

Rosh Hashanah Day 2 - Morning

Shaharit



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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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THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

Bless THE INFINITE, the blessed One!

Blessed is THE INFINITE, the blessed One, now and forever!

KAVANAH. As we bless the Source of Life,
so we are blessed.

And the blessing gives us strength
and makes our visions clear.

And the blessing gives us peace,
and the courage to dare.

Faith Rogow

COMMENTARY. *Barehu* calls the congregation together for formal worship. The sections that precede it in the morning service, *Birhot Hashaḥar* and *Pesukey Dezimra*, brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer. The emotional stirring and heightened awareness brought by these earlier sections now become focused in the tighter intellectual structure of the Shema and its blessings and the Amidah.

D.A.T.

קְרִיאַת שְׁמַע וּבְרִכּוֹתֶיהָ

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ:
 בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Bareḥu et adonay hamvorah.

Baruḥ adonay hamvoraḥ le'olam va'ed.

Many contemporary Jews are reciting *beraḥot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruḥah at yah	בְּרוּכָה אַתָּה יְיָ	Blessed are you Yah
	Nevareḥ et	נְבַרְךָ אַתָּה	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁכִינָה	Sheḥinah
	eyn haḥayim	עַיִן הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ru'ah ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

The phrase *nevareḥ et eyn haḥayim* was originally formulated by poet Marcia Falk. (see SOURCES, p. 1248).

YOTZER/GOD IN NATURE

Blessed are you, ETERNAL ONE, our God,
the sovereign of all worlds,

On Yom Kippur add:

(You who open up for us the gates of mercy,
and who light with your forgiveness
the eyes of those who love you)

who fashion light and create darkness, maker of peace
and creator of all.

Light of the world,
amid light's storehouse, light out of darkness—
God spoke, and all was born!

On weekdays continue on the following page. On Shabbat continue on page 283.

COMMENTARY. *Or olam*/Light of the world. This line, which the rabbis added here only for Rosh Hashanah and Yom Kippur, expresses in a highly nuanced way the general themes of creation and light. Here, God's word and the light become synonymous. Since light in our tradition also signifies Torah and redemption, the divine creative word links the power of creation to revelation and redemption, suggesting that redemption through *teshuvah* is as natural a divine gift as each sunrise, and just as sure.

D.A.T.

יוצֵר

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Baruh atah adonay eloheynu meleḥ ha'olam

On Yom Kippur add:

(הַפּוֹתֵחַ לָנוּ שְׁעָרֵי רַחֲמִים וּמְאִיר עֵינֵי הַמַּחֲכִים לְסִלְיָתוֹ)

(hapote'ah lanu sha'arey raḥamim ume'ir eyney hameḥakim
liseliḥato)

יוצֵר אוֹר וּבוֹרָא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרָא אֶת־הַכֹּל:

אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מְאֹפֵל אָמַר וַיְהִי:

yotzer or uvorey ḥosheḥ oseh shalom uvorey et hakol.

Or olam be'otzar ḥayim orot mey'ofel amar vayehi.

On weekdays continue on the following page. On Shabbat continue on page 284.

הכל / עשה שלום ובורא את הכל / maker of peace and creator of all. This phrase, taken from Isaiah, appears there as “maker of peace and creator of evil” (Isaiah 45:7). The ancient rabbinic authorities who crafted the prayerbook adjusted the language as part of the ongoing struggle to reconcile the existence of evil with that of God.

R.H.

On weekdays:

You who in your mercy give light to the earth and its inhabitants, and in your goodness do perpetually renew each day Creation's wondrous work, how great your deeds, ETERNAL ONE! In wisdom you have made them all. The earth is filled with your accomplishments. You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe from days of old. God of the world, in your abundant mercy, care for us. Source of our strength, our stronghold rock, our shield of help, the fortress over us! **A**ll-powerful and **b**lessed, **g**reat in **d**iscernment, you **h**ave prepared and **w**rought the **s**unlight's **h**ealing rays; **t**ruely good you have **c**reated; **l**uminaries you have **m**ade, in honor of your **n**ame, **s**urrounding for divine **o**mnipotence; your **p**rofoundly principal **c**elestial ones, **q**uaking in holiness, **r**evere the **s**haker of the heavens, **t**o eternity. They tell of divine glory and the holiness of God. Be blessed, redeeming power, in celebration of your handiwork, and for the luminaries that you made. Let all declare your greatness!

Continue on page 291.

On weekdays:

הַמַּאִיר לְאָרֶץ וְלְדָרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדָּשׁ בְּכָל־יּוֹם
תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מֵה־רַבּוֹ מַעֲשֵׂיךָ יְהוָה כֵּלָם בְּחֻכְמָה עֲשִׂיתָ
מְלָאָה הָאָרֶץ קִנְיָיִךְ: הַמְלֶךְ הַמְרוֹמֵם לְבָדוֹ מֵאֵז הַמְשֻׁבָּח וְהַמְפָּאָר
וְהַמְתַּנְשָׂא מִימּוֹת עוֹלָם אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ
אֲדוֹן עֲזָנוּ צוּר מְשַׁנֵּבֵנוּ מִגֵּן יִשְׁעָנוּ מְשַׁבֵּב בְּעַדָּנוּ: אֵל בְּרוּךְ גְּדוֹל
דַּעַה הַכִּין וּפְעַל זְהָרֵי חֲמָה טוֹב יִצַר כְּבוֹד לְשֵׁמוֹ מְאֹרֹת נִתַּן
סְבִיבוֹת עֲזוֹ פְּנוֹת צְבָאֵי קְדוּשִׁים רוֹמְמֵי שְׂדֵי תְּמִיד
מְסַפְּרִים כְּבוֹד־אֵל וּקְדוּשָׁתוֹ: *תְּתַבְּרֶךְ יְהוָה אֱלֹהֵינוּ עַל־שִׁבְחֲךָ
מַעֲשֵׂה יָדֶיךָ וְעַל־מְאֹרֵי אֹר שְׁעֲשִׂיתָ יִפְאָרוּךְ שְׁלָה:

Continue on page 291.

NOTE. An early acrostic version of the *Yotzer* became a part of this expanded rabbinic text. In both Hebrew and English, bold letters here indicate the location of the acrostic. D.A.T

COMMENTARY. The first major theme following *Barehu* is that of Creation. We wonder at the order, the complexity, the vastness of our world. Struck by our own smallness, we are nonetheless also caught up in the grace of having a home amidst the splendor that is nature. Our wonder and our sense of smallness give way to thankfulness for the gift of life in this world. D.A.T.

On both Shabbat and weekdays continue here.

May you be blessed, our rock, our sovereign, our champion, creator of the holy beings, and let your name be praised eternally, majestic one, the fashioner of ministering angels. All of them are standing in the heavens' highest realms, and giving voice, in awestruck unison, to words of the living God, the sovereign of all worlds. All of them adored, all brilliant in light, all great and mighty—all of them perform, in awe and dread, the will of their creator. And all open their mouths in holiness and purity. With song and melody, they bless, they praise, they magnify, they raise aloft, and sanctify, and proclaim sovereign: ↪

COMMENTARY. This passage pictures an angelic chorus singing God's praises. In Jewish tradition, angels have had a long and varied history—messengers warning Abraham of Sodom's destruction, the heavenly choir of Isaiah, the Talmud's host of heavenly functionaries, the impersonal forces of medieval philosophy, the presences of the Kabbalists. The tradition leaves ample room for each generation to understand angels as it will, whether as natural forces or revealing moments in our lives, the divine in the people we meet, or manifestations of the goodness in our world or in the inner workings of the human heart. D.A.T.

On both Shabbat and weekdays continue here.

תְּתַבְרַךְ צוּרֵנוּ מִלְּפָנָיו וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח שְׁמֶךָ לְעַד
מִלְּפָנָיו יוֹצֵר מְשֻׁרְתִּים וְאֲשֶׁר מְשֻׁרְתֵינוּ כֹּלֵם עוֹמְדִים בְּרוּם עוֹלָם
וּמְשֻׁמֵּיעִים בְּיִרְאָה יָחַד בְּקוֹל דְּבַרֵי אֱלֹהִים חַיִּים וּמְלֵךְ עוֹלָם *כֹּלֵם
אֱהוּבִים כֹּלֵם בְּרוּרִים כֹּלֵם גְּבוּרִים וְכֹלֵם עֲשִׂים בְּאִמָּה וּבְיִרְאָה רְצוֹן
קוֹנָם וְכֹלֵם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁהּ וּבְטַהֲרָה בְּשִׁירָה וּבְזִמְרָה
וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלְיָכִים ←

Who are holy beings?

They are beloved, clear of mind and courageous.

Their will and God's are one.

Raising their voices in constant gratitude

they marvel at every detail of life,

Granting each other loving permission to be exactly who they are.

When we listen for their sweet voices, we can hear the echo within our
own souls.

S.P.W.

The name of God, the regal, grand, and awesome one! Holy is God! And all of them receive upon themselves, from each to each, the yoke of heaven's rule, and lovingly they give to one another the permission to declare their maker holy. In an ecstasy of spirit, with pure speech and holy melody, all of them respond in awe as one, and cry: "Holy, holy, holy is THE RULER of the Multitudes of Heaven. The whole world overflows with divine glory!

The angels of the chariot and holy creatures of the heavens, in great quaking, rise to face the seraphim. And, facing them, they sing in praise, and cry: "Blessed be the glory of THE ONE, wherever God may dwell!"

NOTE. Several forms of *kedushah* exist in our liturgy. Here we have the *Kedushah Diyeshivah*, which we recite without standing. We remember that, according to the Bible, the angels proclaim God's holiness, but we do not yet rise to do so ourselves. Proclaiming the holiness of the divine unity takes more preparation and concentration. We strive to be ready to move from remembering to proclaiming when we recite the *Kedushah* of the Amidah. D.A.T.

מלא כל הארץ כבודו Literally, the fullness of the earth is God's glory. In this we recognize that there are barren places and empty lives. When we turn despair to hope, cry out for justice, pursue peace, we fill the earth with what is holy, and then the fullness of the earth is God's glory.

S.E.S.

אֶת שֵׁם הָאֵל הַמְּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא *וְכַלֵּם
מִקְבָּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמַיִם זֶה מְזֶה וְנוֹתְנִים בְּאַהֲבָה רְשׁוֹת
זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ בְּשִׁפְּהַ בְּרוּרָה וּבְנִעִימָה קְדוּשָׁה
כָּלֵם כְּאַחַד עוֹנִים וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ

יהוה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

*וְהַאֲפִנִים וְחֵיוֹת הַקֶּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֵמֶת שְׂרָפִים
לְעֵמֶתָם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ:

Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'aretz kevodo.

Baruḥ kevod adonay mimekomo.

and lovingly they give to one another the permission. Here our text follows the Sephardic version by adding the word *be'ahavah* (in love). It is only in our love for one another that we are truly capable of granting to each other “permission” to pray. A community of Jews who stand together in real prayer must be one where each individual is known and cared for as a person. Only when such love exists among us are we a community whose members can truly “grant permission” to one another to seek or to sanctify God.

A.G.

To blessed God they offer melodies. To the sovereign and enduring God they utter songs, and make their praises heard, for God alone is holy and revered, enactor of all mighty deeds, the fashioner of all new things, the seeder of all righteousness, the grower of all saving acts, creator of all healing, awesome in praises, source of every wonder, who renews each day, with constant good, Creation's work—as it is said: “The maker of the skies' great lights, whose love is everlasting!”

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its light. Blessed are you, ETERNAL ONE, the shaper of the heavens' lights.

זורע צדקות מצמיח ישועות / the seeder of all righteousness, the grower of all saving acts. What the prayer says about God applies also to us: For salvation to grow, we must sow צדקות—righteous and just acts. J.A.S.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ לַמֶּלֶךְ אֵל חַי וְקַיִם זְמִירוֹת יֵאֱמָרוּ
 וְתִשְׁבְּחוּת יִשְׁמְעוּ כִּי הוּא לְבָדוּ מְרוֹם וְקִדְוֶשׁ פּוֹעֵל גְּבוּרוֹת עוֹשֶׂה
 חֲדָשׁוֹת זוֹרֵעַ צְדָקוֹת מְצַמֵּיחַ יְשׁוּעוֹת בּוֹרָא רְפוּאוֹת נוֹרָא תְהִלּוֹת
 אֲדוֹן הַנִּפְלְאוֹת הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכֹל יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית
 כְּאָמֹר: לַעֲשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסִדוֹ:
 * אֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כְּלָנוּ בְּמַהֲרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה
 יְהוָה יוֹצֵר הַמְּאוֹרוֹת:

Or ḥadash al tziyon ta'ir venizkeh ḥulanu bimherah le'oro.
 Baruh atah adonay yotzer hame'orot.

לעשה...חסדו / The maker...everlasting (Psalms 136:7).

Every day, Creation is renewed.
 Wake up and see unfolding
 In the spreading light of dawn,
 The world and all it contains
 Coming into being, new, fresh,
 Filled with divine goodness
 And love.
 Every day, Creation is renewed.
 Reflected in the great lights
 We see a new day,
 One precious day,
 Eternity.

S.P.W.

AHAVAH RABAH / LOVE AND TORAH

With an abounding love, you love us, NURTURER, our God; with great compassion do you care for us. Our source, our sovereign, just as our ancestors placed their trust in you, and you imparted to them laws of life, so be gracious to us, too, and teach us. Our fount, our loving parent, caring one, be merciful with us, and place into our hearts ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study of your Torah. ↪

רבה אהבה / With an abounding love, you love us. *Ahavah Rabah* may be called the quintessentially Jewish prayer. In boundless love for Israel, God gives the greatest gift imaginable: teachings that will help us to live. What more could we want from the loving parent, combining attributes of both father and mother, who here becomes the compassionate teacher, sharing the gift of true knowledge with children who have become disciples? We pray that we may have the open and understanding heart to receive these teachings, to make them real by our deeds, and to pass them on to others. This is our response to God's love: a commitment to study, to live the life of Torah, and to carry it forward to future generations. A.G.

COMMENTARY. אבותינו ואמותינו שבטחו בך / just as our ancestors placed their trust in you. Every Jew, including Jews by choice and Jews from families that have been non-observant for several generations, can claim such ancestors as Abraham and Sarah, models of trust in God. Torah is our living inheritance because from that time until this in every generation, there have been Jews who trusted, learned, taught, and added their words and lives to the unfolding process of Torah. We have inherited their words, their deeds, and their trust. The challenge to learn, teach and do—to trust in God—is their challenge to us and our challenge to future generations.

R.H.

אַהֲבַה רַבָּה

אַהֲבַה רַבָּה אֶהְבְּתָנוּ יְהוָה אֱלֹהֵינוּ חֻמְלָה גְדוֹלָה וַיְתַרָה חֻמְלָתָּךְ
עָלֵינוּ: אָבִינוּ מִלְּפָנָיו בְּעִבּוּר אָבוֹתֵינוּ וְאִמּוֹתֵינוּ שְׁפָטָחוּ בָּךְ
וַתְּלַמְּדֵנוּ חֻקֵי חַיִּים כֵּן תִּתְחַנֵּנוּ וַתְּלַמְּדֵנוּ: אָבִינוּ הָאֵב הַרְחֵמָן
הַמְּרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִפְנֵינוּ לְהִבִּין וְלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד
וְלִלְמַד לְשִׁמּוֹר וְלַעֲשׂוֹת וְלִקְיָם אֶת כָּל דְּבָרֵי תַלְמוּד תּוֹרָתְךָ
בְּאַהֲבָה: ←

Ahava**h** rabah ahavtanu adonay eloheynu hemlah gedolah viterah hamalta aleynu. Avinu malkenu ba'avur avoteynu ve'imoteynu shebatehu veha vatelamdem hukey hayim ken tehonenu utelamdenu. Avinu ha'av harahaman hamrahem ra**h**em aleynu veten belibenu lehavin ulehaskil lishmo'a lilmod ulelamed lishmor vela'asot ulekayem et kol divrey talmud torateha be'ahavah. ↪

COMMENTARY. In the preceding pages (279-298) we offered an extended blessing for Creation. We accepted our creatureliness, our place in nature. Now we shift to concern with what gives our creaturely lives transcendent meaning.

We learn of our own significance through the love that is freely offered to us first by parents and later by others as well. We learn our ultimate worth in this love, which is rooted in the divine love. This is truly essential teaching! This love teaches us what to do with our lives, how to serve others, how to do the divine bidding. Thus loving and learning are inseparable parts of our tie to the divine. D.A.T.

KAVANAH. In my personal practice, I have replaced מלכנו אבינו/our Father our King with אבינו אמנו/our Father our Mother because it is through the teaching of my parents that I have come to see God. J.A.S.

Enlighten us with your Torah, cause our hearts to cling to your mitzvot. Make our hearts one, to love your name and be in awe of it. Keep us from shame, and from humiliation, and from stumbling, today and always. For we have trusted in your holy, great, and awesome name. May we be glad, rejoicing in your saving power, and may you reunite our people from all corners of the earth, leading us proudly independent to our land. For you are the redeeming God and have brought us near to your great name, to offer thanks to you, and lovingly declare your unity. Blessed are you, ABUNDANT ONE, who lovingly cares for your people Israel.

KAVANAH. In gathering together the four corners of the tallit, we gather our scattered thoughts and focus on unity—uniting our people, uniting the disparate elements of our lives, uniting with the oneness that links all that is. This inner unity is the place out of which our hearts speak the Shema. D.A.T.

באהבה וליחורך/lovingly declare your unity. We could also translate this phrase, “declare your unity through love.” When we recite the Shema, our affirmation of the ETERNAL ONE is complete not when we say, “אחד/alone,” but when we accept the mitzvah of “ואהבת”/you must love.”

J.A.S.

NOTE. Jews traditionally have gathered in the four *tzitziyot* at the corners of their tallitot when they reach *vehavi'enu*/reunite. The *tzitziyot* are then held throughout the Shema.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבַּק לִבְנוּ בְּמִצְוֹתֶיךָ וַיִּחַד לְבַבְנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא גִבוּשׁ וְלֹא נִפְלֵם וְלֹא נִפְשֵׁל לְעוֹלָם וָעֶד: כִּי
בְשֵׁם קְדוּשַׁךְ הַגְּדוֹל וְהַנּוֹרָא בְּטָחָנוּ: נִגְלִיָּה וְנִשְׁמָחָה בִּישׁוּעָתְךָ:

* וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָה: וְקִרְבָּתָנוּ לְשְׁמֶךָ הַגְּדוֹל סֶלָה בְּאֶמֶת:
לְהוֹדוֹת לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה: בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Veha'er eyneynu betorateha vedabek libenu bemitzvoteha
veyahed levavenu le'ahavah uleyirah et shemecha. Velo nevosh
velo nikalem velo nikashel le'olam va'ed. Ki veshem kodshecha
hagadol vehanora batahnu. Nagilah venismehach bishu'atecha.

Vahavi'enu leshalom me'arba kanfot ha'aretz vetolihenu
komemiyut le'artzenu. Ki el po'el yeshu'ot atah. Vekeravtanu
leshimecha hagadol selah be'emet. Lehodot lecha uleyahedecha
be'ahavah. Baruch atah adonay ohev amo yisra'el.

KAVANAH. When we feel as distant from others as the four corners of the
earth are from each other, when our alienation and obsession with self
make us belligerent, gather us together; bring us to peace. Help us to
become aware of your wholeness; let us be whole. J.A.S.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ. יְהוָה אֶחָד

SHEMA

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

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

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ↩

שמע ישראל / Listen, Israel. The core of our worship is not a prayer at all, but a cry to our fellow-Jews and fellow-humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Shema, the first “prayer” we learn in childhood, is also the last thing we are to say before we die. The memory of these words on the lips of martyrs deepens our faith as we call them out each day. A.G.

COMMENTARY. From recognition of our place in nature in the first blessing of this part of the service, we shifted to concern with our moral place in the second blessing. As creatures made conscious of our ultimate worth by love, we recite the Shema. We thereby enter into a partnership aimed at transforming the world and ourselves in the light of that vision of ultimate worth.

D.A.T.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

וְאֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם
לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְקִשְׁרָתָם לְאֹזַן עַל-יְדֶךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvehol nafsheha uvehol me'odeha.

Vehayu hadevarim ha'eleh asher anohi metzaveha hayom al
levaveha,

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvelechteha vadereh uveshoheba
uvekumeha.

Ukeshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhtavtam al mezuzot beyteha uvishareha.

GUIDED MEDITATION: Think of someone who loves you. Feel his or her presence. Take a deep breath and open up to the love that is coming to you. Focus on that feeling of love. L.W.K.

וְאִתְּךָ/And you must love. You shall love your God intellectually, emotionally and with all your deeds. Whatever you love most in these ways is your god. For the Jewish people, the deepest love should be for freedom, justice and peace. M.M.K./M.S.

יְשָׁמְעוּ.../Listen...gates (Deuteronomy 6:4-9).

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 309, then continue with the third paragraph, page 311.

BIBLICAL SELECTION I

It came to pass, and will again,
that if you truly listen
to the voice of THE ETERNAL ONE, your God,
being sure to do whatever has been asked of you today,
THE ONE, your God, will make of you a model
for all nations of the earth,
and there will come upon you all these blessings,
as you listen to the call of THE ABUNDANT ONE, your God:
Blessed be you in the city,
blessed be you upon the field.
Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home,
and blessed be you when you go forth.

See, I have placed in front of you today
both life and good, both death and ill,
commanding you today to love THE BOUNDLESS ONE, your God,
to walk in ways I have ordained,
keeping the commandments, laws, and judgments,
so that you survive and multiply.
THE BOUNTIFUL, your God, will bless you
on the land you are about to enter and inherit. ↪

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 310, then continue with the third paragraph, page 312.

BIBLICAL SELECTION I

וְהִזָּה אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר לַעֲשׂוֹת
אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם וּנְתַנֶּנָּה יְהוָה אֱלֹהֶיךָ עֲלוּיִן
עַל כָּל-גּוֹיֵי הָאָרֶץ: וּבָאוּ עֲלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגָה כִּי
תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בָּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה:
בָּרוּךְ פְּרִי-בִטְנֶךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֵמָתְךָ שֶׁגֵר אֶלְפִיךָ
וְעִשְׂתָּרוֹת צֹאנֶךָ: בָּרוּךְ טִנְאֶךָ וּמִשְׁאֲרֹתֶיךָ: בָּרוּךְ אַתָּה בְּבֹאֶךָ
וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

רְאֵה נִתְּנִי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַפְּסוּל
וְאֶת-הַרָע: אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ
לְלַבֵּת בְּדַרְכָּיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וְרַבִּיתָ
וּבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: —

COMMENTARY. The traditional wording of Biblical Selection II presents detailed bountiful or devastating consequences of Israel's collective relationship to the mitzvot. That biblical section (Deuteronomy 11:13-21) offers a supernatural theology that many contemporary Jews find difficult. The biblical selection on this page (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God's presence as perceived through productivity and the pursuit of abundant life. S.S.

DERASH. A person must acquire a religious faith, not by being reasoned to about God, but by experiencing God's power in making life worthwhile.

M.M.K. (Adapted)

But if your heart should turn away,
and you not heed, and go astray,
and you submit to other gods and serve them,
I declare to you today that you shall be
destroyed completely; you shall not live out
a great expanse of days upon the land
that you now cross the Jordan to possess.
I call as witnesses concerning you
both heaven and earth, both life and death,
that I have placed in front of you
a blessing and a curse.
Choose life, that you may live,
you and your seed!

Continue on page 311.

וְאִם יִפְּנֶה לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחִיתָ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעַבַדְתָּם: הַגְּדִיתִי לָכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לֹא־תֵאָרִיכּוּ יָמִים
עַל־הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הִירְדָן לְבֹא שָׁמָּה לְרִשְׁתָּהּ:
הַעֲלִיתִי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמְּוֹת נִתְּתִי
לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרִיתָ בַּחַיִּים לְמַעַן תַּחֲיֶה אַתָּה וְזֶרְעֶךָ:

Continue with ויאמר, page 312.

למען תחיה אתה וזרעך /that you may live, you and your seed. These biblical words, so tempting in their simplicity, reveal a complex view of history once endorsed by some of our ancestors. Obey the mitzvot, and peace and prosperity are yours; transgress the commandments, and punishment—specifically, exile from the Land of Israel—will befall you.

For many generations, this “adaptive myth”—that exile was a consequence of our own failings—helped Jews explain and sustain themselves through periods of oppression. But for many in our generation, such answers are inadequate. We can no longer believe that whatever evil befalls us, individually or collectively, results from sin or transgression; bad things do happen to good people, and the punishment does not always fit the crime.

In the shadow of the Holocaust, perhaps the best we can do—perhaps the right thing to do—is to *respond* to evil, rather than seek explanations for its existence. In the words of the Talmud, we cannot explain either the prosperity of the wicked or the suffering of the just. But our tradition teaches that God is on the side of good, freedom, justice and righteousness, and as we affirm and work for those values, we deny the ascendancy of evil.

R.H.

BIBLICAL SELECTION II

And if you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and your oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you.

So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise. Inscribe them on the doorposts of your house and on your gates—so that your days and your children's days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth. ↪

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction. A.G.

BIBLICAL SELECTION II

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לֵאמֹר הִנֵּה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכֹל-לְבַבְכֶם וּבְכֹל-
נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ
וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשׂוֹדֶךָ לְבְהִמְתֵּךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:
הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסַרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעִצָּר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

וְשָׁמַתְּ אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֶתְּ
לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֶתְּ
אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם
וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ: ←

COMMENTARY. What human action could result in the destruction of the rains, the onset of crop failure and famine? Abuse of the eco-system upon which our very lives depend. And how could such an event occur? When we lose sight of our place in the world and the wondrous gift in all that is. The traditional second paragraph of the Shema was replaced by another biblical selection in earlier Reconstructionist liturgy because the traditional paragraph was understood as literal reward and punishment. However, today in the light of our awareness of the human abuse of the environment, we recognize that often this reward and punishment rest in our own hands. This ancient and yet vital message of the Torah urges us to choose life.

D.A.T.

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves *tzitzit* upon the corners of their clothes, throughout their generations. Have them place upon the corner *tzitzit* a twine of royal blue. This is your *tzitzit*. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

למען תזכור /so that you remember. The *tzitzit*, like all the forms of religion, are there as reminders for us as we go about our daily lives. All of us have had moments when we most became ourselves, liberated from the bonds holding us back, or when we discovered those great inner truths that lend meaning to our lives. But such moments are forgotten, covered over by the petty angers and frustrations of daily living, by the hard shell we think we need about us to protect our most precious feelings.

Our tradition calls upon us to bring such moments back to mind and make them part of our worship. Our own innermost liberation is our “coming out of Egypt”; our own moment of deepest truth is our “standing before Sinai.” Let us remember these as we look at our *tzitzit*, and join them to the ancient memories of our people. A.G.

DERASH. The four *tzitziyot* represent the four corners of the world. The divine presence spans the entire area from one corner of the world to the other. So too are the inescapable moral obligations which extend throughout our lives no matter where we are. D.A.T.

ויאמר...אלהיכם / THE BOUNDLESS ONE...God (Numbers 15:37-41).

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגְדֵיהֶם לְדִרְתָּם וְנָתַנוּ
עַל־צִיצִית הַפָּנֶה פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי
לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֶמֶת

Vayomer adonay el moshe leymor. Daber el beney yisra'el
ve'amarta aleyhem ve'asu lahem tzitzit al kanfey vigdeyhem
ledorotam venatenu al tzitzit hakanaf petil tehelet. Vehayah
lahem letzitzit uritem oto uzhartem et kol mitzvot adonay
va'asitem otam velo taturu aharey levavehem ve'aharey
eyneyhem asher atem zonim ahareyhem. Lema'an tizkeru
va'asitem et kol mitzvotay vihe-yitem kedoshim leyloheyhem.
Ani adonay eloheyhem asher hotzeyti etehem me'erezt
mitzrayim lihyot lahem leylohim ani adonay eloheyhem.
Adonay eloheyhem emet.

DERASH. Torah instructs me:

“Put *tzitzit* on the corners of your garment
and weave a thread of blue to the fringes.

These shall remind you to live

justly,

lovingly, and

simply.

Look upon them and remember:

Be holy!

for the Source and Substance of Life is holy.”

R.M.S.

EMET VEYATZIV / TRUE AND ESTABLISHED

True, and established, and correct,
enduring and straightforward,
steadfast, good, and beautiful
one fundamental principle shall be—
as for our ancestors so for us
and for the generations after us
and for all the generations that the seed of Israel,
your servants, shall exist—
the truth for early eras and for later ones,
a thing most excellent and real,
forever and as long as time endures,
a true and faithful law that cannot pass away.
The truth is that you are THE ETERNAL ONE,
our God, our ancients' God,
our sovereign one, our ancients' sovereign one,
our champion, our ancients' champion,
our rock, the rock of our salvation;
our redeemer and our rescuer,
your name has always been,
there is no God but you.
Help of our ancestors you have always been,
shield and savior to their children after them,
in each and every generation.
In heaven's heights your dwelling sits,
but your judgments and your justice
fill the farthest reaches of the earth.
Happy is the one who pays heed to your mitzvot,
who takes your Torah and your word to heart!
True it is that you are sovereign to your people,
and a mighty ruler who is quick to plead their cause. ↪

אֱמֶת וַיֵּצִיב

אֱמֶת וַיֵּצִיב וְנִכּוֹן וְקִים וַיִּשָּׁר וְנֶאֱמָן וְטוֹב וַיִּפֶּה הַדְּבָר הַזֶּה:
 *עַל אֲבוֹתֵינוּ וְעַל אֲמוֹתֵינוּ וְעַלֵּינוּ וְעַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ וְעַל
 כָּל־דּוֹרוֹת אֶרֶץ יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבַר טוֹב וְקִים לְעוֹלָם וְעַד אֱמֶת
 וְאִמּוּנָה חֵק וְלֹא יַעֲבוֹר: *אֱמֶת שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי
 אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מִלְּפָנֶיךָ מֶלֶךְ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל אֲמוֹתֵינוּ
 צוֹרֵנוּ צוֹר יִשְׁעֵתָנוּ פּוֹדֵנוּ וּמְצִילֵנוּ מֵעוֹלָם הוּא שְׁמֶךָ: אֵין אֱלֹהִים
 זוֹלָתְךָ:

עֲנֵת אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם מִגֵּן וּמוֹשִׁיעַ לְבָנֶיךָ
 אַחֲרֵיכֶם בְּכָל דֵּר וְדֵר: בְּרוּם עוֹלָם מוֹשְׁכֶךָ וּמְשַׁפְּטֶיךָ וְצַדִּיקְתֶּךָ עַד
 אַפְסֵי־אָרֶץ: אֲשֶׁרֵי אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ וְתוֹרַתְךָ וְדִבְרֶיךָ יִשִּׁים עַל
 לְבוֹ: אֱמֶת אַתָּה הוּא אֲדוֹן לְעַמֶּךָ וּמֶלֶךְ גְּבוּר לְרִיב רִיבֶם: —

DERASH. *Emet Veyatziv* is an affirmation of the Shema. We join the last words of the Shema to אמת as a statement of our ongoing commitment to their truth. Both אמת/truth and אמן/Amen are derived from a root meaning “strong” or “firm.” It has also been noted that the three letters of אמת span the Hebrew alphabet; they are its beginning, middle and end. In contrast, the letters of שקר/lie are all huddled together in a single corner of the alphabet. Truth is broad and all-encompassing; we have to expand our minds in order to embrace it. Lies, like gossip and malicious talk, bring out the narrowness within us. Let us commit ourselves, in affirming the Shema, to breadth of vision and the ongoing search for truth.

L.W.K./A.G.

True it is that you are first and last,
and without you, we have no ruler, champion, or savior.
From servitude and bondage you redeemed us, BOUNDLESS ONE,
our God,
and from a house of slavery you set us free.
For this your loved ones celebrated you,
and held divinity in reverence,
and your beloved ones gave forth their melodies,
their songs and exaltations, blessings and thanks,
to the sovereign, living, and enduring God,
the lofty, the exalted, and the awesome one,
who casts the prideful down, and lifts the lowly,
who sets the captive free, and saves the humble,
and who helps the poor, responding to our people
when they cry aloud to God. ↪

Each second we live is a new and unique moment of the universe, a moment that never was before and will never be again—and what do we teach our children? We teach them that two and two is four, and that Paris is the capital of France. When will we also teach them what they are? We should say to each of them, “Do you know what you are? You are a marvel! You are unique. In all of the world there is no other child exactly like you. In the millions of years that have passed there has never been another child like you. And look at your body...what a wonder it is. You may become a Shakespeare, a Michelangelo, a Beethoven. You have the capacity for anything. Yes, you are a marvel. And when you grow up, can you then harm another who is like you, a marvel? You must cherish one another. You must work—we all must work—to make this world worthy of its children.”

Pablo Casals

אֵמֶת אֵתָהּ הוּא רֵאשׁוֹן וְאֵתָהּ הוּא אַחֲרוֹן וּמִבְּלִעְדֶּיךָ אֵין
לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ: מִמְצָרִים גְּאֻלָּתָנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית
עֲבָדִים פְּדִיתָנוּ:

עַל־זֹאת שֶׁבָחוּ אֱהוּבִים וְרוֹמְמוּ אֵל: וְנִתְּנוּ יָדַיִם זְמִירוֹת שִׁירוֹת
וְתִשְׁבְּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם: רָם וְנֹשֵׂא גְדוֹל
וְנוֹרָא מְשֻׁפֵּיל גְּאִים וּמִגְבִּיָּה שְׁפָלִים מוֹצִיא אֲסִירִים וּפּוֹדֶה עַנּוּיִם
וְעוֹזֵר דְּלִים וְעוֹנֶה לְעַמּוֹ בְּעַת שׁוֹעֵם אֵלָיו: ←

COMMENTARY. The sequence of this part of the service moves from Creation (*Yotzer*) to love and revelation (*Ahavah Rabah*), to affirmation of our commitment (*Shema*) and now to redemption. In this way the idea is expressed that redemption becomes possible only if we participate in making it happen.

The symbol of redemption in the mythic life of the Jewish people is the crossing of the Sea. In the rabbinic imagination, the ancient Israelites slog through mud up to their knees, their waists, even their chests. It falls to us to continue the task of redemption—to face the contemporary morass and find the resolve to wade through it with waves threatening to submerge us on either hand. We wade toward a future that at our darkest moments seems but a dim hope. The hint of the Promised Land is in our loving moments.

We join in singing what the Israelites proclaimed after they had successfully crossed the Sea and find in their redemption the strength to seek our own. This struggle carries us into the Amidah, a prayer of becoming, of transformation, of divine-human partnership that brings grace into our lives and into our world.

D.A.T.

Give praises
to the highest God! Blessed is God, the one to bless!
So Moses, Miriam and the Israelites came forth with
song to you,
in boundless happiness, and they all cried:
“Who among the mighty can compare
to you, ETERNAL ONE?
Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!”

A new song did the redeemed ones sing out to your name,
beside the Sea.
Together, all of them gave thanks, declared your sovereignty,
and said:
“THE HOLY ONE will reign forever!”

Rock of Israel, rise up to the help of Israel,
redeem, according to your word, Judah and Israel.
Blessed are you, ETERNAL ONE, the champion of Israel.

On Rosh Hashanah, continue with the Amidah on the next page.

For the silent Yom Kippur Amidah, turn to page 739.

If the Yom Kippur Amidah is being recited aloud through the Kedushah, turn to page 387.

GUIDED MEDITATION. The astounding moment of awe and thanksgiving experienced by the Israelites upon the crossing of the Red Sea has parallels in all of our lives. We have all had difficult crossings, experiences that we struggled through in spite of the pain they caused us. Thus completion afforded us a sublime sense of inner joy and peace. Take a moment to recall one of those times. Allow the feelings of celebration to envelop you. Hold on to those feelings as you recite the *Mi Hamaḥah*. D.B.

* תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבוֹרָךְ מֹשֶׁה וּמְרִים וּבְנֵי יִשְׂרָאֵל
 לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלֶם:
 מִי־כַמְכָּה בָּאֵלִם יְהוָה מִי כַמְכָּה נֹאדָר בְּקֹדֶשׁ
 נוֹרָא תְהִלַּת עֲשֵׂה פֶלְא:
 *שִׁירָה חֲדָשָׁה שְׁבַחוּ גְאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַּת הַיָּם:
 יִחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 * צוּר יִשְׂרָאֵל קוֹמָה בְּעִזְרַת יִשְׂרָאֵל: וּפְדָה כְּנַאֲמָךְ יְהוּדָה וַיִּשְׂרָאֵל:
 גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְהוָה גְּאֵל יִשְׂרָאֵל:

Mi ḥamohah ba'elim adonay. Mi kamohah nedar bakodesh
 nora tehilot osey feleh.

Shirah ḥadashah shibeḥu ge'ulim leshimeḥa al sefat hayam.

Yahad kulam hodu vehimliḥu ve'ameru.

Adonay yimloh le'olam va'ed.

Tzur yisra'el kumah be'ezrat yisra'el. Ufeday hinumeḥa yehudah
 veyisrael. Go'aleynu adonay tzeva'ot shemo kedosh yisra'el.

Baruḥ atah adonay ga'al yisra'el.

On Rosh Hashanah, continue with the Amidah on the next page.

For the silent Yom Kippur Amidah, turn to page 740.

*If the Yom Kippur Amidah is being recited aloud through the Kedushah, turn to
 page 388.*

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Naḥshon ben Aminadav jumped into the water. God said to Moses, who had been praying, "My friend is drowning—and you pray!" "What can I do?" Moses asked. God responded, "Speak to the people of Israel and tell them to go! Raise your staff..."

Talmud Sotah 37a

DERASH. Most congregations stand at *tzur yisra'el* rather than waiting for the blessing. Thus we are already on our feet when we request that God *qumah*/arise. We cannot ask God to rise up to help Israel unless we have done so ourselves.

E.M.

This Amidah can be used for both Shaḥarit and Musaf, and can be read silently or chanted aloud. Rubrics guiding the reader for these choices are placed throughout the Amidah.

AMIDAH FOR ROSH HASHANAH MORNING

The Amidah is traditionally recited while standing, beginning with three steps forward and bowing, left and right, a reminder of our entry into the divine presence. The traditional Amidah follows here. Directed Meditations begin on page 1, and an alternative Amidah can be found on page 383.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE our God, God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah; ↪

DERASH. Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own. R.M.S.

KAVANAH. The opening of the Amidah calls to mind previous generations, near as well as distant. Take a few moments to think about your parents, your grandparents, and other relatives about whom you may have heard stories. What is your connection with them? L.G.B.

NOTE. The choreography of the Amidah is modeled on the approach of subjects before their sovereign. We take three steps forward, bow, offer praise, deliver our petition, offer thanks, and take three steps back. On Rosh Hashanah we are especially mindful of the metaphor of monarchy. R.H.

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

This Amidah can be used for both Shaḥarit and Musaf, and can be read silently or chanted aloud. Rubrics guiding the reader for these choices are placed throughout the Amidah.

עֲמִידָה

The Amidah is traditionally recited while standing, beginning with three steps forward and bowing, left and right, a reminder of our entry into the divine presence. The traditional Amidah follows here. Directed Meditations begin on page 1, and an alternative Amidah can be found on page 383.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

אָבוֹת וְאֵמוֹת 

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי יְאֵה : ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzḥak

elohey rivkah

elohey ya'akov

elohey raḥel

veylohey le'ah →

NOTE. The traditional liturgy evolved gradually. It contains thousands of variant or alternative versions. Reconstructionist liturgy has eliminated references to traditional beliefs that Jews are the chosen people, that there is individual reward and punishment, that the Temple should be rebuilt, that there will be a personal Messiah and that there will be bodily resurrection. The Reconstructionist commitment to equality for women has resulted in additional changes. Our liturgy reflects an understanding of God as the Source of goodness, the Life of nature, and the Power that makes for salvation.

D.A.T.

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

The lines that follow are chanted aloud by the service leader. They are omitted when praying silently.

By the counsel of the sages and the wise,
and by the knowledge of those learned in our ways,
I open up my mouth in prayer and supplication,
to entreat mercy from the sovereign of all Creation. ↪

COMMENTARY. Abraham Joshua Heschel used to teach that the reason graven images are forbidden by the Torah is not that God has no image, but because God has but one image: that of every living, breathing, human being. You may not fashion an image of God in any medium other than that of your entire life—that is the message of the Torah.

To be a religious Jew is to walk the tightrope between knowing the invisibility of God and seeing the face of God everywhere. YHWH is but a breath, utterly without form, the essence of abstraction itself. And yet that same abstraction is the face of God that “peers out from the windows, peeks through the lattice-work.” That face contains within it all the faces of humanity, and each of them contains the face of God. God is *ruah kol basar*, the spirit that resides in all flesh. That presence may be brought to consciousness in the mind of every human who is open to it, as it may be blocked out and negated entirely by the closing of the human heart, by cruelty, or by the denial of God's image. The *Shehīnah*, the divine presence in our world, does not dwell where she is not wanted. A.G. (Adapted)

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֵמוֹת וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

The lines that follow are chanted aloud by the service leader. They are omitted when praying silently.

מְסוּד חֲכָמִים וְנְבוֹנִים וּמְלָמְדֵי יָעֵת מְבִינִים אֶפְתָּחָה פִּי בְּתַפְלָה
וּבְתַחֲנוּנִים לְחֵלוֹת וּלְחַנּוּן פָּנָי מֶלֶךְ מְלִכֵי הַמַּלְכִּים וְאֲדוֹנֵי
הָאֲדוֹנִים: ←

Ha'el hagadol hagibor 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 pene meleḥ malḥey
hamelaḥim va'adoney ha'adonim.

MEDITATION. On this holy day, I come to this most personal prayer aware of my own imperfection, my difficulty in saying what is truly in my heart, my doubt that I can really bring myself to change so that the effort of this moment of prayer will be justified. At this moment, it takes *hutzpah* to begin to pray at all. And so, not yet having found the words of my heart, I fall back on words of the tradition. Thus does the Amidah always start with the reminder that we stand on the merit, insight and teaching of our ancestors. During the High Holy Days, however, even this seems to be not quite enough, and so beyond the invocation of the patriarchs and matriarchs, we have the invocation of the learned and the wise. I am reminded that I need not know yet what is in my heart. I can take the guidance of those who came before me, and begin in the Amidah to walk their path. In so doing, I put myself into their words, and let their words lead me to my own.

D.A.T.

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. ↩

KAVANAH. May our deeds be deeds of life. May our lives be lived for the sake of the God of life. Then our own hands will enter our names in the book of life. J.A.S.

וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים /and write us in the Book of Life. The persistence of mythic motifs such as a heavenly ledger suggest that for all our intellectual advances over our ancestors, we remain emotionally rooted in the language and images they created. We no longer believe that Someone is deciding today if we are entered in the Book of Life, yet no less than our ancestors do we desire that we be granted the gift of being here next Rosh Hashanah!

R.H.

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:

מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֹזֶרֶת
שָׂרָה: ←

Zohrenu lehayim meleh hafetz bahayim vehotvenu besefer
hahayim lema'aneha elohim hayim.

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

COMMENTARY. This version of the first *berahah* in the Amidah includes the matriarchs as well as the patriarchs. The phrase “help of Sarah,” *ezrat sarah*, comes from a Hebrew root (עזר) which can mean either “save” or “be strong.” This parallels the meaning of *magen*/shield. The biblical text says that Abraham experienced God as a shield and that Sarah experienced God as a helper. Their experience and the example of their lives can enrich our own. Just as Abraham and Sarah found the strength to face the unknown physical and spiritual dangers of their journey, so we seek to find the courage and inspiration to meet the challenges of our own time.

R.S.

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.

When reciting the Amidah silently, continue on the next page.

When chanting aloud with a minyan, continue with the Kedushah. The Kedushah on page 359 should be used in Shaḥarit if a Kedushah will be recited in both Shaḥarit and Musaf. If only one Kedushah will be recited, and for the Musaf Kedushah if both will be recited, continue on page 333.

DERASH. In the *Gevurot*, I address the power that underlies all change when I say: *atah gibor/you—power!* Then I name the manifestations of change inherent in my observation of nature and humanity: the blowing wind and the falling rain, those who fall down and need support, the sick who are becoming well, the bound who become free. Though aware of loss, we shift our focus to the power of renewal. We call this power “Flowering of Hope”—*matzmiah yeshu’ah*. S.P.W.

אתה גבור לעולם אדני רב להושיע: מוריד הטל:

מכלל חיים בהסוד מחיה כל חי ברחמים רבים סומך נופלים
 ורופא חולים ומתיר אסורים ומקים אמונתו לישגי עפר: מי כמך
 בעל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה:

מי כמך אב הרחמים זוכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות כל חי: ברוך אתה יהוה מחיה כל חי: ←

Atah gibor le'olam adonay rav lehoshi'a. Morid hatal.

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
 someḥ noflim verofey ḥolim umatir asurim umekayem emunato
 lisheney afar. Mi ḥamoḥa ba'al gevurot umi domeh laḥ meleḥ
 memit umehayeh umatzmi'ah yeshu'ah.

Mi ḥamoḥa av haraḥamim zoḥer yetzurav leḥayim beraḥamim.
 Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey
 kol ḥay. ↪

When reciting the Amidah silently, continue on the next page.

When chanting aloud with a minyan, continue with the Kedushah. The Kedushah on page 360 should be used in Shaḥarit if a Kedushah will be recited in both Shaḥarit and Musaf. If only one Kedushah will be recited, and for the Musaf Kedushah if both will be recited, continue on page 334.

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Recited when praying silently:

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

Continue on page 363.

KAVANAH. קדושת השם /Hallowing God's Name. The act of naming gives us power, for in naming that which is holy to us we draw the outlines of our relationship with the Divine. There are as many names and images for the Divine as there are imaginative human beings. Where do you find holiness?

L.G.B.

Recited when praying silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ שְׁלָה:

Continue on page 364.

KAVANAH. You are eternal, the life of all that lives, the love in all that loves. You animate lifeless matter. You are the courage of those who conquer adversity. You are in the health of those who overcome sickness. You are the hope of those who now sleep in the dust. Yet you are more than all these, O master of life and death and salvation. You are holy, and those who strive after holiness worship you. M.M.K. (Adapted)

GUIDED MEDITATION. Breathe in and out, feeling the purity of your breath coming into your body. Breathe out slowly, allowing all impurities to leave you. Experience the wholeness and completeness of each breath. Feel its circularity, its roundness, its holiness. God's Name is in each breath. Breathe deeply, allowing your breath to enter and soften all the sore, cramped places in your soul. As your breath fills you, an exaltation enters your being! You truly know your source in the One. Through *your* loving justice and compassion, God's *kedushah* / holiness enters the world. M.P.

Continue here during Musaf when the Kedushah is recited and during Shaharit when only one Kedushah will be recited.

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

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

The ark is opened.

All-Embracing One, You are our God,
Blessed in heaven, and upon earth,
Greatest in might, revered beyond worth,
Distinction surpassing, above all acclaim,
Who uttered a word, and all things became,
Who gave a command, and Creation arose—
So shall your name outlast all the worlds!
How all that has life is infused with your Being,
The clearest of sight, all-knowing, all-seeing!
You dwell beyond all, in mystery concealed,
Crown of salvation, redemption revealed.
Law is your garment, and justice your way,
Mighty your zeal—all creatures obey.
Now and forever is judgment your crown,
So hidden in honor, yet great in renown.
On all of Creation your faith radiates,
Perfect in deeds, in truth and in grace,
Stronghold of justice, upright without peer,
Creation calls out, and you are near—
Revered and adored by all of Creation,
Seated on high in your heavenly station.
The earth you suspended upon the abyss,
Forever you live, in awe and in holiness!

NOTE. This *piyut* is a Hebrew acrostic. Each line of the translation begins with the English sound closest to the Hebrew letter.

Continue here during Musaf when the Kedushah is recited and during Shahaṛit when only one Kedushah will be recited.

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:
וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:

The ark is opened.

אֵל נָא אַתָּה הוּא אֱלֹהֵינוּ

בְּשָׁמַיִם וּבְאָרֶץ	גְּבוּר וְנִעְרָץ
דָּגוּל מְרֻכָּבָה	הּ וְהָ שָׁח וַיְהִי
וְצִוָּה וְנִבְרָאוּ	זְכוֹר לְנִצְחָה
חַי עוֹלָמִים	ט הוֹר עֵינַיִם:
יּוֹשֵׁב סֶתֶר	כֹּתֵרוֹ יְשׁוּעָה
לְבוֹשׁוֹ צְדָקָה	מַעֲטָהּ קִנְיָהּ
נֶאֱפֵד נִקְמָה	סִתְרוֹ יִשְׂרָאֵל
עֲצָתוֹ אֱמוּנָה	פְּעֻלָּתוֹ אֱמֶת
צְדִיק וַיִּשְׂרָאֵל	קָרוֹב לְקוֹרְאָיו בְּאֱמֶת
רַם וּמִתְנַשֵּׂא	שׁוֹכֵן שְׁחָקִים

תּוֹלָה אֶרֶץ עַל בְּלִימָה:
חַי וְקַיִם נוֹרָא וּמְרוֹם וְקְדוֹשׁ:

El na atah hu eloheynu : חַי וְקַיִם נוֹרָא וּמְרוֹם וְקְדוֹשׁ:
bashamayim uva'aretz gibor vena'aratz
dagul merevavah hu saḥ vayehi
vetzivah venivra'u zihro lanetzah
ḥay olamim tehor eynayim
yoshev seter kitro yeshu'ah
levusho tzedakah ma'atehu kinah
nepad nekamah sitro yosher
atzato emunah pe'ulato emet
tzadik veyashar karov lekorav be'emet
ram umitnasey shoḥen sheḥakim
toleh aretz al belimah
ḥay vekayam nora umarom vekadosh.

And so, let all proclaim the sovereignty
of God, who judges all with justice,
one who plumbs the heart upon the day of justice,
who reveals what is concealed, with justice;
one who speaks the truth upon the day of justice,
drawing out our inner thoughts with justice.
Ancient one, who has compassion on the day of justice,
and who calls to mind the covenant of justice;
one who spares Creation on the day of justice,
and who cleanses those who seek the God of justice;
one who knows all thoughts upon the day of justice,
who holds back from anger, though enacting justice;
who is clad in righteousness upon the day of justice,
and is merciful toward wrongdoing, with justice;
one awesome in praises on the day of justice,
and forgiving to those burdened with the weight of justice;
answering whoever calls upon the day of justice,
and acting mercifully in pursuit of justice;
one who searches out the hidden on the day of justice,
and who calls to service in enacting justice;
one who is loving to our people on the day of justice,
who keeps safe whoever loves the God of justice,
and supports whoever seeks perfection on the day of justice!

לְדָהִפּל יִכְתְּרוּ וּבְכֹן

לְאַל עוֹרֵךְ דִּין

לְגוֹלָה עֲמָקוֹת בְּדִין:	לְבוֹחַן לְכַבּוֹת בְּיוֹם דִּין
לְהוֹגָה דְעוֹת בְּדִין:	לְדוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין
לְזוֹכֵר בְּרִיתוֹ בְּדִין:	לְזֹתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין
לְטַהֵר חוֹסְיוֹ בְּדִין:	לְחוֹמֵל מֵעֲשָׂיו בְּיוֹם דִּין
לְכוֹבֵשׁ כְּעֶסוֹ בְּדִין:	לְיוֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין
לְמוֹחֵל עֲוֹנוֹת בְּדִין:	לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין
לְסוֹלֵחַ לְעַמּוּסָיו בְּדִין:	לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין
לְפוֹעֵל רַחֲמָיו בְּדִין:	לְעוֹנָה לְקוֹרְאָיו בְּיוֹם דִּין
לְקוֹנֵה עֲבָדָיו בְּדִין:	לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין
לְשׂוֹמֵר אוֹהֲבָיו בְּדִין:	לְרַחֵם עַמּוֹ בְּיוֹם דִּין

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:

COMMENTARY. Jewish liturgy has been formed over time by the layering of each era's experiences, hopes, fears, beliefs and aspirations. The language and literary form of each piece of liturgy casts light onto Jewish lives and visions obscured by their distance in time. The medieval *piyutim* are the liturgical poems that form the bulk of the traditional High Holiday liturgy. This *piyut*, composed by Shimon ben Yitzhak of Mayence in the eleventh century, reflects the experience of those who have been ruled by flawed mortal kings. He envisions the sovereign on high as the flawless and eternal ruler who knows the most hidden secrets of the human heart, guarantees justice throughout the world and provides for the needs of every creature. This grand vision of the divine monarch not only makes vivid the imagined re-enthronement of God at the mythic center of Rosh Hashanah; it also creates a guarantor of justice whose standard we can use to measure our conduct and explore our motivations. Internalizing this author's vision provides us with the challenge of measuring ourselves by those visionary standards. D.A.T.

UNETANEH TOKEF/NOW, WE DECLARE...

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!” ↪

וּבְכוֹן לֵד תַּעֲלֶה קְדֻשָּׁה כִּי אַתָּה אֱלֹהֵינוּ מְלֹךְ: וּבְכוֹן

The ark is opened.

וּנְתַנֶּה תְקֵף קְדֻשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִים: וּבֹ תַנְשֵׂא מְלֻכוֹתָךְ
וַיְכוֹן בְּחֶסֶד כְּסָאֲךָ וַתֵּשֶׁב עָלָיו בְּאַמַּת: אַמַּת כִּי אַתָּה הוּא דַיִן
וּמוֹכִיחַ וַיּוֹדֵעַ וְעַד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתוֹזֵכֵר כָּל־
הַנְּשַׁפְּחוֹת וְתַפְתַּח אֶת־סֵפֶר הַזְּכוּרוֹנוֹת וַיִּמְאַלְיוּ יִקְרָא וְחוֹתֵם יָד כָּל־
אָדָם בּוֹ:

וּבְשׁוֹפֵר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דְקָה יִשְׁמַע. וּמְלֶאכִים יִחְפְּזוּן
וְחֵיל וּרְעָדָה יֵאֱחָזוּן וַיִּאֲמְרוּ הִנֵּה יוֹם הַדִּין: לְפָקֵד עַל צָבָא מְרוֹם
בְּדִין כִּי לֹא יִזְכּוּ כְּעֵינֶיךָ בְּדִין ←

KAVANAHA. *Unetaneh tokef* refers to the awesome and threatening power of this day. Our ancestors saw themselves as if exposed to divine retribution for their sins. They pictured punishment from God mainly in terms of natural disasters to life and livelihood—plagues, wars and other woes that can swoop down on us, physically maiming us, ruining our stores and crops, starving our families. While that feeling—the sense that life’s tragedies are largely externally imposed—may linger, another way of understanding this prayer, and the whole of these “days of awe,” is to recognize how small and hidden from sight is the nature of so much misfortune that we experience. The splitting of an atom, which we cannot see, unleashes terrors of dreadful, almost unimaginable proportions. Similarly, we should not regard lightly the little wounds to the spirit which happen daily. Every insult uttered, every belittling gesture, every lie or rejection or unfair accusation is a punishment to a society that does not value the spirit of respect, the necessity of truth, or the power of love. If we pay better attention to each other’s feelings, the small cruelties and hidden meannesses that are tearing us apart from within will no longer threaten. Let us resolve to heal the environment of suspicion, in which promises are broken, wills are broken and hearts are broken. Let us no longer make excuses for selfishness that causes such injuries to the human spirit, made in God’s image.

S.D.R.

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-בָּאֵי עוֹלָם יַעֲבֹרוּן לְפָנָיִךְ כְּבִנְי מְרוֹן: כְּבִקְרַת רוּעָה עֶדְרוּ
מֵעֲבִיר צֹאנוּ תַחַת שְׁבִטוֹ כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנָה וְתִפְקֹד נַפְשׁ
כָּל-חַי וְתִחַתְּךָ קֹצֵבָה לְכָל-בְּרִיָּה וְתִכְתֹּב אֶת-גְּזֹר דֵּינָם:

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבִיּוֹם צוֹם כְּפוּר יִחַתְּמוּן

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

Berosh hashanah yikatevun uveyom tzom kipur yeḥatemun

כְּמָה יַעֲבֹרוּן וְכִמָּה יִבְרָאוּן מִי יַחֲיָה וּמִי יָמוּת
מִי בְקִצּוֹ וּמִי לֹא בְקִצּוֹ מִי בְאִשׁ וּמִי בַמַּיִם
מִי בַתְּרֹב וּמִי בַחַיָּה מִי בְרָעַב וּמִי בְצָמָא
מִי בְרָעַשׁ וּמִי בַמַּגָּפָה מִי בַחֲנִיקָה וּמִי בַסְקִילָה
מִי יָנוּחַ וּמִי יָנוּעַ מִי יִשְׁקֹט וּמִי יִטְרֹף
מִי יִשְׁלוּ וּמִי יִתְיַסֵּר מִי יַעֲנִי וּמִי יַעֲשֶׂר
מִי יִשְׁפֹּל וּמִי יָרוּם: ←

The glory and agony of being human rousing us
entreating us to wake up!

To know that we who have no power
can be filled with power.

When we wake up to our transparent nature,
divine forgiveness shines through us.

When we forget our names,
we become part of God's name.

When we learn to act and yield, act and yield,
we smash the contradiction of existence.

S.P.W.

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 straight-away.

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

COMMENTARY. But *teshuvah*, and *tefilah*, and *tzedakah*.... These meritorious acts, says the original Hebrew text, “cause the evil of the decree to pass away” (*ma'avirin et ro'a hazezerah*). The English rendition seeks to encompass several ways that we are likely to feel ourselves facing a decree on the Day of Judgment: by God, by the events of our lives, by the world around us, and, of course, by ourselves. The power of repentance, prayer, and acts of giving to turn “judgment,” in all its forms, from an alien and arbitrary event to a shaping force of our life and our identity is the subject of these lines. We cannot will away either what happens to us or what happens around us, but we may have it in our power to turn it into something quite other than “evil.” J.R.

מעבירין את רע הגזרה / make easier what God may decree. We cannot change the decree. But sometimes our *tzedakah*, by providing food for the hungry, shelter for the homeless, or peace for the embattled, reduces רע הגזרה / the severe effects of the decree. We can make easier what “God may decree” by living lives of meaning in the face of apparently meaningless events.

J.A.S.

וְתִשׁוּבָה וְתִפְלָה וְצְדָקָה

מַעֲבִירִין אֶת רַע הַגְּזֵרָה:

כִּי כְשֶׁמֶד בֵּן תְּהִלְתֶּךָ קָשָׁה לְכַעַס וְנוֹחַ לְרִצּוֹת כִּי לֹא תַחֲפֹץ בְּמוֹת הַמֵּת כִּי אִם בְּשׁוּבוֹ מִדְרָכּוֹ וְחָיָה: וְעַד יוֹם מוֹתוֹ תַחֲכֶּה-לוֹ אִם יָשׁוּב מִיַּד תִּקְבְּלוּ: אַמֵּת כִּי אַתָּה הוּא יוֹצֵרִם וְאַתָּה יוֹדֵעַ יִצְרָם כִּי הֵם בְּשׁוֹר וְדָם: ←

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

Ki ḥeshimeḥa ken tehilateḥa kasheh liḥos venoaḥ lirtzot. Ki lo taḥpotz bemot hamet ki im beshuvo midarko veḥayah. Ve'ad yom moto teḥakeh lo im yashuv miyad tekabelo. Emet ki atah hu yotzram ve'atah yode'a yitzram ki hem basar vadam. ↪

But *teshuvah*, and *tefilah*, and *tzedakah* make easier what God may decree. After the fierce determinism of the first half of *Unetaneh Tokef*—suggesting that nothing is within our control, and all is decreed—we are suddenly presented with a note of encouragement: How we act can, in some way, affect how we live.

Reconstructionism rejects the superstitious dimensions of prayer, and we do not believe either that “all is decreed” or that “*teshuvah*, and *tefilah*, and *tzedakah*” can magically mitigate what may happen. But we do accept, as this prayer suggests, that though there are things beyond our control, we do retain control over how we react to those things.

A Reconstructionist interpretation of the Hebrew might yield: “Direction (*teshuvah*), Reflection (*tefilah*) and Connection (*tzedakah*) make it possible to live within boundaries not of our making and beyond our control.” *Teshuvah*, or turning-to-God/liness, is the process of deciding the *direction* of our lives. *Tefilah*, or prayer, can be a *reflection* on who we are, where we are, and where we are going. *Tzedakah*, both charity and acts of justice, *connect* us to others, reminding us that our own salvation or self-fulfillment cannot exist apart from those with whom we share past, present and future.

R.H.

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.

The ark is closed, and we remain standing.

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר: בְּנִפְשׁוֹ יָבִיא לְחָמוֹ: מְשׁוּל כְּחָרָס
הַנְּשֹׁבֵר כְּחֻצִיר יָבֵשׁ וְכֻצִּיץ נוֹבֵל כְּצֵל עוֹבֵר וְכַעֲנַן כְּלָה וְכָרוּחַ
נוֹשֶׁבֶת וְכֹאֲבֵק פּוֹרֵחַ וְכַחֲלוּם יְעוּף:

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם:

Adam yesodo me'afar vesofu le'afar. Benafsho yavi lahmo.
Mashul ka^heres hanishbar kehatzir yavesh uhetzitz novel
ketzel over uhe'anan kaleh uheruah noshavet uhe'avak pore'ah
vehahalom ya'uf.

Ve'atah hu meleh el hay vekayam.

אֵין קִצְבָה לְשִׁנוּתֶיהָ וְאֵין קֶץ לְאַרְךָ יְמֶיהָ וְאֵין שְׁעוֹר לְמִרְכָּבוֹת
כְּבוֹדָהּ וְאֵין פִּרוּשׁ לְעִילוּם שְׁמֶהּ: שְׁמֶהּ נֶאֱדָה לָהּ וְאַתָּה נֶאֱדָה לְשִׁמְךָ
וְשִׁמְנוּ קָרָאתָ בְּשִׁמְךָ:

The ark is closed, and we remain standing.

and have called us, as well, by your name. This refers to the godly quality that is inherent in all people. If our name and God's name are intertwined, then our calling to God and God's calling to us are reciprocal actions. We speak God's voice as well as listen for it. God is within each of us. As we call out to God, God calls out to us. M.B.K.

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!" ↪

ויקרא...כבוד / And...glory! (Isaiah 6:3).

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

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

עֲשֵׂה לְמַעַן שְׁמֶךָ וְקִדַּשׁ אֶת־שְׁמֶךָ עַל מְקַדְּשֵׁי שְׁמֶךָ בְּעִבּוּר כְּבוֹד
 שְׁמֶךָ הַנֶּעֱרָץ וְהַנִּקְדָּשׁ כְּסוּד שְׁיַח שְׂרִפְי־קִדְּשׁ הַמְקַדְּשִׁים שְׁמֶךָ
 בְּקִדְּשׁ דְּרִי מַעְלָה עִם דְּרִי מַטָּה כְּפִתּוּב עַל יַד נְבִיאֶךָ: וְקִרָא זֶה
 אֶל זֶה וְאָמַר

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ

יהוה צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתוֹ שׁוֹאֲלִים זֶה לְזֶה אֵיִה מְקוֹם כְּבוֹדוֹ
 לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יהוה מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחַן עִם הַמִּיחֲדִים שְׁמוֹ לְרַב וּבִקְרָ בְּכָל
 יוֹם תָּמִיד פְּעֻמֹּיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד: ←

Asey lema'an shemeḥa vekadesh et shimeḥa al makdishey shemeḥa
 ba'avur kevod shimeḥa hana'aratz vehanikdash kesod siaḥ sarfey
 kodesh hamakdishim shimeḥa bakodesh darey malah im darey
 matah kakatuv al yad nevi'eḥa vekarah 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 beraḥamim veyahon am hamyahadim
 shemo erev vavoker beḥol yom tamid pa'amayim be'ahavah
 shema omrim:

Shema yisra'el adonay eloheynu adonay eḥad. ↪

COMMENTARY. The structure of the *Kedushah* rests upon myths in Jewish tradition about angelic choruses praising God. By standing at attention and singing words ascribed to the angelic chorus, we become imitators of the heavenly chorus. 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 praise. 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.

Continue on page 363.

אני...אלהיכם / I...God! (Numbers 15:41).
יהוה אדנינו...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 אָבִינוּ הוא מְלִכְנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים:
אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדִירֵנוּ מֶה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ: וְהָיָה יְהוָה
לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:
וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יְמַלֶּךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:
לְדֹר וָדֹר נִגִּיד גְּדִלְךָ וּלְנִצַּח נִצְחִים קֹדֶשְׁתָּךְ נִקְדִּישׁ וּשְׁבַחְךָ
אֱלֹהֵינוּ מִפְּיֵנו לֹא יִמוּשׁ לְעוֹלָם וְעַד כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה:

Continue on page 364.

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

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

Uvedivrey kodsheha katur lemor.

Yimloh adonay le'olam elohayih tziyon ledor vador halleluyah.

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

COMMENTARY. On the pilgrimage festivals and Days of Awe, the paragraph
אֲדִיר אֲדִירֵנוּ / *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.

The Amidah continues here.

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 (פז"ר / 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 belongs to you,
all strength is rooted in your arm,
all mighty deeds have emanated from your hand.
Your name alone is the source of awe
that surges through all life.

And therefore, HOLY ONE, let awe of you
infuse your people, let the praise of you
ring out from all who worship you.

Let hope enliven all who seek you,
and let all who look to you with hope
find strength to speak.

Grant joy throughout your Land,
let happiness resound throughout your holy city,
soon, and in our days. ↪

The Amidah continues here.

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 (חזרת הש"ץ / reader's repetition), it is customary to be seated here.

וּבְכֹן תֵּן פְּחָדֶיךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל־מַה־שֶּׁבָרָאֲתָ וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּיָאִים וְיַעֲשׂוּ כְלָם אַגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם כְּמוֹ שִׁדְרָעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיַמֶּיךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרָאֲתָ:

וּבְכֹן תֵּן כְּבוֹדֶךָ יְהוָה לְעַמֶּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ וּפְתִחוֹן פֶּה לְמִיחָלִים לְךָ שִׁמְחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ בְּמַהֲרָה בְּיַמֵּינוּ: ←

COMMENTARY. *Uvehen*/And therefore is repeated three times. Each repetition alludes to one of the three sections we will encounter later in the service, *Malhuyot*, *Zihronot* and *Shofarot*. The first *Uvehen*, corresponding to *Malhuyot*/Sovereignty, calls us to acknowledge ourselves as created beings living in a world where we are not completely in charge. It is terrifying, and we acknowledge our fear at the absence of control in our lives. We also share our awareness with each other. The second *Uvehen*, corresponding to *Zihronot*/Memory, confirms and reminds us that we have a group (human/Jewish/God-seeker) identity and relationship with the source of all. We have been created in such a way that we can enter into relationship with our creator. We can be God's people. In the third *Uvehen*, corresponding to *Shofarot*/Redemption, we envision our future and the great happiness that will accompany our waking up to who we really are.

S.P.W.

And therefore, let the just behold your peace,
let them rejoice and celebrate,
let all who follow in your path sing out with glee,
let all who love you dance with joy,
and may your power overwhelm all treachery,
so that it vanish wholly from the earth like smoke.
Then shall the power of injustice pass away!

May you alone be sovereign over all of your Creation,
and Mt. Zion be the seat and symbol of your glory,
and Jerusalem, your holy city—
as is written in your holy scriptures:
“THE ETERNAL ONE shall reign forever,
your God, O Zion, through all generations!
Halleluyah!”

Holy are you,
and awe-inspiring is your name,
and there is no God apart from you,
as it is written: “THE CREATOR of the hosts of heaven
shall be exalted through the rule of law,
and God, the Holy One, made holy by the reign of justice.”
Blessed are you, ETERNAL ONE,
the holy sovereign power. ↪

וּבְכֵן צְדִיקִים

יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרִנָּה
יִגְּלוּ וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ וְכָל-הַרְשָׁעָה כָּלָה כְּעֶשֶׂן תִּכְלָה כִּי
תַעֲבִיר מִמְשַׁלַּת זְדוֹן מִן הָאָרֶץ:

וּתְמַלֵּךְ אֶתְּהָ יֵהוּהָ לְבִדְדָךְ עַל כָּל-מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ: כִּפְתּוּב בְּדַבְרֵי קִדְשֶׁךָ: יְמַלֵּךְ יֵהוּהָ לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוּשׁ אֶתְּהָ וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹוֹהַ מִפְּלִעְדֵיךָ: כִּפְתּוּב: וַיִּגְבֶּה יֵהוּהָ
צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוּשׁ נִקְדַּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתְּהָ יֵהוּהָ
הַמְּלֵךְ הַקְדוּשׁ: ←

COMMENTARY. The liturgy for the *Yamim Nora'im* is characterized by the insertion of special prayer units, often in groups of three. The smallest tripartite unit for these days occurs here in the third blessing of the Amidah, in the section known as *Uvehen*/And therefore. These three paragraphs articulate a perennial polarity of Judaism: universalism and particularism. The first paragraph involves “the whole of your creation,” the second asks that the awe of God “infuse your people,” and the final paragraph speaks of “the just.” Our prayer, *uvehen*, illuminates the dual dimension of Rosh Hashanah as “*Harat Olam*/The Birthday of the Entire World” as well as “*Yom Hazikaron*/A Day of Remembrance” of the particular actions of the Jewish people. R.H.

ימלך...הללויה / THE ETERNAL...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 have given us, ALMIGHTY ONE, our God
in love this Day of (Shabbat and of) Remembrance,
a day to heed the (the memory of) shofar blast,
(with love,) a holy convocation,
A remembrance of the going out from Egypt. ↪

For Shaḥarit, continue on the following page. For Musaf, continue on page 371.

KAVANAH. The traditional *Kedushat Hayom* states that the people Israel were exiled “because of our sins.” But what exile is meant? Exile from Jerusalem? From the Temple? Because of what sin that we in this generation have committed? Perhaps our sin is our exile from ourselves. The end of our exile would consist not in the rebuilding of a physical Temple, but in the rebuilding of an inner reserve of spiritual integrity. An end to denying who we are demands that we face the dangers and challenges ahead as Jews with courage and creativity, that we join our fellow Jews in affirming the importance, vitality and guiding vision of our Jewish heritage.

S.D.R.

קְדוּשַׁת הַיּוֹם



On Shabbat add the words in parenthesis.

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ
 לְעִבּוּדְךָ וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ: וַתִּתֵּן לָנוּ יְהוָה
 אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם) הַזְכָּרוֹן הַזֶּה יוֹם
 (זְכוֹרֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קָדֵשׁ זָכוֹר לְיִצְיַאת מִצְרָיִם: ←

Atah ahavtanu veratzita banu vekidashtanu bemitzvoteyha
 vekeravtanu malkenu la'avodateha veshimeha hagadol
 vehakadosh aleynu karata. Vatiten lanu adonay eloheynu
 be'ahavah et yom (hashabbat hazeh ve'et yom) hazikaron
 hazeh yom (zihron) teruah (be'ahavah) mikra kodesh zeh
 litzi'at mitzrayim. ↪

For Shaḥarit continue on the following page. For Musaf, continue on page 372.

To be recited during Shaḥarit only:

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 Remembrance.

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. ↪

To be recited during Shacharit only:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיִגְיַע וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְזִכְרוֹן יְמֹת הַמַּשְׁיָיִח וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה וְזִכְרוֹן כָּל עַמּוּד
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וּלְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם הַזְכָּרוֹן הַזֶּה:

זְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקֻדָּנוּ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים: וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַיְנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה: ←

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

Our God, our ancients' God,
have mercy for our kindred of the House of Israel
who are dwelling in distress. Please bring them forth
from darkness into light,
and accept with mercy and compassion
the prayers of your people Israel,
wherever they may dwell,
as they pour out their hearts before you
(on this Shabbat, and) on this Day of Remembrance.

When Rosh Hashanah coincides with Shabbat, add:

(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.) ↪

During Shaḥarit continue on the next page. During Musaf continue on page 611.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יְהִי רְצוֹן מִלְּפָנֶיךָ שְׂיַעֲרָה עָלֵינוּ
רוּחַ מְמָרוֹם בַּיּוֹם הַקָּדוֹשׁ הַזֶּה לְכוֹנֵן אֶת-הָאָרֶץ יִשְׂרָאֵל לְחַדֵּשׁ
וּלְקַדֵּשׁ אוֹתָהּ לְעִבּוֹדְתֶךָ וְשָׁכֵן בְּאֶרֶץ שְׁלוֹם חֹפֵשׁ צְדָק וּמִשְׁפָּט
בְּכָתוּב עַל-יַד נְבִיאֶךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַיִם:
וְנֹאמַר לֹא-יָרְעוּ וְלֹא-יִשְׁחִיתוּ בְּכֹל-הָרַקְדָּשִׁי כִּי-מִלֶּאָה הָאָרֶץ יֵדְעָה
אֶת-יְהוָה כַּמַּיִם לַיָּם מְכַסִּים:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רַחֵם עַל אֶחָינוּ בֵּית יִשְׂרָאֵל
הַנִּתְוַנְּנִים בְּצָרָה וְהוֹצִיאֵם מֵאֶפְלָה לְאוּרָה וְקַבֵּל בְּרַחֲמִים אֶת-תְּפִלַּת
עַמְּךָ יִשְׂרָאֵל בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם הַשּׁוֹפְכִים אֶת-לֶבָם לְפָנֶיךָ
(בַּיּוֹם הַשַּׁבָּת הַזֶּה ו) בַּיּוֹם הַזְּכוּר הַזֶּה:

When Rosh Hashanah coincides with Shabbat, add:

(יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג: עִם מְקַדְּשֵׁי שְׁבִיעֵי
כֵּלָם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ: וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ וְקִדְשָׁתוּ: חֲמֵדַת
יָמִים אוֹתוֹ קָרָאתָ אֲכֹר 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.) ↪

During Shaḥarit continue on the next page. During Musaf, continue on page 612.

COMMENTARY. The weekday Amidah consists of nineteen blessings. On Shabbat and holidays, the middle thirteen of these are omitted because they consist of workaday petitions, and a single blessing about the day is substituted except on Rosh Hashanah. Traditionally during *Musaf*, in the place of the single middle blessing are three blessings—*Malḥuyot*/Sovereignty, *Ziḥronot*/Remembrance, and *Shofarot*/Redemption. These themes, which with the shofar blasts, define the Rosh Hashanah liturgy, are often moved either into *Shaḥarit* or into the Shofar service in contemporary communities. D.A.T.

כִּי...ירוּשָׁלַיִם / Truly...Jerusalem (Isaiah 2:3).
לֹא...מְכַסִּים / Let...sea (Isaiah 11:9).

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

On Shabbat, add the words in parenthesis.

Our God, our ancients' God,
(take pleasure in our rest,)
enable us to realize holiness through your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation.
(And help us to perpetuate, ETERNAL ONE, our God,
with love and with desire,
your holy Shabbat,
and may all your people Israel,
all who treat your name as holy,
find rest and peace upon this day.)
Refine our hearts to serve you truthfully,
for you are a God of truth,
and your word is truthful
and endures forever.
Blessed are you, ETERNAL ONE,
the sovereign power over all the earth,
who raises up to holiness (Shabbat,)
the people Israel
and the Day of Memory. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ מֶלֶךְ עַל כָּל־הָעוֹלָם כְּלוּ בִכְבוֹדְךָ
וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ עַל כָּל־יּוֹשְׁבֵי
תְּבֵל אֶרֶץ וְיִדַע כָּל־פְּעוּל כִּי אַתָּה פְּעַלְתָּ וְיָבִין כָּל־יִצְוֹר כִּי אַתָּה
יִצְרְתָּ וְיֵאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: יְהוָה מֶלֶךְ וּמְלֻכוֹתוֹ בְּכָל
מְשָׁלָה:

On Shabbat, add the words in parenthesis.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רִצָּה בְּמִנוּחֵינוּ) קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
(וְהִנָּחֵלְנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קִדְשֶׁךָ וְיִנְחוּ בָּהּ
יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת כִּי אַתָּה אֱלֹהִים
אַמֶּת וְדַבְּרֶךָ אַמֶּת וְקִיִּם לְעַד: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל־הָאָרֶץ
מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל יוֹם הַזְּכוּרֹן: ←

meleḥ al kol ha'are**z** mekad**esh** (hashabbat ve) yisrael veyom hazikaron.

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. And write down for a good life all the people of your covenant.

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due. ↪

עֲבוּדָה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תְּפִלָּתָם בְּאַהֲבָה תִּקְבַּל
בְּרִצּוֹן וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עֲמָךְ:

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה הוּא הַמַּחֲזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְשִׂיךָ שְׂבָכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל-עַת עָרַב וְבִקֵּר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קִיְיָנוּ לָךְ:

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׂמֶךָ מִלְּפָנֶינוּ תָּמִיד לְעוֹלָם וָעֶד:
וְכַתֵּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹרֵךְ סֵלָה וְיִהְיֶה לְךָ אֶת שְׂמֶךָ בְּאַמַּת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה הוּא הַטּוֹב שְׂמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת: ←

KAVANAH. So often we use our spare moments to reflect on the unpleasant places in our lives, our resentments, vindictiveness, pain, victimization. We need to create a litany of our blessings. Take a minute. Close your eyes. Think of seven blessings in your life. Create this menorah of thankfulness. Whenever you say *modim anahnu lah* or light the Sabbath candles or have a spare moment, recite the blessings on your menorah of thankfulness.

Z.S.S.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the Amidah is recited aloud.

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! ↪

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 tallit 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' tallit 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



The following paragraph is said only when the Amidah is recited aloud.

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

בְּרַכְךָ יְהוָה וְיִשְׁמְרֶךָ:

כִּן יְהִי רָצוֹן:

יֵאֵר יְהוָה פְּנֵינוּ אֱלֹהֵיךָ

וְיִחַנְךָ:

כִּן יְהִי רָצוֹן:

יֵשָׂא יְהוָה פְּנֵינוּ אֱלֹהֵיךָ

וְיִשֵּׂם 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, and peace, and proper sustenance,
may we be remembered and inscribed,
we and all your people, the house of Israel,
for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

*The silent Amidah traditionally concludes with bowing and taking three steps back.
When chanting aloud, continue with Avinu Malkenu, page 451, except on Shabbat, when
the service continues on page 461.*

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: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךְ: כִּי בְּאוֹר פְּנִיךְ
נִתַּתָּ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל וְאֶת־
כָּל־הָעַמִּים בְּרַב־עוֹ וְשְׁלוֹם:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְׁלוֹם:

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

Besefer hayim bera^hah veshalom ufarnasah tovah niza^her
venikatev lefaneha anahnu vehol ameha beyt yisra'el lehayim
tovim uleshalom.

Baruh atah adonay osey hashalom.

*The silent Amidah traditionally concludes with bowing and taking three steps back.
When chanting aloud, continue with Avinu Malkenu, page 452, except on Shabbat, when
the service continues on page 462.*

AVINU MALKENU / OUR CREATOR, OUR SOVEREIGN

The ark is opened.

Most communities follow tradition in not reciting Avinu Malkenu when Rosh Hashanah or Yom Kippur falls on Shabbat because of the prayer's petitionary nature.

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, inscribe us for good fortune in the Book of Life.

Our creator, our sovereign, inscribe us in the Book of Redemption and Salvation.

Our creator, our sovereign, inscribe us in the Book of Sustenance and Livelihood.

Our creator, our sovereign, inscribe us in the Book of Merit.

Our creator, our sovereign, inscribe us in the Book of Forgiveness and Atonement.

Our creator, our sovereign, let grow for us the tree of imminent redemption. ↩

DERASH. 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 which will enable us to move forward toward wholeness.

D.B.

אֲבִינוּ מַלְכֵנוּ

The ark is opened.

Most communities follow tradition in not reciting Avinu Malkenu when Rosh Hashanah or Yom Kippur falls on Shabbat because of the prayer's petitionary nature.

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

אֲבִינוּ מַלְכֵנוּ חֲטָאנוּ לְפָנֶיךָ :
 אֲבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה :
 אֲבִינוּ מַלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ :
 אֲבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה :
 אֲבִינוּ מַלְכֵנוּ הִפֵּר עֲצַת אוֹיְבֵינוּ :
 אֲבִינוּ מַלְכֵנוּ סֵלַח וּמַחַל לְכָל-עֲוֹנוֹתֵינוּ :
 אֲבִינוּ מַלְכֵנוּ הַחַיִּירוּנוּ בְּחַשׁוּבָה שְׁלָמָה לְפָנֶיךָ :
 אֲבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוֹלִים :
 אֲבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים :
 אֲבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה :
 אֲבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרֻנְסָה וְכִלְפָּלָה :
 אֲבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוּיֹת :
 אֲבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה :
 אֲבִינוּ מַלְכֵנוּ הִצְמַח לָנוּ יְשׁוּעָה בְּקִרְוֹב : ←

COMMENTARY. Jews have traditionally not recited *Avinu Malkenu* on Shabbat because Shabbat is a day of rest, a day focused on appreciation of what we are and what we have. Work and need, and all discussions of them, including petitionary prayer, are out of place on Shabbat. Since *Avinu Malkenu* is entirely petitionary and specifically refers to *parnasah*, earning a living, its use on Shabbat was excluded as early as the time of the Mishnah (around the third century C.E.).

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.

Continue on page 461.

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.

אֲבִינוּ מִלְכֵנוּ זְכוֹר כִּי עָפָר אֲנִחְנוּ:
אֲבִינוּ מִלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפֵּינוּ:
אֲבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל-שֵׁם קְדֹשְׁךָ:
אֲבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן שְׂמֵךְ הַגְּדוּל הַגְּבוּר וְהַנּוֹרָא שְׁנִקְרָא
עָלֵינוּ:
אֲבִינוּ מִלְכֵנוּ חַנּוּן וְעֲנֵנוּ כִּי אֵין בְּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkenu honenu va'anenu ki eyn banu ma'asim
asey imanu tzedakah vahesed vehoshi'enu.

Continue on page 462.

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.

DERASH. Divine love, חסד/hesed, makes it possible to take the next personal step of continuing our efforts after finding that our deeds have once again failed to measure up to our own expectations. It is in taking that step, made possible by חסד/love, that we find salvation. J.A.S.

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.

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

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה וימליך
מלכותה בחייכון וביומיכון ובחיי דכל בית ישראל בעגלא ובזמן
קריב ואמרו אמן:

יהא שמה רבא מברך לעלם ולעלמי עלמיא:
יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה
ויתהלל שמה דקדשא בריך הוא
לעלא לעלא מכל ברכתא ושירתא תשבחתא ונחמתא דאמין
בעלמא ואמרו אמן:

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

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל ואמרו
אמן:

עושה שלום במרומו 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.