

Yom Kippur 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 Hashahar* 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 אַתְּ יְיָ	Blessed are you Yah
	Nevareḥ et	נְבַרְךָ אַתְּ	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

Baruḥ atah adonay eloheynu meleḥ ha'olam

On Yom Kippur add:

(הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי 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.

הַכֹּל / עֹשֶׂה שְׁלוֹם וּבוֹרָא אֶת־הַכֹּל / 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 וּבְטוּבוֹ מְחַדָּשׁ בְּכָל־יּוֹם
תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מֵה־רַבּוֹ מַעֲשֵׂיךָ יְהוָה כֵּלָם בְּחֻכְמָה עֲשִׂיתָ
מְלָאָה הָאָרֶץ קִנְיֵיךָ: הַמְלֵךְ הַמְרוֹמֵם לְבָדוֹ מֵאֵז הַמְשֻׁבָּח וְהַמְפָאָר
וְהַמְתַּנְשָׂא מִימֹת עוֹלָם אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ
אֲדוֹן עֲזָנוּ צוּר מְשַׁנְּבֵנוּ מִגֵּן יִשְׁעָנוּ מְשַׁבֵּב בְּעֲדָנוּ: אֵל בְּרוּךְ גְּדוֹל
דַּעַה הַכִּין וּפְעַל זְהָרֵי חֲמָה טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ מְאֹרוֹת נִתֵן
סְבִיבוֹת עֲזוֹ פְּנוֹת צְבָאֵי קְדוּשִׁים רוֹמְמֵי שְׂדֵי תְּמִיד
מְסַפְּרִים כְּבוֹד־אֵל וּקְדוּשָׁתוֹ: *תְּתַבְּרֶךָ יְהוָה אֱלֹהֵינוּ עַל־שִׁבְחֲךָ
מַעֲשֵׂה יְדִיךָ וְעַל־מְאֹרֵי אֹר שְׁעֲשִׂיתָ יְפָאָרוֹךְ 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
מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמַיִם זֶה מִזֶּה 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 לְעַמַּת שְׂרָפִים
לְעַמַּתָּם 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 לְבָדוֹ 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 וְנִזְכָּה כְּלָנוּ בְּמַהֲרָה לְאוּרוֹ. 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 חֻמְלָתָּ
עָלֵינוּ: אָבִינוּ מִלְּפָנָיו בְּעָבוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שְׁבִטְחוּ בָּךְ
וַתְּלַמְּדֵם חֻקֵי חַיִּים כֵּן תִּתְחַנֵּנוּ וַתְּלַמְּדֵנוּ: אָבִינוּ הָאֵב הַרְחִמָן
הַמְּרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִפְנֵינוּ לְהִבִּין וְלְהַשְׂכִּיל 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 אמונו/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 לְבָנוּ בְּמִצְוֹתֶיךָ וַיִּחַד לְבָכְנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא גְבוּשׁ וְלֹא נִכְלָם וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד: כִּי
בְשֵׁם קְדוּשַׁךְ הַגְּדוֹל וְהַנּוֹרָא בְּטָחָנוּ: נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ:

* וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה: וְקִרְבָּתָנוּ לְשְׁמֶךָ הַגְּדוֹל סֶלָה בְּאַמֶּת:
לְהוֹדוֹת לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה: בְּרוּךְ אַתָּה יְיָ הוּא 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:

וְאֶהְיֶה אֵת יְהוָה אֱלֹהֵיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ: וְשָׁנַנְתָּם
לְבִנְיָה וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלִכְתֹּתְךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְקִשְׁרָתָם לְאֹת עַל-יְדֶךָ וְהָיוּ לְטֹטְפֹת 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

bəhol levaveha uvehol nafsheha uvehol me'odeha.

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

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvelehteħa vadereħ uveshoħbeħa
uvekumeħa.

Ukeshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uħtavtam al mezuzot beyteħa uvishareħa.

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.

וְאִהַבְתָּ / 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.

יְשִׁמְעוּ... / 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 לִשְׁמֹר לַעֲשׂוֹת
אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם וּנְתַנֶּנָּה יְהוָה אֱלֹהֶיךָ עֲלִיּוֹן
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 נִתַּתִּי 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
וּבִרְכָךָ 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: הַגְּדַתִּי לָכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לֹא־תֵאָרִיכּוּ יָמִים
עַל־הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הִירְדָן לְבֹא שָׁמָּה לְרִשְׁתָּהּ:
הַעֲלִיתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמְּוֹת נִתְּתִי
לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרִיתָ בַּחַיִּים לְמַעַן תַּחֲיֶה אַתָּה וְזַרְעֶךָ:

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 וְעֶצֶר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

וְשָׁמַתְּ אֶת-דְּבָרֵי אֱלֹהִים עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֶתְּכֶם
לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֶתְּכֶם
אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ 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 וְעָשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגְדֵיהֶם לְדֹרֹתָם וּנְתָנוּ
עַל־צִיצִית הַפָּנֶה פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי
לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אֲתֶם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אִמְרָת:

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 וְיִשָּׁר וְנֶאֱמָן וְטוֹב וַיִּפֶּה הַדְּבָר הַזֶּה:
* עַל אֲבוֹתֵינוּ וְעַל אֲמוֹתֵינוּ וְעַלֵינוּ 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 שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מִלְּפָנֶיךָ מֶלֶךְ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל אֲמוֹתֵינוּ
צוֹרֵנוּ צוֹר יִשְׁעֵתָנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׂמֶךְךָ: אֵין אֱלֹהִים
זוֹלָתְךָ:

עֲנֵת אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֵתָה הוּא מֵעוֹלָם מִגֵּן וּמוֹשִׁיעַ לְבָנֵיהֶם
אֲחֵרֵיהֶם בְּכָל דֵּר וְדֵר: בְּרוּם עוֹלָם מוֹשְׁכֶךָ וּמְשַׁפְּטֶיךָ וְצַדִּיקְתֶּךָ עַד
אֶפְסֵי־אָרֶץ: אֲשֶׁרֵי אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ וְתוֹרַתְךָ וְדִבְרֶיךָ יִשִּׁים עַל
לְבוֹ: אֱמֶת אֵתָה הוּא אֲדוֹן לְעַמֶּךָ וּמֶלֶךְ גְּבוּר לְרִיב רִיבָם: —

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 יֵהוּה אֱלֹהֵינוּ וּמִבֵּית
עֲבָדִים פְּדִיתָנוּ:

עַל־זֹאת שֶׁבָחוּ אֱהוּבִים וְרוֹמְמוּ אֵל: וְנִתְּנוּ יָדַיִם זְמִירוֹת שִׁירוֹת
וְתִשְׁבַּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם: רָם וְנֹשֵׂא גְדוֹל
וְנוֹרָא מְשֻׁפָּל גְּאִים וּמִגְבִּיָּה שְׁפָלִים מוֹצִיא אֲסִירִים וּפּוֹדֵה עַנּוּיִם
וְעוֹזֵר דְּלִים וְעוֹנֵה לְעַמּוֹ בְּעַת שְׁוֹעַם אֱלֹיו: ←

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 כָלֵם:
 מִי־כַמְכָּה בָּאֵלִם יְהוָה מִי כַמְכָּה נֹאדָר בְּקֹדֶשׁ
 נוֹרָא תְהִלַּת עֲשֵׂה פֶלְא:
 *שִׁירָה חֲדָשָׁה שְׁבַחֵנוּ גְאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַי הַיָּם:
 יִחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 * צוּר יִשְׂרָאֵל קוֹמָה בְּעִזְרַת יִשְׂרָאֵל: וּפְדָה כְנַאֲמָךְ יִהְיֶה וַיִּשְׂרָאֵל:
 גְּאֻלָּנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְהוָה גְּאֹל יִשְׂרָאֵל:

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

Shirah ḥdashah 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.

AMIDAH CHANTED ON YOM KIPPUR MORNING

The Yom Kippur morning service begins with Birhot Hashaḥar (page 139) and Pesukey Dezimra. It continues with the Shema and its blessings (page 277). Some communities continue by chanting the Amidah that follows here. Others continue with a silent Amidah (page 739) and then continue here. 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.

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

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, ANCIENT ONE, our God, God of our ancestors,
God of Abraham God of Sarah
God of Isaac God of Rebekah
God of Jacob God of Rachel
and God of Leah; ↪

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.

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

S.S.

עֲמִידָה

The Yom Kippur morning service begins with Birhot Hashaḥar (page 140) and Pesukey Dezimra. It continues with the Shema and its blessings (page 278). Some communities continue by chanting the Amidah that follows here. Others continue with a silent Amidah (page 740) and then continue here. 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.

אֲדוֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי יֵאָה: ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzḥak

elohey rivkah

elohey ya'akov

elohey raḥel

veylohey le'ah →

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, other relatives about whom you may have heard stories. What is your connection with them? L.G.B.

ךָתִּלְתָּ / אֲדוֹנֵי...תְּהִלָּתְךָ / Open...praise (Psalms 51:17).

COMMENTARY. Invoking our ancestors: some communities link the names of the patriarchs and matriarchs, others recite the names of the men and then the women, or the women and then the men. There is value, as well as conflict, in each model. Linking the ancestors reminds us of the importance of relationships, in time and space. Separating them reminds us of the significance of preserving our individuality. R.H.

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

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

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. ↪

ים/and write us in the Book of Life. The persistence of
mythic motifs such as a heavenly ledger suggests 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
Yom Kippur! R.H.

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 own time.

R.S.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֵלְיוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמּוֹת וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

מִסּוֹד חַכְמִים וְנְבוֹנִים וּמְלָמֵד יָדַעַת מְבִינִים אֶפְתָּחָה פִּי בְּתַפְלָה
וּבְתַחֲנוּנִים לְחִלּוֹת וּלְחַנּוּן פָּנָי מֶלֶךְ מְלֵא רַחֲמִים מוֹחֵל וְסוֹלֵחַ
לְעוֹנִים:

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

מֶלֶךְ עוֹזֵר וּמוֹשֵׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעִזְרַת
שָׂרָה: ←

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

Misod hachamim unevonim umilemed da'at mevinim eftehah fi
bitefilah uvetahanunim lehalot ulehanen peney meleh maley
rahamim mohel vesole'ah la'avonim.

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. ↪

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. ↪

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.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטָּל: מְכַלְכֵּל חַיִּים
 בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
 וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךְ בַּעַל גְּבוּרוֹת
 וּמִי דוֹמֶה לָךְ מְלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

מִי כְמוֹךְ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים:

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

Atah gibor le'olam adonay rav lehoshi'a.

Morid hatal.

Mehalkel hayim behesed mehayey kol hay berahamim rabim
 someh noflim verofey holim umatir asurim umekayem emunato
 lisheney afar. Mi hamoha ba'al gevurot umi domeh lah meleh
 memit umehayeh umatzmi'ah yeshu'ah.

Mi hamoha av harahamim zoher yetzurav lehayim berahamim.
 Vene'eman atah lehayot kol hay. Baruh atah adonay mehayey
 kol hay. ↪

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

And so, raise up the name of THE ETERNAL ONE, our God,
bow down before God's holy mount,
for holy is THE AWESOME ONE, our God!

Raise up the name of the Almighty one,
the one who dwells in awe,
for God is holy,
By God's breath the heavens came to birth!

Raise up the name of Greatness,
all you congregation of the just,
for God is holy,
and **Declares** just things, relating mighty deeds!

Raise up the name of Holiness,
of the exalted one on high, for God is holy,
One whose every act is awesome to the world!

Raise up the name of the all-mindful one,
who **Zealously** has kept our covenant of old,
for God is holy,
Hewing mightily the flames of heavenly fire!

Raise up the name of one **Totally** pure,
the one who hurls forth thunderbolts,
for God is holy,
Joining together the foundation of the earth! ↪

קְדוּשַׁת הַשֵּׁם ³

וּבְכֵן רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדֹשׁוֹ
 כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

אֲדִיר וְנוֹרָא	רוֹמְמוֹ
בְּרוּחוֹ שְׁמַיִם שְׁפָרָה:	כִּי קְדוֹשׁ הוּא
גְּדֻלָּתוֹ בְּקֹהֶל יִשְׂרָאֵל	רוֹמְמוֹ
דּוֹבֵר צְדָקוֹת מִגִּיד מִיִּשְׂרָאֵל:	כִּי קְדוֹשׁ הוּא
הִנְעִרְךָ בְּקִדְשָׁהּ	רוֹמְמוֹ
וְהִלּוּכּוֹ בְּקִדְשָׁהּ:	כִּי קְדוֹשׁ הוּא
זוֹכֵר בְּרִית אָבוֹת	רוֹמְמוֹ
חֹצֵב לְהַבּוֹת:	כִּי קְדוֹשׁ הוּא
טָהוֹר שׁוֹלֵחַ בְּרָקִים	רוֹמְמוֹ
יוֹסֵד אֲרָקִים: ←	כִּי קְדוֹשׁ הוּא

רוֹמְמוֹ יְהוָה...יהוה אלהינו / raise up the name of the ETERNAL ONE...AWESOME ONE, our God! (Psalms 99:9).

Raise up the name of the **C**reator's throne,
which God has founded in the heights,
for God is holy,
 Linking the wise by artful plan, amassing wisdom
 in the world!

Raise up the name of the all-**M**erciful,
who makes wrongdoing vanish like a cloud,
for God is holy,
 Nobly holding out a hand to all who stray!

Raise up the name of a divinity
So ancient that the world can never reckon by its years,
for God is holy,
 Examining the hearts of everything that lives!

Raise up the name of saving **P**ower,
who redeems all those who serve in faith,
for God is holy,
 Sources of righteousness and truth to all created
 in the world!

Raise up the name of the **C**reator of the heavens and the earth,
for God is holy,
 one whose gaze can **R**each the farthest corners
 of the world!

Raise up the name of the **S**overeign eternal one,
for God is holy, and
 The name and fame of God are one!

בְּסֵאוֹ הֵכִין בְּשָׁמַי רוּמָה	רוּמָמוֹ
לוֹכֵד חֲכָמִים בְּעָרָמָה:	כִּי קְדוֹשׁ הוּא
מוֹחָה כָּעֵב פְּשָׁעִים	רוּמָמוֹ
נוֹתֵן יָד לְפֹשְׁעִים:	כִּי קְדוֹשׁ הוּא
שֹׁגֵיא שְׁנָיו לְאֵין חֶקֶר	רוּמָמוֹ
עֹשֶׂתוֹנוֹת חוֹקֵר:	כִּי קְדוֹשׁ הוּא
פּוֹדֶה נַפְשׁ עֲבָדָיו	רוּמָמוֹ
צַדִּיק קוֹשֵׁט מַעֲבָדָיו:	כִּי קְדוֹשׁ הוּא
קוֹנֶה שָׁמַיִם וָאָרֶץ	רוּמָמוֹ
רֵם הַמְּבִיט לְקִצּוֹת הָאָרֶץ:	כִּי קְדוֹשׁ הוּא
שׁוֹכֵן עַד וְקְדוֹשׁ שְׁמוֹ	רוּמָמוֹ
תְּהַלְתּוֹ בְּשָׁמוֹ:	כִּי קְדוֹשׁ הוּא

And so, the holy reaches up to you,
for you are our God.

All-knowing God! To whom can I compare you?

No being can resemble you.

By what metaphor can I describe you?

Your imprint is inscribed in all of nature.

Greater by far than any chariot that bears you,
more rarified than any medium of thought.

Does any person's word suffice to capture you?

Whose tongue could possibly encompass you?

Who fully comprehends your counsel?

No god precedes you in the world.

This world is witness to your being alone.

There is no reality apart from you.

How visible your wisdom in all things!

A sign of you is present in all life.

The world had not yet come to be,

the pillars of the skies had not yet stood,
yet you were there already, dwelling everywhere,
before the heights and depths were yet defined.

Containing everything, and being contained by none,
you filled the universe, nothing encompassed you.

Let hearts and minds exhaust their store of words,
and tongues grow weary trying to explain. ↩

זבֿכֿן

וְלֶךְ תַּעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ:

<p>וְאֵין עֲרֹךְ אֵלֶיךָ: וְכֹל־דְּמוּת טֹבֵעַ חוֹתָמֶךָ: וְגֵאִית מְפֹל־מַחְשָׁבָה: וְלִשׁוֹן מִי תִכְיֶלֶךָ: וְיֵשׁ עֵינַי תִּשׁוּרֶךָ: וְלֹא נוֹצֵר אֵל לִפְנֶיךָ: כִּי אֵין בְּלַעֲדֶיךָ: וְאוֹת חוֹתָמֶךָ נִפְרָת: וְעֲמֻדֵי־שַׁחַק עֲמָדוֹ: וְאֵין עֲמָקִים וְאֵין גְּבוּהִים: וּמְלֵאֹת הַכֹּל וְלֹא יִכְלֹוּךָ: וְלִשׁוֹנוֹת נִלְאוּ מִלְּפָרוֹשׁ: ←</p>	<p>אֱלֹהִים אֶל־מִי אֲמַשִּׁילֶךָ בְּמָה אֲדַמֶּךָ גְּבַהֶת מְפֹל־מִרְפָּבָה דְּבַר מִי יִכְלַפְלֶךָ הַיֵּשׁ יִלְכַב יְגוּרֶךָ וְאֶת־מִי נוֹעֲצֶת וַיִּבְיֶךָ זֶה עוֹלָמֶךָ יַעֲיֶדֶךָ חֲכָמְתֶךָ בְּכֹל מִבְּאֵרֶת טָרַם הָרִים יִלְדוּ יִשְׁבֹּת מוֹשֵׁב אֱלֹהִים כֹּל־פִּלֵּת הַכֹּל וְלֹא יִכְלַפְלוּךָ לְכַבּוֹת עֲמָדוֹ מִלְּדָרוֹשׁ</p>
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COMMENTARY. This acrostic illustrates the paradox of our relationship with God in its form and content. God is repeatedly addressed as you—a most tender, intimate, relational term. This is the form of the prayer. It is a conversation between familiars. The content emphasizes the otherness of God, the unattainability of divine perfection, the unknowability of divine depth, scope, strength and splendor. It is in the human experience of godliness, in the realization of godly attributes of righteousness and faith, that the bridge between form and content is constructed. This bridge is known as *kedushah*—holiness. S.P.W.

Multitudes of sages are confounded,
ideas so quickly fail to capture what you are.
“Noble and awesome” you are called in songs of praise,
but you remain beyond all praise.
So great in strength, how wondrous is your life!
You fill the heavens and the earth.
Outreaching every depth and height, beyond all distances,
no one can capture the dimensions of your being.
Perhaps through deeds alone can you be known,
by faith, in holy congregations, are you grasped.
Chiefly through your justice are you heard or understood,
and through your Torah are your ways made known.
Close by are you, and intimate, to those who turn to you,
though far from those who go astray.
Readily have those who purify themselves beheld you,
they do not need a lamp to seek you out.
Surely they have heard you with the ears of mind and spirit,
even when their hearing has grown dim.
Throughout all time do they proclaim your holiness:
“Holy, holy, holy, THE CREATOR of all worlds!”

Today—as life and death are being written
in the Book of Memory—
Arise!
Please waken!
Please be stirred!
Please stand!
Please come forward!
Please get up!
Please pray!
For this soul,
implore now
the attention
of the One who dwells above!

וְרַעֲיוֹנֵי מְהִירִים יִתְמַהֲמֶהוּ:	מִחֲשָׁבוֹת חֲכָמִים יִתְמַהֲוּ
וְעַל כָּל-תְּהִלָּה נַעֲלִיתָ:	נִזְרָא תְּהִלוֹת נִקְרָאתָ
וְהַשָּׁמַיִם וְהָאָרֶץ מְלֵאתָ:	שְׁגִיא כַח אֵיךְ נִפְלֵאתָ
וְרַחוּק רַחוּק מִי יִרְאֶנּוּ:	עֵמֶק עֵמֶק מִי יִמְצְאוּנוּ
אִף אָמוּנְתְךָ בְּקֵהֵל קְדוֹשִׁים:	פְּעָלֶיךָ הֵם הַדְּרוּשִׁים
וְתוֹרַתְךָ הִיא הַנּוֹדְעֵת:	צִדְקָתְךָ הִיא הַנְּשַׁמֶּעֶת
וְרַחוּקָה מְאֹד מִן הַשְּׂוֹכְבִים:	קִרְבָּתְךָ קְרוֹבָה לְשָׁבִים
וְלֹא נִצְרָכוּ לְמְאוּרוֹת:	רְאוּךָ הַנְּשַׁמּוֹת הַטְּהוֹרוֹת
כִּי תַחַרְשְׁנָה אֲזַנֵּיהֶם:	שְׁמַעֲנוּךָ בְּאֲזְנֵי רַעֲיוֹנֵיהֶם
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יִהוּהוּ צְבָאוֹת:	תְּמִיד קְדֻשָּׁתְךָ קוֹרְאוֹת

הַיּוֹם יִכְתֹּב בְּסֵפֶר הַזְכוּרוֹנוֹת הַחַיִּים וְהַמּוֹת: אֲנִי כִנֵּה עוֹרֵי נָא
הַתְּעוֹרְרֵי נָא עַמְדֵי נָא הַתִּיצְבֵי נָא קוֹמֵי נָא חֲלֵי נָא בְּעַד הַנֶּפֶשׁ חֲנִי
נָא פָּנֵי דָר עֲלִיוֹן:

And so, let all proclaim the sovereignty
of God, the arbiter of justice;
who brings soul-searching on the day of justice,
going into hidden places with the eye of justice;
who demands accounting on the day of justice,
holding up our thoughts to scrutiny in justice;
wise one, who is loving on the day of justice,
seeking our redemption in the covenant of justice;
having mercy for all creatures on the day of justice,
thoroughly renewing those who trust in justice;
informed of every thought upon the day of justice,
keeping wrath away while governing in justice;
like one clad in righteousness upon the day of justice,
merciful toward wrongdoing, though bringing justice;
noble and awesome on the day of justice,
sparing all those burdened with the weight of justice;
answering whoever calls upon the day of justice,
putting kindness foremost, though enacting justice;
searching hidden virtues on the day of justice,
calling forth the willingness to serve in justice;
redeeming lovingly God's people on the day of justice,
showing love and mercy in pursuit of justice,
tenderly supporting all who seek perfection
on the day of justice!



לְךָ הַכֹּל יִכְתִּירוּ

לְאֵל עוֹרֶךָ דִּין

לְגוֹלָה עֲמֻקוֹת בְּדִין	לְבוֹחֵן לְכַבּוֹת בְּיוֹם דִּין
לְהוֹגֵה דְעוֹת בְּדִין	לְדוֹכֵר מֵיִשְׁרַיִם בְּיוֹם דִּין
לְזוֹכֵר בְּרִיתוֹ בְּדִין	לְתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין
לְטַהֵר חוּסָיו בְּדִין	לְחוֹמֵל מֵעֲשׂוֹי בְּיוֹם דִּין
לְכּוֹבֵשׁ כַּעֲסוֹ בְּדִין	לְיוֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין
לְמוֹחֵל עֲוֹנוֹת בְּדִין	לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין
לְסוֹלֵחַ לְעֲמוּסָיו בְּדִין	לְנֹרָא תְהִלּוֹת בְּיוֹם דִּין
לְפוֹעֵל רַחֲמָיו בְּדִין	לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין
לְקוֹנֵה עֲבָדָיו בְּדִין	לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין
לְשׁוֹמֵר אוֹהָבָיו בְּדִין	לְרַחֵם עַמּוֹ בְּיוֹם דִּין

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:

Uvehen leha hakol yahtiru
le'el oreh din

levohen levavot beyom din
ledover meysarim beyom din
levatik ve'oseh hesed beyom din
lehomel ma'asav beyom din
leyode'a mahashavot beyom din
lelovesh tzedakot beyom din
lenora tehilot beyom din
le'oneh lekorav beyom din
letzofeh nistarot beyom din
lerahem amo beyom din

legoleh amukot badin
lehogeh de'ot badin
lezoher berito badin
letaher hosav badin
lehovesh kaso badin
lemohel avonot badin
lesoleah la'amusav badin
lefo'el rahamav badin
lekoneh avadav badin
leshomer ohavav badin

letomeh temimav beyom din.

We exalt you and declare you holy,
according to the mystery of the murmurings
of the holy seraphim,
who declare the holiness of your Name,
as it is written by your prophets:
“And each celestial being calls to another and exclaims:
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!” ↪

כבודו...וקרא / And...glory! (Isaiah 6:3).
ממקומו...ברוך / Blessed...dwell! (Ezekiel 3:12).
אחד...שמע / Listen...alone! (Deuteronomy 6:4).

נְעִרִיצָךְ וְנִקְדִישְׁךָ כְּסוּד שְׂרִיף קֹדֶשׁ הַמִּקְדָּשִׁים שְׂמֶךְ בְּקֹדֶשׁ
כְּכַתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יהוה צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מְשֻׁרְתָיו שׂוֹאֲלִים זֶה לְזֶה אֵיִה מְקוֹם כְּבוֹדוֹ
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יהוה מִמְקוֹמוֹ:
מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמִּיחֲדִים שְׂמוֹ עָרֵב וּבָקֵר בְּכָל
יוֹם תָּמִיד פְּעַמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:
שְׂמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד: ←

Na'aritzeḥa venakdisheḥa kesod si'ah sarfey kodesh
hamakdishim shimeḥa bakodesh kakatuv al yad nevi'eḥa vekara
zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'aretz kevodo.
Kevodo maley olam mesharetav sho'alim zeh lazeh ayey mekom
kevodo le'umatam baruḥ yomeru:

Baruḥ kevod adonay mimekomo.

Mimekomo hu yifen berahamim veyahon am hamyahadim
shemo erev vavoker behol 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 imitate the heavenly chorus. Jews traditionally rock upward on their toes each time the word קָדוֹשׁ /*kadosh* /holy is chanted here. It is as if we were straining upward to join the heavenly choir in the purity of our praise for God. 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. ↩

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 מַלְכֵנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִירָנוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ: וְהָיָה יְהוָה
לְמִלְכָּךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:
וּבְדַבְּרֵי קֹדֶשׁךָ כְּתוּב לְאָמֹר:

יְמַלֶּךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

לְדוֹר וָדוֹר נָגִיד גְּדֹלְךָ וּלְנִצַּח נְצַחִים קֹדֶשְׁךָ נִקְדִּישׁ וְשִׁבְחֶךָ
אֱלֹהֵינוּ מִפְּיָנוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקֹדֶשׁ
אָתָּה: ←

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'aretz
vehayah adonay lemelech al kol ha'aretz bayom hahu yihyeh
adonay ehad ushemo ehad.

Uvdivrey kodsheha katuv lemor.

Yimloch adonay le'olam elohayih tziyon ledor vador halleluyah.

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

If the remainder of the Amidah is being read silently, it is customary to remain standing until the completion of the Amidah. If the remainder of the Amidah is being chanted aloud, 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.

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 vanishes wholly from the earth like smoke.
Then shall the power of injustice pass away!

If the remainder of the Amidah is being read silently, it is customary to remain standing until the completion of the Amidah. If the remainder of the Amidah is being chanted aloud, it is customary to be seated here.

וּבְכֵן יִתֵּן פְּחָדֶיךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל־מַה־שִּׁבְרָאתָ וְיִירְאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וְיַעֲשׂוּ כָּל־מַה־שִּׁבְרָאתָ אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם כְּמוֹ שִׁדְעָנוּ יְהוה אֱלֹהֵינוּ שֶׁהִשְׁלֵטוֹן לְפָנֶיךָ עוֹ בִּידְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שִּׁבְרָאתָ:

וּבְכֵן יִתֵּן כְּבוֹד יהוה לְעַמֶּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ וּפְתִחוֹן פֶּה לְמִיחָלִים לְךָ שִׁמְחָה לְאַרְצֶךָ וְשִׁשׂוֹן לְעִירְךָ בְּמַהֲרָה בִּימֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ וְיִשְׂרִים יַעֲלוּ וְחַסִּידִים בְּרַנָּה יִגְּלוּ וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל־הָרִשְׁעָה כְּלָה כְּעֵשֶׂן תִּכְלָה כִּי תַעֲבִיר מִמְּשָׁלַת זְרוֹן מִן הָאָרֶץ: ←

COMMENTARY. The *Uvehen* prayer speaks out of an awareness that the Divine holiness can reach its fullness only when it is allowed to infuse the entire world. This will be possible only when the vision of Yom Kippur—each human being transformed in thought and deed by an awareness of God's presence and demand—takes hold not only within every Jew, but within all who inhabit our world. Thus even on Yom Kippur we experience only a part of the Divine holiness. This prayer asks of us that we rededicate ourselves not only to our own holiness but to that of our world.

D.A.T.

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

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

It is customary to be seated here.

וְתִמְלֹךְ אֶתָּה יְהוָה לְבָרְךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשָּׁכֵן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ: כִּפְתּוּב בְּדַבְרֵי קִדְשֶׁךָ:

יְמַלֶּךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוּשׁ אֶתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִי מִבְּלַעְדֶּיךָ: כִּפְתּוּב: וַיִּגְבַּהּ יְהוָה
צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה
הַמְּלֹךְ הַקְּדוֹשׁ: ←

It is customary to be seated here.

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 gave us, **HOLY ONE**, our God, with love,
(this day of Shabbat, for holiness and rest, and)
this Day of Atonement,
for pardon, for forgiveness, and for atonement,
a day for pardoning all of our wrongful acts,
(with love,)
a holy convocation,
a remembrance of the going out from Egypt.

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

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

קְדוּשַׁת הַיּוֹם 4

On Shabbat add the words in parenthesis.

אֲתָהּ אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ
 לְעִבּוֹדְתֶךָ וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ:
 וְתַתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁהּ
 וְלִמְנוּחָהּ וְאֶת-יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה
 וְלִמְחֻלַּת-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ אֲכַר לִיציאת
 מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
 וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֹנָנוּ וּפְקֻדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֱמוּנֹתֵינוּ
 וְזִכְרוֹן יְמוֹת הַמְּשִׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה וְזִכְרוֹן כָּל עַמֶּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וְלִטּוֹבָה לְחַן וְלִחֻסָּד וְלִרְחֻמִים לְחַיִּים
 וְלִשְׁלוֹם בְּיוֹם הַכַּפּוּרִים הַזֶּה:

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקַדְנוּ לְבָרְכָהּ וְהוֹשִׁיעֵנוּ בּוֹ
 לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
 כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

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

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

Leviticus 26:42

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

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

Leviticus 26:45

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

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

Deuteronomy 4:31

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

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

Deuteronomy 30:6

זְכַרְלָנוּ בְרִית אָבוֹת כַּאֲשֶׁר אָמַרְתָּ:
וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאֶף אֶת־בְּרִיתִי יִצְחָק וְאֶף אֶת־בְּרִיתִי
אֲבֹרָהֶם אֲזָכֵר וְהָאָרֶץ אֲזָכֵר:

זְכַרְלָנוּ בְרִית ראשונים כַּאֲשֶׁר אָמַרְתָּ:
וְזָכַרְתִּי לָהֶם בְּרִית ראשונים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יְהוָה:

רַחֵם עָלֵינוּ וְאֵל תִּשְׁחִיתֵנוּ כִּמָּה שְׁפָתוֹב:
כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתְךָ וְלֹא יִשְׁכַּח אֶת־
בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:

מִוֶּל אֶת־לִבְכֵּנוּ לְאַהֲבָה אֶת שְׁמֶךָ כִּמָּה שְׁפָתוֹב:
וּמֶל יְהוָה אֱלֹהֵיךָ אֶת־לִבְכֶּךָ וְאֶת־לִבְבִי זָרַעְךָ לְאַהֲבָה אֶת־יְהוָה
אֱלֹהֵיךָ בְּכָל־לִבְכֶּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ: ←

COMMENTARY. How can we be in a covenant with the Creator of all? How do we dare ask to be remembered with compassion? Where in our hearts is the capacity to reach out beyond the known, the limited, the failures of our lives to imagine something different? Our ancestors have bequeathed it all to us—the covenant, the memory, the compassion and the imagination. Do we dare accept our inheritance? S.P.W.

COMMENTARY. ומל יהוה אלהיך את לבבך /your God shall circumcise your hearts. Jewish tradition links circumcision to covenantal commitment and to purification. The heart, which the rabbis understood to be the seat of the intellect, is not physically circumcised but, through divine will, purified and rededicated to covenantal service. The act of circumcision creates a wound and makes the one who is circumcised vulnerable. The poet here freely offers our vulnerability, our openness to transformation, as part of our Yom Kippur prayer for purification. D.A.T.

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

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

Deuteronomy 4:29

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

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

Leviticus 16:30



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

Lamentations 5:21

הַמְצֵא לָנוּ בְּבִקְשֵׁתְנוּ כְּמָה שְׂכָתוּב:
וּבְקִשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמְצֵאתָ כִּי תִדְרָשְׁנוּ בְּכָל־לְבָבְךָ
וּבְכָל־נַפְשְׁךָ:

כִּפּוּר חַטָּאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרָנוּ כְּמָה שְׂכָתוּב:
כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה
תִּטְהָרוּ:



הַשִּׁיבָנוּ יְהוָה אֱלֹהֵיךָ וְנִשְׁוּבָה תִּדַּשׁ יַמֵּינוּ כְּקֶדֶם:

Hashivenu adonay eleha venashuva hadesh yameynu kekedem.

Hear our voices, ETERNAL ONE, our God,
and accept our prayer with mercy and good will.
Turn us, ANCIENT ONE, toward you, let us return.
Renew our days like days of old.
Do not cast us away
from dwelling in your presence,
and do not remove your holy spirit from our midst.
And do not cast us off as we grow old;
do not forsake us when our strength departs.
Do not forsake us, GENTLE ONE, our God,
do not withdraw from us.
Give us a sign of blessing,
so that anyone who bears us ill
shall hesitate to harm us.
For truly, you, ETERNAL ONE,
have always helped us and consoled us.
Hear now our words, GOD OF COMPASSION,
and behold our contemplation.
May our words of prayer,
and meditations of our hearts,
be seen favorably, PRECIOUS ONE, our rock, our champion.
For we place our hope in you, ETERNAL ONE,
so may you answer us, Almighty One, our God.

COMMENTARY. This is one of the most well known and dramatic prayers of the High Holy Day liturgy, yet it is fraught with problematic images—a God who might reject the infirm, who might cast out the aged, who might ignore our vulnerability were it not for our pleading. This *piyut* is popular not for what it implies about God but for what it says about us: I am weaker than I usually admit. I fear the inevitable loss of power that comes with getting older. I fear my vulnerability. I need the support of others to compensate for my frailty. I need the protection of others to compensate for my foolishness. I need the community of others for my legacy to live when my life is gone. You who are here praying with me can make possible this, my redemption. We pray for the strength to make God present for each other, that the weakest, oldest, frailest might find consolation and a sign of blessing.

D.A.T.

שמע קולנו

יהוה אלהינו חוס ורחם עלינו וקבל ברחמים

וברצון את־תפלתנו:

השיבנו יהוה אליך ונשובה חדש ימינו כקדם:

אל תשליכנו מלפניך ורוח קדשך אל תקח ממנו:

אל תשליכנו לעת זקנה ככלות כחנו אל תעזבנו:

אל תעזבנו יהוה אלהינו אל תרחק ממנו:

עשה עמנו אות לטובה ויראו שונאינו ויבשו:

פי אתה יהוה עזרתנו ונחמתנו:

אמרינו האזינה יהוה בינה הגיגנו:

יהיו לרצון אמרי־פינו והגיון לבנו לפניך יהוה צורנו וגואלנו:

פי לך יהוה הוחרלנו אתה תענה אדני אלהינו:

Shema kolenu adonay elohey^unu ḥus verahem aleynu
vekabel beraḥamim uveratzon et tefilatenu.

Hashivenu adonay eleḥa venashuvah ḥadesh yameynu kekedem.

Al tashliḥenu milefaneḥa veru'ah kodsheḥa al tikaḥ mimenu.

Al tashliḥenu le'et ziknah kihlot koḥenu al ta'azvenu.

Al ta'azvenu adonay elohey^unu al tirḥak mimenu.

Asey imanu ot letovah veyiru soneynu veyevoshu

ki atah adonay azartanu veniḥamtanu.

Amareynu ha'azinah adonay binah hagigenu.

Yihyu leratzon imrey finu vehegyon libenu lefaneḥa adonay
tzurenu vego'alenu.

Ki leḥa adonay hohalnu atah ta'aneh adonay elohey^unu.

NOTE. After the first verse *Shema Kolenu* is composed of biblical verses adapted by the poet.

M.B.K.

Our God, our ancients' God,
do not forsake us, and do not turn us away,
and do not cause us shame,
and do not nullify your covenant with us,
but bring us nearer to your Torah,
teach us your mitzvot,
instruct us in your ways.
Incline our hearts to treat your name with awe,
and open up our inner nature to your love,
and bring us back to you in truth,
with whole and peaceful heart.
And for the sake of your great name,
be merciful, and grant forgiveness for our wrongs,
as it is written in your prophet's words:

“For the sake of your great name, ETERNAL ONE,
forgive my wrongdoing, for I have done much wrong.”

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אֵל תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשָׁנוּ וְאֵל
 תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ קִרְבָּנוּ לְתוֹרַתְךָ לְמִדָּנוּ מִצּוֹתֶיךָ
 הוֹרָנוּ דְרָכֶיךָ הֵט לִפְנֵינוּ לִירְאָה אֶת־שִׁמְךָ וּמוֹל אֶת־לִבְבָנוּ לְאֵהֲבָתְךָ
 וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח
 לְעוֹנֵינוּ כִּפְתּוּב בְּדַבְרֵי קִדְשְׁךָ: לְמַעַן שִׁמְךָ יִהְיֶה וְסָלַחְתָּ לְעוֹנֵי כִי
 רַב הוּא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ סָלַח לָנוּ: מְחַל לָנוּ: כִּפּוּר־לָנוּ:
 כִּי אָנוּ עֲמָךָ וְאַתָּה אֱלֹהֵינוּ: אָנוּ בְנֶיךָ וְאַתָּה אֲבֵינוּ:
 אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵינוּ: אָנוּ קְהֵלְךָ וְאַתָּה חֻלְקָנוּ:
 אָנוּ נִחְלָתְךָ וְאַתָּה גּוֹרְלָנוּ: אָנוּ צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ:
 אָנוּ כְרֵמְךָ וְאַתָּה נוֹטְרָנוּ: אָנוּ פְעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:
 אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹרְנוּ: אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:
 אָנוּ עֲמָךָ וְאַתָּה מְלִכָנוּ: אָנוּ מְאֻמֵּיךָ וְאַתָּה מְאֻמֵּירָנוּ: ←

Eloheynu velohey avoteynu ve'imoteynu selah lanu. Mehal lanu.
 Kaper lanu.

Ki anu ameha ve'atah eloheynu. Anu vaneha ve'atah avinu.
 Anu avadeha ve'atah adoneynu. Anu kehaleha ve'atah helkenu.
 Anu nahalateha ve'atah goralenu. Anu tzoneha ve'atah ro'enu.
 Anu harmeha ve'atah notrenu. Anu fe'ulateha ve'atah yotzrenu.
 Anu rayateha ve'atah dodenu. Anu segulateha ve'atah kerovenu.
 Anu ameha ve'atah malkenu. Anu ma'amireha ve'atah ma'amirenu.

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

This prayer sings of the exquisite mutuality between the Jewish people and the Divine. One without the other has no meaningful existence. A lover does not have reality without a beloved, and so it is with all the pairs of mutuality. The Jewish people without a relationship to our God (however we understand that term) may be no more than a scattered collection of individuals. The Divine, cut off from a community of the faithful, may be nothing more than a meaningless abstraction. S.P.W.

We are strong-willed and stubborn,
but you are merciful and gracious.
We are stiff-necked, but you are slow to anger.
We are full of error, but you are full of mercy.
We—our days are like a passing shadow,
but you are one whose years shall never end.
Our God, our ancients' God,
may our prayer come before you.
Hide not from our supplication,
for we are not so insolent and stubborn
as to say, here in your presence,
“HOLY ONE, God of our fathers and our mothers,
we are righteous, and we have not sinned,”
for we indeed have sinned. ↩

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תְּבוּא לְפָנֶיךָ תִּפְלָתָנוּ וְאֵל
תַּתְּעִלֵם מִתְּחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקָשִׁי עֵרָף לֹמֵר לְפָנֶיךָ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבָל אֲנַחְנוּ חָטָאנוּ: ←

The community rises.

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

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

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

We have misused responsibility
and have neglected others.

We have stubbornly rebelled.

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

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

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

The community rises.

אֶשְׁמְנוּ : בְּגָדְנוּ : גָּזַלְנוּ : דִּבְרָנוּ דְּפִי :
הֶעֵרְנוּ : וְהִרְשָׁעְנוּ : זָדְנוּ : חָמְסְנוּ :
טָפְלְנוּ שָׁקַר : יַעֲצְנוּ רַע : כְּזָבְנוּ : לֵצְנוּ :
מָרְדְנוּ : נִאֲצְנוּ : סָרְרְנוּ : עֲוִינוּ :
פָּשַׁעְנוּ : צָרְרְנוּ : קִשְׁיִנוּ עָרְף : רִשְׁעְנוּ :
שִׁחַתְנוּ : תַּעֲבָנוּ : תַּעֲיִנוּ : תַּעֲתָעְנוּ : ←

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

COMMENTARY. The *Ashamnu*, the short alphabetic acrostic confession, precedes the *Al Het*, the longer catalogue of sins for which we seek forgiveness. It is no easy task to confront our failings, still more daunting to name them, perhaps most difficult to speak them. We are first given the opportunity, as it were, to practice; we chant together a short series of statements of a general nature. As we draw our voices together, we move on to the lengthier and more specific listing of sins, strengthened by the presence of others who, like us, have also failed. R.H.

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

We have done wrong, and have rebelled.
And so, we were not ready for your help.
Place into our hearts the will
to leave behind the path of evil,
and so hasten our redemption and renewal—
as is written by your prophet's hand:
“Let the wicked leave behind their unjust way,
let the unworthy cast away their plans,
let them return to THE COMPASSIONATE, who will be merciful,
returning to our God, who shall abundantly forgive.”

סָרְנוּ מִמְצוֹתַיִךְ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צְדִיק עַל
כָּל-הַבָּא עָלֵינוּ כִּי-אַמֶּת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ:

הִרְשָׁעְנוּ וּפְשָׁעְנוּ לְכֵן לֹא נוֹשָׁעְנוּ וְתַן בְּלִבֵּנוּ לְעֹזב דְּרָךְךָ רָשָׁע וְחַיֵּשׁ
לָנוּ יֵשַׁע כַּכְּתוּב עַל יַד נְבִיאֶךָ: יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֲוֶן
מִחֲשַׁבְתּוֹ וַיָּשׁוּב אֶל יְהוָה וַיִּרְחַמֵּהוּ וְאֶל-אֱלֹהֵינוּ כִּי-יִרְפֶּה לְסִלּוֹחַ:

סָרְנוּ מִמְצוֹתַיִךְ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צְדִיק עַל
כָּל-הַבָּא עָלֵינוּ כִּי-אַמֶּת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ:
הִרְשָׁעְנוּ וּפְשָׁעְנוּ לְכֵן לֹא נוֹשָׁעְנוּ וְתַן בְּלִבֵּנוּ לְעֹזב דְּרָךְךָ רָשָׁע וְחַיֵּשׁ
לָנוּ יֵשַׁע כַּכְּתוּב עַל יַד נְבִיאֶךָ: יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֲוֶן
מִחֲשַׁבְתּוֹ וַיָּשׁוּב אֶל יְהוָה וַיִּרְחַמֵּהוּ וְאֶל-אֱלֹהֵינוּ כִּי-יִרְפֶּה לְסִלּוֹחַ:
And...wrong (Nehemiah 9:33).
Let...forgive (Isaiah 55:7).

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

From eternity you have been called
"the One who passes over transgression."
So hear our cry as we stand here
in prayer before you.
Pass over the transgression
of a people who return from their transgressing.
Erase our guilt from before your eyes.

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

מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם וּמֵה נִסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים: הֲלֹא
 כָּל הַנְּסֻתוֹת וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ: שְׁמַךְ מַעֲוֹלָם עֹבֵר עַל פְּשָׁע:
 שׁוֹעֲתֵינוּ תֹאזִין בְּעַמְדָנוּ לְפָנֶיךָ בַּחֲפִלָּה: תִּעֲבֹר עַל פְּשָׁע לַעַם שְׂבִי
 פְּשָׁע: תִּמְחָה פְּשָׁעֵינוּ מִנְּגִד עֵינֶיךָ:
 אַתָּה יוֹדֵעַ רְזִי עוֹלָם וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי: אַתָּה חוֹפֵשׁ כָּל חַדְרֵי
 בָּטָן וּבוֹחֵן כְּלִיֹּת וְלֵב: אֵין דְּבַר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנְּגִד
 עֵינֶיךָ: וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאִמּוֹתֵינוּ שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטָּאוֹתֵינוּ וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ
 וְתִכְפֹּר לָנוּ עַל כָּל פְּשָׁעֵינוּ: ←

For the wrong that we have done before you
in the closing of the heart,
and for the wrong that we have done before you
without knowing what we do.

For the wrong that we have done before you
whether open or concealed,
and for the wrong that we have done before you
knowingly and by deceit.

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

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

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

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

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

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

עַל הַטָּא

שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמוּץ הַלֵּב:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכֹלֵי יָדָעַת:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְר הָרַע:

וְעַל כָּלֵם אֱלוֹהֵי סְלִיחוֹת סִלַּח לָנוּ: מְחַל לָנוּ: כְּפָר־לָנוּ:

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

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֶׁחַד:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁפָּה וּבְמִרְבִּית: ←

COMMENTARY. Often Jews mistakenly dismiss the reality of sin, substituting the gentler but weaker image of “missing the mark.” This suggests that sin lies only in failing to do what we should rather than in failing to be who we should be.

Reducing sin to the status of an almost inadvertent error hardly seems tenable in the light of our awareness of the horrors of which humans, individually as well as collectively, have proved capable. The very nature of human nature lies before us as an open question.

There is a dark side to human nature, an impulse to evil which distorts and corrupts our best intentions. Rabbinic tradition teaches that each of us has a good as well as an evil inclination, the *yetzer hatov* and the *yetzer hara*. Sin is not only what we do, or do not do; it is also a question of who we are. In order to confess sin, we must first confront sin.

R.H.

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

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

For the wrong that we have done before you
by our quickness to oppose,
and for the wrong that we have done before you
by deception of a friend.

For the wrong that we have done before you
by unwillingness to change,
and for the wrong that we have done before you
by running to embrace an evil act.

For the wrong that we have done before you
by our groundless hatred,
and for the wrong that we have done before you
in the giving of false pledges.

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

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עֵינַיִן:
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינָיִם רַמּוֹת:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כְּפָר־לָנוּ:

Ve'al kulam eloha seliḥot selah lanu. Meḥal lanu. Kaper lanu.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת:
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע:
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרָף:
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלָיִם לְהָרַע:
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנָם:
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כְּפָר־לָנוּ: ←

Ve'al kulam eloha seliḥot selah lanu. Meḥal lanu. Kaper lanu. →

COMMENTARY. Why tap our hearts as we recite the *Vidui*? To remind ourselves that the collective responsibility for the wrongdoing in our community rests on each one of us. As we tap our chests, we might ask how we will make things different in our community this coming year.

D.A.T.

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

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

*The community is seated.
Continue on page 437.*

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה בֵּין שֵׁשׁ-בָּה קוּם עֲשֵׂה וּבֵין
שְׁאִין בָּה קוּם עֲשֵׂה אֶת-הַגְּלוּיִים לָנוּ וְאֶת-שְׂאִינָם גְּלוּיִים לָנוּ: אֶת-
הַגְּלוּיִים לָנוּ כְּכֹר אֲמַרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם וְאֶת-שְׂאִינָם
גְּלוּיִים לָנוּ לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים כְּדָבָר שֶׁנֶּאֱמַר: הַנְּסֹתָרֵת
לִיהוָה אֱלֹהֵינוּ וְהַנְּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי
הַתּוֹרָה הַזֹּאת כִּי אַתָּה סֹלֶחַן לְכָל-דּוֹר וְדוֹר וּמַבְלֵעֵדֶיךָ אֵין לָנוּ
מִלֶּךָ מוֹחֵל וְסוֹלֵחַ אֱלֹא אַתָּה:

*The community is seated.
Continue on page 438.*

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

And through the love, ETERNAL ONE, our God,
with which you love your people Israel,
and through compassion you have shown
to all who share your covenant,
you gave us, BLESSED ONE,
(this day of Shabbat for holiness and for rest and)
this Day of Atonement,
for forgiveness of our sins,
for pardoning our transgressions,
and for atonement of the wrong that we have done.

You overlook your people's wrongdoing,
as it is written by your prophet's hand:
"Who is a God like you?
—forgiving sin, absolving the transgressions
of the remnant of your heritage,
you who do not cling to anger,
but desire only kindness,
you who act mercifully once again,
subduing the effects of our transgressions,
casting all our wrongs to the waters of the sea."

All the wrongs done by your people Israel
you hereby cast into oblivion.
Those deeds shall not be dwelt on any further,
nor shall they come to mind again. ↪

DERASH. Can we truly experience Yom Kippur as a gift of God's love and deep compassion for us? This day is not a punishment. It is not a trial. It is not an endurance contest. It is a precious gift. It is a protected cove in our year, a harbor of silence and song, hours empty of demand and need. It is a day of touching our hearts with forgiveness, immersing in the pool of purity and innocence and emerging with the profound awareness and acceptance that leads to change. S.P.W.

וּמֵאַהֲבַתְךָ יְהוָה אֱלֹהֵינוּ שְׂאֵהֲבַתְּ אֶת יִשְׂרָאֵל עִמָּךְ וּמִחֻמְלַתְךָ
מִלִּפְנֵי שְׂחֻמְלַתְךָ עַל בְּנֵי בְרִיתְךָ נָתַתְּ לָנוּ יְהוָה אֱלֹהֵינוּ אֶת (יּוֹם
הַשַּׁבָּת הַזֶּה לְקַדְשָׁהּ וּלְמִנוּחָהּ וְאֶת) יּוֹם הַכַּפָּרִים הַזֶּה לְמַחֲלֵילת
חַטָּא וּלְסִלִּיחַת עוֹן וּלְכַפֶּרֶת פָּשַׁע:

תַּעֲבוֹר עַל פָּשַׁע לְעַם שְׂבִי פָשַׁע כִּכְתוּב עַל יַד נְבִיאָךְ: מִי־אֵל
כְּמוֹךָ נִשְׂא עוֹן וְעִבֵר עַל־פָּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא־הִחְזִיק לְעַד
אָפוּ כִי־חִפֵּץ חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ יִכְבוֹשׁ עוֹנֵתֵינוּ וְתִשְׁלִיךְ
בְּמִצְלוֹת יָם כָּל־חַטָּאתָם: וְכָל חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ
בְּמִקּוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפְקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם: ←

COMMENTARY. בני בריתך/all who share your covenant. In the biblical account, Abraham voluntarily enters into a covenant with God. At Sinai, the whole people Israel joins in the renewal and expansion of that covenant. Both God and Israel act voluntarily. Yet, according to the midrash, God held Mount Sinai over the Israelites' heads and said, "If you accept the covenant, well and good; and if not I will drop this mountain on your heads." Thus, at least some of the rabbis saw the covenant as *voluntary* for God and *involuntary* for Israel. For those who were born and raised as Jews in an earlier era, the covenantal commitment to Judaism could hardly have been experienced as a totally free choice. For us, who have easy access to secular opportunities and to assimilation, entering into the covenant is a voluntary action. We are all Jews by choice, and it is God who has ceased to be the "chooser." We are not only upholders of the covenant, but the definers of the covenant. We have committed ourselves to the task of striving to be a holy people, upholding justice, redeeming the downtrodden. We have covenanted to make God manifest in our time. We do not intend or wish to be alone in this among the peoples of the world. We make no exclusive covenantal claim. We speak only of our own choosing, and we hope that others will speak of theirs. D.A.T.

תַּעֲבוֹר...קדם/ You...old (based on Micah 7:18-20).

“You show faithfulness to Jacob,
love to Abraham,
as you have promised to our ancestors
from days of old.”

On Shabbat add the words in parenthesis.

Our God, our ancients' God,
forgive us our transgressions
this Day (of Shabbat and) of Atonement,
blot out and cause to pass away
our wrongdoings and our errors
from before your eyes, as it is said:
“I, yes I, shall be the one
who blots out your wrongdoing, for my sake;
your errors I shall not remember any more!”
And it is said: “I have made your sins
vanish like a storm cloud
and, like a mist, the things you have done wrong.
Return to me, for it is I who have redeemed you!”
And it is said: “For on this day,
atonement shall be made for you,
to make you clean from all of your wrongdoings.
Before THE FOUNT OF MERCY, you shall all be clean.” ↪

תִּתֵּן אֶמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁפָּעַתָּ לְאַבֹּתֵינוּ מִיָּמֵי
קֹדֶם:

On Shabbat add the words in parenthesis.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת
הַזֶּה וּבְיוֹם) הַכִּפּוּרִים הַזֶּה: מְחַה וְהֶעֱבַר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד
עֵינֶיךָ: כְּאָמַר: אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא
אֶזְכֵּר: וְנֹאמַר: מְחִיתִי כְעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי
גִאלֶתֶיךָ: וְנֹאמַר: כִּי־בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל
חַטָּאתֵיכֶם לְפָנַי יְהוָה תִּטְהָרוּ: ←

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

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

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

MEDITATION. Visualize your defects, your cravings and your willfulness. Visualize the negative patterns that keep you from God and from the fullest expression of human love.

However they appear to you, let them be transformed into clouds in the wide expanse of sky. See these troubling parts of yourself as vapors, gray and white puffs of smoke passing in the sky. Watch them pass, watch them change design, watch them lose form. Watch them vanish. S.P.W.

On Shabbat add the words in parenthesis.

Our God, our ancients' God (take pleasure in our rest,) enable us to realize holiness with your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation, (and help us to perpetuate, ETERNAL ONE, our God, your holy Shabbat, with love and joy, and let all Israel, and all who treat your name as holy, rest upon this day,) and refine our hearts to serve you truthfully.

For you are a forgiving God to Israel, and compassionate to all the tribes of Yeshurun in each and every generation, and apart from you we have no sovereign, none full of compassion and forgiveness, except you.

Blessed are you, FORGIVING ONE, sovereign of mercy and forgiveness for our wrongdoings and for those of all your kin, the house of Israel, you who make our guilt to pass away, year after year, the sovereign power over all the earth who raises up to holiness (Shabbat,) the people Israel and the Day of Atonement. ↩

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רַצֵּה בְּמִנוּחֵינוּ) קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ: שְׂבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ:
(וְהִנְחֵילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁךָ וַיִּנְוָחוּ בָּהּ
יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת: כִּי אַתָּה סֶלְחָן
לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר וּמִבְּלַעֲדֶיךָ אֵין לָנוּ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֲלָא אַתָּה: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
לְעוֹנֵי־נוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה
וּשְׁנָה מֶלֶךְ עַל־כָּל־הָאָרֶץ מִקִּדְּשׁ (הַשְּׁבֶת וְ)יִשְׂרָאֵל וַיּוֹם הַכַּפְּרִים: ←

5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you.

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever. ↪

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלֹתֶם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׁכִינְתוֹ לְצִיּוֹן:

הודאה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל גְּשׁוּמֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל גְּסֵיךָ שְׂבָכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל-עֵת עָרַב וּבֹקֶר וְצַהֲרָיִם: הַטּוֹב פִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם
פִּי לֹא תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִיֵּינוּ לָךְ:

וְעַל כָּל־מַעֲשֵׂי יְדְיָיִךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֶינוּ תָּמִיד לְעוֹלָם וָעֶד: —

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

Let all 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. ↩

אָבִינוּ מִלְפָּנָיו זָכוּר רַחֲמֶיךָ וְכִלְיָהּ דְּכָבֵד וְהָרַב וְרַעֲב וְשָׁבִי וּמִשְׁחִית
וְעוֹן וְשָׂמֵד וּמִגָּפָה וּפְגַע רַע וְכָל־מַחֲלָה וְכָל־תַּקְלָה וְכָל־קִטְטָה
וְכָל־מִינֵי פְרַעֲנִיּוֹת וְכָל־גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם מֵעַלֵּינוּ וּמֵעַל כָּל־
בְּנֵי עוֹלָמְךָ:

וּכְתֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדִיךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעֵתָנוּ
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלֵךְ נֹאֶה לְהוֹדוֹת: ←

7. BIRKAT HASHALOM / BLESSING FOR PEACE

Our God, our ancients' God,

bless us with the threefold blessing

spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you

and protect you.

Let it be God's will!

May THE ETERNAL'S face give light

to you, and show you favor.

Let it be God's will!

May THE ETERNAL'S face be lifted

toward you, and bestow upon you
peace.

Let it be God's will! ↪

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

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

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

בְּרַכַּת הַשְּׁלוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבְרַכָּה הַמְּשַׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו בְּאֲמוּר:

יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ:

כִּן יְהִי רָצוֹן:

יְאֵר יְהוָה פְּנֵינוּ אֱלֹהֵיךָ

וְיַחַנְךָ:

כִּן יְהִי רָצוֹן:

יִשָּׂא יְהוָה פְּנֵינוּ אֱלֹהֵיךָ

וְיַשֵּׂם 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. ㄟ

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.

On Shabbat continue 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 וּבִרְכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמְּךָ: בְּרַכְנוּ אֶכְיֵנו כְּלָנוּ כְּאָחִד בְּאוֹר פְּנֵיךָ: כִּי בְאוֹר
פְּנֵיךָ נִתְתָּ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה
וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ
יִשְׂרָאֵל וְאֶת־כָּל־הָעַמִּים בְּרַב־עֹז וְשְׁלוֹם.

בְּסֹפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנַחֲתִים 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 yisrael ameha. Barehenu avinu kulanu ke'ehad
be'or paneha. Ki ve'or paneha natata lanu adonay eloheynu torat
hayim ve'ahavat hesed utzedakah uverahah verahamim vehayim
veshalom. Vetov be'eyneha levareh et ameha yisra'el ve'et kol
ha'amim berov oz veshalom.

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

Baruh atah adonay osey hashalom.

On Shabbat continue 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 סֶלַח וּמַחֵל לְכָל-עוֹנוֹתֵינוּ :
 אֲבִינוּ מַלְכֵנוּ הַחֲזִירֵנוּ 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 פְּרוֹנְסָה וְכִלְפָּלָה :
 אֲבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוּיוֹת :
 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.

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

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

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

אָבִינוּ מַלְכֵנוּ זְכוֹר כִּי עָפָר אֲנִחְנוּ:
 אָבִינוּ מַלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפֵּינוּ:
 אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן הַרוּגִים עַל־שֵׁם קָדְשְׁךָ:
 אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן שְׂמֵךְ הַגְּדוּל הַגְּבוּר וְהַנּוֹרָא שְׁנִקְרָא
 עָלֵינוּ:
 אָבִינוּ מַלְכֵנוּ חַנּוּן וְעִנּוּן 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.

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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.