

# 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 Hashaḥar (page 139) and Pesukey Dezimra. It continues with the Shema and its blessings (page 277). Some communities continue by chanting the Amidah that follows here. Others continue with a silent Amidah (page 739) and then continue here. The Amidah is traditionally recited while standing, beginning with three steps forward and bowing, left and right, a reminder of our entry into the divine presence.*

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

## 1. AVOT VE'IMOT / ANCESTORS

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

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

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

S.S.

## עמידה

The Yom Kippur morning service begins with Birhot Hashaḥar (page 140) and Pesukey Dezimra. It continues with the Shema and its blessings (page 278). Some communities continue by chanting the Amidah that follows here. Others continue with a silent Amidah (page 740) and then continue here. The Amidah is traditionally recited while standing, beginning with three steps forward and bowing, left and right, a reminder of our entry into the divine presence.

אֲדוֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְהוָה 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 raḥel

veylohey le'ah →

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

ךָתה...אדוני / 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. ↪

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

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

R.S.

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

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

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

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

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim  
vekoney hakol vezohar 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 hafetz baḥayim veḥotvenu besefer  
haḥayim lema'aneḥa elohim ḥayim.

Meleḥ ozer umoshi'a umagen. Baruh 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. ↪

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

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

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיו לְחַיִּים בְּרַחֲמִים:

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

Atah gibor le'olam adonay rav lehoshi'a.

Morid hatal.

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

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

### 3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

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

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

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

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

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

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

# קְדוּשַׁת הַשֵּׁם <sup>3</sup>

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

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

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רוֹמְמוֹ יְהוָה...יהוה אלהנו / 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,  
    **L**inking 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,  
    **N**obly 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,  
    **E**xamining 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,  
    **S**ources 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  
    **T**he name and fame of God are one!

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

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

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

No being can resemble you.

By what metaphor can I describe you?

Your imprint is inscribed in all of nature.

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

Does any person's word suffice to capture you?

Whose tongue could possibly encompass you?

Who fully comprehends your counsel?

No god precedes you in the world.

This world is witness to your being alone.

There is no reality apart from you.

How visible your wisdom in all things!

A sign of you is present in all life.

The world had not yet come to be,

the pillars of the skies had not yet stood,

yet you were there already, dwelling everywhere,

before the heights and depths were yet defined.

Containing everything, and being contained by none,

you filled the universe, nothing encompassed you.

Let hearts and minds exhaust their store of words,

and tongues grow weary trying to explain. ↩

זבֿכֿן

וְלֶךְ תַּעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ:

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

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

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

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

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

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



לְךָ הַכֹּל יִכְתִּירוּ

לְאֵל עוֹרֶךְ דִּין

לְגוֹלָה עֲמֻקּוֹת בְּדִין	לְבוֹחֵן לְכַבּוֹת בְּיוֹם דִּין
לְהוֹגֵה דְעוֹת בְּדִין	לְדוֹכֵר מֵיִשְׁרָיִם בְּיוֹם דִּין
לְזוֹכֵר בְּרִיתוֹ בְּדִין	לְתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין
לְטַהֵר חוּסָיו בְּדִין	לְחוֹמֵל מֵעֲשׂוֹי בְּיוֹם דִּין
לְכּוֹבֵשׁ פְּעֻסוֹ בְּדִין	לְיֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין
לְמוֹחֵל עֲוֹנוֹת בְּדִין	לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין
לְסוֹלֵחַ לְעֲמוּסָיו בְּדִין	לְנֹרָא תְהִלוֹת בְּיוֹם דִּין
לְפוֹעֵל רַחֲמָיו בְּדִין	לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין
לְקוֹנֵה עֲבָדָיו בְּדִין	לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין
לְשׁוֹמֵר אוֹהָבָיו בְּדִין	לְרַחֵם עַמּוֹ בְּיוֹם דִּין

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:

Uvehen leha hakol yahtiru  
le'el oreh din

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

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

letomeh temimav beyom din.

We exalt you and declare you holy,  
according to the mystery of the murmurings  
of the holy seraphim,  
who declare the holiness of your Name,  
as it is written by your prophets:  
“And each celestial being calls to another and exclaims:  
Holy, holy, holy is THE CREATOR of the Multitudes of Heaven!  
All the world is filled with divine glory!”

God’s glory fills the world,  
as the ministering angels ask, one to another,  
“What place could contain God’s holiness?”  
And they are answered with a blessing:  
“Blessed is the glory of THE OMNIPRESENT,  
wherever God may dwell!”

And from God’s place, God mercifully turns,  
bestowing graciousness upon the people  
who declare the oneness of the divine name  
evening and morning, each day continually,  
as twice a day they say, with love: “Shema!”  
“Listen, Israel: THE ETERNAL is our God,  
THE ETERNAL ONE alone!” ↪

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

נְעִרִיצֶךָ וְנִקְדִישֶׁךָ כְּסוּד שְׂרִיחַ שְׂרִפֵי קֹדֶשׁ הַמְקֻדְּשִׁים שְׂמֶךָ בְּקֹדֶשׁ  
כְּכַתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר

## קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ

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

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

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

Baruḥ kevod adonay mimekomo.

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

Shema yisra'el adonay eloheynu adonay eḥad. ↪

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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 קְדוֹשׁ /*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. ↩

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

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

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִירָנוּ מֵהָאֲדִיר שְׁמַךְ בְּכָל־הָאָרֶץ: וְהָיָה יְהוָה  
לְמִלְכָּךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:  
וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לְאֹמֵר:

יְמַלֶּךְ יְהוָה לְעוֹלָם אֱלֹהֵיךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּךְ וּלְנִצַּח נְצַחִים קֹדֶשׁתְּךָ נִקְדִּישׁ וְשִׁבְחֶךָ  
אֱלֹהֵינוּ מִפְּיָנוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקֹדֶשׁ  
אָתָּה: ←

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

Adir adirenu adonay adoneynu mah adir shimeha behol ha'aretz  
vehayah adonay lemelech al kol ha'aretz bayom hahu yihyeh  
adonay ehad ushemo ehad.

Uvdivrey kodsheha katuv lemor.

Yimloch adonay le'olam elohayih tziyon ledor vador halleluyah.

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

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

And therefore, HOLY ONE, let awe of you  
infuse the whole of your Creation,  
and let knowledge of your presence  
dwell in all your creatures.

And let every being worship you,  
and each created life pay homage to your rule.  
Let all of them, as one, enact your bidding  
with a whole and peaceful heart.

For we have always known, ALMIGHTY ONE,  
that all authority to rule belongs to you,  
all strength is rooted in your arm,  
all mighty deeds have emanated from your hand.  
Your name alone is the source of awe  
that surges through all life.

And therefore, HOLY ONE, let awe of you  
infuse your people, let the praise of you  
ring out from all who worship you.  
Let hope enliven all who seek you,  
and let all who look to you with hope  
find strength to speak.  
Grant joy throughout your Land,  
let happiness resound throughout your holy city,  
soon, and in our days.

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

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

**וּבְכֵן יִתֵּן פְּחָדֶיךָ** יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאִמְתָּךְ עַל כָּל־מַה־שִּׁבְרָאתָ וְיִירְאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וְיַעֲשׂוּ כֹל־מַה־אֲנִיחָה לְעַשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם כְּמוֹ שִׁדְעָנוּ יְהוה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ בִּידְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שִּׁבְרָאתָ:

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

**וּבְכֵן צְדִיקִים** יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרִים יַעֲלוּ וְחַסִּידִים בְּרַנָּה יִגְּלוּ וְעוֹלָתָה תִּקְפֹץ־פִּיהָ וְכָל־הָרִשְׁעָה כְּלָה כְּעֵשֶׂן תִּכְלָה כִּי תַעֲבִיר מִמְּשַׁלַּת זְרוֹן מִן הָאָרֶץ: ←

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

D.A.T.

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

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

*It is customary to be seated here.*

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

יְמַלֶּךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהֵי מַבְלַעְדֵיךָ: כִּפְתוּב: וַיִּגְבַּהּ יְהוָה  
צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה  
הַמְּלֹךְ הַקְּדוֹשׁ: ←

*It is customary to be seated here.*

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

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

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

# קְדוּשַׁת הַיּוֹם



*On Shabbat add the words in parenthesis.*

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

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

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

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

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

Leviticus 26:42

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

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

Leviticus 26:45

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

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

Deuteronomy 4:31

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

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

Deuteronomy 30:6

זְכַרְלָנוּ בְרִית אָבוֹת כַּאֲשֶׁר אִמְרָתָּ:  
וְזִכְרָתִי אֶת־בְּרִיתִי יַעֲקֹב וְאִף אֶת־בְּרִיתִי יִצְחָק וְאִף אֶת־בְּרִיתִי  
אֲבֹרָהֶם אֲזַכֵּר וְהָאָרֶץ אֲזַכֵּר:

זְכַרְלָנוּ בְרִית רֵאשׁוּנִים כַּאֲשֶׁר אִמְרָתָּ:  
וְזִכְרָתִי לָהֶם בְּרִית רֵאשׁוּנִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם  
לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יְהוָה:

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

מוֹל אֶת־לִבְכֵּנוּ לְאַהֲבָה אֶת שְׁמֶךָ כִּמָּה שִׁפְתוֹב:  
וּמָל יְהוָה אֱלֹהֵיךָ אֶת־לִבְכֶּךָ וְאֶת־לִבְבִי זְרַעְךָ לְאַהֲבָה אֶת־יְהוָה  
אֱלֹהֶיךָ בְּכָל־לִבְכֶּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ: ←

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

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

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

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

Deuteronomy 4:29

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

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

Leviticus 16:30



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

Lamentations 5:21

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

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



הַשִּׁיבָנוּ יְהוָה אֱלֹהֵיךָ וְנִשְׁוּבָה תִּדַּשׁ יַמֵּינוּ כְּקֶדֶם:

Hashivenu adonay eleha venashuva hadesh yameynu kekedem.

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

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

D.A.T.

## שמע קולנו

יהוה אלהינו חוס ורחם עלינו וקבל ברחמים

וברצון את־תפלתנו:

השיבנו יהוה אליך ונשובה חדש ימינו כקדם:

אל תשליכנו מלפניך ורוח קדשך אל תקח ממנו:

אל תשליכנו לעת זקנה ככלות כחנו אל תעזבנו:

אל תעזבנו יהוה אלהינו אל תרחק ממנו:

עשה עמנו אות לטובה ויראו שונאינו ויבשו:

פי אתה יהוה עזרתנו ונחמתנו:

אמרינו האזינה יהוה בינה הגיגנו:

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

פי לך יהוה הוחרלנו אתה תענה אדני אלהינו:

Shema kolenu adonay elohey<sup>u</sup>nu ḥus veraḥem aleynu  
vekabel beraḥamim uveratzon et tefilatenu.

Hashivenu adonay eleḥa venashuvah ḥadesh yameynu kekedem.

Al tashliḥenu milefaneḥa veru'ah kodsheḥa al tikaḥ mimenu.

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

Al ta'azvenu adonay elohey<sup>u</sup>nu al tirḥak mimenu.

Asey imanu ot letovah veyiru soneynu veyevoshu

ki atah adonay azartanu veniḥamtanu.

Amareynu ha'azinah adonay binah hagigenu.

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

Ki leḥa adonay hohalnu atah ta'aneh adonay elohey<sup>u</sup>nu.

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

M.B.K.

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אֵל תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשָׁנוּ וְאֵל  
 תִּכְלִימֵנוּ וְאֵל תִּפְרֵ בְרִיתְךָ אִתָּנוּ קִרְבָּנוּ לְתוֹרַתְךָ לְמִדְּנוּ מִצֻּרְתֶּךָ  
 הוֹרֵנוּ דְרָכֶיךָ הַט לִפְנֵינוּ לִירְאָה אֶת־שִׁמְךָ וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבַתְךָ  
 וְנִשׁוּב אֵלֶיךָ בְּאֵמֶת וּבְלִב שָׁלֵם וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח  
 לְעוֹנֵינוּ כִּפְתּוּב בְּדַבְרֵי קִדְשֶׁךָ: לְמַעַן שִׁמְךָ יִהְיֶה וְסָלַחְתָּ לְעוֹנֵי כִי  
 רַב הוּא:

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

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 עֵרֶף וְאַתָּה אָרֶךְ אַפַּיִם:  
אָנוּ מְלֵאֵי עוֹן וְאַתָּה מָלֵא רַחֲמִים: אָנוּ יַמִּינוּ כְּצֶל עוֹבֵר וְאַתָּה הוּא  
וּשְׁנוֹתֶיךָ לֹא יִתְמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תְּבוֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל  
תַּתְּעַלֵּם מִתְּחַנְּתָנוּ שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים וְקָשִׁי עֵרֶף 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. ↩

אֲשַׁמְנוּ : בְּגָדְנוּ : גָּזַלְנוּ : דִּבְרָנוּ דְּפִי :  
הֶעֵרְנוּ : וְהִרְשַׁעְנוּ : זָדְנוּ : חָמְסְנוּ :  
טָפְלְנוּ שָׁקַר : יַעֲצְנוּ רַע : כְּזָבְנוּ : לֵצְנוּ :  
מָרְדְנוּ : נִאֲצְנוּ : סָרְרְנוּ : עָוִינוּ :  
פִּשְׁעֵנוּ : צָרְרְנוּ : קִשְׁיֵנוּ עָרְף : רִשְׁעֵנוּ :  
שִׁחַתְנוּ : תַּעֲבָנוּ : תַּעֲיִינוּ : תַּעֲתָעְנוּ : ←

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

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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 עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעְנוּ:

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

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

And...wrong (Nehemiah 9:33).  
Let...forgive (Isaiah 55:7).

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

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

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

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

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

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

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

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

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

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

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

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

## עַל הַטָּא

שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמוּץ הַלֵּב:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכִלֵי רָעַת:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרַעֲיַדַת זְנוּת:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְר הָרַע:

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

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

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן:

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה:

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁפָּה וּבְמִרְבִּית: ←

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

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

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

R.H.

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

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

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

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

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

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

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

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

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

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

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

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

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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 שְׁיֵשׁ-בָּהּ קוּם עֲשֵׂה וּבֵין  
שְׂאִין בָּהּ קוּם עֲשֵׂה אֶת-הַגְּלוּיִים לָנוּ וְאֶת-שְׂאִינָם גְּלוּיִים לָנוּ: אֶת-  
הַגְּלוּיִים לָנוּ כְּכֹר אֲמָרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם וְאֶת-שְׂאִינָם  
גְּלוּיִים לָנוּ לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים כְּדָבָר שֶׁנֶּאֱמַר: הַנְּסֹתָרֵת  
לִיהוָה אֱלֹהֵינוּ וְהַנְּגַלֵּת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי  
הַתּוֹרָה הַזֹּאת כִּי אַתָּה סֹלֶחַן לְכָל-דּוֹר וְדוֹר וּמַבְלֵעַדֶּיךָ אֵין לָנוּ  
מִלֶּךָ מוֹחֵל וְסוֹלֵחַ אֱלֹא אַתָּה:

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

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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 כָּל־מִלְּמַי אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כַּפֶּר־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 כָּלֵם אֱלֹהִים סְלִיחוֹת סִלַּח לָנוּ: מְחַל לָנוּ: כַּפֵּר-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. ↪

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

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

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

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

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

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

*On Shabbat add the words in parenthesis.*

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

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

*On Shabbat add the words in parenthesis.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת  
הַזֶּה וּבְיוֹם) הַכִּפּוּרִים הַזֶּה: מְחַה וְהֶעֱבַר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנְּגִד  
עֵינֶיךָ: כְּאָמַר: אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאוֹתֶיךָ לֹא  
אֶזְכֹּר: וְנֹאמַר: מְחִיתִי כְעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי  
גִאלֶתֶיךָ: וְנֹאמַר: כִּי־בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם מִכָּל  
חַטָּאוֹתֵיכֶם לְפָנַי יְהוָה תִּטְהָרוּ: ←

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

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

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

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

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

*On Shabbat add the words in parenthesis.*

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רַצֵּה בְּמִנוּחֵינוּ) קִדְשֵׁנוּ  
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ: שְׂבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ:  
(וְהִנְחֵילָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְשֶׁךָ וַיְנַוְחוּ בָּהּ  
יִשְׂרָאֵל מִקִּדְשֵׁי שָׁמַיִךְ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת: כִּי אַתָּה סֶלְחָן  
לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דֹּר וְדֹר וּמַפְלְעָדֶיךָ אֵין לָנוּ  
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֲלָא אַתָּה: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ  
לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה  
וּשְׁנָה מֶלֶךְ עַל־כָּל־הָאָרֶץ מִקִּדְשׁ (הַשֶּׁבֶת וְ) יִשְׂרָאֵל וַיּוֹם הַכַּפָּרִים: ←

## 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

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל  
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

ותחזינה עינינו בשוכך לציון ברחמים: ברוך אתה יהוה המחזיר  
שכינתו לציון:

## הודאה

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו  
ואבותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור:  
גודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו  
הפקודות לך ועל נשיתך שבכל יום עמנו ועל נפלאותיך וטובותיך  
שבכל-עית ערב ובקר וצהרים: הטוב פי לא כלו רחמיך והמרחם  
פי לא תמו חסדיך מעולם קיינו לך:

ועל כלם יתברך ויתרומם שמך מלפנו תמיד לעולם ועד: —

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

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

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

וּכְתֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכֹל הַחַיִּים יוֹדִיךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעֵתָנוּ  
וְעִזְרָתָנוּ סֵלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלֶךְ נֶאֱדָה 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! ↪

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

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

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

בְּרַכַּת הַשְּׁלוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבְרַכָּה הַמְּשֻׁלֶּשֶׁת  
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו בְּאֲמוּרָה:

יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יְאֵר יְהוָה פְּנֵיו אֵלֶיךָ

וְיַחַנְדֶּךָ:

כֵּן יְהִי רָצוֹן:

יִשָּׂא יְהוָה פְּנֵיו אֵלֶיךָ

וְיַשֵּׂם 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.*

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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 חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל  
כָּל־יִשְׂרָאֵל עַמְּךָ: בְּרַכְנוּ אֶבְיָנוּ כְּלָנוּ כְּאָחֶד בְּאוֹר פְּנֵיךָ: כִּי בְאוֹר  
פְּנֵיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ  
יִשְׂרָאֵל וְאֶת־כָּל־הָעַמִּים בְּרַב־עֹז וְשְׁלוֹם.

בְּסֹפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִחַתֶּם לְפָנֶיךָ אֲנַחְנוּ  
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

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

Besefer hayim berahah veshalom ufarnasah tovah 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. ↪

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DERASH. The *Avinu Malkenu* prayer gives us permission to open up our deepest yearnings to the Universal One. By allowing our yearnings, often hidden even from ourselves, to emerge, we are taking a first step toward achieving an inner balance which will enable us to move forward toward wholeness.

D.B.

# אֲבִינוּ מַלְכֵנוּ

The ark is opened.

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

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

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

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

D.A.T.

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

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

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

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

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

*Continue on page 461.*

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

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

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

אֲבִינוּ מִלְכֵנוּ זְכוֹר כִּי עָפָר אֲנִחְנוּ:  
 אֲבִינוּ מִלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפֵּינוּ:  
 אֲבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל־שֵׁם קָדְשְׁךָ:  
 אֲבִינוּ מִלְכֵנוּ עֲשֵׂה לְמַעַן שְׂמֵךְ הַגְּדוֹל הַגָּבוֹר וְהַנּוֹרָא שְׁנִקְרָא  
 עָלֵינוּ:  
 אֲבִינוּ מִלְכֵנוּ חַנּוּן וְעִנּוּן כִּי אֵין בְּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה  
 וְחֶסֶד וְהוֹשִׁיעֵנוּ:

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

Continue on page 462.

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

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

אבינו מלכנו, מקורנו אלהינו



הננו ועננו  
כי אין בנו מעשים



עשה עמנו  
צדקה וחסד

Deal with us in righteousness

והושיענו

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 עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךְ :  
 מְקוֹרֵנוּ אֱלֹהֵינוּ חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה :  
 מְקוֹרֵנוּ אֱלֹהֵינוּ הִפֵּר עֲצַת אוֹיְבֵינוּ :  
 מְקוֹרֵנוּ אֱלֹהֵינוּ סָלַח וּמַחַל לְכָל-עוֹנוֹתֵינוּ :  
 מְקוֹרֵנוּ אֱלֹהֵינוּ הִחְזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ :  
 מְקוֹרֵנוּ אֱלֹהֵינוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים :  
 מְקוֹרֵנוּ אֱלֹהֵינוּ פָּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים :  
 מְקוֹרֵנוּ אֱלֹהֵינוּ פָּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וַיִּשׁוּעָה :  
 מְקוֹרֵנוּ אֱלֹהֵינוּ פָּתַבְנוּ בְּסֵפֶר פְּרֻנְסָה וְכַלְפָּלָה : ←

NOTE. מקורנו אלהינו /Mekorenu Eloheyenu/ 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
	Eloheyenu	אֱלֹהֵינוּ	Our God
	Mekorenu	מְקוֹרֵנוּ	Our source
	Avinu	אֲבִינוּ	Our creator (literally, father)
	Shehinatenu	שְׂכִינֵתֵנוּ	Our presence
II	Malkatenu	מַלְכֵתֵנוּ	Our queen
	Shebashamayim	שְׁבַשְׁמַיִם	In heaven
	Atartenu	עֲטֻרֵתֵנוּ	Our crown
	Shehinatenu	שְׂכִינֵתֵנוּ	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.

מְקוֹרְנוּ אֱלֹהֵינוּ כְּתִבְנוּ בְּסֹפֶר זְכוֹת:  
מְקוֹרְנוּ אֱלֹהֵינוּ כְּתִבְנוּ בְּסֹפֶר סְלִיחָה וּמְחִילָה:  
מְקוֹרְנוּ אֱלֹהֵינוּ הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב:  
מְקוֹרְנוּ אֱלֹהֵינוּ זְכוֹר כִּי עָפָר אָנֹכְנוּ:  
מְקוֹרְנוּ אֱלֹהֵינוּ חֲמוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפֵּינוּ:  
מְקוֹרְנוּ אֱלֹהֵינוּ עֲשֵׂה לָמַעַן הַרוּגִים עַל-שֵׁם קְדוֹשְׁךָ:  
מְקוֹרְנוּ אֱלֹהֵינוּ עֲשֵׂה לָמַעַן שְׂמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא שֶׁנִּקְרָא  
עָלֵינוּ:  
אֲבִינוּ מַלְכֵנוּ חַנּוּן וְעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה  
וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu malkenu honenu va'anenu ki eyn banu ma'asim  
asey imanun tzedakah va'hesed 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 עלמיא:  
יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה  
ויתהלל שמה דקדשא בריך הוא  
לעלא לעלא מכל ברכתא ושירתא תשבחתא ונחמתא דאמין  
בעלמא ואמרו אמן:

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

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

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

Yehey shemey raba mevarah le'alam ulalmey almaya.

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