

# YOM KIPPUR B'YACHAD – Together! – 5781 יום כיפור

Adat Shalom, from RRA Resources

## Unetaneh Tokef (Interpretive Translation by Rabbi Joshua Lesser) ונתנה תקף

וְנִתְּנָה תְּקֵף קִדְּשֵׁת הַיּוֹם כִּי הוּא נוֹרָא וְאֵיּוֹם: וְבוֹ תִּנְשָׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֻסְדְּךָ כְּסֶאֱדֶךָ וְתִשָּׁב עָלֶיךָ בְּאַמֶּת:  
אַמֶּת כִּי אַתָּה הוּא דֵּין וּמוֹכִיחַ יוֹדֵעַ וְעֹד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר כָּל הַנִּשְׁכָּחוֹת וְתִפְתָּח אֶת סֵפֶר  
הַזִּכְרוֹנוֹת וּמֵאֲלֵיו יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ Unetaneh tokef kedushat hayom – ki hu nora v'ayom... Emet  
ki ata hu dayan u'mochiach... V'tiftach et Sefer HaZichronot, u'me'e 'lav yikare – v'chotam yad kol adam bo!

Now we declare the sacred power of this day, which is **the most awesome and solemn of days**, when your rule is established over all, and your throne is set in place by the power of love, and you come forth to govern in truth. *EMET*: True it is that you are our judge, you alone can reprove, you alone can know, you alone are witness to all deeds.

It is you who shall write, you who shall seal what is written, you who shall read, and you who shall number all souls. You alone can remember what we have forgotten; it is you who shall open the **Book of Remembrance** -- but its contents shall speak for themselves, for it bears the imprint of us all, which **our deeds and our lives** have inscribed....

## בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן וּבְיוֹם כִּפּוּר יִחָתֵמוּן

*BeRosh haShanah yikatevun – u'v'Yom tzom Kippur yehatemun.*  
On Rosh Hashanah is written, and on Yom Kippur the course is set!

Who will dwell peacefully and who will be detained?  
Who will be separated and who will be reunited?  
Who will become incarcerated and who will be pardoned?  
Who will pass and who will be profiled?  
Who will speak out and who will remain silent?  
Who will suffer from injustice and who will benefit?  
Who will hate their neighbor and who will create community?

## בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן וּבְיוֹם כִּפּוּר יִחָתֵמוּן

*BeRosh haShanah yikatevun – u'v'Yom tzom Kippur yehatemun.*  
On Rosh Hashanah is written, and on Yom Kippur the course is set!



Let our values and our faith, our love and our desire for justice be pathways: to divert what *might* be written, to change what *is* written, and accept what cannot be changed with grace. Let Repair, Prayer and Giving Our Fair Share hold our broken hearts together as we join together to work for a better year.

וְתִשְׁוָה וְתִפְלָה וְצְדָקָה מְעַבְרִין אֶת לֵעַ הַגְּזֵרָה  
*U'teshvah U'tefilah U'tzedakah ma'avirin et roa ha'gzerah*

**Repair, Prayer, and Giving Our Fair Share:** how we can change the severity of the decree!

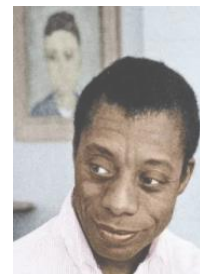
# Confession וְדוּי Vidui

ה' מִי־יָגוּר בְּאַהֲלֶהָ מִי־יִשְׁכּוֹן בְּהַר קֹדְשׁךָ: הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק וְדוֹבֵר אֱמֶת בְּלִבּוֹ:

*Adonai, mi-yagur b'ahaleha, mi-yishkon b'har kodsheha: holeh tamim ufo'el tzedek v'dover emet b'livavo*  
Adonai, who may sojourn in Your tent, who may dwell on Your holy mountain? The one **who walks in simplicity, who enacts justice, and in their heart speaks the truth** (Psalm 15:1-2)

Rambam (Maimonides, Spain/Egypt, 1140-1204) teaches: וְצָרִיךְ לְהִתְנוּדוֹת בְּשִׁפְתָיו וְלִזְמַר עֲנִיּוֹת אֵלּוּ שְׁגָמַר בְּלִבּוֹ  
One's confession must be by spoken words of their lips -- and they must say aloud what their heart concluded.

**Why Confess?** James Baldwin: “**Not everything that is faced can be changed, but nothing can be changed until it is faced.**” We lift our mistakes into our consciousness -- not to punish us with unproductive guilt, but rather as the first painful but necessary step to positive transformation.



## In two parts -- First, our Personal Confession:

Take a moment to settle physically, focusing on breath, closing eyes, letting go of distractions, opening the heart. Look inward. Think of a moment when you felt disappointed in yourself – maybe felt guilty. Something you wish you could re-do. Maybe you hurt someone you love. Maybe you didn't live up to your own hopes of who you want to be. Maybe it's not just one moment, but a pattern of behavior, a habit of thought or speech, action or inaction.

Consider the beginning of what went wrong. What led to bad outcomes? Where were there choice points, moments you might have made a better decision? [REFLECT!]

<i>Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.</i>	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ לְפִי.
<i>He'evinu. Vehirshanu. Zadnu. Hamasnu.</i>	הָעֵינֵינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמְסָנוּ,
<i>Tafalnu shaker. [ay-ay-ay]</i>	טָפַלְנוּ שִׁקָּר. יַעֲצָנוּ רָע, כּוֹזְבֵנוּ, לָצָנוּ,
<i>Ya'atznu ra. Kizavnu. Latznu.</i>	מָרְדְּנוּ, נֹאצָנוּ, סָרְרָנוּ, עָוִינוּ,
<i>Maradnu. Ni'atznu. Sararnu. Avinu.</i>	פָּשַׁעְנוּ, צָרְרָנוּ, קִשְׁיָנוּ עָרָף. רָשָׁעְנוּ,
<i>Pashanu. Tzararnu. Kishinu oref. [ay-ay-ay]</i>	שָׁחַתְנוּ, תַּעֲבָנוּ, תָּעִינוּ, תַּעֲתָעְנוּ.
<i>Rashanu. Shihatnu. Ti'avnu. Ta'inu. Titanu.</i>	

We have acted wrongly, we have been untrue, we have gained unlawfully...

We have harmed others, we have wrought injustice, we have hurt and have told lies...

We have offended, perverted justice, stirred up enmity, and kept ourselves from change...

Yes, we have thrown ourselves off course, and we have tempted and misled others...

Turn now to reflect on the light that is within you. Think of a moment you feel good about – a moment when you did something you feel proud of. It can be something small, an act of kindness, something that brought goodness into the world because of you. What led up to that moment? How can you make more moments like that happen in the future?

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, חֲזַקְנוּ, אִמְצָנוּ, בְּרַךְ יְדֵינוּ.

*V'al kulam Eloah slihoh – hazkenu, amtsenu, bareh yadenu*

For all of these, God of forgiveness: grant us strength and fortitude; bless our hands.

**And Now, our Collective Confession:** Look outward. Consider the systems and structures of which you are a part – economic and political, cultural, religious. Consider how we humans collectively impact the earth. Consider our systems for housing, food, education, healthcare, immigration, transportation, justice, education, security, etc. How might *we* have perpetuated suffering, through these systems? Where does your life intersect with these structures of harm?

[REFLECT!]

**A Creative Ashamnu** (*From the Aquarian Minyan Mahzor*)

Who are we? We're light and truth and infinite wisdom, eternal goodness.  
Yet we've abused, we've betrayed, we've been cruel, yes, we've destroyed.

At our core we're light and truth and infinite wisdom, eternal goodness.  
Yet we've embittered, we have falsified, we have gossiped, yes, we have hated.

Our real being is light and truth and infinite wisdom, eternal goodness.  
Yet we've insulted, we have jeered, we have killed, yes, we have lied.

*Refrain:* Sweep it out! Throw it out! Wipe it out! Yes, Clean it all out!

Who are we? We're light and truth and infinite wisdom, eternal goodness.  
Yet we have mocked, we've neglected, we've oppressed, we have perverted.

At our core, we're light and truth and infinite wisdom, eternal goodness.  
Yet we have quarreled, we've been racist, we have stolen, yes, we've transgressed.

Our real being is light and truth and infinite wisdom, eternal goodness.  
Yet we've been unkind, we've been violent, we've been wicked, we've been xenophobic.



Turn now to reflect on the light. Think of a moment when you felt the positive power of people being together – maybe in person! – or maybe through institutions, laws, technology, traditions. How has your life received blessing from community? How can you more fully participate in the positive human collective endeavors around you, in our common world, at this unique time?

וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת, חֲזַקְנוּ, אִמְצָנוּ, בְּרַךְ יְדֵינוּ.

*V'al kulam Eloah slihot – hazkenu, amtsenu, bareh yadenu*

For all of these, God of forgiveness: grant us strength and fortitude; bless our hands.

**Avinu Malkeinu** (*Mekorenu Eloheinu*) **אבינו מלכנו**

*Concluding our confessional, we chant 'Avinu Malkeinu', seeking compassion and loving-kindness to cradle our human vulnerability. May we remember all our inner goodness -- remember not only that we are worthy of love, but that we ourselves can be ever more loving, just, and caring -- as we seek to repair what has been breached.*



אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ

*Avinu Malkeynu khoneynu va'aneynu ki eyn banu ma'asim --*

*asey imanu tz'dakah va'khesed v'hoshieynu.*

Our Creator, our Sovereign, be gracious with us, and respond to us -- though we have few deeds to justify us! -- deal with us in righteousness and in love; and save us now.



# Avodah — Connection

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת. נִצֵּר חֶסֶד לְאַלְפִים, נִשָּׂא עוֹן וְנִפְשָׁע וְחַטָּאָה, וְנִקְּהָה.

*Adonai adonai el rahum v'hanun ereh apayim v'rav hesed ve'emet*

*notser hesed la'alafim nosei avon vafesha v'hata'ah v'nakeh*

THE ONE, THE ONE, compassionate and gracious God, slow to anger,  
and abounding in love and faithfulness, fashioning love for thousands,  
bearing our iniquity and transgression and sin, and pardoning.

סִלַּח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ, כִּי אָתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חֶסֶד לְכֹל קוֹרְאֶיךָ.  
*S'lah lanu avinu ki hatanu, m'hal lanu malkenu ki fashanu, ki atah adonai tov v'salah v'rav hesed l'hol kor'eha*

Forgive us, our Source, for we have sinned; pardon us, our Ruler, for we have transgressed;  
for you, ADONAI, are good and forgiving and abound in love for all who call to you.

*And when we hear the glorious, awesome NAME articulated in the mouths of our holy community,  
we kneel and prostrate ourselves; we give thanks and acknowledge our SOURCE and say:*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

*BARUH SHEM K'VOD MALHUTO L'OLAM VA'ED*

Blessed is the name of Its/Her/His glorious sovereignty forever!

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ

*y'vareh'ha adonai v'yish'm'reha*

May THE ONE bless you and keep you.

יָאֵר יְיָ פָנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ

*ya'er adonai panav eleha vihuneke*

May G!d face toward you with light and grace

יִשָּׂא יְיָ פָנָיו אֵלֶיךָ וַיַּשֵּׁם לָךְ שָׁלוֹם

*yisa adoanai panav eleha v'yasem l'ha shalom*

May THE ONE face toward you with uplift,  
and grant you peace.

**G'MAR HATIMA TOVA**



Art by Jeanette Kuvin Oren