

Yom Kippur *Neilah*

Amidah and Concluding Prayers



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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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*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:

הָעַם יוֹדְעֵי תְרוּעָה יְהוּה בְּאוֹר־פְּנֵיךָ יְהִלְכוּן: אֲשֶׁר־י

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

אֲשֶׁר־י יוֹשְׁבֵי בֵיתְךָ עוֹד יְהִלְלוּךָ שְׁלָה:
אֲשֶׁר־י הָעַם שְׁפָכָה לוֹ אֲשֶׁר־י שְׁיֵהוּה אֱלֹהֵיו:

תְּהִלָּה לְדוֹר

אֲרוֹמְמָךְ אֱלֹהֵי הַמַּלְךְ וְאֶבְרָכָה שְׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֶבְרָכְךָ וְאֶהְלֵלָה שְׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוּה וּמְהֻלָּל מְאֹד וְלִגְדֻלְתּוֹ אֵין חֵקֶר:
דוֹר לְדוֹר יִשְׂבַח מַעֲשֵׂיךָ וּגְבוּרֹתֶיךָ יִגְאֹד:
הַדָּר כְּבוֹד הַדָּר וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֵאֱמָרוּ וְצִדְקֹתֶיךָ יִרְנְנוּ:
זָכַר רַב־טוֹבְךָ יִבְיָעוּ וְאֶרְךָ אֲפִים וּגְדֹל־חֶסֶד:
חֲנוּן וְרַחוּם יְהוּה וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יִדְוֶךָ יְהוּה כָּל־מַעֲשֵׂיךָ וְחִסְיֹדֶיךָ יִבְרָכְוֶכָה: ←

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.

וּגְבוּרָתְךָ יִדְבְּרוּ:	כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ
וּכְבוֹד הַדָּר מַלְכוּתוֹ:	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:	מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים
וְזוֹקֵךָ לְכָל־הַנְּפִלִים:	סוּמָךָ יְהוּה לְכָל־הַנְּפִלִים
וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:	עֵינֵי־כָל אֱלֹיךָ 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.
 Eyney 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.

This Amidah can be recited aloud following the silent Amidah, or on its own, or it may be recited with a heyha kedushah. It is traditional for the ark to remain open throughout the Ne'ilah Amidah that is chanted aloud. While it is customary for all to stand during the Kedushah, those who feel weak are encouraged to sit for some other parts of the Amidah.

God great of deeds, the awesome one,
God great of deeds, the awesome one,
grant pardon for the wrongs that we have done,
in the hour of closing the gates.

So few, this people, summoned to you,
they raise their eyes, and look toward you,
aquiver with awe, they pray to you,
in the hour of closing the gates.

They pour their souls in prayer to you,
so blot out their wrongs, their lives renew,
grant pardon to all who pray to you,
in the hour of closing the gates. ↪

Eyl nora alilah
Hametzey lanu mehilah

Metey mispar keru'im
Umesaledim behilah

Shofehim leha nafsham
Hametzi'em mehilah

Eyl nora alilah
Bishe'at hane'ilah

Leha ayin nose'im
Bishe'at hane'ilah

Mehey fisham ve'hasham
Bishe'at hane'ilah ↪

This Amidah can be recited aloud following the silent Amidah, or on its own, or it may be recited with a heyha kedushah. It is traditional for the ark to remain open throughout the Ne'ilah Amidah that is chanted aloud. While it is customary for all to stand during the Kedushah, those who feel weak are encouraged to sit for some other parts of the Amidah.

אֵל נֹרָא עֲלִילָה	אֵל נֹרָא עֲלִילָה
בְּשַׁעַת הַנְּעִילָה :	הַמְצִיא לָנוּ מַחִילָה
לְךָ עֵינַי נוֹשָׂאִים	מִתֵּי מִסְפָּר קְרוּאִים
בְּשַׁעַת הַנְּעִילָה :	וּמִסְלָדִים בַּחִילָה
מַחָה פְּשָׁעַם וְכַחֲשָׁם	שׁוֹפְכִים לְךָ נַפְשָׁם
בְּשַׁעַת הַנְּעִילָה : ←	הַמְצִיאֵם מַחִילָה

COMMENTARY. "Closing the gates" (*Ne'ilah*) is a resonant theme throughout this eloquently plain song. In its simplest sense, it refers to the closing of the ark curtain at the end of the final Yom Kippur supplications, and the imminent closing of the synagogue after the evening prayers. In a larger sense, however, it calls to mind the gates of Heaven, which have been opened throughout the Days of Awe, for Israel and for the world at large, to a degree unheard of the rest of the year. And in the song's final two stanzas, where Israel's messianic hopes are expressed, "closing the gates" suggests the End of Days, when God will bring everlasting peace to Israel and the world.

The third line of the final stanza literally reads: "to Oholivah and Oholah." It is a reference to Ezekiel's parable (Ezekiel 23) of the two wayward sisters, who represented Samaria and Jerusalem, respectively, the capital cities of the Northern Kingdom of Israel and the Southern Kingdom of Judah. In their eager love for Egypt and Assyria, they incurred God's displeasure and were sent into captivity to the very nations whose improper love they had courted. The names Oholah and Oholibah both play on the Hebrew word for "tent" (*ohel*), Oholibah's name meaning literally "My tent is in her"—a reference to God's sacred Tabernacle, the Holy of Holies in Jerusalem. Ezekiel's parable had been a prophecy of God's anger, but in the present song, Oholah and Oholibah are symbols of hope, expressing the belief that the divided kingdom of ancient times will be reunited in the End of Days, and the remnant of all the lost tribes of Israel returned to the Holy Land. In the present translation, "land of contentment" serves as a play on the word "tent." J.R.

Please be for them a shelter in need,
protect them from harm, of word or of deed,
and seal them for splendor and for joy,
in the hour of closing the gates.

Be gracious to them, your mercy show,
and to every oppressor and every foe
bring judgment, bring justice above and below,
in the hour of closing the gates.

Remember our ancestors' righteous ways,
remember your promise, and renew their days,
as it was long ago, in former days,
in the hour of closing the gates.

Proclaim now, we pray, a year of fulfillment,
and return your flock's surviving remnant,
to be reunited in a land of contentment,
in the hour of closing the gates.

Moses ibn Ezra

COMMENTARY. As we move toward the end of Yom Kippur, we alter in our mood and our liturgical imagery. On Rosh Hashanah, we prayed that we would be written in The Book of Life; at *Ne'ilah*, we pray that our fate be sealed there. On Yom Kippur, we envision the gates to the divine as standing open; at the hour of *Ne'ilah*, we see them gradually swinging shut. All through Yom Kippur we recited the *Al Het*, the lengthy confessional prayer, along with the *Vidui*; at *Ne'ilah*, the detailed confessing is behind us, and yet the gates are still not shut. The gates move slowly in this last hour. We have one more chance to squeeze from ourselves the last bit of impurity still in our hearts, to voice the last unspoken hope and give it power in the new year. The gates are closing, but they are not yet shut.

D.A.T. / M.B.K.

וְחִלְצִים מִמְּאָרָה בְּשַׁעַת הַנְּעִילָה:	הִיָּה לָהֶם לְסִתְרָה וְחִתְּמֵם לְהוֹד וּלְגִילָה
וְכַל-לוֹחֵץ וְלוֹחֵם בְּשַׁעַת הַנְּעִילָה:	חֵן אוֹתָם וְרַחֵם עֲשֵׂה בָּהֶם פְּלִילָה
וְחִדֵּשׁ אֶת-יְמֵיהֶם בְּשַׁעַת הַנְּעִילָה:	זְכוֹר צְדָקַת אַבְיָהֶם כְּלָרֵם וּתְחִלָּה
וְהִשָּׁב שְׂאֵרֵית הַצֹּאן בְּשַׁעַת הַנְּעִילָה:	קְרָא נָא שְׁנַת רְצוֹן לְאַהֲלִיבָה וְאַהֲלָה

Heyey lahem lesitra
Vehotmem lehod ulegilah

Vehaletzem mime'era
Bishe'at hane'ilah

Hon otam verahem
Asey vahem pelilah

Vehol-lohetz velo hem
Bishe'at hane'ilah

Zehor tzidkat avihem
Kekedem utehilah

Vehadesh et-yemeyhem
bishe'at hane'ilah

Kera na shenat ratzon
le'oholiva ve'ohola

vehashev she'erit hatzon
bishe'at hane'ilah

KAVANAH. When you are asleep, you can wake up, and when you are awake, you can awaken even more. *Ne'ilah* is filled with imagery of gates closing, *ne'ilat hash'a'ar*. The bilateral root of the word *sha'ar*, ער, means to be awake, to watch. The challenge of *Ne'ilah* is to awaken even more.

Z.S.S.

AMIDAH

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 the 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. ↪

COMMENTARY. Why open the ark for this Amidah? In part to reflect the fact that in this last hour of Yom Kippur, the divine gates remain open to our pleas. At a time when our energies are at low ebb, we are asked to stand as much as we are able, thereby urging our attentiveness to the task of the hour. The heightened importance of this service is emphasized by the open ark. D.A.T.

עמידה

אדני שפתי תפתח ופי יגיד תהלתך:

אבות ואמות

ברוך אתה יהוה אלהינו ואלהי אבותינו ואמותינו
אלהי אברהם אלהי שרה
אלהי יצחק אלהי רבקה
אלהי יעקב אלהי רחל
ואלהי לאה:

האל הגדול הגבור והנורא אל עליון גומל תסדים טובים וקונה
הכל חוזר תסדי אבות ואמות ומביא גאלה לבני בניהם למען
שמו באהבה:

מסוד חכמים ונבונים ומלמד דעת מבינים אפתחה פי בתפלה
ובתחנונים לחלות ולחגן פני מלך מלא רחמים מוחל וסולח
לעושים: ←

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

Remember us for life,
our sovereign who wishes us to live,
and seal 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 the 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. ↪

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים וְחַתְּמָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ
אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וְעֹזֵר
שָׂרָה:

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטָּל:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר: מִי כְמוֹךָ
בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ מְלֶךְ יְמִית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הֶרְחַמִּים זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי: ←

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

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

And you are holy, dwelling in the praises of Israel,
our God, to whom we pray.

Hear us, we pray
forgive us, we pray, this day,
for the day is passing.

Hear us praise you:
awesome and feared,
the Holy One.

And thus shall holiness rise up to you,
for you, our God, are a forgiving king.

Open for us and for all Israel our kin, in every place:
the gates of enlightenment,
the gates of blessing,
the gates of gladness,
the gates of delight,
the gates of heaven's splendor,
the gates of voicing confession,
the gates of self-worth,
the gates of humanity,
the gates of taintlessness,
the gates of joyful salvation,
the gates of complete atonement,
the gates of lovingkindness,
the gates of mercy,
the gates of new hope,
the gates of speaking forgiveness,
the gates of assistance,
the gates of providing,
the gates of tzedakah, ↪

קְדוּשַׁת הַשֵּׁם

יְמַלֵּךְ יי לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:
וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהַלּוֹת יִשְׂרָאֵל אֵל נָא:

שְׁמַע נָא סֶלַח נָא הַיּוֹם עֲבוּר כִּי פָנָה יוֹם
וְנִהְלַלְךָ נוֹרָא וְאִים קְדוֹשׁ:

וּבְכֵן לְךָ תַעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מְלֶכֶךְ מוֹחֵל וְסוֹלֵחַ:

פְּתַח לָנוּ וּלְכָל-יִשְׂרָאֵל אֲחֵינוּ בְּכָל מְקוֹם:

שְׁעָרֵי אוֹרָה שְׁעָרֵי בְרָכָה

שְׁעָרֵי גִילָה שְׁעָרֵי דַעַת

שְׁעָרֵי הוֹד וְהַדָּר שְׁעָרֵי וִידוּי

שְׁעָרֵי זְכוּת שְׁעָרֵי חֶסֶד

שְׁעָרֵי טְהוֹרָה שְׁעָרֵי יְשׁוּעָה

שְׁעָרֵי כְפָרָה שְׁעָרֵי לֵב טוֹב

שְׁעָרֵי מְחִילָה שְׁעָרֵי נְחָמָה

שְׁעָרֵי סְלִיחָה שְׁעָרֵי עֲזָרָה

שְׁעָרֵי פְּרִנְסָה שְׁעָרֵי צְדָקָה ←

the gates of communal strength,
the gates of renewal,
the gates of shalom,
the gates of *teshuvah*!

And seal us in the Book of Life,
for blessing and holiness,
for you are holy, and your name is holy;
and may we enter your gates in holiness.

As it is written by the prophet's hand:
They call, 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!" ↩

COMMENTARY. The structure of the *Kedushah* rests upon Jewish myths about angelic choruses praising God. By standing at attention and singing words ascribed to the angelic chorus, we become its imitators. Jews traditionally rock upward on their toes each time the word קדוש / *Kadosh* / Holy is chanted here. It is as if we were straining upward to join the heavenly choir in the purity of our praise for the divine. D.A.T.

וּקְרָא...כְבוֹדוֹ / And...glory! (Isaiah 6:3).

מִמְקוֹמוֹ...בְּרוּךְ / Blessed...dwell! (Ezekiel 3:12).

שִׁמְעוּ...אֶחָד / Listen...alone! (Deuteronomy 6:4).

שְׁעָרֵי קוֹמְמִיּוֹת שְׁעָרֵי רְפוּאָה שְׁעָרֵי שְׁלוֹם שְׁעָרֵי תְּשׁוּבָה:

וְחִתְּמֵנוּ בְּסֵפֶר הַחַיִּים לְבִרְכָה וְלִקְדוּשָׁה
כִּי אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְשְׁעָרֶיךָ בְּקָדְשָׁה נִכְנָס:
וּבְהֵם תִּעְרֹץ וְתִקְדָּשׁ כְּסוּד שְׁיַח שְׂרִפֵי-קֹדֶשׁ הַמְּקַדִּישִׁים שְׁמֶךָ
בְּקָדְשׁ כְּפָתוּחַ עַל יַד נְבִיאֶךָ: וְקֵרָא זֶה אֶל-זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יהוה צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:

כְּבוֹדוֹ מְלֵא עוֹלָם מְשָׁרְתָיו שׂוֹאֲלִים זֶה לְזֶה אֵיִה מְקוֹם כְּבוֹדוֹ
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמְּיַחֲדִים שְׁמוֹ עָרַב וְבִקֵּר בְּכָל
יוֹם תָּמִיד פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: ←

Uvahem to'oratz vetukdash kesod si'ah sarfey kodesh
hamakdishim shimeha bakodesh kakatuv al yad nevi'eha. Vekara
zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo hol 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 behol yom tamid pa'amayim be'ahavah
shema omrim:

Shema yisra'el adonay eloheynu adonay ehad. ↪

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. ↩

אני...אלהיכם / I...God! (Numbers 15:41).
יהוה אדנינו...הארץ / THE SOVEREIGN...earth! (Psalms 8:10).
יהיה יהוה...אחד / The time...be one (Zechariah 14:9).
ימלך...הללויה / May...Halleluyah! (Psalms 146:10).

הוא אֱלֹהֵינוּ הוא אֲבִינוּ הוא מְלַכְנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמֵעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִירָנוּ מֵה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ: וְהָיָה יְהוָה
לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:
וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לְאֹמֵר:

יְמִלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

לְדֹר וָדֹר נְגִיד גְּדֹלְךָ וּלְנִצְחֹת נְצַחִים קִדְשָׁתְךָ נְקִדִישׁ וְשִׁבְחָתְךָ
אֱלֹהֵינוּ מִפְּיָנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ
אֲתָה: ←

Hu eloheynu hu ayinu hu malkenu 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 leymor.

Yimloch adonay le'olam elohayih tziyon ledor vador halleluyah.

Ledor vador nagid godleha ulenetzah netzahim kedushateha
nakdish veshivha ha eloheynu mipinu lo yamush le'olam va'ed ki
el melech 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 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! ↩

וּבְכֵן הֵן פְּחָדָךְ

יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאִימְתָךְ עַל כָּל־
מַה־שִּׁבְרָאתָ וְיִירְאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים
וְיַעֲשׂוּ כָל־מִצְוָתְךָ אַחַת לְעֵשׂוֹת רְצוֹנְךָ בְּלִבְבָם שְׁלָם כְּמוֹ שֶׁיְדַעְנוּ
יְהוה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ בְּיָדְךָ וּגְבוּרָה בְּיַמֶּיךָ וְשִׁמְךָ
נוֹרָא עַל כָּל־מַה־שִּׁבְרָאתָ:

וּבְכֵן הֵן כְּבוֹד

יהוה לְעַמְּךָ תְהַלָּה לִירְאֵיךָ וְתִקְוָה לְדוֹרֶיךָ
וּפְתֻחוֹן פֶּה לְמַיְחֵלִים לְךָ שִׁמְחָה לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ בְּמַהֲרָה
בְּיַמֵּינוּ:

וּבְכֵן זְדִיקִים

יִרְאוּ וְיִשְׁמְחוּ וְיִשְׂרִים יַעֲלִזוּ וְחִסְדֵיךָ בְּרַנָּה
יִגְּלוּ וְעוֹלָתְךָ תִּקְפֹץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה כְּעֵשֶׂן תִּכָּלֶה כִּי
תַעֲבִיר מִמְּשָׁלַת זְדוּן מִן הָאָרֶץ: ←

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 multitudes of heaven
shall be exalted through the rule of law,
and God, the Holy One, made holy by the reign of justice.”
Blessed are you, ETERNAL ONE,
the holy sovereign power.


4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

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 for rest
and this Day of) Atonement,
for pardoning, forgiveness, and atonement,
on which you pardon us for all of our transgressions
(with love), a holy convocation,
a remembrance of the going-out from Egypt. ↪

וְתִמְלֹךְ אֶתְּהָּ יְהוָה לְבִדְךָ עַל כָּל־מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קְדוֹשְׁךָ: בְּפָתוּב בְּדַבְרֵי קְדוֹשְׁךָ: יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהַּ מִבְּלַעְדֶּיךָ: בְּפָתוּב: וַיִּגְבַּהּ יְהוָה
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה
הַמְּלֹךְ הַקְּדוֹשׁ:

קְדוּשַׁת הַיּוֹם 

On Shabbat add the words in parenthesis:

אַתָּה אֱהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ
לְעִבּוֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ: וְתַתֵּן לָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁה וְלִמְנוּחָה וְאֶת יוֹם)
הַכַּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה וְלִמְחַל בּוֹ אֶת כָּל
עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ וְזָכַר לְיִצְיַאת מִצְרָיִם: ←

יהוה...האלהים / THE ETERNAL ONE...Halleluyah! (Psalms 146:10).
יהוה...בצדקה / THE CREATOR...justice (Isaiah 5:16).

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 all 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.

Open for us the gates,
in the hour of closing the gates,
for the day is passing away.
The day is turning away,
the sun is returning to set.
May we now come into your gates.
We pray, gentle God, we pray.
Forgive us, we pray.
Pardon us now, we pray.
Have compassion for us, we pray.
Have mercy, we pray.
Let us atone now, we pray.
Help us conquer our wrongs, we pray. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבֹוא וְיִגְיַע וְיִרְאֶה וְיִרְצֶה
 וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 וְזִכְרוֹן יְמוֹת הַמַּשְׁיָח וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁךְ וְזִכְרוֹן כָּל עַמְּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
 וּלְשָׁלוֹם בְּיוֹם הַפְּפוּרִים הַזֶּה: זְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה:
 וּפְקֻדָּנוּ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס
 וְחַנּוּן וּרְחֻם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן
 וּרְחוּם אַתָּה:

פִּתַּח לָנוּ שַׁעַר בְּעֵת נְעִילַת שַׁעַר כִּי פְנֵה יוֹם:
 הַיּוֹם יִפְנֶה הַשָּׁמֶשׁ יָבֹוא וְיִפְנֶה נְבוֹאָה שְׁעָרֶיךָ:
 אָנָּה אֵל נָא שָׂא נָא סֶלַח נָא מַחֵל נָא חַמְלָנָה
 רְחֹם־נָה כְּפֹר־נָה כְּבֹשׁ חַטָּא וְעוֹן: ←

O sovereign God, presiding on the Throne of Mercy,
you whose way is to be loving,
you who grant forgiveness
for transgressions of your people,
you who readily ignore the first misdeeds,
abundant in forgiveness for our shortcomings,
and quick to pardon those who have done wrong,
enacting justice for all flesh and spirit,
yet reluctant to requite their evil deeds in kind,

you, God, who instructed us,
declaring thirteen attributes of God,
remember us today, and call to mind
your covenant of thirteen qualities of mercy,
as you once taught your humble prophet in days past—
for thus is written: “And THE ETERNAL ONE
came down amid the cloud, and stood before him there,
and called the name of THE COMPASSIONATE,
and THE ALL-MERCIFUL passed by before him and declared:

‘THE ONE, THE ONE, God loving and compassionate,
slow to grow angry, who abounds in love and truth,
preserving love up to the thousandth generation,
forgiving sin, transgression, and wrongdoing,
washing clean the slate.’”

May you forgive our sins and our wrongdoing,
may you claim us as your own!

Forgive us, our creator, for we have done wrong,
grant pardon to us, sovereign, for we have transgressed,
for you, ETERNAL ONE, are good and merciful,
abundant in your steadfast love
to all who call on you! ↩

אֵל מְלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים מְתַנַּהֵג בְּחִסְדֵי מוֹחֵל עֲוֹנוֹת עַמּוֹ
מְעַבֵּיר רַאשׁוֹן רַאשׁוֹן מְרַבֵּה מְחִילָה לְחַטָּאִים וְסֹלִיחָה לְפּוֹשְׁעִים:
עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וְרוּחַ וְלֹא כָרַעְתָּם תִּגְמַל:

אֵל הוֹרִיתָ לָנוּ לֹדֵם לֹדֵם לֹדֵם לֹדֵם לֹדֵם לֹדֵם לֹדֵם לֹדֵם לֹדֵם לֹדֵם לֹדֵם
כְּהוֹדַעְתָּ לְעַנּוֹ מִקֶּדֶם וְכֵן כָּתוּב: וְיָרַד יְהוָה בְּעַנְן וַיִּתְיַצֵּב עִמּוֹ שָׁם
וַיִּקְרָא בְשֵׁם יְהוָה וַיַּעֲבֹר יְהוָה עַל פְּנֵי וַיִּקְרָא:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶץ אֲפִים וְרַב-חֶסֶד וְאֱמֶת נֹצֵר חֶסֶד
לְאֵלִפִּים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְיָה:

וְסִלַּחַת לְעוֹנֵינוּ וְלְחַטָּאתֵינוּ וְנַחֲלָתֵנוּ:

סִלַּח לָנוּ אֲבֵינוּ כִּי חָטָאנוּ מְחַל לָנוּ מִלְּפָנֶינוּ כִּי פָשַׁעְנוּ.
כִּי אַתָּה יְהוָה טוֹב וְסִלַּח וְרַב חֶסֶד לְכָל-קוֹרְאֶיךָ. ←

Adonay adonay el rahum veħanun ereħ apayim verav ħesed
ve'emet notzer ħesed la'alafim nosey avon vafesha veħata'ah
venakey.

And the Eternal...slate (Exodus 34:5-7, 9).

For...you (Psalms 86:5).

As the sigh of those who tremble in your praise ascends before your glorious, sovereign throne, fulfill the prayers of a people who declare you One, you who listen to whoever comes to you in prayer.

Israel is saved by THE ALL-MERCIFUL, eternal help to all, and so today, let them be saved by you, who dwell on high, for you abound in power to forgive, and mercy toward our cry.

Let God's protective hand, Sheḥinah's sheltering wing, enclose us and be gracious, probe the heart, enable it to heal. Please rise, O God, give us the strength, your strength to feel. FOUNT OF COMPASSION, please hearken to our cry as we call out and sing.

And let us hear: "I have forgiven!"—from you, O hidden One on high, help from your right hand for a people who in need now cry. As we cry out to you the words of awe, please answer us, with justice for our plight, REDEEMING ONE—enable us to set things right!

"THE ONE, THE ONE, God loving and compassionate, slow to grow angry, who abounds in love and truth, preserving love up to the thousandth generation, forgiving sin, transgression, and wrongdoing, washing clean the slate."

Have mercy on the community of the tribe of Yeshurun.

Be merciful and wipe clean our transgression, God of our salvation.

Open the gates of heaven,
open for us the treasure of your goodness.
Redeem, prolong not your argument.
Redeem us, God of our salvation. ↪

אֲנַקְתָּ מִסְלֵדֶיךָ תַעֲלֵל לִפְנֵי כַסָּא כְבוֹדְךָ מִלֵּא מִשְׁאֵלוֹת עִם מִיִּחְדְּךָ
שׁוֹמֵעַ תִּפְלֵת בָּאֵי עֲדֶיךָ:

יִשְׂרָאֵל נוֹשֵׁעַ בֵּיהוָה תְּשׁוּעַת עוֹלָמִים גַּם הַיּוֹם יִשְׁעוּ מִפֶּיךָ שׁוֹכְנֵי
מְרוֹמִים פִּי אַתָּה רַב סְלִיחוֹת וּבְעֵל הַרְחָמִים:

יְחַבֵּיאֲנוּ צֵל יְדוֹ תַחַת כַּנְפֵי הַשְּׂכִינָה חֵן יְחִן פִּי יִבְחֹן לֵב עֲקֹב
לְהַכִּינָה קוֹמָה נָא אֱלֹהֵינוּ עֲזֵה עֲזֵי נָא יְהוָה לְשׁוּעָתֵנוּ הַאֲזִינָה:

יִשְׁמִיעֲנוּ סְלַחְתֵּי יוֹשֵׁב בְּסֶתֶר עֲלִיּוֹן בִּימִין יֵשַׁע לְהוֹשִׁיעַ עִם עֲנֵי
וְאֲבִיּוֹן בְּשׁוֹעֲנוּ אֱלִיךָ נוֹרָאוֹת בְּצַדֵּק תַעֲנִנֵנוּ יְהוָה הִיָּה עוֹזֵר לָנוּ:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת נִצֵּר חֶסֶד
לְאֱלֹפִים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקָּה:

Adonay adonay el raḥum veḥanun ereḥ apayim verav hesed
ve'emet notzer hesed la'alafim nosey avon vafesha veḥata'ah
venakey.

רַחֵם־נָא קְהֵל עַדַת יִשְׂרָאֵל: סְלַח וּמַחֵל עִוְנֵם וְהוֹשִׁיעֵנוּ אֱלֹהֵי
יִשְׂרָאֵל:

שְׁעָרֵי שָׁמַיִם פָּתַח וְאוֹצְרֶךָ הַטּוֹב לָנוּ תִפְתַּח: תוֹשִׁיעַ וְרִיב אֵל
תִּמְתַּח וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל: ←

יהוה...יהוה / THE ONE...slate (Exodus 34:6-7).

Our God, our ancients' God,
forgive us, pardon us, help us atone—
for 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 our source of faith!

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. ↪

יְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ סֶלַח לָנוּ: מַחֵל לָנוּ: כְּפָר-לָנוּ:
 כִּי אָנוּ עֲמָךְ וְאַתָּה אֱלֹהֵינוּ: אָנוּ בְנֶיךָ וְאַתָּה אֲבֹתֵינוּ:
 אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵינוּ אָנוּ קְהָלְךָ וְאַתָּה חֻלְקָנוּ:
 אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלָנוּ: אָנוּ צִאֲרֹךְ וְאַתָּה רוֹעֵנוּ:
 אָנוּ כְרֻמָּךְ וְאַתָּה נוֹטְרָנוּ: אָנוּ פְעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:
 אָנוּ רְעִיתְךָ וְאַתָּה דוֹדָנוּ: אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:
 אָנוּ עֲמָךְ וְאַתָּה מַלְכָנוּ: אָנוּ מְאִמֶיךָ וְאַתָּה מְאִמֵּינוּ:

Eloheynu veylohey 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'atah helkenu.

Anu nahalateha ve'atah goraleynu. 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.

אָנוּ עֲדֵי פָנִים וְאַתָּה רַחֵם וְחַנּוּן: אָנוּ קָשִׁי עֲרַף וְאַתָּה אֲרַךְ אַפָּיִם:
 אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים: אָנוּ יִמֵּינוּ כְּצֵל עוֹבֵר וְאַתָּה הוּא
 וְשָׁנוּתֶיךָ לֹא יִתָּמוּ: ←

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

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.

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. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל
 תְּתַעֲלֵם מִתְּחִנָּתֵנוּ שְׂאִין אֲנַחְנוּ עֵצִי פָּנִים וּקְשֵׁי עֶרְףְךָ לֹאמַר לְפָנֶיךָ
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
 אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ: בְּגָדְנוּ: גָּזַלְנוּ: דִּבְרָנוּ דָּפִי:
 הֶעֵרְנוּ: וְהִרְשַׁעְנוּ: זָדְנוּ: חָמַסְנוּ:
 טַפְּלוּ שָׁקַר: יַעֲצֵנוּ רָע: פָּדַבְנוּ: לִצְנוּ:
 מָרְדְנוּ: נֶאֱצַנוּ: סָרְרְנוּ: עֹרְנוּ:
 פִּשְׁעֵנוּ: צָרְרְנוּ: קִשְׁיֵנוּ עֶרְףְךָ: רִשְׁעֵנוּ:
 שִׁחַחְנוּ: תִּעֲבָנוּ: תִּעֲיֵנוּ: תִּעֲתָעֵנוּ: ←

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.
 He'evinu. Vehirshanu. Zadnu. Hamasnu.
 Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.
 Maradnu. Ni'atznu. Sararnu. Avinu.
 Pashanu. Tzararnu. Kishinu oref. Rashanu.
 Shihatnu. Ti'avnu. Ta'inu. Titanu.

KAVANAH. The last *Vidui* on Yom Kippur is the shorter form found in *Ne'ilah*. The power and light of this day have already begun to spread throughout our lives. Perhaps, if we open in these waning hours to a higher rung of willingness, of presence, of honesty, the day's ending will be but a beginning. S.P.W.

KAVANAH. Why is there no *Al Het* at *Ne'ilah*? There is a Hasidic teaching that when we do mitzvot with ulterior motives and arrogance, our mitzvot can also be sinful. Examples of mitzvot that include sin are those done egotistically, ostentatiously or at the expense of others. *Ne'ilah* is the time to consider these. Z.S.S.

We have turned away from your mitzvot
and from your righteous laws,
as if it did not matter to us.
And you are just,
whatever comes upon us,
for what you do is truth,
and we have done much wrong.

What can we say before you,
you who dwell on high?
What can we tell you,
you who inhabit heaven's heights?
Are you not one who knows all things,
both hidden and revealed?

You extend a hand to those who transgressed,
your right hand is stretched out to receive all who return.
And you have taught us, RIGHTEOUS ONE,
to acknowledge in your presence all we have done wrong,
that we might disengage ourselves from plunder in our hands.
May you receive us in complete return into your presence,
like the fires and sweet savors of the ancient offerings,
so that all that you have promised may come true.
There is no limit to the fires of our devotion,
and there is no number to the savors of our repentance.
And you know that our destiny
is but to serve as food for worms and maggots.
Therefore, you have multiplied the opportunities
for our forgiveness. ↪

סָרְנוּ מִמְצוֹתַיִךְ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צְדִיק עַל
כָּל־הַבָּא עָלֵינוּ כִּי־אַמַּת עָשִׂיתָ וְאַנְחֵנוּ הִרְשַׁעְנוּ:

מה נאמר לְפָנֶיךָ יוֹשֵׁב מְרוֹם וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֲלֹא
כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ:

אַתָּה גּוֹתֵן יָד לְפוֹשְׁעִים וַיְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים: וְתִלְמָדְנוּ
יְהוָה אֱלֹהֵינוּ לְהַתְּנִידוֹת לְפָנֶיךָ עַל כָּל־עוֹנוֹתֵינוּ לְמַעַן נַחְדֵּל מֵעֲשׂוֹק
יָדֵינוּ וְתִקְבְּלֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ כְּאֲשֵׁים וּכְנִיחוֹחִים לְמַעַן
דְּבָרֶיךָ אֲשֶׁר אָמַרְתָּ: אֵין קֶץ לְאֲשֵׁי חוֹבוֹתֵינוּ וְאֵין מִסְפָּר לְנִיחוֹחֵי
אֲשָׁמוֹתֵנוּ: וְאַתָּה יוֹדֵעַ שְׁאַחֲרֵיתָנוּ רַמָּה וְתוֹלַעַה לְפִיכָךְ הִרְבִּיתָ
סְלִיחָתָנוּ: ←

1170 / CHANTED AMIDAH/VIDUI
ואתה...הרשענו / And...wrong (Nehemiah 9:33).

What are we? What is our life?
What is our love? What is our justice?
What is our help? What is our strength?
What is our power?
What can we say before you,
ALL-DISCERNING ONE, our God, our ancients' God?
For are not all the mighty of this world
like nothing in your presence,
all who bear renown like those who never were,
all persons of wisdom like the ignorant,
and all who understand like those who lack intelligence?
For truly, most of what they do is but a void,
their days are like a puff of air before you.
The advantage of the human being over beasts
amounts to nothing—for everything,
measured against you,
lacks substance.

You set apart the human being at Creation,
you recognize humanity to stand before you.
But truly, who could say before you: “What are you doing?”
And if one could be just enough to stand before you,
what could one offer you?
And even so, you gave us, HOLY ONE, our God,
with love, this Day of Atonement,
that we might liberate ourselves
from all that our hands have stolen,
and return to you,
to carry out your ordinance and will
wholeheartedly.
And may you, in your abundant love,
spread mercy over us,
for you do not desire the destruction of the world,
for it is said:
“Seek out THE HOLY ONE, for God is present,
call to God, for God is near.” ↪

מָה אָנוּ: מָה חַיֵּינוּ: מָה חֲסִידָנוּ: מָה צִדְקָנוּ: מָה יִשְׁעָנוּ: מָה כְּחָנוּ:
מָה גְבוּרָתָנוּ: מָה נְאֻמָּר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ: הֲלֹא כָּל־הַגְּבוּרִים כְּאִין לְפָנֶיךָ וְאִנְשֵׁי הַשָּׁמַיִם כְּלֹא הָיוּ
וְחַכְמַיִם כְּבִלֵי מִדְּעָה וְנְבוֹנִים כְּבִלֵי הַשִּׁפְלָה כִּי רַב מַעֲשֵׂיהֶם תִּהְיוּ וַיִּמֵּי
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה אִין כִּי הַפֶּל הֶבֶל:

אַתָּה הַבְּדִלְתָּ אָנוּשׁ מֵרֹאשׁ וְתַפִּירָהוּ לְעַמֵּד לְפָנֶיךָ: כִּי מִי יֹאמֶר לְךָ
מָה־תַּפְעֵל וְאִם יִצְדַּק מָה־יִתֵּן־לְךָ: וְתַתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
אֶת־יוֹם הַכְּפוּרִים הַזֶּה קֶץ וּמְחִילָה וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ:
לְמַעַן נִחְדַּל מֵעֶשֶׂק יָדְנוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חַסְדֵיךָ בְּלִבְבֵנוּ
שְׁלָמִים:

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ כִּי לֹא תַחַפֵּץ בְּהַשְׁחָתֵת עוֹלָם:
שְׁנֹאֲמַר דְּרָשׁוּ יְהוָה בְּהַמְצָאוֹ קִרְאֵהוּ בְּהִיּוֹתוֹ קְרוֹב: ←

1172 / CHANTED AMIDAH/SELIHOT

And it is said:

“Let the unrighteous leave their way behind,
and false ones forsake their empty schemes.

Return to THE BELOVED ONE; God shall be merciful.” Isaiah 55:7

And you are a forgiving God,
gracious and compassionate,

slow to be angry,
overflowing in your love and truth,
and ready always to do good.

And you take pleasure in the turning,
the returning,
of all evildoers.

You do not desire their death.

For it is said:

“Tell them: ‘As I live,’ Almighty GOD declares,
‘I do not wish the death of the unrighteous,
but only their return from unjust ways,
that they may live.

Return, return,
from your unrighteous ways!

Why should you die, O House of Israel?””

Ezekiel 33:11

And it is said:

“‘And do I truly wish the death of the unrighteous,’
says Almighty GOD,

‘but rather do I not desire their return
from unjust ways, that they may live?’”

Ezekiel 18:23

And it is said:

“‘For I do not desire a mortal being’s death,’
Almighty GOD declares,

‘Let all return that they may live!’”

Ezekiel 18:32

For you are the source of all Israel’s forgiveness,
the fount of mercy for the tribes of Yeshurun,
in each and every generation,
and apart from you we have no sovereign
so full of mercy and forgiveness, none but you. ↪

וְנֹאמֵר: יַעֲזֹב רָשָׁע דְרָכָו וְאִישׁ אָוֶן מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל־יְהוָה
וַיִּרְחַמֵּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְפֶּה לְסֵלֹחַ: וְאַתָּה אֱלֹהֵי סְלִיחוֹת חַנּוּן
וְרַחוּם אַרְךָ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת וּמִרְפֵּה לְהִיטִיב וְרוֹצֵה אֶתָּה
בְּתַשׁוּבַת רָשָׁעִים וְאִין אֶתָּה חַפֵּץ בְּמִיתָתָם:

שְׁנֹאמֵר: אָמֵר אֱלֹהִים חִי־אֲנִי נָא אֲדֹנָי יְהוִה אִם־אֶחְפֹּץ בְּמוֹת
הַרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדְרָכָו וְחָיָה שׁוֹבוֹ שׁוֹבוֹ מִדְרָכֵיכֶם
הַרְעִים וְלָמָּה תָּמֹותוּ בֵּית יִשְׂרָאֵל:

וְנֹאמֵר: הֶחְפֵּץ אֶחְפֹּץ מוֹת רָשָׁע נָא אֲדֹנָי יְהוִה הֲלוֹא בְּשׁוּבוֹ
מִדְרָכָיו וְחָיָה:

וְנֹאמֵר: כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נָא אֲדֹנָי יְהוִה וְהַשִּׁיבוּ וְחַיּוּ:
כִּי אֶתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלָן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר
וּמִבְּלַעַד־יָדָי אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה: ←

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

Our God, our 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. ↩

On Shabbat add the words in parenthesis:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת
הַזֶּה וּבְיוֹם) הַכְּפוּרִים הַזֶּה: מִחָה וְהֵעֵבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד
עֵינֶיךָ: כָּאֲמֹר: אֲנֹכִי אֲנֹכִי הוּא מִחָה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא
אֶזְכֵּר: וְנֹאמֵר: מִחִיתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוּבָה אֵלַי כִּי
גִּאלְתֶּיךָ: וְנֹאמֵר: כִּי־בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רְצֵה בְּמִנוּחֵינוּ) קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שֶׁבַעֲנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ
(וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְשֶׁךָ וְיָנוּחוּ בָּהּ
יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ) וְטַהֵר לְבָנֵנוּ לְעִבְדֶּךָ בְּאֵמֶת כִּי אַתָּה סֹלְחַן
לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר וּמַבְלַעְדֶּיךָ אֵין לָנוּ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה: ←

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

I have...you! (Isaiah 44:22).

For on...clean (Leviticus 16:30).

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.

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. ↪

ברוך אתה יהוה מִלֵּךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית
יִשְׂרָאֵל וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל-שָׁנָה וְשָׁנָה מִלֵּךְ עַל-כָּל-הָאָרֶץ
מִקִּדָּשׁ (הַשְּׁבֵת ו) יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים :

עֲבוּדָה

רִצָּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלָתָם בְּאַהֲבָה תִּקַּבֵּל
בְּרָצוֹן וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ :

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים : בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינְתוֹ לְצִיּוֹן :

הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר :
נִוְדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל גִּסְיֶךָ שְׂבָבָל יוֹם עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָבְלֵי עֵת עָרַב וּבִקֵּר וְצַהֲרִים : הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִוִּינוּ לָךְ :

וְעַל כָּל־מַעֲלֵינוּ וְיִתְבַּרְךָ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֶינוּ תָּמִיד לְעוֹלָם וָעֶד : —

And seal 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.

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! ↪

וְחַתּוּם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֶמֶת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וּלְךָ נָאָה לְהוֹדוֹת:

בְּרַכַּת הַשְּׁלוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְּשַׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ

כִּן יְהִי רָצוֹן:

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ

וַיַּחַדְךָ:

כִּן יְהִי רָצוֹן:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ

וַיִּשֶׂם 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. ↪

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 sealed,
we and all your people, the house of Israel,
for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

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 חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמָּךְ: בְּרַכְּנוּ אֲבֵינוּ בְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךְ: כִּי בְּאוֹר
פְּנֵיךְ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
וְאֶת כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנָּסָה טוֹבָה נִזְכָּר וְנִחַתְתֶּם לְפָנֶיךָ אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

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 nizaheer
venehatem lefaneha anahnu vehol ameha beyt yisra'el lehayim
tovim uleshalom.

Baruh atah adonay osey hashalom.

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 מְלֶךְ אֶלָּא 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 קְתַמְנוּ בְּסֶפֶר חַיִּים טוֹבִים :
 אָבִינוּ מַלְכֵנוּ קְתַמְנוּ בְּסֶפֶר גְּאֻלָּה וְיִשׁוּעָה :
 אָבִינוּ מַלְכֵנוּ קְתַמְנוּ בְּסֶפֶר פְּרִנְסָה וְכַלְפָּלָה :
 אָבִינוּ מַלְכֵנוּ קְתַמְנוּ בְּסֶפֶר זְכוּיֹת :
 אָבִינוּ מַלְכֵנוּ קְתַמְנוּ בְּסֶפֶר סְלִיחָה וּמְחִילָה :
 אָבִינוּ מַלְכֵנוּ הִצַּמַּח 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 וְעֲנֵנוּ 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.

KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

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.

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

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.

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.

קדיש תתקבל

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי כְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מְלֻכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלָא לְעֵלָא מְפַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֻלְמָא וְאִמְרוּ אָמֵן:

תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון די
בשמיא ואמרו אמן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ
אָמֵן:

עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ועל
כל יושבי תבל ואמרו אמן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

We chant once:

Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!

We chant three times:

Blessed be the name and glory of God's realm forever!

We chant seven times:

THE ETERNAL ONE is God!

We are seated.

KAVANAH. Before יהוה הוא האלהים / *adonay hu ha'elohim*, think about what obligations you choose to take on during this year of your life. What are the changes you want to make so that your actions better reflect the Divine? Z.S.S.

COMMENTARY. As Yom Kippur reaches its finale, we are as close to purified and sin-free as Jews can hope to be in this life. Having devoted a day to rethinking our priorities, we end Yom Kippur with three statements of faith. The Shema asserts our membership in the Jewish people and awareness of the divine unity. We then affirm God's sovereignty by reciting three times the second line of the Shema, which traditional Jews only recite silently the rest of the year. Thus do we underline our effort to have the divine rule our hearts, minds and hands every day in the year ahead. And then we proclaim seven times that we have but one God. The sevenfold repetition not only joyously and emphatically communicates the most central message of these days of awe; it creates seven fences built by the community to protect our fragile resolve as we step forward to meet the challenges of the new year. D.A.T.

We chant once:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema yisra'el adonay eloheynu adonay ehad.

We chant three times:

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד:

Baruḥ shem kevod malḥuto le'olam va'ed.

We chant seven times:

יְהוָה הוּא הָאֱלֹהִים:

Adonay hu ha'elohim.

We are seated.

KAVANAH. The Shema challenges us to be fully conscious. True hearing involves an awareness of what is. A moment of full consciousness illuminates our false perceptions and opens us up to new possibilities. It is a courageous and honest encounter with the now. D.B.

NOTE. יהוה הוא האלהים /The ETERNAL ONE is God is taken from the account of the prophet Elijah's vanquishing of the false prophets of Ba'al (I Kings 18:39). The Israelite people, having witnessed God's power, cry out together: YHWH alone is truly God! R.H.

יהוה הוא האלהים /Adonay hu ha'elohim /The ETERNAL ONE is God is what the people said when Elijah the prophet successfully offered the sacrifices in competition with the unsuccessful priests of Ba'al. It is also used in preparation for dying. *Ne'ilah* is a preparation for death; it is a letting go of the holy place of Yom Kippur. It is a time of surrender to mercy in judgment. יהוה is the name of God used to symbolize the attribute of mercy; *Elohim* (also Judge) is the name of God in judgment. By saying יהוה is *Elohim*, we are saying that mercy enfolds and softens judgment and that we are prepared to surrender to that compassionate force. Z.S.S.



*We rise, and the shofar is sounded.
All respond:*

Next year in Jerusalem.

COMMENTARY. And now these precious Days of Awe move finally to a close. The gates have almost swung shut, and only a crack of light still shines to guide us home. In these last moments, we affirm afresh what we will at our best affirm each day of this newly unfolding year. It is up to us to listen for the divine voice, up to us to re-enthroned God. The shofar's blast here marks not only the end of the fast. It marks also the redeeming revelation that can guide our steps as the gate clangs shut. D.A.T.

COMMENTARY. We hear so much in the final blast of the shofar—the royal sovereign is present, messianic hope is evoked, the ram has been substituted, we are awake, aroused from our slumber, we are called to continuous struggle, we are celebrating and rejoicing, we are crying and releasing everything that has transpired in this long day. S.P.W.

KAVANAH. From the beginning of *Kol Nidrey* until now, we have been joined as a community in soul searching, in expressing failure and transgression, in seeking a better way. This day of individual and communal purification leaves us at once both exhausted and renewed. This cleansing has launched a healing process that can be the beginning of new strength for our community, but only if the healing which has begun on this holiest of days is sustained by mutual commitment. The promise of Yom Kippur can take on substance only after the shofar has blown its final annual blast. In the days that lie ahead, the task of completing the healing and the test of community commitment are ours to fulfill.

D.A.T./M.B.K.



We rise, and the shofar is sounded.

TEKIYAH GEDOLAH תְּקִיעָה גְּדוֹלָה

All respond:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

Leshanah haba'ah birushalayim.

MEDITATION. Closing my eyes as the concluding, prolonged cry of the shofar reinvigorates my now weary body, I imagine myself peering down at Earth from a point in space. This last blast, the most powerful, seemingly resonates endlessly throughout the universe, seeking and longing for the Divine Source with our message of hope. In my mind's eye, I imagine the journey of such a true, pure sound. It will continue to journey on its mission of awakening and its call for awareness—awareness of the Divine within each of us, awareness of the world in which we live, and awareness of our shared universe. The message seems to grow fainter here on Earth as the final blast of the shofar also fades away. I return to be present in the communal here and now, secure in the knowledge that the message of our ancient horn has begun its year-long journey. The blast will continue to resound throughout the galaxy on its journey until next year when the shofar will echo its blast again, once again calling the soul to awareness.

M.B.K.

HAVDALAH

The candle is lit.

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who creates the fruit of the vine.

The blessing over the spices is said only on Saturday night.

Blessed are you, REVIVER our God, the sovereign of all worlds, who creates various spices.

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

Blessed are you, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, THE INVISIBLE who separates the holy from the ordinary.

The candle is now extinguished. Some communities do this by immersing it in wine from the cup.

COMMENTARY. While lighting candles marks both the beginning and the end of Yom Kippur, the *Havdalah* candle has a meaning different from that of the festival eve candles. Lighting this new fire signals commencement of the work week because fire is so often an instrument of labor. Every *berahah*/blessing must correlate to an event or action so that the blessing is not in vain. We “use” the candlelight here to cast a shadow on our palms by lifting our curled fingers toward the light. D.A.T.

הבדלה

The candle is lit.

סְבָרֵי חֲבָרֵי:
בְרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן:

Savrey haveray.

Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

The blessing over the spices is said only on Saturday night.

בְרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי בְשָׂמִים:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey miney vesamin.

בְרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey me'orey ha'esh.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

בְרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֶדֶשׁ לְחַל בֵּין
אוֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה: בְרוּךְ אַתָּה יְהוָה
הַמְבַדֵּיל בֵּין קֶדֶשׁ לְחַל:

Baruḥ atah adonay eloheynu meleḥ ha'olam hamavdil beyn
kodesh leḥol beyn or leḥosheḥ beyn yom hashevi'i lesheshet
yemey hama'aseh. Baruḥ atah adonay hamavdil beyn kodesh
leḥol.

The candle is now extinguished. Some communities do this by immersing it in wine from the cup.

COMMENTARY. Just as we end Shabbat by candlelight and wine, so do we conclude Yom Kippur, which is called *Shabbat Shabbaton*/the Sabbath of Sabbaths. As this day of fullest removal from ordinary cares and concerns fades away, we re-enter the workaday world. However, we hope to bring the spiritual vision and moral resolve of Yom Kippur back into our everyday lives so that they can shape our everyday concerns. 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 בְּחַיִּיכוּן וּבְיָוִמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
לְעֵלָא לְעֵלָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמְיָרָן
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 גְדוּלָה

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 תְּבֵיל 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 tevil 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 כהם 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 וּמִדָּוִים לְפָנַי מִלֶּךְ מַלְכֵי הַמַּלְכִּים
הַקְדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֵה שְׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינֵת
עִזּוֹ בְּגַבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּפָנָיו אָפֶס
זוּלָתוֹ פְּכָתוּב בְּתוֹרָתוֹ: וְיִדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לְכַבְּדָךְ כִּי יְהוּה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתְחַת אֵין עוֹד: ←

Va'anahnu korim umishtaḥavim umodim
lifney meleḥ malhey hamelaḥim hakadosh baruch 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 levaveha
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 יַכְרִיתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת
שְׂדֵי: וְכָל בְּנֵי בְשָׂר יִקְרְאוּ בְשֵׁמֶךָ: לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ:
יִפְּרִיזוּ 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 וְתַמְלִךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי
הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמֵי עַד תַּמְלִךְ בְּכַבוֹד כְּפִתּוּב בְּתוֹרָתְךָ:
יְהוָה יִמְלֶךְ 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 yihyeh 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).