

High Holidays 2022

Shaharit Yom Kippur



RECONSTRUCTING JUDAISM

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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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AMIDAH CHANTED ON YOM KIPPUR MORNING

The Yom Kippur morning service begins with Birhot Hashahar (page 139) and Pesukei 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 *berahot* which comprise the Yom Kippur Amidah. The first *berahah* 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 *berahah* 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.

עמידה

The Yom Kippur morning service begins with Birhot Hashaḥar (page 140) and Pesukei 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.

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רָחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי יֵאָה: ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzḥak

elohey rivkah

elohey ya'akov

elohey rahel

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.


תהלתך / אדוני...תהלתך / 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. 

מחיים /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 עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת וּמֵבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

מִסּוֹד חֲכָמִים וְנְבוֹנִים וּמַלְמֵד יָדַעַת מְבִינִים אֶפְתָּחָה פִּי בְּתַפְלָה
וּבְתַחֲנוּנִים לְחַלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא רַחֲמִים מוֹחֵל וְסוֹלֵחַ
לְעוֹנִים:

וְכִרְנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים
חַיִּים:

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

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

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

Zohrenu leḥayim meleḥ ḥafetz baḥayim vehotvenu besefer
haḥayim lema'aneḥa elohim ḥayim.

Meleḥ 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 אֲדֹנֵי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטָּל: מְכַלְכֵּל חַיִּים
בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים וּמַקְיִים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הָרַחֲמִים זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בָּרוּךְ 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 hamohe ba'al gevurot umi domeh lah meleh
memit umehayeh umatzmi'ah yeshu'ah.

Mi hamohe 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

וּבִכֵּן רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוִי לְהַר קָדְשׁוֹ
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

| | |
|---|-------------------|
| אֲדִיר וְנוֹרָא | רוֹמְמוֹ |
| בְּרוּחוֹ שְׁמַיִם שִׁפְרָה: | כִּי קָדוֹשׁ הוּא |
| גְּדֻלָּתוֹ בְּקֹהֶל יִשְׂרָאֵל | רוֹמְמוֹ |
| דּוֹבֵר צְדָקוֹת מִגִּיד מִיִּשְׂרָאֵל: | כִּי קָדוֹשׁ הוּא |
| הַנֶּעֱרָץ בְּקִדְשָׁהּ | רוֹמְמוֹ |
| וְהַלּוֹכוֹ בְּקִדְשָׁהּ: | כִּי קָדוֹשׁ הוּא |
| זוֹכֵר בְּרִית אָבוֹת | רוֹמְמוֹ |
| חֹצֵב לִהְיוֹת: | כִּי קָדוֹשׁ הוּא |
| טָהוֹר שׁוֹלֵחַ בְּרָקִים | רוֹמְמוֹ |
| יוֹסֵד אֲרָקִים: ← | כִּי קָדוֹשׁ הוּא |

יהוה אלחנו /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!

| | |
|-------------------|----------------------------------|
| רוממו | בְּסֵאוֹ הֵכִין בְּשָׁמִי רוּמָה |
| בִּי קְדוֹשׁ הוּא | לוֹכֵד חֲכָמִים בְּעֶרְמָה: |
| רוממו | מוֹחָה כָּעֵב פִּשְׁעִים |
| בִּי קְדוֹשׁ הוּא | נוֹתֵן יָד לַפֹּשְׁעִים: |
| רוממו | שֹׁגֵיא שְׁנָיו לֹאִין חֶקֶר |
| בִּי קְדוֹשׁ הוּא | עֹשֶׂתוֹנוֹת חֹקֶר: |
| רוממו | פוֹדֶה נֶפֶשׁ עֲבָדָיו |
| בִּי קְדוֹשׁ הוּא | צֹדִיק קוֹשֵׁט מַעֲבָדָיו: |
| רוממו | קוֹנֶה שָׁמַיִם וָאָרֶץ |
| בִּי קְדוֹשׁ הוּא | רֵם הַמְּבִיט לְקִצּוֹת הָאָרֶץ: |
| רוממו | שׁוֹכֵן עַד וְקְדוֹשׁ שְׁמוֹ |
| בִּי קְדוֹשׁ הוּא | תְּהַלְתּוֹ בְּשִׁמּוֹ: |

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. ↩

וְלֶךְ תַּעֲלֶה קְדֻשָּׁה כִּי אַתָּה אֱלֹהֵינוּ:

וּבְכֹן

| | |
|--------------------------------------|------------------------------------|
| וְאֵין עֲרֹךְ אֵלֶיךָ: | אֱלֹהִים אֶל-מִי אֲמַשִּׁילְךָ |
| וְכָל-דְּמוּת טָבַע חוֹתָמְךָ: | בְּמָה אֲדַמְךָ |
| וְגֵאִית מְּכַל-מַחֲשָׁבָה: | גְּבַהֶת מְּכַל-מִרְפָּה |
| וְלִשׁוֹן מִי תְּכִילְךָ: | דְּבַר מִי יִכְלֹלְךָ |
| וַיֵּשׁ עֵין תְּשׁוּרְךָ: | הַיֵּשׁ לִבְבִּי יִגּוּרְךָ |
| וְלֹא נֹצֵר אֵל לְפָנֶיךָ: | וְאֶת-מִי נֹעֲצֶת וַיִּבְיֶךָ |
| כִּי אֵין בִּלְעֲדֶיךָ: | זֶה עוֹלָמְךָ יַעֲיֶךָ |
| וְאוֹת חוֹתָמְךָ נִפְרָת: | חֲכָמְתְּךָ בְּכָל מְבֹאֶרֶת |
| וְעֹמְדֵי-שַׁחַק עֲמָדוֹ: | טָרֶם הָרִים יִלְדוּ |
| וְאֵין עֲמָקִים וְאֵין גְּבוּהִים: | יִשְׁבֶּת מוֹשֵׁב אֱלֹהִים |
| וּמַלְּאֹת הַכֹּל וְלֹא יִכְלֹוּךָ: | כֹּל־לֵלֶת הַכֹּל וְלֹא יִכְלֹלְךָ |
| וְלִשׁוֹנוֹת נִלְאוּ מִלְּפְרוֹשׁ: ← | לִבְבוֹת עֲמָדוֹ מִלְּדְרוֹשׁ |

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 יִתְמַהֲהוּ: | מִחֲשָׁבוֹת חֲכָמִים יִתְמַהֲהוּ |
| וְעַל כָּל-תְּהִלָּה נַעֲלִיתָ: | נִזְרָא תְהִלּוֹת נִקְרָאתָ |
| וְהַשְׁמִים וְהָאָרֶץ מְלֵאתָ: | שְׁגִיאוֹ כַח אֵיךְ נִפְלְאתָ |
| וְרָחוֹק רָחוֹק מִי יִרְאֶנּוּ: | עֶמֶק עֶמֶק מִי יִמְצְאוּנוּ |
| אֶף אֲמוֹנְתְךָ בִּקְהָל קְדוֹשִׁים: | פְּעָלֶיךָ הֵם הִדְרוּשִׁים |
| וְתוֹרָתְךָ הִיא הַנּוֹדֶעַת: | צִדְקָתְךָ הִיא הַנִּשְׁמָעַת |
| וְרָחוֹקָה מְאֹד מִן הַשּׁוֹכְבִּים: | קִרְבָּתְךָ קְרוֹבָה לְשָׁבִים |
| וְלֹא נִצְרָכּוּ לְמֵאוֹרוֹת: | רְאוּךָ הַנִּשְׁמֹת הַטְהוֹרוֹת |
| כִּי תַחַרְשְׁנָה אֲזִנֵּיהֶם: | שְׁמַעֲנוּךָ בְּאֲזֵנֵי רַעֲיוֹנֵיהֶם |
| קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת: | תְּמִיד קִדְשְׁתְּךָ קוֹרְאוֹת |

הַיּוֹם יִכְתֹּב בְּסֵפֶר הַזְכוּרוֹנוֹת הַחַיִּים וְהַמּוֹת: אֲנִי כְנֵה עוֹרֵי נָא
הַתְּעוֹרְרֵי נָא עַמְּדִי נָא הַתִּיצְבִּי נָא קוֹמִי נָא חֲלִי נָא בַּעֲד הַנֶּפֶשׁ חַנִּי
נָא פָּנֵי דָר עָלְיוֹן:

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

לְאַל עוֹרֶךְ דִּין

| | |
|-------------------------------|---|
| לְגוֹלָה עֲמָקוֹת בְּדִין | לְבוֹחַן לְכָבוֹת בְּיוֹם דִּין |
| לְהוֹגֶה דְּעוֹת בְּדִין | לְדוֹכֵר מִיִּשְׁרָיִם בְּיוֹם דִּין |
| לְזוֹכֵר בְּרִיתוֹ בְּדִין | לְתִיתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין |
| לְטַהֵר חוֹסֵי בְּדִין | לְחוֹמֵל מַעֲשֵׂי בְּיוֹם דִּין |
| לְכוֹבֵשׁ כַּעֲסוֹ בְּדִין | לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין |
| לְמוֹחֵל עֲוֹנוֹת בְּדִין | לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין |
| לְסוֹלֵחַ לַעֲמוּסָיו בְּדִין | לְנוֹרָא תְהִילוֹת בְּיוֹם דִּין |
| לְפוֹעֵל רַחֲמָיו בְּדִין | לְעוֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין |
| לְקוֹנֶה עֲבָדָיו בְּדִין | לְצוֹפֶה נִסְתָּרוֹת בְּיוֹם דִּין |
| לְשׁוֹמֵר אוֹהֲבָיו בְּדִין | לְרַחֵם עַמּוֹ בְּיוֹם דִּין |

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:

Uvechen leha hakol yahtiru

le'el oreh din

levochen levavot beyom din

ledover meysharim beyom din

levatik ve'oseh hesed beyom din

lehommel 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

leraheim 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!” ↩

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

נִעְרִיצָךְ וְנִקְדִּישְׁךָ כְּסוּד שִׁיחַ שְׂרִפִּי קֹדֶשׁ הַמִּקְדָּשִׁים שְׁמֶךָ בְּקֹדֶשׁ
בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיךְ מְקוֹם כְּבוֹדוֹ
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ:
מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמִּיחָדִּים שְׁמוֹ עָרֵב וּבָקָר בְּכָל
יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: ←

Na'aritzeha venakdisheha kesod si'ah sarfey kodesh
hamakdishim shimeha bakodesh kakatuv al yad nevi'eha vekara
zeh el zeh ve'amar:

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

Baruh kevod adonay mimekomo.

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

Shema yisra'el adonay eloheynu adonay ehad. ↩

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: לְהַיּוֹת לָכֶם לֵאלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִירָנוּ מַה־אֲדִיר שְׁמךָ בְּכָל־הָאָרֶץ: וְהִיא יְהוָה
לְמַלְךָ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַזֶּה הָיָה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:
וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

לְדֹר וָדֹר נָגִיד גָּדֹלְךָ וּלְנֶצַח נִצְחִים קֹדֶשְׁתָּךְ נִקְדִּישׁ וְשִׁבְחָךְ
אֱלֹהֵינוּ מִפְּנֵי לֹא יָמוּשׁ לְעוֹלָם וְעַד 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 פָּחַדְךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאִמְתָּךְ עַל כָּל־מַה־שִּׁבְרָאתָ וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וְיַעֲשׂוּ כָל־מַה־אֲמַרְתָּ לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵּי שָׁלוֹם כְּמוֹ שֶׁיִּדְעֵנוּ יְהוה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ בִּידְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שִּׁבְרָאתָ:

וּבְכֵן יִתֵּן כְּבוֹדְךָ יהוה לְעַמֶּךָ תְּהִלָּה לִירְאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפְתִיחוֹן פֶּה לְמִיֻּחָלִים לְךָ שִׁמְחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ בְּמַהֲרָה בִּימֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ וְיִשְׂרִים יַעֲלִזוּ וְחַסִּידִים בִּרְנָה יִגְלִיו וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל־הָרָשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה כִּי תַעֲבִיר מִמֶּשְׁלַת זָדוֹן 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 לְבִדְּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ: כְּכַתוּב בְּדִבְרֵי קֹדֶשְׁךָ:

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוּשׁ אֶתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִי מִבְּלַעְדֶּיךָ: כְּכַתוּב: וַיִּגְבֶּה יְהוָה
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: כְּרוּךְ אֶתָּה יְהוָה
הַמְּלֹךְ הַקְדוֹשׁ: ←

It is customary to be seated here.

יִמְלֹךְ...הַלְלוּיָהּ / THE ETERNAL...Halleluyah! (Psalms 146:10).

וַיִּגְבֶּה...בְּצַדִּיקָה / 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 ancestors' 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.

קְדֻשַּׁת הַיּוֹם

On Shabbat add the words in parenthesis.

אֲתָהּ אֶהְבֵּתָנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי
לַעֲבֹדָתְךָ וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ:
וּתְתֵן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יּוֹם (הַשַּׁבָּת הַזֶּה לְקִדְשָׁהּ
וּלְמִנוּחָהּ וְאֶת-יּוֹם) הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָהּ וּלְכַפֻּרָהּ
וּלְמַחֲלֵ-בּוֹ אֶת-כָּל-עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת
מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע וְיַפְקֹד וְיִזְכֹּר זְכוּרֹנָנוּ וּפְקֻדּוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
וְזִכְרוֹן יְמֹת הַמַּשְׁיִיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁהּ וְזִכְרוֹן כָּל עַמֶּךָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָהּ וּלְטוֹבָהּ לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בַּיּוֹם הַכַּפּוּרִים הַזֶּה:

זָכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקַדְנוּ לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים: וּבְדִבְרֵי שְׁוַעָה וְרַחֲמִים חֹסֶם 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 בְּרִית אָבוֹת כַּאֲשֶׁר אָמַרְתָּ:
 וְזִכְרָתִי אֶת־בְּרִיתִי יַעֲקֹב וְאִף אֶת־בְּרִיתִי
 אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:

זְכַרְלָנוּ בְּרִית רַאשׁוֹנִים כַּאֲשֶׁר אָמַרְתָּ:
 וְזִכְרָתִי לָהֶם בְּרִית רַאשׁוֹנִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם
 לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה:

רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ כְּמָה שִׁפְתוֹב:
 כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתְךָ וְלֹא יִשְׁכַּח אֶת־
 בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:

מוֹל אֶת־לִבְכֵּנוּ לְאַהֲבָה אֶת שְׁמֶךָ כְּמָה שִׁפְתוֹב:
 וּמֹל יְהוָה אֱלֹהֶיךָ אֶת־לִבְכֶּךָ וְאֶת־לִבְבִי זֶרַעַךְ לְאַהֲבָה אֶת־יְהוָה
 אֱלֹהֶיךָ 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. 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

הַמָּצָא לָנוּ בְּבִקְשֵׁתָנוּ כְּמָה שְׂכָתוּב:
וּבִקְשֵׁתָם מָשָׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמָצָאתָ כִּי תִדְרָשְׁנוּ בְּכָל־לִבְבְּךָ
וּבְכָל־נַפְשֶׁךָ:

כִּפּוּר חַטָּאֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרָנוּ כְּמָה שְׂכָתוּב:
כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עַל־יְכֶם לַטָּהוֹר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה
תִּטְהָרוּ:



הַשִּׁיבָנוּ יְהוָה אֱלֹהֵיךָ וְנִשְׁוּבָה חֲדָשׁ יָמֵינוּ 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 אֱלֹהֵינוּ חַוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים

וּבְרָצוֹן אֶת־תַּפְלָתָנוּ:

הַשִּׁיבֵנוּ יְהוה אֱלֹהֵינוּ וְנִשְׁוּבָה חֲדָשׁ יָמֵינוּ בְּקָדָם:

אֶל תַּשְׁלִיכֵנוּ מִלִּפְנֵיךָ וְרוּחַ קְדָשְׁךָ אֶל תִּקַּח מִמָּנוּ:

אֶל תַּשְׁלִיכֵנוּ לְעֵת זְקָנָה בְּכָלוֹת כְּחָנוּ אֶל תַּעֲזֹבֵנוּ:

אֶל תַּעֲזֹבֵנוּ יְהוה אֱלֹהֵינוּ אֶל תִּרְחַק מִמָּנוּ:

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְּשׁוּ:

כִּי אַתָּה יְהוה עֲזָרְתָנוּ וְנִחַמְתָּנוּ:

אֲמַרְיֵנוּ הָאֲזִינָה יְהוה בִּינָה הַגִּיגָנוּ:

יְהִי לְרָצוֹן אֲמַר־פִּינוּ וְהִגִּיוֹן לִבֵּנוּ לִפְנֵיךָ יְהוה צוּרֵנוּ וְגוֹאֲלֵנוּ:

כִּי לָךְ יְהוה הוֹחֵלָנוּ אַתָּה תַעֲנֶה אֲדֹנֵי אֱלֹהֵינוּ:

Shema kolenu adonay eloheynu ḥus verahem aleynu
vekabel beraḥamim uveratzen 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 eloheynu al tirḥak mimenu.

Asey imanu ot letovah veyiru soneynu veyevoshu

ki atah adonay azartanu veniḥamtanu.

Amareynu ha'azinah adonay binah hagigenu.

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

Ki leḥa adonay hohalnu atah ta'aneh adonay eloheynu.

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 וְאֲמוֹתֵינוּ אֵל תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשָׁנוּ וְאֵל
 תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ קִרְבָּנוּ לְתוֹרַתְךָ לְמִדָּנוּ מִצּוֹתֶיךָ
 הוֹרָנוּ דְרָכֶיךָ הֵט לִפְנֵינוּ לִירְאָה אֶת־שִׁמְךָ וּמֹל אֶת־לִבֵּנוּ לֶאֱהַבְתָּךְ
 וְנָשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח
 לַעֲוֹנוֹנוּ כִּפְתּוּב בְּדִבְרֵי קִדְשְׁךָ: לְמַעַן שִׁמְךָ יְהוָה וְסִלַּחְתָּ לַעֲוֹנֵי כִי
 רַב הוּא:

| | |
|---|--|
| אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ סִלַּח לָנוּ: מַחֵל לָנוּ: כִּפּוּר־לָנוּ: | כִּי אָנוּ עֲמָךְ וְאַתָּה אֱלֹהֵינוּ: |
| אָנוּ בְנֶיךָ וְאַתָּה אֲבֵינוּ: | אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵינוּ: |
| אָנוּ קָהֳלְךָ וְאַתָּה חֻלְקָנוּ: | אָנוּ נִחְלָתְךָ וְאַתָּה גּוֹרְלָנוּ: |
| אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ: | אָנוּ כְרֵמְךָ וְאַתָּה נוֹטְרָנוּ: |
| אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ: | אָנוּ רַעֲיָתְךָ וְאַתָּה דּוֹרְנוּ: |
| אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ: | אָנוּ עֲמָךְ וְאַתָּה מִלְכָּנוּ: |
| אָנוּ מֵאֲמִירָךְ וְאַתָּה מֵאֲמִירָנוּ: ← | |

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

Ki anu ameha ve'atah eloheynu. Anu vaneha ve'atah avinu.
 Anu avadeha ve'atah adoneynu. Anu kehaleha ve'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 עֶרֶךְ וְאַתָּה אֶרֶךְ אַפִּים:
אָנוּ מְלֹאֵי עוֹן וְאַתָּה מָלֵא רַחֲמִים: אָנוּ יִמִּינוּ כְּצֵל עוֹבֵר וְאַתָּה הוּא
וְשִׁנּוּתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל
תַּתְּעִלֵם מִתְחַנְתָּנוּ שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקָשִׁי עֶרֶךְ 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.

אֲשַׁמְנוּ: בִּגְדָנוּ: גָּזַלְנוּ: דִּבְרָנוּ דָּפִי:
הֶעֱוִינוּ: וְהִרְשָׁעֵנוּ: זָדְנוּ: חָמְסָנוּ:
טָפְלָנוּ שָׁקַר: יַעֲצֵנוּ רָע: כָּזַבְנוּ: לָצְנוּ:
מָרְדָּנוּ: נִאֲצָנוּ: סָרְרָנוּ: עָוִינוּ:
פָּשַׁעֵנוּ: צָרָנוּ: קִשְׁיֵנוּ עָרָף: רָשָׁעֵנוּ:
שִׁחַתְנוּ: תַּעֲבָנוּ: תַּעֲיֵנוּ: תַּעֲתָעֵנוּ: ←

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

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 מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צְדִיק עַל
כָּל-הַבָּא עָלֵינוּ כִּי-אַמֶּת עֲשִׂיתָ וְאַנַּחְנוּ הִרְשָׁעְנוּ:

הִרְשָׁעְנוּ וּפָשַׁעְנוּ לְכֵן לֹא נִשְׁעָנוּ וְתָן בְּלִבֵּנוּ לַעֲזֹב דְּרָךְ רָשָׁע וְחִישׁ
לָנוּ יֵשַׁע בְּכַתּוּב עַל יַד נְבִיאָךְ: יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֲוֶן
מִחֲשַׁבְתּוֹ וְיָשׁוּב אֶל יְהוָה וִירַחֲמֵהוּ וְאֶל-אֱלֹהֵינוּ כִּי-יִרְפָּה לְסִלּוֹחַ:

And...wrong (Nehemiah 9:33). / ואתה...הרשענו
Let...forgive (Isaiah 55:7). / יעזוב...לסלוח

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: ↪

מַה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם וּמַה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים: הֲלֹא
 כָּל הַנִּסְתָּרוֹת וְהַנְּגֻלוֹת אַתָּה יוֹדֵעַ: שִׁמְךָ מְעוֹלָם עוֹבֵר עַל פֶּשַׁע:
 שׁוֹעֲתֵינוּ תֹאזִין בְּעִמְדָנוּ לְפָנֶיךָ בַּחֲפֻלָּה: תַּעֲבֹר עַל פֶּשַׁע לַעַם שְׂבִי
 פֶּשַׁע: תִּמְחָה פִשְׁעֵינוּ מִנֶּגֶד עֵינֶיךָ:
 אַתָּה יוֹדֵעַ רְזִי עוֹלָם וְתַעֲלוּמוֹת סִתְרֵי כָל חַי: אַתָּה חוֹפֵשׁ כָּל חַדְרֵי
 בֵּטֶן וּבּוֹחֵן כְּלִיּוֹת וְלֵב: אֵין דְּבַר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנֶּגֶד
 עֵינֶיךָ: וּבִכֵּן יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאִמּוֹתֵינוּ שֶׁתִּסְלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ
 וְתִכְפֹּר לָנוּ עַל כָּל פִּשְׁעֵינוּ: ←

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 חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכָלִי רָעַת:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתָר:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְר הָרַע:

וְעַל כָּלֶם אֱלֹהֵי סְלִיחוֹת סִלַּח לָנוּ: מְחַל לָנוּ: כִּפְרֵנוּ:

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

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכֹל וּבְמִשְׁתֵּה:

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ 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 בְּשִׁקּוֹר עֵינַי:
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינָיִם רָמוֹת:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כְּפַר-לָנוּ:

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

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלּוּת:
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע:
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֶרֶךְ:
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהִרְע:
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֲנֻם:
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד:

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כְּפַר-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-כָּה קוּם עֲשֵׂה וּבֵין
שָׁאִין כָּה קוּם עֲשֵׂה אֶת-הַגְּלוּיִים לָנוּ וְאֶת-שְׂאִינָם גְּלוּיִים לָנוּ: אֶת-
הַגְּלוּיִים לָנוּ כָּכָר אֲמָרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עָלֵיהֶם וְאֶת-שְׂאִינָם
גְּלוּיִים לָנוּ לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים כַּדָּבָר שֶׁנֶּאֱמַר: הַנִּסְתָּרִת
לִיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי
הַתּוֹרָה הַזֹּאת כִּי אַתָּה סֹלֶחַ לְכָל-דּוֹר וְדּוֹר וּמַבְלֵעַ דֵּיךְ אֵין לָנוּ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֱלֹא אַתָּה:

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

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

ALTERNATIVE AL HET

We sin against God when we sin against ourselves;
for our failures of truth, we ask forgiveness;
for pretending to emotions we do not feel;
for using the sins of others to excuse our own;
for denying our responsibility for our own misfortunes;
for refusing to admit our share in the troubles of others;
for condemning in our children the faults we tolerate in ourselves;
for condemning in our parents the faults we tolerate in ourselves;
for passing judgment without knowledge of the facts;
for remembering the price of things but forgetting their value;
for teaching our children everything but the meaning of life;
for loving our egos better than the truth.

וְעַל כָּלֵם אֱלֹהִי סְלִיחוֹת סֶלַח לָנוּ: מְחַל לָנוּ: כַּפֵּר-לָנוּ: ←

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

We sin against God when we sin against ourselves;
 for our failures of love we ask forgiveness;
 for using people as stepping stones to advancement;
 for confusing love and lust;
 for withholding love to control those we claim to love;
 for hiding from others behind an armor of mistrust;
 for treating with arrogance people weaker than ourselves;
 for condescending towards those whom we regard as inferiors;
 for shunting aside those whose age is an embarrassment to us;
 for giving ourselves the fleeting pleasure of inflicting lasting
 hurts;
 for cynicism which eats away our faith in the possibility of love.

וְעַל כָּל־אֵלֹהִים סְלִיחוֹת סֵלַח לָנוּ: מְחַל לָנוּ: כַּפֶּר-לָנוּ:

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

Chaim Stern (Adapted)

The community is seated.

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 שְׁאַהֲבֶתָ אֶת יִשְׂרָאֵל עִמָּךְ וּמִחֻמְלַתְךָ
מִלֵּפְנוּ שְׁחֻמְלֶתָ עַל בְּנֵי בְרִיתְךָ נָתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ אֶת (יוֹם
הַשַּׁבָּת הַזֶּה לְקִדְשָׁהּ וּלְמִנוּחָהּ וְאֵת) יוֹם הַכַּפָּרִים הַזֶּה לְמַחֲלֵלָת
חֹטֵא וּלְסִלִּיחַת עֲוֹן וּלְכַפֶּרֶת פָּשַׁע:

תַּעֲבֹר עַל פָּשַׁע לְעַם שְׂבִי פָשַׁע כְּכָתוּב עַל יַד נְבִיאָךְ: מִי־אֵל
כְּמוֹךָ נִשְׂא עֲוֹן וְעֵבֵר עַל־פָּשַׁע לְשֹׁאֲרֵית נַחֲלָתוֹ לֹא־הֶחְזִיק לְעַד
אָפוּ כִי־חִפֵּץ חֶסֶד הוּא: יָשׁוּב יִרְחָמֵנוּ יִכְבוֹשׁ עֲוֹנֵתֵינוּ וְתִשְׁלִיךְ
בְּמִצְלוֹת יָם כָּל־חַטָּאתָם: וְכָל חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ
בְּמָקוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא יִפָּקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם: —

COMMENTARY. בני בְּרִיתךָ /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.

דָּקָם /תַּעֲבֹר... 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.” ↪

תַּתֵּן אֶמֶת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁפָּעַתָּ לְאַבֹּתֵינוּ מִיָּמֵי
קֶדֶם:

On Shabbat add the words in parenthesis.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת
הַזֶּה וּבַיּוֹם) הַכּוֹפְרִים הַזֶּה: מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד
עֵינֶיךָ: כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא מַחֵה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאוֹתֶיךָ לֹא
אוֹכֵר: וְנֹאמַר: מַחֵתִי כַעֲב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי
גֹאֲלֶיךָ: וְנֹאמַר: כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
חַטָּאוֹתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ: ←

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

מִחִיתִי...גֹּאֲלֶיךָ / I have...you! (Isaiah 44:22).

כִּי בַיּוֹם...תִּטְהָרוּ / 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
בְּמִצְוֹתַיִךְ וְתַן חֻלְקֵנוּ בְּתוֹרָתֶךָ: שְׂבַעֲנוּ מִטּוֹכְךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ:
(וְהִנְחֵילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁפֶת קִדְּשָׁךְ וַיְנַוְחוּ בָּהּ
יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ) וְטִהַר לִפְנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת: כִּי אַתָּה סֶלְחָן
לְיִשְׂרָאֵל וּמַחֲלֵן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר וּמַפְלְעָדֶיךָ אֵין לָנוּ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
לְעֹנֻוֹתֵינוּ וְלְעֹנֻוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה
וּשְׁנָה מֶלֶךְ עַל־כָּל־הָאָרֶץ מְקַדֵּשׁ (הַשָּׁפֶת וּ)יִשְׂרָאֵל וַיּוֹם הַכִּפְּרִים: ←


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 ט

רצה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלֹתֶם בְּאַהֲבָה תִּקְבֹּל
בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וּתְחַיֶּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יהוה הַמַּחְזִיר
שְׁכִינָתוֹ לְצִיּוֹן:

הודאה י

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךְ שְׂבָכְךָ יוֹם עֲמָנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכְל־עַת עָרֵב וּבָקָר וְצִהָרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרָחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִיֵּינוּ לָךְ:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְּרוּמֵם 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. ↩

אֲבִינוּ מִלְּפָנָיו זָכוֹר רַחֲמֶיךָ וְכִלֵּה דָבָר וְחָרֹב וְרָעָב וְשָׂבִי וּמִשְׁחִית
וְעוֹן וְשָׂמֵד וּמַגָּפָה וּפֶגַע רָע וְכָל־מַחֲלָה וְכָל־תַּקְלָה וְכָל־קִטְטָה
וְכָל־מִינֵי פְרַעְנִיּוֹת וְכָל־גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם מֵעַלֵּינוּ וּמַעַל כָּל־
בְּנֵי עוֹלָמְךָ:

וּכְתֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדִים סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁעֵינָנו
וְעֲזָרְתָנוּ סֵלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלֶךְ נָאָה 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...שלו / May...peace (Numbers 6:24-26).

בְּרַכַּת הַשְּׁלוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְשֻׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו בְּאָמֹר:

בְּרַכְךָ יְהוָה וְיִשְׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יְאֹר יְהוָה פָּנָיו אֵלֶיךָ

וְיַחֲנֶךָ:

כֵּן יְהִי רָצוֹן:

יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ

וְיֵשֶׁם לְךָ שְׁלוֹם:

כֵּן יְהִי רָצוֹן:

Eloheynu veylohey avoteynu ve'imoteynu

barehenu baberahah hamshuleshet

ha'amurah mipi aharon uvanav ka'amur:


Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom.

Ken yehi ratzon. 

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

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

Blessed are you, COMPASSIONATE ONE, maker of peace.

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 וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
 כָּל־יִשְׂרָאֵל עַמָּךְ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ: כִּי בְּאוֹר
 פְּנִיךָ נִתַּתָּ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה
 וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ
 יִשְׂרָאֵל וְאֶת־כָּל־הָעַמִּים בְּרַב־עוֹ וְשְׁלוֹם.

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

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְׁלוֹם:

Sim shalom tova 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 tova 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.

אָבִינוּ 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.

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ:
אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:
אָבִינוּ מַלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:
אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבִינוּ מַלְכֵנוּ הִפֵּר עֲצַת אוֹיְבֵינוּ:
אָבִינוּ מַלְכֵנוּ סִלַּח וּמַחַל לְכָל־עֲוֹנוֹתֵינוּ:
אָבִינוּ מַלְכֵנוּ הַחַיִּימוֹנוּ בְּחַשׁוּבָה שְׁלָמָה לְפָנֶיךָ:
אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לַחֲוָלִים:
אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:
אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:
אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה:
אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוּת:
אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה:
אָבִינוּ מַלְכֵנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב: ←

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

D.A.T.

Our creator, our sovereign, remember us, though we are made of dust.

Our creator, our sovereign, be merciful to us and to all our offspring.

Our creator, our sovereign, act in memory of all those who have been killed while honoring your name.

Our creator, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.

Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

Continue on page 461.

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

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

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

אֲבִינוּ מִלְכֵּנוּ זְכוֹר כִּי עָפָר אֲנֵחֶנוּ:
אֲבִינוּ מִלְכֵּנוּ חֲמוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפֵּינוּ:
אֲבִינוּ מִלְכֵּנוּ עֲשֵׂה לָמַעַן הַרוּגִים עַל־שֵׁם קְדֹשְׁךָ:
אֲבִינוּ מִלְכֵּנוּ עֲשֵׂה לָמַעַן שְׂמֵךְ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שְׁנִקְרָא
עָלֵינוּ:
אֲבִינוּ מִלְכֵּנוּ חַנּוּן וְעֲנִינוּ כִּי אֵין פָּנֵינוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנוּ:

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

Continue on page 462.

COMMENTARY. In *Avinu Malkenu* we seek the strength to do justice, the inner harmony needed to find forgiveness, and the acceptance of the small place we have amidst the tumult of the world. It is in that context that we express the hopes embodied in this prayer. Whether or not the worshipper chooses to change the words of *Avinu Malkenu*, the fervently expressed pleas it contains transcend the constraints of time and place. D.A.T.

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

אֲבִינוּ מִלְכֵנוּ, מְקוֹרֵנוּ אֱלֹהֵינוּ



חַנּוּנוּ וְעַנּוּנוּ
כִּי אִין בְּנוּ מַעֲשִׂים



עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד

Deal with us in righteousness

וְהוֹשִׁיעֵנוּ

and love and save us.

A Woman's Meditation

When men were children, they thought of God as a father;
When men were slaves, they thought of God as a master;
When men were subjects, they thought of God as a king.
But I am a woman, not a slave, not a subject,
not a child who longs for God as father or mother.

I might imagine God as teacher or friend, but those images,
like king, master, father or mother, are too small for me now.

God is the force of motion and light in the universe;
God is the strength of life on our planet;
God is the power moving us to do good;
God is the source of love springing up in us.
God is far beyond what we can comprehend.

Ruth Brin

AVINU MALKENU/
OUR SOURCE, OUR GOD

Our source, our God, we have done wrong in your presence.
Our source, our God, we have no one to rule over us but you.
Our source, our God, help us for the honor of your name.
Our source, our God, renew for us a good year.
Our source, our God, nullify the plans of any who may seek
to do us harm.
Our source, our God, grant forgiveness and atonement for all of
our transgressions.
Our source, our God, help us to return wholeheartedly into
your presence.
Our source, our God, send thorough healing to all those
who ail.
Our source, our God, inscribe us for good fortune in the
Book of Life.
Our source, our God, inscribe us in the Book of Redemption
and Salvation.
Our source, our God, inscribe us in the Book of Sustenance
and Livelihood. ↪

אֲבִינוּ מַלְכֵנוּ

מְקוֹרֵנוּ אֱלֹהֵינוּ חֲטָאנוּ לְפָנֶיךָ :
מְקוֹרֵנוּ אֱלֹהֵינוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה :
מְקוֹרֵנוּ אֱלֹהֵינוּ עָשָׂה עִמָּנוּ לְמַעַן שְׁמֶךָ :
מְקוֹרֵנוּ אֱלֹהֵינוּ חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה :
מְקוֹרֵנוּ אֱלֹהֵינוּ הִפָּר עֲצַת אוֹיְבֵינוּ :
מְקוֹרֵנוּ אֱלֹהֵינוּ סָלַח וּמַחֵל לְכָל-עוֹנוֹתֵינוּ :
מְקוֹרֵנוּ אֱלֹהֵינוּ הִחְיֵינוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ :
מְקוֹרֵנוּ אֱלֹהֵינוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים :
מְקוֹרֵנוּ אֱלֹהֵינוּ פָּתַחנּוּ בְּסֶפֶר חַיִּים טוֹבִים :
מְקוֹרֵנוּ אֱלֹהֵינוּ פָּתַחנּוּ בְּסֶפֶר גְּאֻלָּה וִישׁוּעָה :
מְקוֹרֵנוּ אֱלֹהֵינוּ פָּתַחנּוּ בְּסֶפֶר פְּרִנָּסָה וְכִלְפָּלָה : ←

NOTE. מקורנו אלהינו / *Mekorenu Eloheynu* / Our source, our God. This alternative version changes the first two words of each line from “Our creator, our sovereign” to “Our source, our God.” Many other versions can be constructed to reflect different theological outlooks and ethical concerns. This can be done by selecting one word from each group below to form the introductory phrase.

| | | | |
|----|---------------|---------------|---------------------------------|
| I | Imeynu | אִמֵּינוּ | Our mother |
| | Eloheynu | אֱלֹהֵינוּ | Our God |
| | Mekorenu | מְקוֹרֵנוּ | Our source |
| | Avinu | אֲבִינוּ | Our creator (literally, father) |
| | Shehinatenu | שְׁכִינָתֵנוּ | Our presence |
| II | Malkatenu | מַלְכָּתֵנוּ | Our queen |
| | Shebashamayim | שְׁבַשְׁמַיִם | In heaven |
| | Atartenu | עֲטָרָתֵנוּ | Our crown |
| | Shehinatenu | שְׁכִינָתֵנוּ | Our presence |
| | Malkenu | מַלְכֵנוּ | Our sovereign |

Our source, our God, inscribe us in the Book of Merit.
Our source, our God, inscribe us in the Book of Forgiveness and
Atonement.
Our source, our God, let grow for us the tree of imminent
redemption.
Our source, our God, remember us, though we are made of dust.
Our source, our God, be merciful to us and to all our offspring.
Our source, our God, act in memory of all those who have
been killed while honoring your name.
Our source, our God, act in honor of your great, mighty, and
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.

KAVANAH. Our father/mother/parent evokes a mood of closeness, caring and intimacy. Our king/queen/ruler elicits the qualities of power, distance and setting limits. We pour out our hearts in the hope that tender concern will balance with the exercise of power, that they will join on our behalf to heal us, our community, our world. S.P.W.

מְקוֹרֵינוּ אֱלֹהֵינוּ כְּתִבְנוּ בְּסֶפֶר זְכוֹת:
מְקוֹרֵינוּ אֱלֹהֵינוּ כְּתִבְנוּ בְּסֶפֶר סְלִיחָה וּמַחִילָה:
מְקוֹרֵינוּ אֱלֹהֵינוּ הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב:
מְקוֹרֵינוּ אֱלֹהֵינוּ זְכוֹר כִּי עָפָר אֲנֶחָנוּ:
מְקוֹרֵינוּ אֱלֹהֵינוּ חֲמוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפֵּינוּ:
מְקוֹרֵינוּ אֱלֹהֵינוּ עֲשֵׂה לָמַעַן הַרוּגִים עַל-שֵׁם קְדוֹשְׁךָ:
מְקוֹרֵינוּ אֱלֹהֵינוּ עֲשֵׂה לָמַעַן שְׂמֶךְ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא
עָלֵינוּ:
אֲבִינוּ מֶלֶכֵנוּ חַנּוּן וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד וְהוֹשִׁיעֵנוּ:

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

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 עלמא:
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
בשמא ואמרו אמן:
יהא שלמא רבא מן שמא וחיים עלינו ועל כל ישראל ואמרו
אמן:
עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ועל
כל יושבי תבל ואמרו אמן:

Yehey shemey raba mevarah le'alam ulalmey almay.

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