

# Rosh Hashanah Day 2 - Morning

*Musaf* - Concluding Prayers



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# CONCLUDING PRAYERS

## KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

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

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

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

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

Tekiyah	Shevarim	Teruah	Tekiyah
Tekiyah	Shevarim		Tekiyah
Tekiyah	Teruah		Tekiyah Gedolah

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

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

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

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

# קְדִישׁ תְּתַקַּבַּל

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ  
מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיָוִמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן  
קָרִיב וְאִמְרוּ אָמֵן:

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

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

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

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי  
בְּשַׁמְיָא וְאִמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ  
אָמֵן:  
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל  
כָּל יוֹשְׁבֵי תְּבֵיל וְאִמְרוּ אָמֵן:

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

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

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

## ALEYNU

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

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



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

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

## עלינו

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

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

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

Continue on page 1204.

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

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

Continue on page 1204.

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

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

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

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

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

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

וְאַנְחֵנוּ כְּרֹעִים וּמִשְׁתַּחֲוִים וּמִדָּוִים לְפָנַי מִלֶּךְ מַלְכֵי הַמַּלְכִּים  
הַקָּדוֹשׁ בְּרוּךְ הוּא:  
שֶׁהוּא נוֹטֶה שְׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינַת  
עֻזוֹ בְּגַבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּפָנָיו אָפֶס  
זוּלָתוֹ פְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָ הַיּוֹם וַהֲשִׁבְתָּ אֶל לְבָבְךָ כִּי יְהוָה  
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד: ←

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

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

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



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

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

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

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

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

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

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

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

Henry Slonimsky (Adapted)

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

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

## INTRODUCTION TO THE MOURNERS' KADDISH

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

### THE MOURNERS' KADDISH

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

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

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

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

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

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

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

## קִדְיֵשׁ יְתוֹם

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

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

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

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

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

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

Yehey shemey raba mevarah le'alam ulalmey almaya.

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

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

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

*The following psalm is traditionally recited each morning and evening—from Rosh Hodesh Elul through Hoshana Rabah.*

[A psalm] of David

THE ETERNAL is my light and my salvation; whom, then, should I fear?

THE ALMIGHTY is my living source of strength; before whom should I tremble?

When evildoers approach to eat my flesh, when tormenters and enemies come after me,  
see how they stumble; see how they tumble down!

Should a force encamp against me, my heart shall have no fear;  
should a war arise against me, in one thing I shall trust,  
one thing have I asked of GOD, one goal do I pursue: to dwell  
in THE ETERNAL'S house throughout my days,  
to know the bliss of THE SUBLIME, to visit in God's temple.

Truly, in a day of trouble, I am nestled in God's shelter, hidden  
in the recess of God's tent. God sets me high upon a rock. ↪

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KAVANAH. It is only a true and close community that develops associations, traditions and memories that go to make up its soul. To mingle one's personality with that soul becomes a natural longing. In such a community one experiences that mystic divine grace which, like radiant sunshine, illumines our lives when joyous and, like balm, heals them when wounded or stricken. Then all questions about saying this or that become trivial, for the real purpose is attained in having each one feel with the Psalmist: "One thing I ask of God that will I seek after, that I may dwell in the house of God all the days of my life, to behold the graciousness of God."

M.M.K. (Adapted)

# לְדָוִד

יהוה אֹרִי וַיִּשְׁעֵי מִמִּי אִירָא:  
 יהוה מְעוֹז־חַיִּי מִמִּי אֶפְחָד:  
 בְּקִרְבִּי עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי  
 צָרִי וְאִיבֵי לִי הֵמָּה כָּשְׁלוֹ וְנִפְּלוֹ:  
 אִם־תִּחְנַנֶּה עָלַי מִחְנָה לֹא־יִירָא לְבִי  
 אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ:  
 אַחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ  
 שְׁבִחֵי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי לְחַזוֹת בְּנִעֻם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:  
 כִּי יִצְפְּנֵנִי בְּסֹכּוֹ בַּיּוֹם רָעָה יִסְתִּירֵנִי בְּסִתְרֵי אֹהֶלוֹ בְּצוּר יְרוּמֵינִי: ←

Ahat sha'alti me'et adonay otah avakesh shivti beveyt adonay kol  
 yemey hayay la hazot beno'am adonay ulevaker beheyhalo.

COMMENTARY. Many Jews recite this psalm every day between the first of Elul and the end of Sukkot. The rabbis doubtless chose it to accompany us through every phase of the fall holiday season because it encompasses such a range of powerful emotions. Identifying with the experience of the speaker can help us at various moments to get in touch with our fears of abandonment, our need for security, our yearning for joyful religious experience, our need for guidance from God, our steadying commitment never to lose hope. Above all, we experience the psalmist's vulnerability. Feeling that it is possible to be hidden and secure within God's presence, the psalmist also knows, by contrast, the terrible fear that God can hide the divine countenance and seem utterly unavailable. The psalm delicately balances these two kinds of hiddenness, as it seeks a "level path," the right way of moving in a difficult, dangerous world. The psalm ends by urging that we cling to the hope that comes from connection to יהוה, the One of Being and Becoming, in whose presence all life unfolds. H.L.

And now, my head is raised in triumph on my foes around me,  
and I offer sacrifice in celebration in God's tent.  
I offer song and melody to MY REDEEMER.

Hear me, PRECIOUS ONE, I call aloud;  
be gracious to me, answer me!

To you my heart cries out, to you my face is turned;  
your presence, GRACIOUS ONE, I seek.

Hide not your face from me; do not, in anger, turn away your  
servant.

You have been my help, don't shun me now; do not abandon  
me, my God who saves!

For my father and my mother have abandoned me,  
but THE LIVING ONE shall take me in.

Teach me your way, WISE ONE, and guide me in a just path as I  
meet my foes.

Don't place me at the mercy of my enemies, for slanderers arise  
against me, and they fume in violence.

Were it not for my belief that I'll behold GOD's goodness in the  
Land of Life . . .

Hope, then, for THE ETERNAL ONE; strengthen your heart with  
courage, and have hope in THE ETERNAL.

Psalm 27

וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֵהָלוֹ זְבַחַי תְּרוּעָה  
אֲשִׁירָה וְאֶזְמְרָה לַיהוָה:  
שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי:  
לֵךְ אָמַר לְבִי בְקִשׁוּ פָנַי אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ:  
אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי אֵל תִּטְּבֹאֵף עֲבֹדֶךָ  
עֲזַרְתִּי הָיִיתָ אֶל־תִּטְּשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל:  
כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יֶאֱסָפֵנִי:  
הוֹרֵנִי יְהוָה הַרְפֵּךְ וּנְחֵנִי בְּאַרְחַ מִישׁוּר לְמַעַן שׁוֹרְרֵי:  
אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קָמוּ־בִי עֲדֵי־שֹׁקֵר וַיִּפַּח חָמָס:  
\* לֹלֵא הָאֱמָנְתִּי לְרֹאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים:  
קוּה אֶל־יְהוָה חֲזֹק וַיֵּאֱמֹץ לִבֶּךָ וְקוּה אֶל־יְהוָה:

י אספני /For my father and my mother have abandoned me, but THE LIVING ONE shall take me in. Everything human is imperfect and finite—even my parents—who were to me as gods when I was a young child. As I mature, I realize that only in sensing my connection to the ground of being and becoming, the perfect and infinite, can I ever fully feel safe. S.P.W.

י לולא האמנתי לראות בטוב יהוה בארץ חיים /Were it not for my belief that I'll behold God's goodness in the land of life... This line is a fragment—the beginning of a thought stranded in mid-air which I refuse to complete. I don't want to put into words or visualize a life without faith. It would be like the end of the verse—an empty chasm. S.P.W.



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

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

And may we and all the people Israel,  
 and all who dwell on earth,  
 enjoy justice and blessing,  
 lovingkindness, life, and peace,  
 until eternity.

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

אָמֵן :	הַיּוֹם תֵּאֲמָצֵנוּ :
אָמֵן :	הַיּוֹם תִּבְרַכְנוּ :
אָמֵן :	הַיּוֹם תִּגְדְּלֵנוּ :
אָמֵן :	הַיּוֹם תִּדְרָשְׁנוּ לְטוֹבָה :
אָמֵן :	הַיּוֹם תִּכְתַּבְנוּ לַחַיִּים טוֹבִים :
אָמֵן :	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ :
אָמֵן :	הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ :
אָמֵן :	הַיּוֹם תִּתְמַכְּנוּ בִּימִין צְדָקָה :
אָמֵן :	הַיּוֹם תִּמְחַל וְתִסְלַח לְכָל עוֹנֹתֵינוּ :

Hayom te'amtzenu.	Amen.
Hayom tevar <h>u</h> enu.	Amen.
Hayom tegadlenu.	Amen.
Hayom tidreshenu letovah.	Amen.
Hayom tihtevenu lehayim tovim.	Amen.
Hayom tishma shavatenu.	Amen.
Hayom tekabel berahamim uveratzon et tefilatenu.	Amen.
Hayom titme <h>u</h> enu bimin tzidkeha.	Amen.
Hayom timhol vetislah lehol avonotenu.	Amen.

כְּהַיּוֹם הַזֶּה תִּבְיָאֵנוּ שְׁשִׁים וּשְׁמֹנִים כְּבִנְיָן שְׁלֹם כְּפָתוּב עַל־יַד  
 נְבִיאָךְ: וְהִבִּיאוּתֵיךְ אֶל־הַר קְדוֹשֵׁי וְשִׁמְחָתֵיךְ בְּבַיִת תְּפִלָּתִי... כִּי  
 בִּיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים: וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
 וְשָׁלוֹם יִהְיֶה־לָּנוּ וּלְכָל־יִשְׂרָאֵל וּלְכָל־יְשׁוּבֵי תְּבֵל עַד עוֹלָם:

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And...peoples (Isaiah 56:7). / והביאותים...לכל-העמים