע: מוידר השל: מכללך היים  
פחד מתיך כל הי פרימים רבים סומך נפלים ורוא חלים  
ומתיר אסורים ומקום אמתך לישני עפר: מי כמלך גבורות  
ומי חזקה לך מלך מלכות ומתיך ומצליח לשיע:  
מי כמלך אב הרימים וזכר יאדיו להיים פרימים:

ונאמן אתה להקות כל הי: פרחך אתה יהוה מתיך כל הי:

## קדושת השם 3

אתה קדוש שמוך קדוש וקדושים פדך יום יהללך פלה: ←

חי חי/who gives and renews life. The traditional *maizor* affirms  
דמים/reviving of the dead. We substitute כל חי, demonstrating 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.

חי חי/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.

## 2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your  
saving acts. You send down the dew. In loyalty you sustain the  
living, nurturing the life of every living thing, upholding those  
who fall, healing the sick, freeing the captive, and remaining  
faithful to all life held dormant in the earth. Who can compare  
to you, almighty God, who can resemble you, the source of life  
and death, who makes salvation grow?

Who can compare to you, source of all mercy, remembering all  
creatures mercifully, decreeing life!

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

## 3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Holy are you. Your name is holy.

And all holy beings hail you each day. →

DERASH: The *maizor* proclaims God as *menai umetayei*/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.



יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאִמְרֶיךָ עַל כָּל־  
**וּבְכֹן וְתוֹ פִּתְחוּ**  
 מַחֲשָׁבֹתָיִךָ וַיִּיחָאֲךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרִיאָה  
 וְיַעֲשׂוּ בְלִים אֲמִידָה אֶחָד לַעֲשׂוֹת רָצוֹנְךָ כְּלֶכֶב שָׁלֵם כָּמוֹ שֶׁיֵּצְאוּ  
 יְהוָה אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ עַד כִּינֶךָ וְגִבּוּרְךָ כִּימֶנְךָ וְשִׁמְךָ  
 נוֹרָא עַל כָּל־מַחֲשָׁבֹתָיִם:

**וּבְכֹן וְתוֹ כְּבוֹד** יְהוָה לְעֹמֶדְךָ , תְּהִלָּה לְיִרְאָה וְתִקְוָה לְדוֹרְשֶׁיךָ  
 וּפְתוּחוֹן פֶּה לַמְּתָלִים לְךָ שִׁמְחָה לְאַרְצֶיךָ וְשִׂשׁוֹן לְעִירְךָ בַּמִּתְרָה  
 בְּיָלְדֵינוּ:

**וּבְכֹן צִדִּיקִים** יָרֵא וְיִשְׁמָחוּ וְיִשְׂרִים יַעֲלִיו וְתִסְרִים בִּרְמָה  
 יִגְלִיו וְעוֹלָתָה תִּקְפֹּץ־פֶּה וְכָל־הַשְׁעָה בְּלֶה פָּעִשׁוֹן תִּכְלֶה פִּי  
 תַעֲבִיר מַמְשָׁלָתְךָ וְדוֹן מִן הָאֲרָץ: —

COMMENTARY Our text diverges from the traditional text for *uwhen ten 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.

KAVANAH: Sovereignty belongs to the Power that makes for liberation. Maintaining hope in our God depends on our acts as liberators. May we find the courage to speak truth to earthly power. And in struggling against oppressive power, may we find contentment and joy.

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 mighty deeds have emanated from your hand.  
 Your name alone is the source of awe  
 that surges through all life.  
 And therefore, HOLY ONE, let awe of you  
 infuse your people, let the praise of you  
 ring out from all who worship you.  
 Let hope enliven 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,  
 soon, and in our days.  
 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,  
 so that it vanish wholly from the earth like smoke.  
 Then shall the power of injustice pass away!  
 ➔

וְהַמְלִיךְ אֱמִתָּה יְהוּדָה לְבִיָּהּ עַל כָּל מַעֲשֵׂיךָ בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ  
וּבְיִירוּשָׁלַיִם עִיר הַשְּׁלֵשׁ: בְּמַתְנֵי הַבְּרִית בְּמִלְכּוֹת יְהוּדָה לְעוֹלָם  
אֱלֹהֵינוּ צִיּוֹן לִדָּר וְדָר הַלְלוּהָ:

קִרְאוּ אֱמִתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ: בְּמַתְנֵי: וְגִבּוֹרָה יְהוּדָה  
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְרָא בְּצִדְקָה: בְּרַחֲמֵי אֱמִתָּה יְהוּדָה  
הַשְׁתָּוֶה הַקָּדוֹשׁ:

#### קִדְּוֶשַׁת הַיּוֹם

אֱמִתָּה אֱהַבְתֶּם וְנִצַּחְתֶּם בְּקִשְׁתֵּיכֶם וְקִבְּרֵתֶם מְלָכֵינוּ  
לְעַבְדֵיכֶם. וְשִׁמְךָ הַגָּדוֹל הַקָּדוֹשׁ עָלֵינוּ קִבְּלָהּ: וְחַתֵּן לָנוּ יְהוּדָה  
אֱלֹהֵינוּ בְּאַהֲבָה ←

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.

R.H.

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!  
Halleluyah!”

Holy are you,  
and awe-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 DAYS HOLINESS

You have loved us, and have taken pleasure in us,  
and have made us holy with your mitzvot,  
and you have brought us, sovereign one,  
near to your service,  
and have called us to the shelter of your great and holy name  
and you have given us, ALMIGHTY ONE, our God, in love →

יְהוָה...הַלְלוּהָ / THE ETERNAL ONE...Halleluyah! (Psalms 146).

וְיִצְחָק...בְּצִדְקָה / THE CREATOR...justice (Isaiah 5:16).



וְנֹאמְרָא: מְדַבְּרֵי קִצְבָּה פְּשָׁעֵיכֶם וְזָעַנְתֶּם בְּפִשְׁעֵיכֶם שְׂוִיָּה שְׂוִיָּה אֵלֵינוּ וְכִפּוּר עֲלֵיכֶם לְשִׁיתָר אֲתֻכֶּם מִלֵּב לֹא לְחֹלִי: וְנֹאמְרָא: כִּי בָרִים הֵיזָה רַכּוּר עֲלֵיכֶם לְשִׁיתָר אֲתֻכֶּם מִלֵּב לֹא לְחֹלִי: מִטְּמֵאֵיכֶם לְפָנַי יְהוָה מִטְּמֵאֵיכֶם:

[illegible]

שנה וְשָׁנָה /who make our guilt to pass away year after year. Being human means being imperfect. None of us can ever succeed at our goal of living a transgression-free life—not even for a year. And yet, we are not at liberty to abandon that goal. Just imagine the horror of a world inhabited by people who have stopped striving to be good! And so every year we do the best we can. Every year we succeed in new small ways, and sometimes in large ones, at the task of bringing goodness into the world. And every year we fail in small ways, and sometimes in large ones. Every year we must face our errors in order to let go of them. And we can only let go when we find forgiveness. Our guilt passes away as we strive again toward perfection.

D.A.T.

מחיתי...גאלתיך / I have...you! (Isaiah 44:22).

For on...clean (Leviticus 16:30). / כי ביום...טהרה

And it is said: "I have made your sins  
vanish like a stormcloud,  
and, like a mist, the things you have done wrong.  
Return to me, for it is I who have redeemed you!"  
And it is said: "For on this day,  
atonement shall be made for you,  
to make you clean from all of your wrongdoings.  
Before THE FOUNT OF MERCY, you shall all be clean."

Our God, our ancestors' God (take pleasure in our rest), enable us to realize holiness with your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation, (and help us to perpetuate, ETERNAL ONE, our God, your holy Shabbat, with love and joy, and let all Israel, and all who treat your name as holy,

to serve you truthfully.  
For you are a forgiving God to Israel,  
and compassionate to all the tribes of Yesh  
in each and every generation,  
and apart from you we have no sovereign,  
none full of compassion and forgiveness,  
except you.

Blessed are you, **FORGIVING ONE**,  
sovereign of mercy and forgiveness  
for our wrongdoings and for those  
of all your kin, the house of Israel,  
you who make our guilt to pass away,  
year after year,  
the sovereign power over all the earth  
who raises up to holiness  
(Shabbat,) the people Israel  
and the Day of Atonement.

## עֲבֹדָה

יְאֹהֵה יִהְיֶה אֱלֹהֵינוּ בְּעֶשְׂתָּךְ יִשְׂרָאֵל וְלֹאֵב הַפְּתִיחַם בְּאַהֲבָה חֲמֻלָּה  
בְּרָצוֹן וְחֵדֶה לְרָצוֹן חֲמִיד עֲבֹדָתְךָ יִשְׂרָאֵל עֲשֵׂתְךָ:

וְתִתְּנֵנָה עֲיָנֵינוּ בְּשִׁוְכָךְ לְצִיּוֹן בְּרַחֲמִים: בְּרַחֲמֵי אֱלֹהֵי יִהְיֶה הַפְּתִיחַ  
שְׂכַנְתָּה לְצִיּוֹן:

## הוֹדָאָה

מִדֹּרִים אֲנִינֶנּוּ לָךְ שְׂאֵתָה הוּא יִהְיֶה אֱלֹהֵינוּ נְאֻלֵּי אֲבֹתֵינוּ  
וְאִמֹּתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֱלֹהֵי הַחַיִּים הוּא לְדוֹר וָדוֹר:  
נִזְדָּה לָךְ וְנִסְפֹר חֲסִדֶיךָ עַל חַיֵּינוּ הַפְּתִיחַם בְּיָדֶיךָ וְעַל נַשְׁמֹתֵינוּ  
הַפְּתִיחַת לָךְ וְעַל נְשָׁתְךָ שְׂכַנְתָּה יוֹם עוֹלָמוֹ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׂכַנְתָּ-עַתָּה עֲרֹב וְבָקָר וְצִהָרִים: הִשְׁתָּב פִּי לֹא כָלֹךְ וְחֲסִידֶיךָ הַהִמְלִיחִם  
פִּי לֹא תִמְנוּ חֲסִידֶיךָ מְעוֹלִים קִוְּנוֹ לָךְ:

וְעַל כָּלֵם וְתַבְרָן וְתַרְמֵם שְׂמֵךְ מִלְּפָנֶיךָ חֲמִיד לְעוֹלָם וָעֶד:  
וְכַתֵּב לְחַיִּים טוֹבִים כָּל-בֹּרֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדִיךָ וְעוֹלֵה וְיִהְיֶה לָּךְ אֶת שְׂמֵךְ בְּרִיתְךָ הָאֵל יִשְׁעֵנוּ  
וְעוֹרְתָנוּ עוֹלָה: בְּרַחֲמֵי אֱלֹהֵי יִהְיֶה הַפְּתִיחַ שְׂמֵךְ וְלָךְ נְאֻה לְהוֹדוֹת: —

וְכָל הַחַיִּים יוֹדִיךָ וְעוֹלֵה וְיִהְיֶה לָּךְ אֶת שְׂמֵךְ בְּרִיתְךָ הָאֵל יִשְׁעֵנוּ  
וְעוֹרְתָנוּ עוֹלָה: בְּרַחֲמֵי אֱלֹהֵי יִהְיֶה הַפְּתִיחַ שְׂמֵךְ וְלָךְ נְאֻה לְהוֹדוֹת: —  
And write down for a good life all who share your covenant. A “good” life? A life of doing good? Feeling good? Being good? With devotional *hitzpah*, our prayer goes beyond the raw request for life over death, and implores God to grant a “good life.” In this season, it is our challenge to ask ourselves again what we believe a good life is.  
R.H.

## 5. AVODAH / WORSHIP

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.

## 6. HODAAH / THANKS

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. →

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

တံတိုင်း

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ מְשִׁיחַ לְעוֹלָם: פִּי אִמְתָּךְ הוּא מְלֶכְךָ אֱדוֹנִי  
לְכֹל הַשָּׁלוֹם: וְטוֹב בְּעֶצְרְךָ לְבָרְךָ אֶת עַמָּךְ יִשְׂרָאֵל וְאֵת כָּל-יִשְׂרָאֵי  
תֵּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹתֶיךָ:

—: אֲלֵהֶם הָאֵלִים הַגִּבּוֹרִים

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

Ki atah hu meleḥ adon leḥol 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 amecha beyt yisra'el

lehayim tovim uleshalom.

Baruh atah adonay osey hashalom.

*We continue silently with the confessional prayers on page 760.*

מְשַׁלֵּם / 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.

*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.*

בְּרֵאשִׁית הַיָּמִים וְכָל הַחַיִּים עַל-הָאָרֶץ.<sup>s.s.</sup>

**S.S.**

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

Zohar

COMMENTARY: *Besefet hayim...ufanash tovah*/In the book of life...and proper sustenance. This insertion into the closing benediction of the Amidah is unique to the *Yaniv Nord'im*. 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.

R.H.