

Rosh Hashanah Day 2 - *Minhah*

Minhah Service, Including *Tashlich*
Verses



RECONSTRUCTING JUDAISM

Deeply rooted. Boldly relevant.

In order to support this year's socially distanced High Holiday season, Reconstructing Judaism is making this excerpt from the *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe* available without cost. We hope that providing this excerpt will help make your at-home High Holidays observances uniquely meaningful.

We are grateful for the efforts of Rabbi Amy Loewenthal for producing this excerpt in tandem with the Reconstructionist Rabbinical Association under the leadership of Rabbi Elyse Wechterman.

If you are in a position to do so, please consider a gift to support Reconstructing Judaism's movement of accessible, inclusive Judaism. Your support will allow us to continue providing free resources like this one, in addition to training the next generation of rabbis, leading in Jewish innovation, and connecting our communities across the globe. To make a gift, [please visit our website](#).

MAKE A GIFT TODAY

If you would like to purchase a hardbound copy of this *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe*, [please visit the Reconstructionist Press](#).

BUY MAHZOR

HAPPY NEW YEAR • SHANAH TOVAH • שנה טובה

*On Yom Kippur, some communities recite Yizkor (pages 1004-1034) here.
The following couplet is recited only on Rosh Hashanah.*

Happy are the people who know the shofar blast, ETERNAL ONE!
They walk about in the light of your presence.

Happy are they who dwell within your house,
may they continue to give praise to you.
Happy is the people for whom life is thus,
happy is the people with THE EVERLASTING for its God!

A Psalm of David

All exaltations do I raise to you, my sovereign God,
and I give blessing to your name, forever and eternally.
Blessings do I offer you each day,
I hail your name, forever and eternally.
Great is THE ETERNAL, to be praised emphatically,
because God's greatness has no measure.
Declaring praises for your deeds one era to the next,
people describe your mighty acts.
Heaven's glorious splendor is my song,
words of your miracles I eagerly pour forth.
Wondrous are your powers—people tell of them,
and your magnificence do I recount.
Signs of your abundant goodness they express,
and in your justice they rejoice.
How gracious and how merciful is THE ABUNDANT ONE,
slow to anger, great in love.
To all God's creatures, goodness flows,
on all creation, divine love.
Your creatures all give thanks to you,
your fervent ones bless you emphatically. ↪

אשרי...יהלכון / Happy...presence (Psalms 89:16).

אשרי...סלה / Happy...you (Psalms 84:5).

אשרי...אלהי / Happy...God (Psalms 144:15).

On Yom Kippur, some communities recite Yizkor (pages 1004-1034) here.
The following line is recited only on Rosh Hashanah:

אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה יְהוּה בְּאוֹר־פְּנֵיךָ יְהִלְכוּן:

Ashrey ha'am yodey teruah adonay be'or paneha yehalehun.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהִלְלוּךָ שְׁלָה:
אֲשֶׁרִי הָעַם שְׁפָכָה לוֹ אֲלֵהוּ:

תְּהִלָּה לְדוֹר

אֲרוֹמְמָךְ אֱלֹהֵי הַמַּלְךְ וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרָכְךָ וְגָדוֹל יְהוּה וּמְהֻלָּל מְאֹד:
דוֹר לְדוֹר יִשְׂבַח מַעֲשֵׂיךָ וְלִגְדֻלְתּוֹ אֵין אֵין חֶקֶר:
הַדָּר כְּבוֹד הַדָּר וּגְבוּרַתְךָ יִגְאִידוּ:
וְעִזּוֹ נוֹרְאוֹתְךָ יֵאֱמָרוּ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
אֶזְכֹּר רַב־טוֹבְךָ יִבְיָעוּ וְגִדְלָתְךָ אֲסַפְּרָנָה:
חֲנֹנִן וְרַחוּם יְהוּה וְצִדְקָתְךָ יִרְנְנוּ:
טוֹב־יְהוּה לְפָל אֶרֶךְ אַפִּים וְגָדֹל־חֶסֶד:
יּוֹדְךָ יְהוּה כָּל־מַעֲשֵׂיךָ וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יְחַסִּי־יְיָ יְבָרְכֶנָּה: ←

Ashrey yoshvey veyteha od yehaleluha selah.

Ashrey ha'am shekahah lo ashrey ha'am she'adonay elohav.

Tehilah ledavid.

Aromimeha elohay hameleh va'avarehah shimeha le'olam va'ed.

Behol yom avareheka va'ahalela shimeha le'olam va'ed.

Gadol adonay umhulal me'od veligdulato eyn heker.

Dor ledor yeshabah ma'aseha ugevuroteha yagidu.

Hadar kevod hodeha vedivrey nifle'oteha asihah.

Ve'ezuz noroteha yomeru ugedulateha asaperenah.

Zehar rav tuveha yabi'u vetzidkateha yeranenu.

Hanun verahum adonay ereh apayim ugedol hased.

Tov adonay lakol verahamav al kol ma'asav.

Yoduha adonay kol ma'aseha vehasideha yevarehuha. ↪

Calling out the glory of your sovereignty,
 of your magnificence they speak,
 Letting all people know your mighty acts,
 and of your sovereignty's glory and splendor.
 May your sovereignty last all eternities,
 your dominion for era after era.
 Strong support to all who fall,
 God raises up the humble and the lame.
 All hopeful gazes turn toward you,
 as you give sustenance in its appointed time.
 Providing with your open hand,
 you satisfy desire in all life.
 So just is God in every way,
 so loving amid all the divine deeds.
 Close by is God to all who call,
 to all who call to God in truth.
 Responding to the yearning of all those who fear,
 God hears their cry and comes to rescue them.
 Showing care to all who love God, THE ETERNAL
 brings destruction to all evildoers.
 The praise of THE ALL-KNOWING does my mouth declare,
 and all flesh give blessing to God's holy name,
 unto eternity.

Psalms 145

And as for us, we bless the name of Yah,
 from now until the end of time. Halleluyah!

הללויה...ואנחנו / And...Halleluyah! (Psalms 115:18).

COMMENTARY. Psalm 145 is an alphabetical acrostic. The translation roughly preserves the sound of the Hebrew initials of each line. The line for the letter *nun* is missing from this psalm, for unknown reasons. J.R.

וּגְבוּרַתְךָ יִדְבְּרוּ:	כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ
וּכְבוֹד הַדָּר מַלְכוּתוֹ:	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתוֹ
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:	מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים
וְזוֹקֵךָ לְכָל־הַנְּפִלִים:	סוּמָךָ יְהוּה לְכָל־הַנְּפִלִים
וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:	עֵינֵי־כָל אֱלֹיֶיךָ יִשְׁפְּרוּ
וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן:	פּוֹתִיחַ אֶת־יְיָךָ
וְחֶסֶד בְּכָל־מַעֲשָׂיו:	צַדִּיק יְהוּה בְּכָל־דְּרָכָיו
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:	קְרוֹב יְהוּה לְכָל־קֹרְאָיו
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	רִצּוֹן יִרְאִיו יַעֲשֶׂה
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:	שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהַבָּיו
וַיִּבְרָךְ כָּל־בְּשָׂר שֵׁם קָדְשׁוֹ	תְּהִלַּת יְהוּה יִדְבֹר פִּי
לְעוֹלָם וָעֶד:	
מִעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:	וְאַנְחֵנוּ נִבְרָךְ יְיָ

Kevod malhuteha yomeru ugevurateha yedaberu.
 Lehodi'a livney ha'adam gevurotav uhevod hadar malhuto.
 Malhuteha malhut kol olamim umemshalteha behol dor vador.
 Someh adonay lehol hanofelim vezokef lehol hakefufim.
 Eynay hol eleha yesaberu
 ve'atah noten lahem et ohlam be'ito.
 Pote'ah et yadeha umasbi'a lehol hay ratzon.
 Tzadik adonay behol derahav vehasid behol ma'asav.
 Karov adonay lehol korav lehol asher yikra'uhu ve'emet.
 Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
 Shomer adonay et kol ohavav ve'et kol haresha'im yashmid.
 Tehilat adonay yedaber pi
 vivareh kol basar shem kodsho le'olam va'ed.
 Va'anahnu nevareh yah me'atah ve'ad olam halleluyah.

ROSH HASHANAH MINḤAH

Uva letziyon may be preceded by Ashrey, page 593.

And a redeemer shall come to Zion, and to those of Jacob
who return from their transgression, says THE GOD OF ISRAEL,
and as for me, this shall be my covenant with them, says

THE REDEEMING ONE: my spirit, which is in your midst,
and my words which I have placed into your mouths shall
never cease from there,
nor from your seed, nor from the mouths of all born out of
them, says GOD, henceforth and for eternity.

And you, O God, are holy, you are enthroned amid the praises
sung by Israel,

as they call to one another and declare:

“Holy, holy, holy is THE CREATOR of the Multitudes of Heaven,
the world is filled to overflowing with God’s glory!”

And they all draw strength from one another, and declare:

“Holy in the highest heavens, where God’s presence dwells,
holy on the earth, where all God’s deeds resound,
holy to eternity, through all eternities,

THE CREATOR of the Multitudes of Heaven,

yes, the world is overflowing with the splendor of God’s light!” ↪

COMMENTARY. And they all draw strength...and declare...And a divine
wind. These and the ensuing lines intersperse Hebrew and Aramaic
descriptions of the same events, based on the prophetic visions of Isaiah
6:3, Ezekiel 3:12, and Exodus 15:18. The Aramaic paraphrases, typically,
are more detailed and expansive, bordering on midrash. J.R.

מִנְחָה לְרֵאשׁ הַשָּׁנָה

Uva letziyon may be preceded by Ashrey, page 594.

וּבֹא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בְּיַעֲקֹב נֶאֱמַר יְהוָה: וְאֲנִי זֹאת בְּרִיתִי
אִתְּכֶם אָמַר יְהוָה רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרֵי אֲשֶׁר־שִׁמְתִי בְּפִיךָ לֹא־
יִמְאֹשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךָ וּמִפִּי זֶרַע זֶרַעַךָ אָמַר יְהוָה מִעַתָּה וְעַד־
עוֹלָם: וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלֵי
דֵין מִן דֵין וְאִמְרִין: קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ קְדִישׁ
עַל אֲרַעָא עוֹבְדֵי גְבוּרְתָּהּ קְדִישׁ לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא יְהוָה צְבָאוֹת
מְלִיא כָּל־אֲרַעָא זִיו יְקָרָה:

DERASH. The covenant described in this prayer binds God to constant accessibility. Thus we have the power to make God manifest through our minds, our mouths and our shared experience. So it has been throughout our generations. In this prayer Israel enthrones God—keeps God sovereign—through our declaration of God’s holiness. The task of lighting the world with the divine splendor is one we fulfill by declaring God’s praises. We thereby create the bonds that join us in holiness and make God manifest in the world. It lies in the power of religious life to take ordinary individuals and join us into a holy people. This is truly a covenant—in continually making ourselves holy, we make God eternally sovereign.

D.A.T.

עוֹלָם...וּבֹא / And...eternity (Isaiah 59:20-21).

יִשְׂרָאֵל...וְאַתָּה / And you...Israel (Psalms 22:4).

כְּבוֹדוֹ...וְקָרָא / As...glory (Isaiah 6:3).

And a divine wind lifted me aloft; I heard a voice, speaking
with great emotion:

“Blessed is the glory of THE LIVING GOD, wherever God may
dwell!”

And the spirit lifted me; I heard behind me a great,
tumultuous sound from those who sang out praises
and declared:

“Blessed is the precious aura of THE OMNIPRESENT, from the
place where the Sheḥinah dwells!

THE ETERNAL ONE shall reign forever,
the kingdom of THE FOUNT OF LIFE shall last eternally,
through all eternities!”

When Rosh Hashanah falls on Shabbat, continue with removing the Torah from the ark, page 463. Deuteronomy 32:1-12 (on the following page) is read. The Torah is then returned to the ark, page 597. Continue with Ḥatzi Kaddish, page 735. On all other days, Uva letziyon is immediately followed by Ḥatzi Kaddish (page 735), the Amidah (pages 739-774), Avinu Malkenu, Kaddish Titkabal, Aleynu, and Mourner’s Kaddish.

וַתִּשְׂאֲנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רֵעַשׁ גָּדוֹל: בְּרוּךְ כְּבוֹד יְהוָה
מִמְּקוֹמוֹ וּנְטָלְתָנִי רוּחָא וְשִׁמְעִית בְּתַרִי קַל זִיעַ סָגִיא דְּמִשְׁבְּחִין
וְאִמְרִין: בְּרִיךְ יְקָרָא דִּיהוּה מְאֵתַר בֵּית שְׁכִינְתָּהּ: יְהוּה יִמְלֹךְ
לְעוֹלָם וָעֶד יְהוּה מְלִכּוּתָהּ קָאִים לְעַלְמֵי וּלְעַלְמֵי עָלְמֵיָא:

When Rosh Hashanah falls on Shabbat, continue with removing the Torah from the ark, page 464. Deuteronomy 32:1-12 (on the following page) is read. The Torah is then returned to the ark, page 598. Continue with Hatzki Kaddish, page 736. On all other days, Uva letziyon is immediately followed by Hatzki Kaddish (page 736), the Amidah (pages 739-774), Avinu Malkenu, Kaddish Titkabal, Aleynu, and Mourner's Kaddish.

ממקומו...ברוך/Blessed is the glory...dwell! (Ezekiel 3:12).

HATZI KADDISH/SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises and consolations that we utter in this world. And say: Amen.

COMMENTARY. Holiness is the quality or value that things or persons have when they help people to become fully human. M.M.K. (Adapted)

COMMENTARY. During this season of the year, we struggle with images of God as judge and sovereign even as we see God as source of forgiveness and return. The repetition at this time of year of the word לעלא/higher by far reminds us on the one hand that only true change on our part can reach through the many intervening layers to reconnect us with the divine in ourselves and in our world. The liturgical repetition also reminds us how important, powerful, and redeeming that reconnection can be. "Go higher!" "Settle for nothing less!" It beckons us not to quit during the strenuous climb. True change is not easy, but saving our lives depends on it. D.A.T.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיִּמְלִיף
מַלְכוּתָהּ בְּתַיִּכּוֹן וּבִיּוֹמֵיכּוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדַּר וַיִּתְעַלֶּה
וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא
לְעֵלָא לְעֵלָא מְפַל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין
בְּעֵלְמָא וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadesh shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam
ulalmey almayā.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriḥ hu
le'ela le'ela mikol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

You do not have to leave the room.
Remain standing in your place and listen.
Do not even listen, simply wait.
Do not even wait.
Be quiet, still and solitary.
The world will freely offer itself to you.
To be unmasked.
It has no choice.
It will roll in ecstasy at your feet.

Franz Kafka

AMIDAH

The traditional Amidah follows here. Meditations begin on page 127. 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, ANCIENT ONE, our God, God of our ancestors,
God of Abraham God of Sarah
God of Isaac God of Rebekah
God of Jacob God of Rachel
and God of Leah; ↩

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

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

עמידה

The traditional Amidah follows here. Meditations begin on page 127. 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.

אֲדַנִּי שְׁפַתִּי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רַבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי לְאָה: ←

COMMENTARY. Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the Amidah. These variations reflect the attitudes and beliefs of different prayer communities. Changes have been introduced into this Amidah, most notably in the first two *berahot*. The first *berahah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God's presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *berahah* acknowledges God as the power that sustains life. The traditional emphasis on God's ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life.

S.S.

COMMENTARY. On Rosh Hashanah we celebrate renewal, but we hope to live our lives without endlessly repeating ourselves. Instead, through the process of *teshuvah* / turning, we attempt to change a bit each year. We pray that when we return to the beginning in the cycle of the year, we will stand at a higher point, our lives an ascending spiral over our years. This *shiviti* (page 102) plays on that theme of spiraling, and also hints at the double helix, another spiraling mystery of life.

B.P.T.

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. ↩

COMMENTARY. Near the beginning of the Amidah, an insertion states our heartfelt hope in facing the new year—that we should be remembered for life. In describing God as one who desires life, we connect our hopes to the divine purpose. Thus we can ask that our names be recorded in the Book of Life for God's sake. But as the Amidah progresses, we move beyond our personal needs to a grander vision encompassing the meaning and purpose of all life.

E.M.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֵמוֹת וּמְבִיא גְאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים מְלָךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:

מְלָךְ עוֹזֵר וּמוֹשֵׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֹזֶרֶת
שָׂרָה: ←

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 *gawah*, 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 *עוזר*/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)

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.

During Minhah, continue on the following page when chanting aloud. Otherwise, continue below.

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Recited when praying silently:

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

Continue on page 111.

KAVANAH. How awesome is divine creation, how splendid the unfolding of nature, how comforting the seasons' cycles—dew in the summer and wind and rain in the fall. As we acknowledge cycles—life and death, birth and renewal—we thank the Sustainer of Life and we embrace death as part of life. Consider the cycles of your own life as you enter the New Year. Consider your age and the condition of your body. What “season” are you in now at the dawn of the New Year?

L.G.B.

גבורות ב

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטָּל: מְכַלְכֵּל חַיִּים
בְּחֶסֶד מַחֲיָה כָּל חַי בְּרַחֲמִים רַבִּים סוּמְךָ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפֶר: מִי כָמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ מְלֶךְ מַמְיֵת וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה: מִי כָמוֹךָ אֲב
הֶרְחַמְתָּ זֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים: וְנִאֲמַן אַתָּה לְהַחֲיוֹת כָּל חַי:
בְּרוּךְ אַתָּה יְהוָה מַחֲיָה כָּל חַי:

During Minhah, continue on the following page when chanting aloud. Otherwise, continue below.

קדשת השם ג

Recited when praying silently:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ שְׁלָה:

Continue on page 112.

DERASH. The second blessing of the Amidah is called *Gevurot*—Power/Mightiness. It acknowledges God’s vast power in contrast with our limited power. This orientation, born of our own vulnerability and fear of death, leads immediately to the awareness that life and death are indivisible. In fact, the process of renewal is built into the universe. S.P.W.

חי /every living thing, gives and renews life. The traditional siddur affirms *מחיה מתים* /revival 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 life after death. 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.

This Kedushah is inserted only when this Amidah is used for Minḥah and chanted aloud.

We sanctify your name throughout this world,
as it is sanctified in the heavens above,
as it is written by your prophet:

“And each celestial being calls to another, and declares:
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!”

And they are answered with a blessing:

“Blessed is the glory of THE HOLY ONE,
wherever God may dwell!”

And as is written in your sacred words of psalm:

“May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next.
Halleluyah!”

From one generation to the next may we declare your greatness,
and for all eternities may we affirm your holiness,

And may your praise, our God, never be absent from our
mouths now and forever.

For you are a great and holy God. ↩

וקרא...כבודו / And...glory (Isaiah 6:3).

ברוך...ממקומו / Blessed...dwell (Ezekiel 3:12).

ימלך...הלליה / May...Halleluyah (Psalms 146:10).

This Kedushah is inserted only when this Amidah is used for Minhah and chanted aloud.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם כְּכַתוּב
עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ

יהוה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יהוה מִמְקוֹמוֹ: וּבְדַבְרֵי קְדוּשָׁתְךָ כְּתוּב לֵאמֹר:
יְמַלֵּךְ יהוה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נִצְחִים קְדוּשַׁתְךָ נְקַדִּישׁ וְשַׁבְּחֶךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מְלֵךְ גָּדוֹל וְקָדוֹשׁ אַתָּה: ←

Nekadesh et shimeḥa ba'olam keshem shemakdishim oto bishmey marom kakatuv al yad nevi'eḥa. Vekara zeh el zeh ve'amar.

Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'aretz kevodo. Le'umatam baruḥ yomeru:

Baruḥ kevod adonay mimekomo.

Uvdivrey kodsheḥa katuv lemor.

Yimloḥ adonay le'olam elohayih tziyon ledor vador halleluyah.

Ledor vador nagid godleḥa ulenetzah netzahim kedushateḥa nakdish veshivḥaha eloheynu mipinu lo yamush le'olam va'ed ki el meleḥ gadol vekadosh atah. ←

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 and celebrate,
let all who follow in your path sing out with glee,
let all who love you dance with joy,
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! ↩

וּבְכֹן יִתֵּן פְּחָדֶיךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאִמְתָּךְ עַל כָּל־מַה־
 שְׁבָרָאֲתָ וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וַיַּעֲשׂוּ
 כְּלִם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְב־שָׁלֵם כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה
 אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיַמֶּיךָ וְשִׁמְךָ נוֹרָא עַל
 כָּל־מַה־שְׁבָרָאֲתָ:

וּבְכֹן יִתֵּן כְּבוֹד יהוה לַעֲמֶךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפְתֻחוֹן
 פֶּה לְמִיַּחֲלִים לְךָ שִׁמְחָה לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירְךָ בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וְחֲסִידִים בְּרִנָּה יִגְלִיזוּ
 וְעוֹלְתָה תִקְפֹּץ־פִּיָּה וְכָל־הָרִשְׁעָה כָּלָה כְּעֵשֶׂן תִּכְלָה כִּי תַעֲבִיר
 מִמְּשַׁלַּת זָדוֹן מִן הָאָרֶץ: ←

COMMENTARY. Our text diverges from the traditional text for *uvehen 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. S.D.R.

COMMENTARY. The *uvehen* paragraphs are among the most ancient of the High Holy Day liturgy. They link divine sovereignty, holiness and unity with awareness of divine power. They then express the hope that awareness of God will bring us to general reverence and awe. When humanity experiences this awe, the righteous will rejoice in God made manifest in our transformation. D.A.T.

May you alone be sovereign over all of your Creation,
and Mt. 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. ↪

וְתִמְלֹךְ אֶתְּהָ יְהוָה לְבָרְךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ: כִּפְתּוּב בְּדַבְרֵי קִדְשֶׁךָ:
יְמַלֶּךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ: כִּפְתּוּב: וַיִּגְבֶּה יְהוָה
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה
הַמְּלֹךְ הַקְּדוֹשׁ: ←

ימלך...הללויה / THE ETERNAL ONE...Hallelujah! (Psalms 146:10).
ויגבה...בצדקה / THE CREATOR...justice (Isaiah 5:16).

4. KEDUSHAT HAYOM/THE DAY'S 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.

On Saturday evening, add the following:

(You have given us as heritage the seasons of rejoicing, the appointed times of holiness, the holidays for giving of ourselves, and you have made a part of that inheritance the holiness of Shabbat, the honor of the Festival, and celebration of the ancient pilgrimage. You have divided, HOLY ONE, our God, between the holy and the ordinary, between daylight and the dark, between the seventh day and the first six days of Creation. You have set a boundary between the holiness of Shabbat and the holiness of Festivals, and raised to holiness the seventh day, above the first six days of the Creation. And you have enabled holiness to grow within your people Israel, a holiness that emanates from you alone.)

On Shabbat, add words in parenthesis.

And you have given us, ALMIGHTY ONE, our God in love this Day of (Shabbat and of) Remembrance, a day to heed the Shofar blast, (with love), a holy convocation, a remembrance of the going-out from Egypt.

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

קִדְשַׁת הַיּוֹם



אֶתְּהָ אֶהְבֵּתָנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ
לְעִבּוֹדְתֶךָ וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

On Saturday evening add the following:

(וּתְחַיְלֵנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה וְתוֹרִישָׁנוּ קִדְשַׁת
שְׁבֵת וְכַבוֹד מוֹעֵד וְחִגִּיגַת הַרְגָּל: וְתַבְדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ
לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה בֵּין
קִדְשַׁת שְׁבֵת לְקִדְשַׁת יוֹם טוֹב הַבְּדִלְתָּ וְאֶת־יוֹם הַשְּׁבִיעִי מִשְׁשֵׁת
יָמֵי הַמַּעֲשֶׂה קִדְשַׁת הַבְּדִלְתָּ וְקִדְשַׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשֶׁתְּךָ:)

On Shabbat add the words in parenthesis.

וּתְתֵן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם (הַשְּׁבֵת הַזֶּה וְאֶת־יוֹם)
הַזְּכוּרֹן הַזֶּה יוֹם (זְכוּרֹן) תְּרוּעָה (בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ זָכוֹר
לְיִצְיַאת מִצְרָיִם:

אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבוֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזְכוּרֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
וְזְכוּרֹן יָמוֹת הַמַּשִּׁיחַ וְזְכוּרֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ וְזְכוּרֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וְלְטוֹבָה לְחַן וְלִחְסֵד וְלִרְחֻמִּים לְחַיִּים
וְלְשָׁלוֹם בְּיוֹם הַזְּכוּרֹן הַזֶּה:

MEDITATION. Take a moment to find your pulse. Can you feel it? Can you hear it? Is it quick? Slow? Your pulse is your timepiece, your clock, expressing the flow, literally, of your life. Can you feel the regular beat? Feel that pulse of time. What is an accomplishment of this last year that you are proud of? What happened this year that gave you joy? What was a significant challenge of this past year? Where have you traveled? Look at your hands. Feel your hands. What have your hands accomplished this year? What have they held? What have they touched? How do you use them every day? Bless the work of your hands. Clench them. Relax them. Realize your power. Where do you want to go in the year ahead?

Leora R. Zeitlin (Adapted)

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.

Our God, our ancients' God; May it be your will that a heavenly inspiration be awakened in us on this holy day to rebuild the Land of Israel, to renew it and to make it holy for your service, and may peace prevail there as well as freedom, justice, and the rule of Law, as it is written by your prophet: "Truly, Torah shall go forth from Zion, and the word of the ETERNAL from Jerusalem!" And it is said: "Let none do harm, let none destroy, throughout my holy mountain, for the earth is filled with knowledge of the OMNIPRESENT, as the waters fill the sea."

Our God, our ancients' God, rule over all the world in its entirety, by showing forth your glory, and be raised up over all the earth in your beloved presence. And let the wondrous aura of your reign be manifest in all who dwell upon the earth— let every creature know that you are its creator, let every living thing discern that you have fashioned it, let everyone who draws the breath of life declare that you, THE ANCIENT ONE, reign supreme, and that your sovereignty embraces all. ↩

KAVANAH. One part of the human psyche in each of us encourages the hubris of claiming we are God. The arrogance of power and authority, however, dissolves before the recognition that we are but short-lived glimmers of the Eternal One. When we all share that humility, our world will be transformed. J.A.S.

כי...ירושלים / Truly...Jerusalem (Isaiah 2:3).

לא...מכסים / Let...sea (Isaiah 11:9).

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקַדְנוּ לְבָרָכָה וְהוֹשִׁיעֵנו בּוֹ
לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנו
כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יְהִי רְצוֹן מִלְּפָנֶיךָ שְׂיַעֲרָה עָלֵינוּ
רוּחַ מְמָרוֹם בַּיּוֹם הַקָּדוֹשׁ הַזֶּה לְכוֹנֵן אֶת-אֶרֶץ יִשְׂרָאֵל לְחֵדֶשׁ
וּלְקַדֵּשׁ אוֹתָהּ לְעִבּוֹדְתָךָ וְשִׁכֵּן בָּאֶרֶץ שְׁלוֹם חֶפֶז צֶדֶק וּמִשְׁפָּט
כַּפְתּוֹב עַל-יַד נְבִיאֶךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַיִם:
וְנֹאמַר: לֹא-יִרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכָל-הָרַקְדָּשִׁי כִּי-מִלֶּאָה הָאֶרֶץ
דַּעַה אֶת-יְהוָה כַּמַּיִם לַיָּם מְכַסִּים:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מֶלֶךְ עַל כָּל-הָעוֹלָם כְּלוּ בְּכַבוֹדְךָ
וְהַנְּשֵׂא עַל כָּל-הָאֶרֶץ בִּיקְרָךָ וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֹדֵךְ עַל כָּל-יֹשְׁבֵי
תֵּיבַל אֶרֶץ וְיִדַע כָּל-פֶּעוּל כִּי אַתָּה פְּעַלְתּוּ וְיִבִּין כָּל-יִצְוֹר כִּי אַתָּה
יִצְרְתּוּ וְיֹאמַר כָּל אִשׁר נִשְׁמָה בְּאִפּוֹ: יְהוָה וּמְלִכוּתוֹ בְּכָל מְשָׁלָה: ←

COMMENTARY. The shofar is always sounded on Rosh Hashanah, except, according to tradition, on Shabbat. Following the ban on playing musical instruments outside the Temple on Shabbat, most rabbis forbade the sounding of the shofar because this might result in the shofar being carried, a Shabbat violation. Furthermore, not sounding the shofar on Shabbat differentiated the practice of the Temple from that of the synagogue, giving the synagogue a lessened standing. Silencing musical instruments on Shabbat also acts as a *זכר לחורבן*/remembrance of the destruction of the Temple. In our time, some congregations have begun to sound the shofar on Shabbat. This custom began in Reform congregations that celebrated only a single day of Rosh Hashanah. Some see no problem in carrying on Shabbat and have no desire to elevate the Temple sacrificial practices or hope for their reinstatement. They often support this practice because the shofar is so central to Rosh Hashanah. There is a diversity of practice among Reconstructionist communities. Some refrain from blowing the shofar in order to teach the sanctity of Shabbat on a day when many are present in the synagogue. D.A.T.

On Shabbat add words in parenthesis.

Our God, our ancients' God, (take pleasure in our rest,) enable us to realize holiness through 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, with love and with desire, your holy Shabbat, and may all your people Israel, all who treat your name as holy, find rest and peace upon this day.) Refine our hearts to serve you truthfully, for you are a God of truth, and your word is truthful and endures forever. Blessed are you, ETERNAL ONE, the sovereign power over all the earth, who raises up to holiness (Shabbat,) the people Israel and the Day of Remembrance.

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. ↩


KAVANAH. *Avodah*: Service and prayer. In ancient times, we Jews brought sacrificial offerings to God at the Temple in Jerusalem. Now we are in relationship with the Divine through the meditations of our hearts and the ways in which we choose to act in the world. L.G.B.

להב תפלתם /their fervent prayer. The word להב literally means “flame,” but has come to mean “fervor.” The traditional version of the prayer speaks of אשי ישראל—the rekindled flames of animal sacrifice. This prayerbook, by referring to להב תפלתם /their fervent prayer maintains the fire imagery, but changes the flames into the spiritual flames of the heart.

J.A.S.

On Shabbat add words in parenthesis.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רְצֵה בְּמִנוּחֵתָנוּ) קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
(וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שְׁבַת קִדְּשֶׁךָ וְיִנּוּחוֹ בָּהּ
יִשְׂרָאֵל מְקֻדְשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת כִּי אַתָּה אֱלֹהִים
אַמֶּת וּדְבָרְךָ אַמֶּת וְקִיָּם לְעַד: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל-הָאָרֶץ
מְקֻדָּשׁ (הַשְּׁבַת וְ) יִשְׂרָאֵל יוֹם הַזְּכוּרֹן: ←

עֲבוּדָה 

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמֶּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלֹתֶם בְּאַהֲבָה תִּקְבַּל
בְּרַצוֹן וְתַהֲי לְרַצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ: וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן: ←

DERASH. The term Sheh'inah implies that God is not aloof from human life with all its defeats and triumphs. God is in the very midst of life. The rabbis say that when people suffer for their sins, the Sheh'inah cries out. The Sheh'inah thus moves from Israel to all humanity. M.M.K. (Adapted)

COMMENTARY. On Rosh Hashanah and Yom Kippur we add to this prayer the phrase, "You are a God of truth, and your word is truthful and endures forever." This reminds us of the penitential season's task—getting back in touch with what is ultimately important, the changeless ground of meaning in human life. At this turning of the seasons when we celebrate the birthday of the world and become so very conscious of change in our lives, we sense that we can understand change only when we are in touch with the unchanging verities in life. D.A.T.

6. HODA'AH / 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 the people of 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. ↪

הַדָּאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר:
נֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְשִׁיךָ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עָרַב וּבָקֵר וְצַהֲרַיִם: הַטּוֹב פִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
פִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קִיְינוּ לָךְ:

וְעַל כָּלֶם יִתְבַרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְפָּנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת: —

COMMENTARY. The attitude of thankfulness portrayed in the *modim* prayer above comes near the end of the Amidah as if to say that by this time we should be ready to acknowledge how much is outside of our control, how many gifts we receive, how much we have to be grateful for. On the High Holy Days we ask that “all the people of your covenant” be written down for a good life. To be part of the covenant is to accept the obligation of a stance of thankfulness, which itself conveys the possibility of leading a good life.

D.A.T.

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. 

The Amidah traditionally concludes with bowing and taking three steps back.

ובל ואת כל יושבי תבל /and all who dwell on earth. According to the sages, every Amidah must conclude with a prayer for peace and an acknowledgment of God as the power that makes for peace. Inclusion of the words “and all who dwell on earth” proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. S.S.

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

בספר חיים...ופרנסה טובה /In the book of life...and proper sustenance. This insertion into the closing benediction of the Amidah is unique to the *Yamim Nora'im*. The mythic imagery is of a celestial “Book of Life,” in which our ancestors imagined their fate was inscribed. On Rosh Hashanah we celebrate creation, pray for repentance, ask for a world of peace, and 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.

KAVANAH. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come. How will you be a peacemaker? Can you help to bring peace when conflict arises in your community? Can you find peace within yourself? L.G.B.

בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֵת כָּל־יֹשְׁבֵי
תֵּיבַל בְּכָל יַעַת וּבְכָל שָׁעָה בְּשִׁלּוֹמֶךָ:

בְּסֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם: בְּרוּךְ אַתָּה יְהוָה
עוֹשֵׂה הַשְּׁלוֹם: ←

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

Ki atah hu meleḥ adon leḥol hashalom.

Vetov be'eyneha levareḥ et ameha yisra'el

ve'et kol yoshvey tevel

beḥol et uvḥol sha'ah bishlomeha.

Besefer ḥayim beraḥah veshalom ufarnasah tovah

nizaḥer venikatev lefaneha

anahnu veḥol ameha beyt yisra'el

leḥayim tovim ulshalom.

Baruḥ atah adonay osey hashalom. ↵

The Amidah traditionally concludes with bowing and taking three steps back.

עוֹשֵׂה הַשְּׁלוֹם / 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.

ELOHAY NETZOR /
A CONCLUDING MEDITATION

Dear God, protect my tongue from evil,
and my lips from telling lies.
May I turn away from evil
and do what is good in your sight.
Let me be counted among those who seek peace.
May my words of prayer
and my heart's meditation be seen favorably,
BELOVED ONE, my rock and my redeemer.
May the one who creates harmony above
make peace
for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

On Shabbat continue on page 131.

On all other days turn to page 137.

COMMENTARY. The Talmud lists examples of twelve personal meditations that could follow the Amidah. If this one does not speak to you, compose your own, or stand or sit in silent meditation. L.W.K.

NOTE. Like the opening verse of the Amidah, this prayer employs the singular and deals with the power of words. But here the concern is for words between people, not for those directed to God. Some people find it easier to talk to God than to talk to others. L.W.K.

KAVANAH. Sin is the failure to live up to the best that is in us. It means that our souls are not attuned to the divine—that we have betrayed God. M.M.K. (Adapted)

וְגוֹאֲלִי ... יְהִיּוּ / May...redeemer (Psalms 19:15).

אֱלֹהֵי נְצוֹר

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מִרְעַ
וּשְׁפָתַי מִדְּבַר מִרְמָה:

יְהִי רְצוֹן שְׂאֵסוֹר מִרְעַ
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִיו לְרְצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ
יִהְיֶה צוּרִי וְגֹאֲלִי:

עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תְּחִלָּה
וְאָמְרוּ אָמֵן:

Yihyu leratzon imrey fi
vehegyon libi lefaneha
adonay tzuri vego'ali.

Oseh shalom bimromav
hu ya'aseh shalom
aleynu ve'al kol yisra'el
ve'al kol yoshvey tevel
ve'imru amen.

*On Shabbat continue on page 132.
On all other days turn to page 137.*

AVINU MALKENU /
OUR CREATOR, OUR SOVEREIGN

For an alternative version see pages 457-460. For an interpretive version see page 456.

- Our creator, our sovereign, we have done wrong in your presence.
- Our creator, our sovereign, we have no one to rule over us but you.
- Our creator, our sovereign, help us for the honor of your name.
- Our creator, our sovereign, renew for us a good year.
- Our creator, our sovereign, nullify the plans of any who may seek to do us harm.
- Our creator, our sovereign, grant forgiveness and atonement for all of our transgressions.
- Our creator, our sovereign, help us to return wholeheartedly into your presence.
- Our creator, our sovereign, send thorough healing to all those who ail.
- Our creator, our sovereign, seal us for good fortune in the Book of Life.
- Our creator, our sovereign, seal us in the Book of Redemption and Salvation.
- Our creator, our sovereign, seal us in the Book of Sustenance and Livelihood.
- Our creator, our sovereign, seal us in the Book of Merit.
- Our creator, our sovereign, seal us in the Book of Forgiveness and Atonement.
- Our creator, our sovereign, let grow for us the tree of imminent redemption. ↪

אַבִּינוּ מַלְכֵנוּ

For an alternative version see pages 457-460. For an interpretive version see page 456.

אָבִינוּ מַלְכֵנוּ חָטָאנוּ לְפָנֶיךָ :
 אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מִלֶּךְ אֱלֹא אַתָּה :
 אָבִינוּ מַלְכֵנוּ עָשִׂה עִמָּנוּ לְמַעַן שְׂמֶךְךָ :
 אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה :
 אָבִינוּ מַלְכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ :
 אָבִינוּ מַלְכֵנוּ סָלַח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ :
 אָבִינוּ מַלְכֵנוּ הַחַיְוֵנוּ בַתְּשׁוּבָה שְׁלֵמָה לְפָנֶיךָ :
 אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים :
 אָבִינוּ מַלְכֵנוּ קְהַלְמֵנוּ בְּסֶפֶר חַיִּים טוֹבִים :
 אָבִינוּ מַלְכֵנוּ קְהַלְמֵנוּ בְּסֶפֶר גְּאֻלָּה וְיִשׁוּעָה :
 אָבִינוּ מַלְכֵנוּ קְהַלְמֵנוּ בְּסֶפֶר פְּרִנְסָה וְכַלְפָּלָה :
 אָבִינוּ מַלְכֵנוּ קְהַלְמֵנוּ בְּסֶפֶר זְכוּת :
 אָבִינוּ מַלְכֵנוּ קְהַלְמֵנוּ בְּסֶפֶר סְלִיחָה וּמְחִילָה :
 אָבִינוּ מַלְכֵנוּ הַצְמַח לָנוּ יִשׁוּעָה בְּקָרוֹב : ←

KAVANAH. The *Avinu Malkenu* prayer gives us permission to open up our deepest yearnings to the Universal One. By allowing our yearnings, often hidden even from ourselves, to emerge, we are taking a first step toward achieving an inner balance that will enable us to move forward toward wholeness. D.B.

COMMENTARY. Different community customs exist regarding the order of prayers at the end of *Ne'ilah*. While the recitation of *Shema* always occurs after *Avinu Malkenu* and precedes shofar sounding, the placement of *Kaddish* and *Havdalah* are determined by local usage. In communities where *Havdalah* is said out of doors, for example, it makes sense that *Havdalah* should be last. In communities that weave the shofar blast into the final *Kaddish*, the *Kaddish* will necessarily follow the *Shema*. D.A.T.

Our creator, our sovereign, remember us, though we are made of dust.

Our creator, our sovereign, be merciful to us and to all our offspring.

Our creator, our sovereign, act in memory of all those who have been killed while honoring your name.

Our creator, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.

Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

The ark is closed, and we are seated.

COMMENTARY. Perhaps more than any other prayer, *Avinu Malkenu* invokes the image of a long-bearded king sitting in judgment upon his throne. How many are the ways that this image can trouble us! Some Jews are struggling to recover from the harsh judgments of parents or peers, or from harsh self-judgments. Some are struggling to escape the transcendent imagery of God and replace it with the divine within. Some have trouble with the maleness of the image.

Despite these very real difficulties, there is a powerful core of truth in the *Avinu Malkenu* that transcends the trouble many of us have with its imagery: we must grapple with standards of justice that are external to us. Social responsibility is not merely a matter of personal conscience. Chanting the *Avinu Malkenu* reminds us of standards by which we ought to judge ourselves.

Furthermore, it reminds us of forces infinitely greater than ourselves upon which our very lives depend. While our lives depend upon our inner resources, we cannot exist without the aid of natural and social forces. Knowing who we are means accepting the limits of our power and knowledge and the inevitability of our dependency. D.A.T.

אָבִינוּ מַלְכֵנוּ זְכוֹר כִּי עָפָר אֲנַחְנוּ:
 אָבִינוּ מַלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפֵּינוּ:
 אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל-שֵׁם קְדוֹשְׁךָ:
 אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן שְׂמֶךָ הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שְׁנִקְרָא
 עָלֵינוּ:
 אָבִינוּ מַלְכֵנוּ חַנּוּן וְעֲנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkenu ḥonenu va'anenu ki eyn banu ma'asim,
 aseh imanu tzedakah vaḥesed vehoshi'enu.

The ark is closed, and we are seated.

COMMENTARY. In *Avinu Malkenu* we seek the strength to do justice, the inner harmony needed to find forgiveness, and the acceptance of the small place we have amidst the tumult of the world. It is in that context that we express the hopes embodied in this prayer. Whether or not the worshipper chooses to change the words of *Avinu Malkenu*, the fervently expressed pleas it contains transcend the constraints of time and place. D.A.T.

CONCLUDING PRAYERS

KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

During Rosh Hashanah Musaf, some communities sound the shofar here.

Tekiyah	Shevarim	Teruah	Tekiyah
Tekiyah	Shevarim		Tekiyah
Tekiyah	Teruah		Tekiyah Gedolah

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

On the evening of Rosh Hashanah continue with Kiddush, page 1197. Otherwise continue with Aleynu, page 1201.

קְדִישׁ תְּתַקְבַּל

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךָ
מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
לְעֵלָא לְעֵלָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמְיָן
בְּעֵלְמָא וְאִמְרוּ אָמֵן:

During Rosh Hashanah Musaf, some communities sound the shofar here.

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה גְּדוּלָה

תְּתַקְבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי
בְשִׁמְיָא וְאִמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ
אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvev tevel ve'imru amen.

*On the evening of Rosh Hashanah, continue with Kiddush, page 1198. Otherwise continue
with Aleynu, page 1202.*

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 1207. Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth
and planted eternal life within us.



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven's heights and spread out its expanse,
who laid the earth's foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about. ↩

COMMENTARY. This *mahzor* offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist *siddur*, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

עלינו

We rise for Aleynu. It is customary to bow at "korim." For an alternative version, see page 1207. Choose one of the following.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שנתן לנו תורת אמת
והיי עולם נטע בתוכנו:

Continue on page 1204.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veru'ah laholehim bah. ↪

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
בורא השמים ונוטיהם
רקע הארץ וצאצאיה
ניתן נשמה לעם עליה
ורוח להלכים בה: ←

Continue on page 1204.

עלינו לשבח לאדון הכל לתת גדלה
ליוצר בראשית שלא עשנו כגויי
הארצות ולא שמנו כמשפחות האדמה
שלא שם חלקנו בהם וגורלנו ככל
המונם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
"You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God." ↪

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (Adapted)

וְיָדַעְתָּ...עוֹד / You...other God (Deuteronomy 4:39).

וְאַנְחֵנוּ כְּרֹעִים וּמִשְׁתַּחֲוִים וּמִדֹּדִים לְפָנַי מִלֶּךְ מַלְכֵי הַמַּלְכִּים
הַקְדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֶה שְׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל וּשְׂכִינַת
עֻזוֹ בְּגַבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מְלַכְנוּ אָפֶס
זוּלָתוֹ פְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָ הַיּוֹם וַהֲשַׁבְתָּ אֶל לְבָבְךָ כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל הָאֶרֶץ מִתְחַת אֵין עוֹד: ←

Va'anahnu korim umishtaḥavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveḥa
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

NOTE. The *Aleynu* prayer, which signals the imminent conclusion of a service, originated in the liturgy of Rosh Hashanah. Originally recited annually, the *Aleynu* eventually moved into the daily liturgy as well, perhaps due to its eloquent appeal for a time of universal peace.

COMMENTARY. The imagery of sovereignty before which “we bend the knee and bow” often seems alien, even alienating, to modern Jews, for whom the notion of submission appears as an affront to their autonomy. Yet we know that there are some things in our world—moral absolutes, ethical imperatives, communal consensus, and the calling of conscience among them—before which we must in fact yield in acknowledgment. It is, perhaps, not a bad thing to be reminded on occasion that for all of our accomplishments, the mystery of life and death and the compelling nature of divinity are not so easily dismissed. R.H.

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
“THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY NAMED be one,
God’s name be one!”

KAVANAH. A world of God-callers is a world of truth and peace, a world where the lust for power, greed, and envy—the idols of pride—is uprooted from the individual and group psyche. S.P.W.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (Adapted)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (Adapted)

עַל בֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת עֲוֹךְ לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת
שִׁדִּי: וְכָל בְּנֵי בְשָׂר יִקְרְאוּ בְשֵׁמֶךָ: לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ:
יִפְּרִיּוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לָךְ תִּכְרַע כָּל בָּרָךְ תִּשָּׁבַע כָּל־לְשׁוֹן:
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ וַיִּקְבְּלוּ
כָּל־אֶת עַל מַלְכוּתְךָ וְתַמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תַּמְלֹךְ בְּכַבוֹד כְּפִתּוּב בְּתוֹרָתְךָ:
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Kakativ betorateḥa: Adonay yimloḥ le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyah adonay eḥad ushmo eḥad.

DERASH. Maybe God and perfection are at the end, and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, not something to start out with. Our own prophets and prayer books seem to have had an inkling of this. At culminating points in our liturgy we say a phrase borrowed from one of the last prophets (Zechariah 14:9), "On that day God will be One, and God's name shall be One." On that day, not as yet, alas, but surely on that day God shall be One, as God is not yet One. For how can God be called One, i.e., real, if humanity is rent asunder in misery and poverty and hate and war? When humankind has achieved its own reality and unity, it will thereby have achieved God's reality and unity. Till then, God is merely an idea, an ideal: the world's history consists in making that ideal real. In simple religious earnestness it can be said that God does not exist. Till now God merely subsists in the vision of a few great hearts, and exists only in part, and is slowly being translated into reality.

Henry Slonimsky (Adapted)

ועד / THE ETERNAL ONE... forever (Exodus 15:18).

אחד / THE EVERLASTING ONE... one (Zechariah 14:9).

INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners' Kaddish. In many congregations a *Yahrzeit* list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered. D.A.T.

קְדִישׁ יְתוֹם

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעֵלָא לְעֵלָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעַלְמָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תְּהִל וְאָמְרוּ אָמֵן:

Yitgadal veyitkadash shemey raba
be'alma di vera hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Yehey shemey raba mevarah le'alam ulalmey almaya.

Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le'ela le'ela mikol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

TASHLIH

Tashliḥ is recited on the afternoon of the first day of Rosh Hashanah unless the first day falls on Shabbat, in which case it is recited on the second day. Its name comes from תָּשַׁלַּח / cast out. Our task at this season of the year is to cast out transgressions and seek greater strength and clarity of purpose in the year ahead. This task of casting out is carried out symbolically at a body of water such as a stream, lake or ocean, where bread crumbs are cast onto the water while the following verses are said. Songs and prayers can be added.

Cast off all your transgressions from yourselves
and make for yourselves a new heart and a new spirit.

Who is a God like you?
—forgiving sin, absolving the transgressions
of the remnant of your heritage,
you who do not cling to anger,
but desire only kindness,
you who act mercifully once again,
subduing the effects of our transgressions,
casting to the ocean waters all our wrongs.
You show faithfulness to Jacob,
love to Abraham,
as you have sworn to Abraham
from days of old.

None shall do harm, none shall destroy
throughout my holy mountain,
truly shall the world be filled with knowledge
of the FOUNT OF LIFE,
like waters of the ocean covering the earth.

תַּשְׁלִיחַ

Tashliḥ is recited on the afternoon of the first day of Rosh Hashanah unless the first day falls on Shabbat, in which case it is recited on the second day. Its name comes from תַּשְׁלַח / cast out. Our task at this season of the year is to cast out transgressions and seek greater strength and clarity of purpose in the year ahead. This task of casting out is carried out symbolically at a body of water such as a stream, lake or ocean, where bread crumbs are cast onto the water while the following verses are said. Songs and prayers can be added.

הַשְּׁלִיכוּ מֵעֲלֵיכֶם אֶת־כָּל־פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם וְעֲשׂוּ לָכֶם
לב חֲדָשׁ וְרוּחַ חֲדָשָׁה:

מִי־אֵל כְּמֹדֵךְ נִשְׂא עֵזְבֵךְ וְעָוֹן וְעֲבָר עַל־פִּשְׁעֵךְ לְשֹׂאֲרֵיךְ נִחַלְתּוּ
לֹא־הִחְזִיק לְעַד אָפוּ כִּי־חָפֵץ חֶסֶד הוּא:
יָשׁוּב יִרְחַמְנוּ יִכַּבֵּשׁ עֲוֹנֹתֵינוּ
וְתַשְׁלִיחַ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם:
תִּתֵּן אֲמֶת לִיעֶקֶב חֶסֶד לְאַבְרָהָם
אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְרָהָם מִימֵי קְדָם:

לֹא־יָרְעוּ וְלֹא־יִשְׁחָתוּ בְּכַל־הַר קְדָשִׁי
כִּי־מִלֵּאָה הָאָרֶץ יֵדְעָה אֶת־יְהוָה כַּמָּיִם לַיָּם מְכַסִּים:

השליכו...חרשה / Cast...spirit (Ezekiel 18:31).

מי...קדם / Who...old (Micah 7:18-20).

לא...מכסים / None...earth (Isaiah 11:9).

COMMENTARY. The core of the *Tashliḥ* service is Micah 7:18-20, whose verses correspond to the Thirteen Attributes that are read during the Rosh Hashanah service, and where the reference to “casting sins into the sea” can be found. The origin of the *Tashliḥ* ritual is unknown. The Maharil (Jacob ben Moses Moellin), a leading European 15th-century Talmudist, first mentioned the custom.

M.B.K.