

# Yom Kippur *Musaf*

*Musaf* service



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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.

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HAPPY NEW YEAR • SHANAH TOVAH • שנה טובה

Here I am, meager of deeds!  
In turmoil, and afflicted with such fear  
to stand before the One enthroned  
on Israel's songs of praise,  
I come here now to stand in pleading  
in your presence, for your people Israel,  
who have sent me here,  
even though I am unworthy of it.  
For this, I ask you—God of Abraham and Sarah,  
God of Isaac and Rebekah,  
God of Jacob, Rachel, and Leah,  
THE GRACIOUS ONE, THE GRACIOUS ONE,  
God full of mercy and compassion,  
you, Almighty One, awesome and feared—  
that you may make my way successful,  
as I stand and beg forgiveness  
for myself and those who send me.  
Do not find them to blame for sins of mine,  
do not declare them guilty for my own mistakes,  
for I myself am fallible, and have done wrong.  
And do not let them suffer shame  
because of any wrongdoing of mine,  
and let them not incur disgrace on my account,  
and let me, likewise, not incur disgrace through them.  
Receive my prayer as if it were  
the prayer of one experienced and wise,  
whose utterance is well-accepted,  
whose bearing is mature,  
whose voice is sweet and pleasing  
to the ear of all who hear it.  
May you nullify the voice of cynicism,  
and dispel whatever would prevent our prayer  
from being heard. ↵

הִנְנִי הָעֲנִי מִמַּעַשׂ נִרְעַשׁ וְנִפְחָד מִפְּחַד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: כְּבִאתִי  
לְעַמּוּד וּלְחִנּוּן לְפָנֶיךָ עַל עַמְךָ יִשְׂרָאֵל אֲשֶׁר שָׁלַחְוִנִי אַף עַל פִּי  
שְׂאִינִי כְדֵי וְהִגּוּן לְכֹף: עַל כֵּן אֲבַקֶּשׁ אֱלֹהֵי אֲבֹתֵינוּ אֱלֹהֵי יִצְחָק  
אֱלֹהֵי יַעֲקֹב אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה יְהוָה  
יְהוָה אֵל רַחוּם וְחַנּוּן אֱלֹהֵי יִשְׂרָאֵל שְׂדֵי אִים וְנוֹרָא: הֲיִהְיֶה נָא  
מִצְלִיחַ דְּרַפִּי אֲשֶׁר אָנֹכִי הוֹלֵךְ לְעַמּוּד לְבַקֵּשׁ רַחֲמִים עָלַי וְעַל  
שׁוֹלְחִי: וְנָא אֵל תְּפַשְׁיֵעַם בְּחִטְאֵתִי וְאֵל תַּחֲיִיבֵם בְּעֹנוֹתַי כִּי חוּטֵא  
וּפְשָׁעֵי אָנִי: וְאֵל יִכְלְמוּ בְּפִשְׁעֵי וְאֵל יִבּוֹשׂוּ בִי וְאֵל אִבְּוֹשָׁה בָהֶם:  
וְקַבֵּל תְּפִלָּתִי כְּתַפִּלַּת זְקֵן וְרָגִיל וּפְרָקוּ נְאֻה וְזִקְנֹו מְגַדֵּל וְקוֹלוֹ  
נְעִים וּמְעָרֵב בְּדַעַת עִם הַבְּרִיּוֹת: וְתַגְעֵר בְּשָׁטָן לְבַל יִשְׁטִינֵנִי ←

COMMENTARY. *Hineni* was traditionally sung by the *hazan* just before the repetition of the *Musaf* Amidah while the *hazan* slowly walked from the back of the synagogue to the *bimah*. The theme of *Hineni* is a humble cantor's plea, which is in direct tension with the high drama of the music and ritual of this moment. Most Reconstructionist communities do not expect the cantor to enter in this highly dramatic way, and most do not repeat the Amidah. Thus, Reconstructionist communities include *Hineni* in different places of the service if at all. It can serve as the introduction to any Amidah that is chanted aloud, or to the silent Amidah. As with all *piyutim*, there is unlimited flexibility as to whether and where to include *Hineni*.  
D.A.T.

COMMENTARY. This personal prayer recited by the prayer leader is a public declaration of unworthiness. The leader represents all the people seeking divine compassion and forgiveness. Who could possibly be worthy of such a task if its success depends on the moral purity of the leader? Indeed, true prayer always acknowledges our spiritual poverty. The leader asserts a readiness for true prayer—free of self-centered thoughts, free of manipulative strategies, no longer tallying merits. One is ready to seek God's love, compassion and forgiveness when one is ready to admit how small our efforts are in relation to divine grace.  
S.P.W.

Let the banner of our passion  
proclaim love for you,  
and may you overwhelm all wrongdoing with love.  
Reverse all trouble and affliction in our favor,  
for the sake of all the people Israel,  
for the sake of joy and gladness,  
for the sake of life and peace.

May it be your will, ETERNAL ONE,  
O God of Abraham and Sarah,  
God of Isaac and Rebekah,  
God of Jacob, Rachel, and Leah,  
you, the supreme God,  
you who have been ever changing and becoming,  
that all your ministering angels,  
all appointed as the guardians of prayer,  
shall bring my prayer before your Throne of Glory,  
and present it there before you,  
for the sake of all the righteous and the loving,  
all who are unblemished and deserving of respect,  
and for the honor of your great and awesome Name.  
For you are one who listens with compassion  
to the prayer of your people Israel.  
Blessed are you,  
who listens to our prayer.

וְיִהְיֶה נָא דְגִלְנוּ עֲלֶיךָ אֱהָבָה לְכָל־פְּשָׁעִים תִּכְסֶּה בְּאַהֲבָה: וְכָל־צָרוֹת  
וְרַעוֹת הַפֶּה־לָנוּ וְלְכָל־יִשְׂרָאֵל לְשִׁשּׁוֹן וְלְשִׁמְחָה לְחַיִּים וְלְשָׁלוֹם:  
הָאֲמַת וְהַשְׁלוֹם אֲהָבוּ וְאֵל יְהִי שׁוֹם מְכַשׁוֹל בְּתַפְלָתִי:

וְיִהְיֶה רְצוֹן לְפָנֶיךָ יְהוָה אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק אֱלֹהֵי יַעֲקֹב אֱלֹהֵי  
שָׂרָה אֱלֹהֵי רַבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה הָאֵל הַגָּדוֹל הַגְּבוּר  
וְהַנּוֹרָא אֵל עֲלִיוֹן אֱהִיָּה אֲשֶׁר אֱהִיָּה שְׁפָל־הַמְּלָאכִים שֶׁהֵם בְּעֲלֵי  
תַפְלוֹת יָבִיאוּ תַפְלָתִי לְפָנֶי פָּסָא כְבוֹדְךָ וַיִּצְיִגוּ אוֹתָהּ לְפָנֶיךָ בְּעִבּוֹר  
כָּל־הַצְּדִיקִים וְהַחֲסִידִים הַתְּמִימִים וְהַיִּשְׁרִים וּבְעִבּוֹר כְּבוֹד שְׁמֶךָ  
הַגָּדוֹל וְהַנּוֹרָא כִּי אַתָּה שׁוֹמֵעַ תַּפְלָת עַם יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ  
אַתָּה שׁוֹמֵעַ תַּפְלָה:

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KAVANAH. When people who are concerned about ethics and spirituality gather together, they collectively proclaim the glory of God before they even say a single word because their presence bespeaks the power of God.

E.M.

KAVANAH. The moisture diffused in mist and clouds reduces our vision and chills our bones. We can only wait for wind or sun to remove them. By contrast, on Yom Kippur when we confront the mist of our faults and foibles, sins and errors in our lives, we are able to act, precipitating and thereby concentrating. Through gaining awareness and making confession, our vision is cleared, fresh vistas are opened, and a pool of pure spiritual water before us provides the opportunity to cleanse our souls.

E.G.

COMMENTARY. *Hineni* has long been loved not only for its beautiful music but also because each of us must struggle in our own way with the problem it raises: "How can I be worthy of forgiveness? How can I purify myself enough to be worthy of the lofty hopes of this day?" D.A.T. / M.B.K.

## ḤATZI 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.

*In communities where a full silent Musaf Amidah is recited, continue on page 739. Otherwise continue on the following page.*

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

## חֲצִי קַדִּישׁ

וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ וַיְמַלִּיךְ  
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן  
קָרִיב וְאַמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:  
וַיְתַבְרַךְ וַיְשַׁתְּבַח וַיְתַפְאֵר וַיְתַרְוֶמֶם וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעֲלֶה  
וַיְתַהַלֵּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא  
לְעֵלְא לְעֵלְא מְפַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאַמְרִין  
בְּעֻלְמָא וְאַמְרוּ: אָמֵן:

*Reader:* 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.

*Congregation:* Yehey shemey raba mevarah le'alam ulalmey almaya.

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

*In communities where a full silent Musaf Amidah is recited, continue on page 740.  
Otherwise continue on the following page.*



## AMIDAH

*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;

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.

By counsel of the sages and the wise,  
and by the knowledge of all learned in our ways,  
may my mouth be opened, and my prayers arise,  
to entreat the sovereign full of mercy and compassion,  
who forgives and pardons all transgression. ←

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תהלתך...אדוני / Open...praise (Psalms 51:17).

## עֲמִידָה

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 תְּהִלָּתְךָ :

אָבוֹת וְאֵמוֹת 

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמוֹתֵינוּ  
אֱלֹהֵי אַבְרָהָם                      אֱלֹהֵי שָׂרָה  
אֱלֹהֵי יִצְחָק                         אֱלֹהֵי רַבְקָה  
אֱלֹהֵי יַעֲקֹב                        אֱלֹהֵי רָחֵל  
וְאֱלֹהֵי לֵאָה :

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה  
הַכֹּל זֹכֵר חַסְדֵי אָבוֹת וְאֵמוֹת וּמֵבִיא גְאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה :

מִסוּד חַכְמִים וְנִבְוֹנִים וּמְלָמֵד רַעַת מְבִינִים אֶפְתָּחָה פִּי בְּתַפְלָה  
וּבְתַחֲנוּנִים לְחַלוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא רַחֲמִים מוֹחֵל וְסוֹלֵחַ  
לְעוֹנִים : ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu  
elohey avraham                      elohey sarah  
elohey yitzhak                        elohey rivkah  
elohey ya'akov                         elohey rahel  
veylohey le'ah

Ha'el hagadol hagibbor vehanora el elyon gomel ḥasadim tovim  
vekoney hakol vezoher ḥasdey avot ve'imot umevi ge'ulah livney  
veneyhem lema'an shemo be'ahavah.

Misod ḥaḥamim unevonim umilemed da'at mevinim efteḥah fi  
bitefilah uvetaḥanunim leḥalot uleḥanen peney meleḥ maley  
raḥamim moḥel vesole'ah la'avonim. ↩

Remember us for life,  
our 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.

## 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. ↪

זָכַרְנוּ לְחַיִּים מֶלֶךְ חַיָּץ בַּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים  
חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעִזְרַת  
שָׂרָה:

Zoh<sup>re</sup>nu lehayim meleh hafetz ba<sup>h</sup>ayim ve<sup>h</sup>otvenu besefer  
ha<sup>h</sup>ayim lema'ane<sup>h</sup>a elohim hayim.

Meleh ozer umoshi'a umagen. Baruh atah adonay magen  
avraham ve'ezrat sarah.

## גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדָנִי רַב לְהוֹשִׁיעַ:  
מוֹרִיד הַטָּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי עֶפְרָי: מִי  
כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי יוֹמֵךְ לָךְ מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּיחַ  
יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:  
וְנֶאֱמָן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי: ←

Atah gibor le'olam adonay rav lehoshi'a.

Morid hatal.

Mehalkel hayim behesed mehayey kol hay berahamim rabim  
someh noflim verofey holim umatir asurim umekayem emunato  
lisheney afar. Mi hamo<sup>h</sup>a ba'al gevurot umi domeh la<sup>h</sup> mele<sup>h</sup>  
memit umehayeh umatzmi'ah yeshu'ah.

Mi hamo<sup>h</sup>a av harahamim zoher yetzurav lehayim berahamim.  
Vene'eman atah leha<sup>h</sup>ayot kol hay. Baruh atah adonay mehayey  
kol hay.

And so, let holiness arise to you,  
for you, God, are our sovereign.

*The ark is opened.*

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 set in place by the power of love,  
and you come forth to govern in truth.

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.

And when the great shofar is sounded,  
a small quiet voice can be heard,  
and the heavenly beings are thrown into fright,  
and, seized by a terrible dread, they declare:  
“Behold, the Day of Judgment has arrived,  
when even those in heaven’s court are judged,  
for none can be exempt from justice’s eyes!” ↪

לִּדְ תַעֲלֶה קַדְשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:



*The ark is opened.*

וַיִּתְּנָה הַתְּקֵף קַדְשָׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִים וְכוּ תִנְשֵׂא מְלֻכוֹתֶיךָ  
וַיִּכּוֹן בְּתֹסֵד כְּסֵאֶיךָ וְתִשָּׁב עָלָיו בְּאַמָּת: אָמַת כִּי אַתָּה הוּא דִין  
וּמוֹכִיחַ וַיִּוָּדַע וְעַד וְכוּתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכֹּר כָּל-  
הַנְּשָׁפָחוֹת וְתִפְתַּח אֶת-סֵפֶר הַזְּכוּרוֹת וּמֵאֲלִיו יִקְרָא וְחוֹתֵם יָד  
כָּל-אָדָם בּוֹ:

וּבְשׁוֹפֵר גְּדוֹל יִתְקַע וְקוֹל דְּמָמָה דִּקְהָ יִשְׁמַע וּמִלְאָכִים יִתְפַּזּוּן וְחִיל  
וַיַּרְעִדָה יֵאֱחֻזּוּן וַיֵּאמְרוּ הִנֵּה יוֹם הַדִּין: לְפָקֵד עַל צְבָא מְרוֹם בְּדִין  
כִּי לֹא יִזְכוּ בְּעֵינֶיךָ בְּדִין ←

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COMMENTARY. On this day, we confront that which we spend most of our lives denying—that we shall die and be no more. Yom Kippur awakens us to lead our lives more fully because we come face to face with, and thus must acknowledge, our own mortality.

Michael Strassfeld

KAVANAH. What is my life's signature in the Book of Remembrance? Does the way in which I live my life reflect the divine image within me? What are the choices that I have made, and will the choices that I make over the coming year help me to live a life that will fashion God's image in the world?

Brian Walt

And all who come into the world  
pass before you like sheep for the shepherd—  
for, just as a shepherd numbers the flock,  
passing the herd by the staff,  
so do you make us pass by before you,  
and number, and count, and determine the life,  
one by one, of all who have lifebreath within.  
You decide for each creature its cycles of life,  
and you write down its destined decree.

On Rosh Hashanah, all is written and revealed,  
and on Yom Kippur, the course of every life is sealed!

—how many pass on, how many shall thrive,  
who shall live on, and who shall die,  
whose death is timely, and whose is not,  
who dies by fire, and who shall be drowned,  
who by the sword, and who by the beast,  
who by hunger, and who by thirst,  
who by an earthquake, who by a plague,  
who shall be strangled, and who shall be stoned,  
who dwells in peace, and who is uprooted,  
who shall live safely, and who shall be harmed,  
whose life is tranquil, and whose is tormented,  
who shall be poor, and who shall be rich,  
who shall be humbled, and who is raised up! ↩

וְכַל־בְּאֵי עוֹלָם יַעֲבֹרוּן לְפָנֶיךָ כְּבִנֵי מְרוֹן: כְּבִקְרַת רוּעָה עֶדְרוּ  
מֵעֵבִיר צֵאנוּ תַּחַת שְׁבִטּוֹ כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנְה וְתִפְקֹד לְפָשׁ  
כָּל־חַי וְתַחַתְּךָ קִצְבָה לְכָל־בְּרִיָּה וְתִכְתֹּב אֶת־גְּזֹר דִּינָם:

בְּרֹאשׁ הַשָּׁנָה יִכְתָּבוּן וּבֵיּוֹם צוֹם כְּפוּר יִחַתְמוּן

Kevakarat ro'eh edro ma'avir tzono taḥat shivto ken ta'avir  
vetispor vetimneh vetifkod nefesh kol ḥay vetaḥtoḥ kitzbah leḥol  
beriyah vetiḥtov et gezar dinam.

Berosh hashanah yikatevun uveyom tzom kipur yeḥatemun

כֹּמֶה יַעֲבֹרוּן וְכֹמֶה יִבְרָאוּן מִי יִחִיָּהּ וּמִי יָמוּת  
מִי בְקִצּוֹ וּמִי לֹא בְקִצּוֹ מִי בְאֵשׁ וּמִי בַמַּיִם  
מִי בְחָרֵב וּמִי בְחַיָּה מִי בְרָעֵב וּמִי בְצָמָא  
מִי בְרָעַשׁ וּמִי בַמַּגָּפָה מִי בְחִנְיָקָה וּמִי בְסִקְלָה  
מִי יְנוּחַ וּמִי יְנוּעַ מִי יִשְׁקִיט וּמִי יִטְרַף  
מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר מִי יַעֲנִי וּמִי יַעֲשִׂיר  
מִי יִשְׁפֹּל וּמִי יָרוּם: ←



But *teshuvah*, and *tefilah*, and *tzedakah*  
make easier what God may decree,  
make easier what life holds in store,  
make easier facing the world,  
make easier facing ourselves,

For, as is your name, so is your praise—  
slow to be angry, quick to forgive;  
you do not desire a person to die,  
but only to change and to live.  
Down to a person's last day of life,  
the person is given the chance to return,  
and all who return, and resolve to be just,  
are welcomed by you straightaway.

For truly, you are their creator,  
and you know their innermost nature,  
and they know they are flesh and blood. ↩

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Rabbi Yudan said in the name of Rabbi Elazar: Three things cancel harsh decrees: *tefilah*, *teshuvah* and *tzedakah*. All three are mentioned in a single verse (2 Chronicles 7:14): "Let my people humble themselves and pray, seek my face, and return from their evil way, and their sins will be forgiven, and their land healed." "Humble themselves and pray" refers to *tefilah*. "Seek my face" refers to *tzedakah*, as it is said (Psalms 17:15), "I will seek your face בְּצֶדֶק / *betzedek* / in justice." Finally, "and return from their evil way" refers to *teshuvah*.

Genesis Rabbah 44:12

# וְתִשְׁבַּח וְתִפְלֵה וְצַדִּיקָה

מַעֲבִירִין אֶת רֵעַ הַגְּזֵרָה:

כִּי כְשֶׁמֶד בֵּן תְּהִלָּתְךָ קָשָׁה לְכַעַס וְנוֹחַ לְרִצּוֹת כִּי לֹא תַחֲפֹץ בְּמוֹת  
הַמֵּת כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה: וְעַד יוֹם מוֹתוֹ תִּתְחַפֶּה-לוֹ אִם  
יָשׁוּב מִיַּד תִּקְבְּלוּ: אַמֶּת כִּי אַתָּה הוּא יוֹצֵרְם וְאַתָּה יוֹרֵעַ יִצְרָם כִּי  
הֵם בְּשׂוֹר וְדָם: ←

Uteshuvah utefilah utzedakah  
ma'avirin et ro'a hagezerah.

Ki heshimeha ken tehilateha kasheh lihos venoah lirtzot. Ki lo  
tahpotz bemot hamet ki im beshuvo midarko vehayah. Ve'ad  
yom moto tehaveh lo im yashuv miyad tekabelo. Emet ki atah  
hu yotzram ve'atah yode'a yitzram ki hem basar vadam. ↪

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DERASH. Excerpt from a radio interview with a Canadian World War II veteran on Remembrance Day, November 11, 1993: "As D-day approached we knew something would be happening soon. I knew I should pray. I tried. It wasn't working. Then, I realized that this was because I was praying for my own survival. What I should have been praying is that I would perform (my duties) well. I realized that if I did not survive that day, another soldier would take my place—but if I did not do my tasks well, others, including my buddies, would die. I was then able to pray." Through *teshuvah*, *tzedakah* and *tefilah*, we can alter the severity of what has been decreed for *others*. E.M.

All of humanity is founded on dust—  
of dust they are made, and to dust they return;  
as long as they live, they strive for their bread.  
Like vessels of clay, they can break.  
Like grass they can wither, like flowers they fade,  
like shadows they pass, like clouds they are emptied,  
like wind their strength is exhausted,  
like dust they are scattered about,  
like a dream they shall vanish from sight.  
But you, holy one, your reign is eternal,  
the God who lives and endures!

No limit exists to the years of your life,  
no end is assigned to the length of your days,  
no measure contains the array of your glory,  
your name is beyond all translation.

Your name is the perfect expression of you,  
and you have, in turn, embodied your name,  
and have called us, as well, by your name. ↪

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוֹפוֹ לְעֶפֶר: בְּנִפְשׁוֹ יָבִיא לְחָמוֹ: מְשׁוּל כְּחָרָס  
הַנְּשֻׁבֵר כְּחֻצִיר יָבֵשׁ וּכְצִיץ נוֹבֵל כְּצֵל עוֹבֵר וּכְעֵנָן כְּלֶה וּכְרוּחַ  
נוֹשָׁבֶת וּכְאֶבֶק פּוֹרֵחַ וּכְחֵלוֹם יְעוּף:

וְאַתָּה הוּא מְלֶךְ אֵל חַי וְקַיִם:

אֵין קְצִיבָה לְשִׁנוּתֶיךָ וְאֵין גֵּץ לְאֶרֶץ יְמֶיךָ וְאֵין שְׁעוֹר לְמִרְכְּבוֹת  
כְּבוֹדֶךָ וְאֵין פְּרוּשׁ לְעֵילוּם שְׁמֶךָ: שְׂמֶךָ נֶאֱדָה לְךָ וְאַתָּה נֶאֱדָה לְשְׁמֶךָ  
וּשְׁמֵנוּ קָרָאתָ בְּשְׁמֶךָ: ←

Adam yesodo me'afar vesofu le'afar. Benafsho yavi lahmo.  
Mashul ka<sup>h</sup>heres hanishbar kehatzir yavesh uhetzitz novel  
ketzel over uhe'an<sup>h</sup>an kaleh uheruah<sup>h</sup> noshavet uhe'avak pore'ah<sup>h</sup>  
veha<sup>h</sup>alom ya'uf.

Ve'atah hu meleh el hay vekayam.

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ךָ בְּשִׁמְךָ וְשִׁמְנוּ קָרָאתָ בְּשִׁמְךָ /you...have called us...by your name. To say something  
by God's name is to take an oath or make a vow. One interpretation of this  
line is that God has made a commitment to us. Another interpretation,  
playing on the idea that human beings are בְּצֶלֶם אֱלֹהִים /in the image of  
God, has human beings functioning in part as the embodiment of God.  
That is, God recognizes that the divine is in each one of us. A third way of  
understanding this text is that God needs humanity. God calls us to make  
the divine manifest in the world.

D.A.T.

*The ark is closed. We remain standing for the Kedushah.*

Act for the sake of your name,  
and make your name holy  
over all who now declare  
the holiness of your great name.  
Act for the glory of your name,  
which is uplifted and made holy  
by the hidden utterance of holy seraphim,  
who, bathed in holiness, proclaim the holiness  
of your great name,  
joining those who dwell above  
with those who dwell on earth,  
as it is written by your prophet's hand:  
"And they call out, one to another, and declare:  
'Holy, holy, holy is THE CREATOR of the Multitudes of Heaven!  
All the world is filled with divine glory!'"

God's glory fills the world,  
as the ministering angels ask, one to another,  
"What place could contain God's holiness?"  
And they are answered with a blessing:  
"Blessed is the glory of THE OMNIPRESENT,  
wherever God may dwell!"

And from God's place, God mercifully turns,  
bestowing graciousness upon the people  
who declare the oneness of the divine name  
evening and morning, each day continually,  
as twice a day they say, with love: "Shema!"  
"Listen, Israel: THE ETERNAL is our God,  
THE ETERNAL ONE alone!" ↩

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וכבוד...וקרא / And...glory! (Isaiah 6:3).

וממקומו...ברוך / Blessed...dwell! (Ezekiel 3:12).

ואחד...שמע / Listen...alone! (Deuteronomy 6:4).

*The ark is closed. We remain standing for the Kedushah.*

עֲשֵׂה לְמַעַן שְׁמֹךְ וְקֹדֶשׁ אֶת־שְׁמֹךְ עַל מְקוֹדְשֵׁי שְׁמֹךְ בְּעַבּוּר כְּבוֹד  
שְׁמֹךְ הַנִּצְעָרִין וְהַנִּקְדָּשׁ כְּסוּד שְׁיַח שְׁרָפֵי־קֹדֶשׁ הַמְקוֹדְשִׁים שְׁמֹךְ  
בְּקֹדֶשׁ דְּרִי מְעַלָּה עִם דְּרִי מְטָה כְּפִתּוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה  
אֶל זֶה וְאָמַר

**קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ**

יהוה צבאות מלא כל־הארץ כבודו:

כבודו מלא עולם משרתיו שואלים זה לזה איה מקום כבודו  
לעמנתם ברוך יאמרו:

ברוך כבוד יהוה ממקומו:

ממקומו הוא יפן ברחמים ויחן עם המיחדים שמו ערב ובקר בכל  
יום תמיד פעמים באהבה שמע אומרים:

שמע ישראל יהוה אלהינו יהוה אחד: —

Asey lema'an shemeḥa vekadesh et shimḥa al makdishey  
shemeḥa ba'avur kevod shimḥa hana'aratz vehanikdash kesod  
siah sarfey kodesh hamakdishim shimḥa bakodesh darey mala im  
darey matah kakatuv al yad nevi'eḥa vekara zeh el zeh ve'amar:  
Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'aretz kevodo.  
Kevodo maley olam mesharetav sho'alim zeh lazeh ayey mekom  
kevodo le'umatam baruḥ yomeru:

Baruḥ kevod adonay mimekomo.

Mimekomo hu yifen berahamim veyahon am hamyahadim  
shemo erev vavoker beḥol yom tamid pa'amayim be'ahavah  
shema omrim:

Shema yisra'el adonay eloheynu adonay eḥad. ↪

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COMMENTARY. The structure of the *Kedushah* rests upon myths in Jewish tradition about angelic choruses praising God. Standing at attention and singing words ascribed to the angelic chorus, Jews traditionally rock upward on their toes each time the word קָדוֹשׁ /*kadosh*/Holy is chanted here. It is as if we were straining upward to join the heavenly choir in praise for the divine.

D.A.T.

This is our God.  
This is our source.  
This is our sovereign.  
This is our saving power.  
And this one, mercifully,  
shall declare a second time,  
for every living being to hear,  
confirming God's divinity for you:  
"I am THE OMNIPRESENT ONE, your God!"

O mighty one, our mighty one,  
THE SOVEREIGN who watches over us,  
how mighty is your name throughout the earth!  
The time shall come that GOD will reign  
throughout the earth. On that day  
shall THE FOUNT OF LIFE be one,  
the divine name be one.  
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. ↪

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אני...אלהיכם / I...God! (Numbers 15:41).

יהוה אדונינו...הארץ / THE SOVEREIGN...earth! (Psalms 8:10).

והיה יהוה אחד / The time...be one (Zechariah 14:9).

ימלך...הללויה / May...Halleluyah! (Psalms 146:10).

הוא אֱלֹהֵינוּ הוא אֶבְיָנוּ הוא מְלַכְנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמִיעֵנוּ  
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים:  
אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִירָנוּ מִה־אֲדִיר שְׁמַךְ בְּכָל־הָאָרֶץ: וְהָיָה יְהוָה  
לְמִלְכָּךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:  
וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמִלְךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:  
לְדֹר וָדֹר נָגִיד גְּדֹלְךָ וּלְנִצְח וְנִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ וְשִׁבְחָךְ  
אֱלֹהֵינוּ מִפְּיָנוּ לֹא יִמוּשׁ לְעוֹלָם וְעַד כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ  
אָתָּה: ←

Hu eloheynu hu avinu hu malkeynu hu moshi'enu vehu  
yashmi'enu berahamav shenit le'eyney kol hay lihyot lahem  
leylohim ani adonay eloheyhem.

Adir adirenu adonay adoneynu mah adir shimeha behol ha'aretz.  
Vehayah adonay lemelech al kol ha'aretz bayom hahu yihyeh  
adonay ehad ushemo ehad.

Uvedivrey kodsheha katuv lemor.

Yimloch adonay le'olam elohayih tziyon ledor vador halleluyah.

Ledor vador nagid godleha ulnetzah netzahim kedushateha  
nakdish veshivha ha eloheynu mipinu lo yamush le'olam va'ed ki  
el melech gadol vekadosh atah. ↪

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COMMENTARY. On the pilgrimage festivals and Days of Awe, the paragraph  
אֲדִיר אֲדִירָנוּ /*adir adireynu*! / O mighty one is added to the *Kedushah*. This  
provides an additional opportunity to emphasize not only divine  
sovereignty, but the hope that God's rule will become permanently  
manifest throughout the earth. Its placement here in the middle of the  
*Kedushah* stands as a reminder that holiness is only complete when human  
beings live lives that bring them into harmony with the divine. Thus the  
prayer for divine sovereignty is a prayer we are meant to take personally as  
we strive to be holy.

D.A.T.



*If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud (שׁוֹרֵר הַשִּׁיר/reader's repetition), it is customary to be seated here.*

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 originates in 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! ↪

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud (ש"ץ/reader's repetition), it is customary to be seated here.

**ובכן תגן פחדה** יהוה אלהינו על כל-מעשיך ואימתך על כל-  
מה-שבראת וייראוך כל-המעשים וישתחוו לפניך כל-הברואים  
ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם כמו שידענו  
יהוה אלהינו שהשלטון לפניך עז בידך וגבורה בימינך ושמך  
נורא על כל-מה-שבראת:

**ובכן תגן כבוד** יהוה לעמך תהלה ליראיך ותקנה לדורשיך  
ופתחון פה למיחלים לך שמחה לארצך וששון לעירך במהרה  
בימינו:

**ובכן צדיקים** יראו וישמחו וישרים יעלזו וחסידים ברנה  
יגילו ועולתה תקפץ-פיה וכל-הרשעה בלה כעשן תכלה כי  
תעביר ממשלת זדון מן הארץ: ←

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. ↪

וְתַמְלֹךְ אֶתָּה יְהוָה לְבִדְיָךְ עַל כָּל־מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁפַּן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ: כַּפְתּוּב בְּדַבְרֵי קִדְשֶׁךָ: יְמִלֶךְ יְהוָה לְעוֹלָם  
אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר הַלְלוּיָהּ:

קְדוּשׁ אֶתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹוִהּ מִבְּלַעְדֶּיךָ: כַּפְתּוּב: וַיִּגְבֶּה יְהוָה  
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: כְּרוּךְ אֶתָּה יְהוָה  
הַמְּלֶךְ הַקְּדוֹשׁ: ←

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

#### 4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

*On Shabbat add the words in parenthesis.*

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 gave us, **HOLY ONE**, our God, with love,  
(this day of Shabbat, for holiness and rest, and)  
this Day of Atonement,  
for pardon, for forgiveness, and for atonement,  
a day for pardoning all of our wrongful acts,  
(with love,)  
a holy convocation,  
a remembrance of the going out from Egypt.  
(Those who keep Shabbat enjoy your realm,  
they call Shabbat the summit of delight.  
A people that observes the holy seventh day  
enjoys abundant goodness and delight.

The seventh day you favored and made holy,  
you have called it the most loved of days,  
a sign you made of it eternally,  
in memory of Creation's works and days.) ↪

# קְדוּשַׁת הַיּוֹם



*On Shabbat add the words in parenthesis.*

אֵתָּהּ אֶהְבֵּתָנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ  
לְעַבְדוֹתֶיךָ וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ:

וּתְתַן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁהּ  
וְלִמְנוּחָהּ וְאֶת־יּוֹם) הַכּוֹפּוּרִים הַזֶּה לְמַחִילָהּ וְלִסְלִיחָהּ וְלְכַפְּרָהּ  
וְלִמְחֹלֶלֶבוּ אֶת־כָּל־עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְּרָא קֶדֶשׁ יִזְכָּר לִיצִיאַת  
מִצְרָיִם:

(יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג: עִם מְקַדְּשֵׁי שְׁבִיעֵי  
כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ: וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ וְקִדְשָׁתוֹ: חֲמֻדַּת  
יָמִים אוֹתוֹ קִרְאָתוֹ יִזְכָּר לְמַעֲשֵׂה בְּרֵאשִׁית: ) ←

(Yismehu vemaalhuteha shomrey shabbat vekorey oneg. Am mekadeshey shevi'i kulam yisbe'u veyitanegu mituveha. Vehashevi'i ratzita bo vekidashto. Hemdat yamim oto karata zeher lema'asey vereyshit.) →

*We rise for Aleynu. It is customary to bow or prostrate at "bend the knee." 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 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. ↩

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COMMENTARY. This siddur offers several versions of the *Aleynu*. The first emphasizes that the gift of Torah demands our committed response. The second emphasizes our obligation to God as part of Creation. The traditional *Aleynu* below the line has troubled some Jews because it implies the inferiority of other faiths and peoples. D.A.T.

MEDITATION. We pray every year at this time to be written in the Book of Life for another year. One more year. Give me one more year. I'm not finished. Not yet. We're afraid. We don't want to die. But Yom Kippur is about dying. We enact the drama of our dying. We put on our *kittels*. We stop eating. It's over. How do I let go of this life? How do I let go of myself? How do I forgive everything, everyone, myself, and let my life fall? Bowing completely is falling down back into the womb of the earth, slowly, softly. Relaxing completely. Give up your little story....Give back your small self. Sense the ground and through it the immensity of the Big Story, and from within it and behind it, feel its unknowable Author....We are only halfway home. Bowing is not just about giving up and going down. It's about giving up and going down *in order to get back up. All the way up.* Up, more easily and further than you have ever been. Up, with fresh energy, power, openness. Up, with renewed purpose, and yes, up with a sense of authority. From where does our strength come? Our strength comes from God. But sometimes we've got to go down to get it. We rise with strength renewed. Bruce Fertman

*We rise for Aleynu. It is customary to bow or prostrate at "korim." Choose one of the following:*

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
שְׁנָתָן לָנוּ תּוֹרַת אֱמֶת  
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

*Continue on page 892.*



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. ←

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵייהֶם  
רֹקַע הָאָרֶץ וְצֹאצְאֶיהָ  
נֹתֵן נְשָׁמָה לְעַם עֲלֵיהָ  
וְרוּחַ לְהַלְכִים בָּהּ: ←

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה  
לְיוֹצֵר בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי  
הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפַּחוֹת הָאָדָמָה  
שְׁלֹא שָׂם חֻלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כְּכֹל  
הַמּוֹנֵם:

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."

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

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.

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וידעת...עוד / You...other God (Deuteronomy 4:39).

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקָּדוֹשׁ בְּרוּךְ הוּא:  
שְׁהוּא נוֹטֵה שְׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל וּשְׂכִינַת  
עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּכָנוּ אָפְסָ  
זוּלָתוֹ כִּפְתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וַהֲשַׁבַּת אֶל-לְבַבְךָ כִּי יְהוּה  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

Va'anahnu korim umishtahavim umodim  
lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.

Shehu noteh shamayim veyosed aretz umoshav yekaro

bashamayim mima'al

usheḥinat uzo begovhey meromim.

Hu eloheynu eyn od.

Emet malkenu efes zulato kakatuv betorato.

Veyadata hayom vahashevota el levavecha

ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz

mitaḥat eyn od.

אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבֹא וַיִּגַּע וַיִּרְאֶה וַיִּרְצֶה  
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרוּנָנוּ וּפְקֻדוֹתֵינוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
וְזִכְרוֹן יְמוֹת הַמַּשְׁיַיִח וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁךְ וְזִכְרוֹן כָּל עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים  
וּלְשָׁלוֹם בַּיּוֹם הַכְּפוּרִים הַזֶּה:

זָכְרָנוּ יְהוּה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקֻדָּנוּ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ  
לְחַיִּים: וּבְדַבְרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ  
כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

Remember, for our sake,  
the ancestral covenant, as you have promised:

“And I shall remember my covenant with Jacob,  
and, as well, my covenant with Isaac,  
and, as well, my covenant with Abraham;  
I shall remember them, and shall recall  
the Land I promised them.”

Leviticus 26:42

Remember, for our sake,  
the covenant of former times, as you have promised:

“And I shall remember, for their sake,  
the covenant of former times,  
whereby I brought them from the land of Egypt,  
in the sight of all the nations,  
to become their God,  
I am THE LAWGIVER!”

Leviticus 26:45

Have mercy on us, and do not destroy us, as it is written:

“For THE FOUNT OF MERCY is a God compassionate,  
who shall not let you wither, and shall not destroy you,  
nor shall God forget the covenant made with your ancestors,  
the one promised by oath to them.”

Deuteronomy 4:31

Open up our hearts to love and to revere your name, as it is  
written:

“THE BOUNTIFUL, your God, shall circumcise your hearts  
and your children’s hearts,  
to love THE FOUNT OF LIFE, your God,  
with all your heart, with all your soul,  
that you might live.” ↪

Deuteronomy 30:6

זָכַרְלָנוּ בְּרִית אָבוֹת כַּאֲשֶׁר אָמַרְתָּ:  
וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאָף אֶת־בְּרִיתִי יִצְחָק וְאָף אֶת־בְּרִיתִי  
אֲבָרָהֶם אֲזַכֵּר וְהָאָרֶץ אֲזַכֵּר:

זָכַרְלָנוּ בְּרִית רֵאשׁוּנִים כַּאֲשֶׁר אָמַרְתָּ:  
וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוּנִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם  
לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם יְלֵאלֹהִים אֲנִי יְהוָה:

רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ כְּמָה שֶׁכָּתוּב:  
כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־  
בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:

מוֹל אֶת־לִבְבֵנוּ לְאַהֲבָה אֶת שְׁמֶךָ כְּמָה שֶׁכָּתוּב:  
וּמַל יְהוָה אֱלֹהֵיךָ אֶת־לִבְבְּךָ וְאֶת־לִבְבֵי זַרְעֶךָ לְאַהֲבָה אֶת־יְהוָה  
אֱלֹהֵיךָ כְּכֹל־לִבְבְּךָ וּכְכֹל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ: ←

Be present for us when we call on you, as it is written:

“And you shall seek out THE BELOVED ONE, your God,  
from where you are, and you shall find God,  
provided that you search for God  
with all your heart, and all your soul.”

Deuteronomy 4:29

Blot out our sins upon this day, and purify us,  
as it is written:

“For on this day, atonement shall be made for you,  
to make you clean from all your wrongdoings.  
Before THE FOUNT OF MERCY, you shall all be clean.”

Leviticus 16:30



Return us, BLESSED ONE, let us return!  
Renew our days, as you have done of old! ↪

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השיבנו...כקדם / Return...old! (Lamentations 5:21).

הַמְצֵא לָנוּ בְּבִקְשֵׁינוּ כְּמָה שְׂכָתוּב:  
וּבְקִשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמִצָּאתָ כִּי תִרְדְּשֵׁנוּ בְּכָל־לְבָבְךָ  
וּבְכָל־נַפְשְׁךָ:

כִּפּוּר חֲטָאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרָנוּ כְּמָה שְׂכָתוּב:  
כִּי־בַיּוֹם הַזֶּה יִכְפּוּר עָלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה  
תִּטְהָרוּ:



הַשִּׁיבָנוּ יְהוָה אֱלֹהֵיךָ וְנִשְׁוּבָה חֲדָשׁ יַמְיֵינוּ כְּקֶדֶם: ←

Hashivenu adonay eleha venashuva hadesh yameynu  
kekedem. ↪

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COMMENTARY. Why does so much of religious longing find its voice in the appeal to antiquity? What is it about the past, real or imagined, that makes it a destination of choice for the soul that seeks renewal? Why look backward instead of forward?

Perhaps the answer lies in the word *hadesh*, which means both “new” and “renew.” We cannot become the person we long to be by ignoring the persons we have been. In order to become “new” we have to “renew”—we have to recover moments of holiness, accomplishment, and integrity from our past and bring them forward into the lives we are continuously shaping. An individual—or a people—that believes it can move forward without looking backward is destined to defeat. R.H.

Remove our wrongs like smoke, and like a cloud,  
as you have promised:

“I remove your wrongs like smoke,  
your sins like clouds.

Return to me, for I have set you free!”

Isaiah 44:22

Sprinkle over us pure waters  
that we may be clean, as it is written:

“And I shall sprinkle you with purest waters,  
and you shall be clean. From all your wrongs,  
from all of your idolatries,

I make you clean.”

Ezekiel 36:25

Grant atonement for our wrongs  
this very day, that we may be clean,  
as it is written: “For on this day  
atonement shall be made for you  
for all your wrongdoings,  
before THE FOUNT OF MERCY  
you shall all be clean.”

Leviticus 16:30

Bring us to your holy mountain,  
make us joyful in your house of prayer,  
as it is written: “I shall bring you  
to my holy mountain, I shall make you joyful  
in my house of prayer. Truly, my house  
shall be called a house of prayer  
for all nations!”

Isaiah 56:7

מַחַה פְּשָׁעֵינוּ כְּעָב וְכַעֲנַן כְּאֲשֶׁר אֶמְרָתָּ: מַחֲתִי כְּעָב פְּשָׁעֶיךָ וְכַעֲנָן  
חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי גְּאֻלְתֶּיךָ: זֶרֶק עָלֵינוּ מַיִם טְהוֹרִים וְטַהֲרֵנוּ  
כְּמָה שְׁפָתוֹב: וְזַרְקָתִי עֲלֵיכֶם מַיִם טְהוֹרִים וְטַהֲרָתֶם מִכָּל  
טְמֵאוֹתֵיכֶם וּמִכָּל-גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם: כִּפּוּר חֲטָאֵינוּ בַּיּוֹם  
הַזֶּה וְטַהֲרֵנוּ כְּמָה שְׁפָתוֹב: כִּי-בַיּוֹם הַזֶּה יִכְפּוּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם  
מִכָּל חַטָּאוֹתֵיכֶם לְפָנַי יְהוָה תִּטְהַרְוּ: הִבֵּיאֲנוּ אֶל הַר קְדוֹשְׁךָ וְשִׁמְחָנוּ  
בְּבַיִת תְּפִלָּתְךָ כְּמָה שְׁפָתוֹב: וְהִבֵּיאוֹתִים אֶל-הַר קְדוֹשִׁי וְשִׂמְחָתִים  
בְּבַיִת תְּפִלָּתִי... כִּי בֵּיתִי בַּיִת תְּפִלָּה יִקְרָא לְכָל-הָעַמִּים:

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KAVANAH. My sins and transgressions are not solid. They are not essential to my identity or to my innate being. They are insubstantial. They can be erased. They can be washed away by plain water. They are not who I am. Rather, I am the one who is able to ascend to the holy mountain and the house of divine prayer.

S.P.W.

מַחַה פְּשָׁעֵינוּ / Remove our wrongs. This does not mean that we wish to deny the wrongs we have committed or pretend that they did not happen. Instead, we are summoned to boldly confront ourselves and the effects of our deeds. The Hebrew letters that we use to form the word *mehey* / remove can also mean “strike out,” “protest,” and “forewarn.” From these same letters we form the word *moah*, marrow: the innermost part of our being. Forgiveness is not a casual, passive or superficial thing: it requires that we look deeply into ourselves, and that we strike out against the human potential for wrongdoing. Only when we ourselves make it our personal commitment to take an active role in combatting evil in the world will it be possible for God to “remove our wrongs.” Then, in the very marrow of our being, our transgressions will evaporate like a mist, our sins disperse like a cloud.

S.D.R.



*We rise.*

Hear our voice, ETERNAL ONE, our God,  
and accept our prayer with mercy and good will.

Turn us, ANCIENT ONE, toward you,  
let us return.

Renew our days like days of old.

Do not cast us away from dwelling in your presence,  
and do not remove your holy spirit from our midst.

And do not cast us off as we grow old;  
do not forsake us when our strength departs.

Do not forsake us, GENTLE ONE, our God,  
do not withdraw from us.

Give us a sign of blessing, so that anyone who bears us ill  
shall hesitate to harm us.

For truly you, ETERNAL ONE,  
have always helped us and consoled us.

Hear now our words, GOD OF COMPASSION,  
and behold our contemplation.

May our words of prayer and meditations of our hearts  
be seen favorably, PRECIOUS ONE, our rock, our champion.

For we place our hope in you, ETERNAL ONE,  
so may you answer us, Almighty One, our God. ↩

*We are seated.*

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שמע קולנו / Hear our voice. We do not ask God to hear our words, but rather to hear our voice. The deepest prayer of the heart is often articulated in sounds, rather than in words. From the sobbing of grief to the sighing of pleasure, we know the power of our own voices. When we have been separated from those we love, our first reaction is often, "It is so good to hear your voice!" In such moments, it almost does not matter what is said. So too at this sacred season, we imagine God's pleasure in hearing our voices again, reuniting, reconnecting, and renewing our hopes for rebirth. Hear our voice...we are here. R.H.

NOTE. *Shema Kolenu* is based on biblical verses adapted by the author.

**שְׁמַע קוֹלֵנוּ**

יהוה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ

וְקַבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:

הַשִּׁיבֵנוּ יְהוה אֱלֹהֵינוּ וְנִשְׁוֶבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

אֶל־תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קְדֻשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:

אֶל־תַּשְׁלִיכֵנוּ לַעַת זְקֵנָה כְּכֹלֹת כְּחֵנוּ אֶל־תַּעֲזֹבֵנוּ:

אֶל־תַּעֲזֹבֵנוּ יְהוה אֱלֹהֵינוּ אֶל־תִּרְחַק מִמֶּנּוּ:

עֲשֵׂה־עֲמָנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְאוּ

כִּי־אַתָּה יְהוה עֲזַרְתָּנוּ וְנִחַמְתָּנוּ:

אִמְרֵינוּ הֲאִזְיָנָה יְהוה בְּיָנָה הַגִּיָּנוּ:

יְהִיו לְרָצוֹן אִמְרֵי־פִינוּ וְהִגִּיּוֹן לְבָנוּ לְפָנֶיךָ יְהוה צוּרֵנוּ וְגוֹאֲלֵנוּ:

כִּי־לָךְ יְהוה הוֹחֵלְנוּ אַתָּה תַעֲנֶה אֲדָנִי אֱלֹהֵינוּ: ←

We are seated.

Shema kolenu adonay eloheynu hus verahem aleynu  
vekabel berahamim uveratzon et tefilatenu.

Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.

Al tashlienu milefaneha veru'ah kodsheha al tikaḥ mimenu.

Al tashlienu le'et ziknah kihlot kohenu al ta'azvenu.

Al ta'azvenu adonay eloheynu al tirhak mimenu.

Asey imanu ot letovah veyiru soneynu veyevoshu

ki atah adonay azartanu venihamtanu.

Amareynu ha'azinah adonay binah hagigenu.

Yihyu leratzon imrey finu vehegyon libenu lefaneha adonay

tzurenu vego'alenu.

Ki leha adonay hoḥalnu atah ta'aneh adonay eloheynu. ↪

Our God, our ancients' God,  
do not forsake us, and do not turn us away,  
and do not cause us shame,  
and do not nullify your covenant with us,  
but bring us nearer to your Torah,  
teach us your mitzvot,  
instruct us in your ways.

Incline our hearts to treat your name with awe,  
and open up our inner nature to your love,  
and bring us back to you in truth,  
with whole and peaceful heart.

And for the sake of your great name,  
be merciful, and grant forgiveness for our wrongs,  
as it is written in your prophets' words:  
"For the sake of your great name, ETERNAL ONE,  
forgive my wrongdoing, for I have done much wrong."

Our God, our ancients' God,  
forgive us, pardon us, help us atone—  
we are your people, and you are our God,  
we are your children, and you are our creator,  
we are your servants, and you are our sovereign,  
we are your community, and you are our portion,  
we are your possession, and you are our fate,  
we are your sheep, and you are our shepherd,  
we are your vineyard, and you are our keeper,  
we are your creation, and you are our fashioner,  
we are your loved ones, and you are our beloved,  
we are your treasure, and you are our kin,  
we are your people, and you are our ruler,  
we are your faithful, and you are our source of faith! ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אֶל תַּעֲזֹבְנוּ וְאֶל תִּטְשׁוּנוּ וְאֶל  
 תְּכַלִּימְנוּ וְאֶל תִּפְרֹ בְּרִיתְךָ אִתָּנוּ קִרְבָּנוּ לְתוֹרַתְךָ לְמַדְנוּ מִצִּוְתֶיךָ  
 הוֹרָנוּ דְרָכֶיךָ הֵט לִבְנוּ לִירְאָה אֶת־שִׁמְךָ וּמֹל אֶת־לִבְבָנוּ לְאֵהֲבָתְךָ  
 וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת וּבִלְבַשׁ שָׁלֵם וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח  
 לְעֹנֵינוּ כִּפְתּוּב בְּדַבְרֵי קְדוֹשְׁךָ: לְמַעַן־שִׁמְךָ יִהְיֶה וְסִלַּחַת לְעוֹנֵי כִי  
 רַב הוּא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ סִלַּח לָנוּ: מַחַל לָנוּ: כִּפּוּר־לָנוּ:  
 כִּי אָנוּ עֹמְדִים וְאַתָּה אֱלֹהֵינוּ: אָנוּ בְנֵיךָ וְאַתָּה אֲבוֹתֵנוּ:  
 אָנוּ עֹבְדֶיךָ וְאַתָּה אֲדוֹנֵינוּ: אָנוּ קָהָלְךָ וְאַתָּה קְהִלָּנוּ:  
 אָנוּ נִחְלָתְךָ וְאַתָּה גוֹרְלָנוּ: אָנוּ צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ:  
 אָנוּ כְרֻמֶּךָ וְאַתָּה נוֹטְרָנוּ: אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:  
 אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹרְנוּ: אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:  
 אָנוּ עֹמְדִים וְאַתָּה מְלַכְנוּ: אָנוּ מֵאֲמִירָךָ וְאַתָּה מֵאֲמִירָנוּ: ←

Eloheynu velohey avoteynu ve'imoteynu selah lanu. Mehal lanu.  
 Kaper lanu.  
 Ki anu ameha ve'atah eloheynu. Anu vaneha ve'atah avinu.  
 Anu avadeha ve'atah adoneynu. Anu kehaleha ve'ata helkenu.  
 Anu nahalateha ve'atah goralenu. Anu tzoneha ve'atah ro'enu.  
 Anu harmeha ve'atah notrenu. Anu fe'ulateha ve'atah yotzrenu.  
 Anu rayateha ve'atah dodenu. Anu segulateha ve'atah kerovenu.  
 Anu ameha ve'atah malkenu. Anu ma'amireha ve'atah  
 ma'amirenu. ↪

אנו למען...הוא / For...wrong (Psalms 25:11).

We are strong-willed and stubborn,  
but you are merciful and gracious.  
We are stiff-necked, but you are slow to anger.  
We are full of error, but you are full of mercy.  
We—our days are like a passing shadow,  
but you are one whose years shall never end.

Our God, our ancients' God,  
may our prayer come before you.  
Hide not from our supplication,  
for we are not so insolent and stubborn  
as to say, here in your presence,  
"HOLY ONE, God of our fathers and our mothers,  
We are righteous, and we have not sinned,"  
for we indeed have sinned. ↩

אָנוּ עֵזִי פָּנִים וְאַתָּה רַחוּם וְחַנוּן: אָנוּ קָשִׁי עֵרָף וְאַתָּה אָרֶךְ אַפַּיִם:  
אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים: אָנוּ יִמְיֵנו כְּצֶל עוֹבֵר וְאַתָּה הוּא  
וּשְׁנוֹתֶיךָ לֹא יִתְמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל  
תַּתְעַלֵּם מִתְּחַנְתָּנוּ שִׂיֵּאִן אֲנַחְנוּ עֵזִי פָּנִים וְקָשִׁי עֵרָף לֹא מֵר לְפָנֶיךָ  
יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ  
אֲבָל אֲנַחְנוּ חָטָאנוּ: ←

*We rise.*

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

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

We have improperly advised,  
and we have covered up the truth,  
and we have laughed in scorn.

We have misused responsibility  
and have neglected others.

We have stubbornly rebelled.

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

We have reached out to evil,  
we have shamelessly corrupted  
and have treated others with disdain.

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

*We rise.*

אֲשַׁמְנוּ: בִּגְדָנוּ: גָּזַלְנוּ: דִּבְרָנוּ דְּפִי:  
הֶעֵוִינוּ: הִהַרְשָׁעְנוּ: זָדְנוּ: חָמְסְנוּ:  
טַפְּלָנוּ שָׁקַר: יַעֲצֵנוּ רַע: כָּזַבְנוּ: לֵצָנוּ:  
מָרְדְּנוּ: נִאֲצָנוּ: סָרְדְּנוּ: עָוִינוּ:  
פִּשְׁעָנוּ: צָרְדְּנוּ: קִשְׁיָנוּ עֶרְף: רָשָׁעְנוּ:  
שִׁחַתְנוּ: תִּעֲבָנוּ: תִּעֲתָעְנוּ:

Ashamnu bagadnu gazalnu dibarnu dofi.  
He'evinu vehirshanu zadnu h́amasnu  
tafalnu shaker. Ya'atznu ra, kizavnu latznu  
maradnu ni'atznu sararnu avinu  
pashanu tzararnu kishinu oref. Rashanu  
shihatnu ti'avnu ta'inu titanu.



*For an alternative Al Het, turn to page 969.*

You know the secrets of the universe,  
the most hidden recesses of all that lives.  
You search the chambers of our inner being,  
you examine the conscience and the heart.  
There is nothing hidden from you,  
nothing is concealed before your eyes.  
So, let it be your will,  
ETERNAL ONE, our God, God of our ancestors,  
that you may grant forgiveness to us for all of our sins,  
and be merciful to us for all of our injustices,  
and let us atone for all we have done wrong:

For the wrong that we have done before you  
in the closing of the heart,  
and for the wrong that we have done before you  
without knowing what we do.  
For the wrong that we have done before you  
whether open or concealed,  
and for the wrong that we have done before you  
knowingly and by deceit. ↩

For an alternative Al Het, turn to page 969.

אַתָּה יוֹדֵעַ רִזֵּי עוֹלָם וְתַעֲלוּמוֹת סְתָרֵי כָּל חַי: אַתָּה חוֹפֵשׁ כָּל חַדְרֵי  
כֶּטֶן וּבֹחֵן כְּלִיּוֹת וְלֵב: אֵין דְּבָר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנְּגֹד  
עֵינֶיךָ: וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאֲמוֹתֵינוּ שְׁתַּסְּלַח לָנוּ עַל כָּל חַטָּאוֹתֵינוּ וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ  
וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ:

## עַל חַטָּא

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוֹץ הַלֵּב:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי רְעַת:  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלוּי וּבְסֹתֵר:  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרְעַת וּבְמִרְמָה: ←

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COMMENTARY. It is customary for the entire community to tap their chests during the recitation of the *Vidui*. By doing this as a collective, we ensure that the one who knows when he/she should be tapping will not be humiliated by tapping alone. D.A.T.

For the wrong that we have done before you  
through the prompting of the heart,  
and for the wrong that we have done before you  
through the influence of others.

For the wrong that we have done before you,  
whether by intention or mistake,  
and for the wrong that we have done before you  
by the hand of violence.

For the wrong that we have done before you  
through our foolishness of speech,  
and for the wrong that we have done before you  
through an evil inclination.

And for them all, God of forgiveness,  
please forgive us, pardon us, help us atone!

For the wrong that we have done before you  
in the palming of a bribe,  
and for the wrong that we have done before you  
by expressions of contempt.

For the wrong that we have done before you  
through misuse of food and drink,  
and for the wrong that we have done before you  
by our avarice and greed.

For the wrong that we have done before you  
through offensive gaze,  
and for the wrong that we have done before you  
through a condescending glance.

And for them all, God of forgiveness,  
please forgive us, pardon us, help us atone! ↪

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּחֹזֶק יָד:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִצְר הָרַע:

וְעַל כָּלֵם אֱלֹוֹהַ סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כַּפֶּר-לָנוּ:

Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּכַפַּת שׁוֹחַד:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּלִצְוֹן:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֶּה:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּנִשְׁפָּה וּבְמִרְבִּית:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַי:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת:

וְעַל כָּלֵם אֱלֹוֹהַ סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כַּפֶּר-לָנוּ: ←

Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu. ↪

For the wrong that we have done before you  
by our quickness to oppose,  
and for the wrong that we have done before you  
by deception of a friend.  
For the wrong that we have done before you  
by unwillingness to change,  
and for the wrong that we have done before you  
by our running to embrace an evil act.  
For the wrong that we have done before you  
by our groundless hatred,  
and for the wrong that we have done before you  
in the giving of false pledges.  
And for them all, God of forgiveness,  
please forgive us, pardon us, help us atone! ↩

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בַּפְּלִלוֹת:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּצַדִּית רָע:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהִרְע:  
 עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם:  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל כָּלֵם אֱלֹוִהּ סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כַּפֵּר-לָנוּ: ←

Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu. ↪

And for mitzvot that call on us to act,  
and for mitzvot that bid us not to act,  
for mitzvot that say: "Arise, and do...!"  
and for mitzvot that do not say: "Arise, and do...!"  
for those that are made known to us,  
and those that are not known to us.

Those that are known to us  
are things we have acknowledged  
and confessed before you,  
but those that are not known to us  
are things revealed and known only to you,  
as it is said: "The hidden things  
belong to THE ETERNAL ONE, our God.  
What is revealed belongs to us and to our children,  
always and forever—all the matters  
of this Torah that are ours to carry out."  
For you are the source of all forgiveness,  
the fount of mercy for each and every generation,  
and apart from you we have no sovereign  
so full of mercy and forgiveness, none but you.

*We are seated.*

*Continue on page 971.*

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה בֵּין שְׁש־בָּה קוּם עֲשֵׂה וּבֵין  
שְׁאִין בָּה קוּם עֲשֵׂה אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שְׁאִינָם גְּלוּיִים לָנוּ: אֶת־  
הַגְּלוּיִים לָנוּ כְּכֹר אֲמַרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם וְאֶת־שְׁאִינָם  
גְּלוּיִים לָנוּ לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים כְּדָבָר שֶׁנֶּאֱמַר: הַגְּסַתְּרֹת  
לִיהוָה אֲלֹהֵינוּ וְהַגְּגֹלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי  
הַתּוֹרָה הַזֹּאת כִּי אַתָּה סֵלְחֵן בְּכָל־דָּוָר וְדָוָר וּמִבְּלַעַד־יָדְךָ אֵין לָנוּ  
מִלְךָ מוֹחֵל וְסוֹלֵחַ אֱלֹא אַתָּה:

*We are seated.*

*Continue on page 972.*

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הנסתרות...הזאת / The hidden...out (Deuteronomy 29:28).



*On Shabbat add the words in parenthesis.*

Our God, our ancients' God,  
forgive us our transgressions,  
this Day (of Shabbat, and) of Atonement,  
blot out and cause to pass away  
our wrongdoings and our errors  
from before your eyes, as it is said:  
"I, yes I, shall be the one  
who blots out your wrongdoing, for my sake;  
your errors I shall not remember any more!"  
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." ↩

*On Shabbat add the words in parenthesis.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת  
הַזֶּה וּבְיוֹם) הַכֹּפְרִים הַזֶּה: מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד  
עֵינֶיךָ: כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי וְחַטָּאתֶיךָ לֹא  
אֶזְכֵּר: וְנֹאמֵר: מְחִיתִי כְעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי  
גִאלְתֶּיךָ: וְנֹאמֵר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל  
חַטָּאתֵיכֶם לְפָנַי יְהוָה תְּטַהְרוּ: ←

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אזכר / I, yes...more! (Isaiah 43:25).

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

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

*On Shabbat add the words in parenthesis.*

Our God, our ancients' 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,  
rest upon this day,) and refine our hearts  
to serve you truthfully.

For you are a forgiving God to Israel,  
and compassionate to all the tribes of Yeshurun  
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. ↪

*On Shabbat add the words in parenthesis.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רַצָּה בְּמִנוּחָתָנוּ) קִדְשָׁנוּ  
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ: שְׂבַעֲנוּ מְטוֹבָךָ וְשִׁמְחָנוּ  
בִּישׁוּעָתֶךָ: (וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שִׁבְתָּ קִדְשֶׁךָ  
וְיָנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ) וְטִהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת: פִּי  
אֶתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחְלָן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר  
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה: בְּרוּךְ אַתָּה  
יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל  
וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה מֶלֶךְ עַל־כָּל־הָאָרֶץ מִקִּדְשׁ  
(הַשְּׁבֵת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים: ←

## 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. 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. ↪

## עבודה

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל  
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

ותחזנה עינינו בשוכך לציון ברחמים: ברוך אתה יהוה המחזיר  
שכינתו לציון:

## הודאה

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו  
ואמותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור:  
נודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו  
הפקודות לך ועל נשיתך שבכל יום עמנו ועל נפלאותיך וטובותיך  
שבכל-עת ערב ובקר וצהרים: הטוב כי לא כלו רחמיך והמרחם  
כי לא תמו חסדיך מעולם קיינו לך:

ועל כלם יתברך ויתרומם שמך מלפניו תמיד לעולם ועד: ←

Our creator, our sovereign,  
remember your love for us,  
and banish pestilence and war,  
and famine, and captivity, and slaughter,  
and crime, and violence, and plague,  
and terrible disaster,  
and every kind of illness,  
and every kind of tragic accident,  
and every kind of strife,  
and all the forms of retribution,  
and all evil decrees,  
and groundless hatred,  
Remove them from our midst,  
and from the midst of all  
who dwell on earth.  
And write down for a good life  
all who share your covenant.

Let all 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. ↪

אֲבִינוּ מִלְפָּנָיו זָכַר רַחֲמֶיךָ וְכִלְיָה דְּבָר וְחָרֵב וְרָעַב וְשָׁבִי וּמִשְׁחִית  
וְעוֹן וְשִׁמְד וּמִגְפָּה וּפְגַע רַע וְכָל-מַחֲלָה וְכָל-תַּקְלָה וְכָל-קִטְטָה  
וְכָל-מִינֵי פְרַעֲנוּיֹת וְכָל-גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם מֵעַלְיָנוּ וּמֵעַל כָּל-  
בְּנֵי עוֹלָמְךָ:

וּכְתַב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:  
וְכֹל הַחַיִּים יוֹדוּךָ שֶׁלָּהּ וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמַּת הָאֵל יִשׁוּעָתָנוּ  
וְעִזְרָתָנוּ שֶׁלָּהּ: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת: ←



## 7. BIRKAT HASHALOM / BLESSING FOR PEACE

Our God, our ancients' God,  
bless us with the threefold blessing  
spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you and protect you.	Let it be God's will!
May THE ETERNAL's face give light to you, and show you favor.	Let it be God's will!
May THE ETERNAL's face be lifted toward you, and bestow upon you peace.	Let it be God's will! ↪

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COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliah tzibur* (service leader) recites the blessing, and the congregation responds with "*Ken yehi ratzon.*" In other communities all the members of the congregation wrap arms and tallitot around each other and recite the blessing together. Another way to enact the Priestly Blessing is for each congregant to turn to a neighbor and recite the first half of each blessing, while the neighbor responds with the second half of the blessing.

Michael M. Cohen

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this blessing was pronounced in the synagogue of Pisa, all the children gathered under the sheltering wings of their fathers' tallitot to receive it. He recognized this "as a reconstruction of the ancient priestly ceremony." He modified that custom so that those wearing a tallit share it with their neighbors and all are under the sheltering wings of the Sheḥinah as we bless each other. It is now an established part of Canadian Reconstructionist practice.

E.M.

יברכך...שלום / May...peace (Numbers 6:24-26).

בְּרַכַּת הַשְּׁלוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבְרַכָּה הַמְּשֻׁלֶּשֶׁת  
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמוּרָה:

יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ:

כִּן יְהִי רָצוֹן:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ

וְיִחַנְדֶּךָ:

כִּן יְהִי רָצוֹן:

יֵשֶׁא יְהוָה פָּנָיו אֵלֶיךָ

וְיִשֶּׂם לְךָ שְׁלוֹם:

כִּן יְהִי רָצוֹן:

Eloheynu veylohey avoteynu ve'imoteynu  
barehenu baberahah hamshuleshet  
ha'amurah mipi aharon uvanav ka'amur:


Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom.

Ken yehi ratzon. 

All peoples shall come forth to worship you,  
blessing your glorious name,  
giving praises of your justice in isolated lands,  
declaring your reality to those who know it not,  
and hailing you throughout the earth,  
with voices ever shouting: "Great is God!"  
Zealously, they shall give up false worship,  
having nothing more to do with inauthentic service,  
turning with a single will toward you,  
in awe of you, seeking your presence,  
knowing the power of your holy realm,  
learning to discern you, they who long have strayed.  
May they find words for telling of your power!  
Now let them exalt you as supreme,  
startled in awe at your embracing presence.  
On you, a crown of splendor shall alight,  
while, powerful in joy, the mountains dance.  
Singing in happiness, far islands hail your rule,  
and come to take upon themselves your yoke of majesty,  
raising you on high in prayerful assembly.  
Surely may all hear it from afar and come,  
to give to you alone the crown of sovereignty!

וַיֵּאָתְרוּ כָּל לְעִבְדֶּיךָ וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ  
וַיִּגְדְּלוּ בְּאֵימֵי צִדְקֶיךָ וַיְדַרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ  
וַיַּהֲלִלוּךָ כָּל־אֶפְסֵי־אֶרֶץ וַיֹּאמְרוּ תָמִיד יִגְדַּל יְהוָה  
וַיִּזְנְחוּ אֶת־עֲצֻבֵיהֶם וַיַּחֲפְרוּ עִם פְּסִילֵיהֶם  
וַיִּטּוּ שִׁכְמָם אַחַד לְעִבְדֶּיךָ וַיִּירָאוּךָ מִבְּקָשֵׁי פְנֵיךָ  
וַיִּפְּרוּ פֶּחַ מִלְכוּתְךָ וַיִּלְמְדוּ תוֹעִים בִּינָה  
וַיִּמְלְלוּ אֶת־גְּבוּרָתְךָ: וַיִּנְשָׂאוּךָ לְכָל לְרֹאשׁ!  
וַיִּסְלְדוּ בְּחִילָה פְּנֵיךָ וַיַּעֲטֹרוּךָ נֹזֵר תְּפָאֶרֶת  
וַיִּפְצְחוּ הָרִים רִנָּה וַיִּצְהָלוּ אֵימִים כְּמִלְכָּךָ  
וַיִּקְבְּלוּ עַל מִלְכוּתְךָ עֲלֵיהֶם וַיְרוּמְמוּךָ בְּקֹהֵל עַם  
וַיִּשְׁמְעוּ רְחוּקִים וַיָּבִיאוּ וַיִּתְּנוּ לְךָ פֶּתֶר מְלוּכָה:

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COMMENTARY. This hymn is very similar in content to the last paragraph of the *Aleynu*. It envisions the joy that will enter the human and natural world when we awaken to the unity of all creation. It holds out a vision of earthly harmony and peace founded on spiritual realization. This does not necessitate the triumph of one particular religion or culture. Rather, it signifies a world where all people recognize our relation to others and to the planet and embrace our common origin and destiny. S.P.W.

Grant peace, goodness and blessing in the world,  
grace, love and mercy  
over us and over all your people Israel.  
Bless us, source of being, all of us, as one  
amid your light,  
for by your light,  
WISE ONE, our God, you give to us  
Torah of life, and love of kindness,  
justice, blessing, mercy, life, and peace.  
So may it be a good thing in your eyes,  
to bless your people Israel, and all peoples,  
with abundant strength and 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.

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KAVANAH. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come about. What can you do? What can you commit to? How will *you* be a peacemaker? L.G.B.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל  
כָּל־יִשְׂרָאֵל עַמְּךָ: בְּרַכְנוּ אָבִינוּ פְּלָנוּ בְּאֶחָד בְּאוֹר פְּנִיךָ: כִּי בְּאוֹר  
פְּנִיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל  
וְאֶת כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ  
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם:

Sim shalom tovah uverahah ba'olam hen vahesed verahamim  
aleynu ve'al kol yisrael ameha. Barehenu avinu kulanu ke'ehad  
be'or paneha. Ki ve'or paneha natata lanu adonay eloheynu torat  
hayim ve'ahavat hesed utzedakah uverahah verahamim vehayim  
veshalom. Vetov be'eyneha levareh et ameha yisra'el ve'et kol  
ha'amim berov oz veshalom.

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

Today, give us courage and strength.	Amen!
Today, give us blessing.	Amen!
Today, give us goodness.	Amen!
Today, seek our welfare and good.	Amen!
Today, write us down for a good life.	Amen!
Today, please hearken to our cry.	Amen!
Today, accept with mercy and good will our prayer.	Amen!
Today, may your right hand keep us safe.	Amen!
Today, forgive and pardon all our sins.	Amen!

On a day like today,  
 may you bring us, joyful and glad,  
 to the completion of our reconstruction.  
 As is written by your prophet's hand:  
 "And I shall bring you to my holy mountain,  
 and you shall celebrate there  
 inside my house of prayer....  
 For my house shall then be called  
 a house of prayer for all peoples!"

Isaiah 56:7

And may we and all the people Israel,  
 and all who dwell on earth,  
 enjoy justice and blessing,  
 lovingkindness, life, and peace, until eternity.  
 Blessed are you, ABUNDANT ONE, maker of peace.

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COMMENTARY. The היום /*hayom* / Today is a crowning prayer of the High Holy Day liturgy. It is reserved just for that purpose. Its power stems not only from its fresh and energetic sense of hope and not only from its beautiful music; it comes also from the powerful awareness that what matters is Today, the powerful commitment of this moment. The challenge of Yom Kippur is in part to remember that when tomorrow comes, it too will be Today. The hope of this moment, of every moment, lies in the knowledge that all we ever have is Today. If we live in the possibility of this moment, Today is more than enough. D.A.T.

אָמֵן:	הַיּוֹם תְּאַמְצֵנוּ:
אָמֵן:	הַיּוֹם תְּבָרַכְנוּ:
אָמֵן:	הַיּוֹם תְּגַדְּלֵנוּ:
אָמֵן:	הַיּוֹם תְּדַרְשֵׁנוּ לְטוֹבָה:
אָמֵן:	הַיּוֹם תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים:
אָמֵן:	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ:
אָמֵן:	הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ:
אָמֵן:	הַיּוֹם תִּתְמַכְּנוּ בִּימִין צְדָקָה:
אָמֵן:	הַיּוֹם תִּמְחַל וְתַסְּלַח לְכָל־עוֹנוֹתֵינוּ:

כְּהַיּוֹם הַזֶּה תָּבִיא אֶת־נְדַחֵינוּ שְׁשִׁים וּשְׁמֹנִים אֶל־אַרְצֵנוּ וְתִחַזֵּיר אֶת־שְׂכִינָתְךָ אֶל־הַר קְדֹשְׁךָ: כַּפְּתוּב עַל־יַד נְבִיאֶךָ וְהִבִּיאוּתִים אֶל־הַר קְדֹשִׁי וּשְׁמֹחַתִּים בְּבֵית תְּפִלָּתִי... כִּי בֵּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים: וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם יִהְיֶה לָנוּ לְכָל־יִשְׂרָאֵל וּלְכָל־הָעַמִּים עַד הָעוֹלָם: בְּרוּךְ אַתָּה יְיָ הוֹיָה עוֹשֵׂה הַשְׁלוֹם:

Hayom te'amtzenu.	Amen.
Hayom tevarhenu.	Amen.
Hayom tegadlenu.	Amen.
Hayom tidreshenu letovah.	Amen.
Hayom tihtevenu lehayim tovim.	Amen.
Hayom tishma shavatenu.	Amen.
Hayom tekabel berahamim uveratzon et tefilatenu.	Amen.
Hayom titmechenu bimin tzidkeha.	Amen.
Hayom timhol vetislah lehol avonoteynu.	Amen.

COMMENTARY. Why do we repeat the word “today”? “Today” raises the immediacy of our prayer. “Today” acknowledges our readiness. “Today” affirms our experience of God’s nearness. We remember that yesterday exists no more and tomorrow may not come. It is today, only in this moment, that we can be blessed, strengthened, heard, sustained and forgiven.

S.P.W.