HIGH HOLIDAYS
MAHZOR
Dear JCC Harlem Community,

When JCC Harlem first opened its doors on January 2, 2017, right on the tail of the secular new year, we could never have imagined how glorious a project this was about to become. In our first few months of operation, thousands of you have helped us create a vibrant, collaborative, push-the-envelope Jewish community with a home address in Harlem. We’ve listened (and continue to listen) to your hopes and dreams for this place, a site of extraordinary opportunity to build a community in your images.

And so we are incredibly excited to usher in the Jewish new year and holidays at 318 West 118th Street, this fall, led by our very own Rabbi Abigail Treu (director of JCC Manhattan’s Center for Jewish Living and David H. Sonabend Center for Israel) and in collaboration with some of our neighborhood partners. The High Holidays are a time we dedicate to reflection and renewal, and we could not be happier to get to do so with many of you—our JCC Harlem family.

People often ask us how they can become members of JCC Harlem, for which we have a very simple answer: Walk through our doors. We are so glad you did and have joined us here today. And now that you’re here, we hope you will open your mouths to sing and pray with us—whether you know the words or not, whether it’s your first time at High Holiday services or you’re a pro—as well as your hearts to one another and to all that the new year holds in store.

As a new year dawns, we wish one another a shana tova u’metuka—a good and sweet year. May we all be inscribed in the Book of Life.

Meg, Sarah-Kay, and Abby
Blessed are you, The PROVIDENT, our God, life of all the worlds, who gives the bird of dawn discernment to tell day from night.

Blessed are you, The FASHIONER, our God, life of all the worlds, who stretches forth the earth upon the waters.

Blessed are you, The LAMP, our God, life of all the worlds, who makes the blind to see.

Blessed are you, The COMPASSIONATE, our God, life of all the worlds, who clothes the naked.

Blessed are you, REDEEING ONE, our God, life of all the worlds, who makes the captive free.

Blessed are you, The HELPING HAND, our God, life of all the worlds, who raises up the humble.

KAVANAH. We give thanks that we are restored whole and healthy to consciousness and to an orderly universe. That is why, in the second blessing, we give thanks that when we stepped out of the watery chaos which preceded creation, but the solid earth which God spread over the waters. The daily emergence from unconsciousness reminds us of our fragility as human creatures and our need for support and care.

R.A.

DERASH. For whom do we recite blessings? If God is beyond blessing, then we must be reciting them for ourselves. Each berahah urges us to avoid taking the world for granted. Each contains a vision of the creative or redemptive power in the world. Jewish tradition teaches that living up to our heritage as beings created betzlem elohim, in the image of God, requires us to “imitate God.” Thus each berahah can teach us something about living our lives in consonance with the divine. Blessings tell us not so much about a God “out there somewhere,” they teach us how to make manifest the godly in ourselves.

D.A.T.

מְצוּר דָּבָרָן / who raises up the humble: literally, makes upright those bent down. The phrase could suggest either those suffering a physical deformity or those humbled by adverse circumstances.

J.R.

Baruḥ atah adonay eloheynu ḥey ha’olamim
hanoten lasëchvi vinah lehavihin beyn yom uveyn laylah.

Baruḥ atah adonay eloheynu ḥey ha’olamim
roka ha’aretz al hamayim.

Baruḥ atah adonay eloheynu ḥey ha’olamim poke’ah ivrim.

Baruḥ atah adonay eloheynu ḥey ha’olamim malbish arumim.

Baruḥ atah adonay eloheynu ḥey ha’olamim matir asurim.

Baruḥ atah adonay eloheynu ḥey ha’olamim zokef kefufim.

KAVANAH. Those of us who live in plenty are grateful for the clothing on our bodies, the warmth of a garment that shields us from the elements. We pray for a time when this blessing may be spoken by all people, a time when all humans are “clothed” with warmth and safety, enwrapped in God’s love.

L.G.B.

BIRHOT HASHAHAR/MORNING BLESSINGS / 163

164 / BIRHOT HASHAHAR/MORNING BLESSINGS
Blessed are you, THE WAY, our God, life of all the worlds, who makes firm a person's steps.

Blessed are you, THE GENEROUS, our God, life of all the worlds, who acts for all my needs.

Blessed are you, THE MIGHTY ONE, our God, life of all the worlds, who girds Israel with strength.

Blessed are you, THE BEAUTIFUL, our God, life of all the worlds, who crowns Israel with splendor.

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**DERASH.** The Hebrew word firm means make firm who makes firm a person’s steps. An interpretive translation of Psalms 37:23-24: “When one’s steps follow the divine path, they bring delight along the way.” The Baal Shem Tov noted in this connection that wherever one goes and whatever one does each day should have a deeper spiritual significance that parallels the mundane reality of everyday existence. In bringing to our lives this deeper significance, we find new delight in the firmness of our steps. L.G.B.

**DERASH.** Rabbi Abraham Joshua Heschel once said that when he marched with the Reverend Martin Luther King, Jr., in Selma, Alabama, his “feet were praying.”

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Baruḥ asah adonay eloheynu ḥey ha’olamim hamehin mitzadey gaver.

Baruḥ atah adonay eloheynu ḥey ha’olamim she’asah li kol tzorki.

Baruḥ atah adonay eloheynu ḥey ha’olamim ozer yisra’el bigvurah.

Baruḥ atah adonay eloheynu ḥey ha’olamim oter yisra’el betifarah.
Blessed are you, THE IMAGELESS, our God, life of all the worlds, who made me in your image.

Blessed are you, THE FREE, our God, life of all the worlds, who made me free.

Blessed are you, THE ANCIENT ONE, our God, life of all the worlds, who made me of the people Israel.

Blessed are you, RENEWING ONE, our God, life of all the worlds, who gives strength to the weary.

COMMENTARY. Once we are awake, we return to full consciousness of who we are. In the rigidly stratified society in which these prayers originated, people were less conscious of identity than of status. Thus, the original forms of these prayers expressed the thankfulness of the most privileged members of the community—free Jewish males—that they did not have the less privileged status of women, slaves or non-Jews.

The blessings we now use affirm that since we embody the divine image, we are all intrinsically valuable. To degrade or enslave others is to deface the image of God. We were created free just as our creator is free. We are capable of choice, of invention and of transformation in our lives and in our world. We also give thanks for our particular identity as Jews. God who creates our common humanity, also cherishes human diversity. Each person is unique and precious.

RA.

NOTE. “THE IMAGELESS...who made me in your image.” This paradoxical rendering enables us to understand that our being made “in the divine image” (Genesis 1:26-27) encompasses other than physical attributes: speech, will, reason, spirituality, kindness, freedom of action, moral sense.

J.R.

Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani betzalmo.

Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani ben/bat ḥorin.

Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani yisra’el.

Baruḥ atah adonay eloheynu ḥey ha’olamim hanoten laya’ef ko’aḥ.

M.M.K. (Adapted)
Blessed are you, The Architect, our God, the sovereign of all worlds, who shaped the human being with wisdom, making for us all the openings and vessels of the body. It is revealed and known before your Throne of Glory that if one of these passageways be open when it should be closed, or blocked up when it should be free, one could not stay alive or stand before you. Blessed are you, Miraculous, the wondrous healer of all flesh.

COMMENTARY. This blessing expresses wonder at the simple but necessary functioning of the human body. We do not need to stand before any greater wonder of nature than our own bodies in order to appreciate the intricacy and beauty with which our world is endowed. A sense of awe at our own creation is a starting point of prayer.

A.G.

Baruḥ atah adonay eloheynu meleḥ ha'olam asher yatzar et ha’adam be-hoḥmah uvara vo nekavim nekavim ha-lulim ha-lulim. Galuwi veyadu’ā lifney ḥisey ḥevodeha she’im yipate’āh eḥad mehem o yisatem eḥad mehem i eshar lehitkayem vela’amod lefanēha. Baruḥ atah adonay rofey ḥol basar umafl la’asot.

E.G.
TESHUVAH IN MIDRASH

One who says, time after time,
"I'll sin, but later I'll do teshuvah,"
will not have the opportunity to do teshuvah.

Or: "I'll sin, but Yom Kippur will bring atonement,"
Yom Kippur will not effect atonement.

For wrongful acts that one has done toward God,
Yom Kippur will bring atonement,
but for a wrongful act between one person and another,
Yom Kippur will not effect atonement
till one gains forgiveness from the person wronged.

Rabbi Eleazar ben Azariah explained this verse of Torah:
"From all your wrongful acts
before the FOUNT OF MERCY
you shall be cleansed"—
Leviticus 16:30

for wrongful acts that one has done toward God,
Yom Kippur will bring atonement,
but for a wrongful act between one person and another,
Yom Kippur will not effect atonement
till one gains forgiveness from the person wronged.

Rabbi Akiba said: Happy are you, O people Israel!
Who is the one before whom you are cleansed?
Who is the one who cleanses you?
It is your heavenly Creator!
As is written: "I shall sprinkle over you
pure waters, and you shall be clean.
From all of your impurities, from all of your idolatries,
I'll make you clean."
Ezekiel 36:25

And it is written:
"The hope of Israel /Israel’s purifying water
is THE FOUNT OF LIFE!"
Jeremiah 17:13

Just as waters of a mikvah purify your sins,
so does the blessed Holy One wash clean
the people Israel.

Mishnah Yoma 8:9

BIRHOT HASHAHAR/MORNING BLESSINGS / 183

184 / TORAH STUDY SECTION
The sovereign one,

presiding on your lofty and exalted throne!

COMMENTARY. When we are brushed by the magic of the world's splendor, when we catch a hint of the mysteries of the universe, when we behold nature in all its wild beauty, we are embraced by a majesty that both takes our breath away and restores it to us in an inspiring rush. At that moment, the "lofty and exalted throne" shines before us. We are humble— and joyful.

L.G.B.

Kavanah. Praised be to absolutes, to the truths planted deep within us. Praised be these inner sovereigns and our ability to revere them, to hold them sacred, so that we can act in their name.

D.B.

COMMENTARY. Rosh Hashanah is the descendant of ancient Near Eastern ceremonies celebrating the annual re-enthronement of the local king and deity. In the ancient mythologies, this enthronement was associated with the defeat of chaos. We too have a need to re-enthrone meaning in the face of the chaos of our lives.

J.A.S.

Derash. On a hospital bed in an intensive-care unit, a critically ill patient was heard to say, "I'm ready. If God calls me now, I'm ready to go." This acknowledgment of our basic human frailty, mortality and ultimate lack of control is an essential aspect of addressing God as Hameleh/the Sovereign. We live life for as long as we have it, doing godly acts as long as we are able. When our time comes, may we be ready.

Carl S. Choper

The traditional liturgy subtly underlines the changes in mood and meaning from weekday to Shabbat to Holiday to High Holy Day by its shifts in nusah, the melodic liturgical line. Such a shift occurs at this juncture. On weekdays much of this passage is omitted, and the person who will chant the main part of "ישועה שמך ושלך/the morning service begins simply—"your name will always be praised." On Shabbat the new service leader emphasizes the stative, restful nature of Shabbat and its grandeur by beginning "ךפורה your name will always be praised." On Shabbat, the new service leader emphasizes the historical origins of the festivals and their connection to revelation and redemption by beginning "ךפורה/forever dwelling in the highest heights." On the Pilgrimage Festivals the new leader emphasizes the historical origins of the festivals and their connection to revelation and redemption by beginning "ךפורה/divinity so consummate in strength." On the High Holy Days the leader leads us toward the primary struggle of this season, the effort to re-enthrone the divine in our lives, by beginning, "ךפורה/the Sovereign."
Forever dwelling in the heights, forever holy is God’s name! And it is written: “Sing joyously, you fervent ones, about THE FOUNT OF LIFE, for, from the upright, praise is fitting!”

By the mouths of all the upright you are raised!
And in the words of all the just ones you are blessed!
And on the tongues of all the fervent you are sanctified!
And in the midst of all the saintly, you are praised.

Shoḥen ad marom vekadosh shemo.
Veḥatur: Ranenu tzadikim badonay laysharim navah tehilah.
Befi yesharin titromam
udivreyn tzadikim titbarah.
uvilshon hasidim titkadosh
uvkerev kedoshim tit-halal

...Sing...fitting! (Psalms 33:1).
The Shema and Its Blessings

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

Bless the Infinite, the blessed One!
Blessed is the Infinite, the blessed One, now and forever!

Kavanah. As we bless the Source of Life, so we are blessed.
And the blessing gives us strength
and makes our visions clear.
And the blessing gives us peace,
and the courage to dare.

Faith Rogow

Commentary. Barechu calls the congregation together for formal worship.
The sections that precede it in the morning service, Birchat Hashachar and Pesuker Desimra, brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer.
The emotional stirring and heightened awareness brought by these earlier sections now become focused in the tighter intellectual structure of the Shema and its blessings and the Amidah.

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

I Barehu atah adonay
Berehu at Yah
Nevareh et
Eloheynu
Hashechah
Eyn hayayim
Melch ha’olam
Hey ha’olamim
Ru’ah ha’olam

Blessed are you Adonay
Blessed are you Yah
Let us bless
our God
Shechinah
Source of Life
Sovereign of all worlds
Life of all the worlds
Spirit of the world

The phrase neveveh et eyn hayayim was originally formulated by poet Marcia Falk. (see SOURCES, p. 1248.)

Shaharit / 277

278 / Shema & Its Blessings/Barechu
YOTZER/GOD IN NATURE

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

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

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

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

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

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

D.A.T.

Baruḥ atah adonay eloheynu meleḥ ha’olam

On Yom Kippur add:
(הנפかけてנו לה שעריו רחמים ממאה ופייתנים עיני התמימים לשלום)

(hapoṣē’ah lanu sha’arey rahamim ure’ey eyney hameḥakim 
liselihato)

יזר אור בנורה ושיו שאוהל שלום ונהרה את-הפקלה:

yotzer or uvorey ḥosheh oseh shalom uvorey et hakol.

Or olam be’otzar ḥayim orot mey’ofel amar vayehei.

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

עשות שלום וברדיה את-הכל

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

R.H.

SHAḤARIT / 279

280 / SHEMA & ITS BLESSINGS/YOTZER/ NATURE
You who in your mercy give light to the earth and its inhabitants, and in your goodness do perpetually renew each day Creation’s wondrous work, how great your deeds, ETERNAL ONE! In wisdom you have made them all. The earth is filled with your accomplishments. You are the world’s sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe from days of old. God of the world, in your abundant mercy, care for us. Source of our strength, our stronghold rock, our shield of help, the fortress over us! All-powerful and blessed, great in discernment, you have prepared and wrought the sunlight’s healing rays; true good you have created; luminaries you have made, in honor of your name, surrounding for divine omnipotence; your principal celestial ones, quaking in holiness, revere the shaker of the heavens, to eternity. They tell of divine glory and the holiness of God. Be blessed, redeeming power, in celebration of your handiwork, and for the luminaries that you made. Let all declare your greatness!

Continue on page 291.

On weekdays:

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

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

D.A.T.
Let all beings acknowledge you, all cry praise to you, and all declare: There is none as holy as THE ONE! Let all beings hold you in the highest reverence, you, the fashioner of all. The God who opens each day the doors and gateways of the East, who bursts open the windows of the heavens' dome, bringing forth the sunlight from its place and moonlight from its seat of rest, providing light for the entire world and for its creatures—all of whom divinity, in boundless love, brought into being. Bringer of light, with tender care, upon the earth and its inhabitants, in goodness you renew each day perpetually Creation's wondrous work.

You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe since the primordial days. God of the world, in your abundant mercy care for us. Source of our strength, our fortress rock, our shield of help, the shelter over us! None like you exists, no God apart from you. Beside you there is nothing. Who resembles you? None like you exists, ETERNAL ONE, our God, within this world, no God apart from you, our sovereign, in any future world. Beside you, our redeeming power, there is nothing in the days to come. None resembles you, our saving force, throughout all lifetimes and all worlds.

COMMENTARY. A sense of God's excesses seems to characterize this outburst of hymns in praise of the creator of the cosmic lights. The verses seem also to reflect a sense of divine energy overflowing through the world, filling the Universe with limitless luminosity. To proclaim this plenitude is a special humān privilege, made possible for many of us by these radiant words of prayer.

E.G.

SHABBAT SHAḤARIT / 283

284 / SHEMA & ITS BLESSINGS/YOTZER/NATURE
White butterflies, with single black fingerprint eyes on their wings dart and settle, eddy and mate over the green tangle of vines in Labor Day morning steam. The year grinds into ripeness and rot, grapes darkening, pears yellowing, the first Virginia creeper twining crimson, the grasses, dry straw to burn.

The New Year rises, beckoning across the umbrellas on the sand. I begin to reconsider my life. What is the yield of my impatience? What is the fruit of my resolve? I turn from frantic white dance over the jungle of productivity and slowly a niggun slides cold water down my throat. I rest on a leaf spotted red.

Now is the time to let the mind search backwards like the raven loosed to see what can feed us. Now, the time to cast the mind forward to chart an aerial map of the months.

The New Year is a great door that stands across the evening and Yom Kippur is the second door. Between them are song and silence, stone and clay pot to be filled from within myself. I will find there both ripeness and rot, What I have done and undone, What I must let go with the waning days and what I must take in. With the last tomatoes, we harvest the fruit of our lives.

Marge Piercy

COMMENTARY. It is a long-standing custom to write special liturgical poems, piyutim, that tie each part of the service to the theme of the day. This custom has become less common in recent years because most piyutim reflect sensibilities and styles so far removed from our own. This poem by Marge Piercy reflects both the theme of this part of the service—wonder at the beauty, power and unity of creation—and the theme of this High Holy Day season. In that sense, it is the contemporary equivalent of a piyut.

D.A.T.
AHAVAH RABAH / LOVE AND TORAH

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

Ahavah rabah ahavatnu adonay eloheynu hemelah gedolah viterah hamalta aleynu. Avinu malkeynu ba'avor avoteynu ve'imoteynu shebatahevu veha vatelemdem hukey hayim ken tebonenu utelemdenu. Avinu ha'av harahama hamrahem rahem aleynu veten belibenu lehavin ukehasik lishmo'a lilmor ulelamed lishmor ve'a'sot ule'ekayem et kol divrey talmud torateha be'ahavah.

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

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

KAVANAH. In my personal practice, I have replaced אבינו ל.BufferedReader/our King with אבינו אב/our Father our Mother because it is through the teaching of my parents that I have come to see God.

SHAHARIT / 299

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

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

D.A.T.


Vahavi’enu leshalom me’arba ḫamot ha’aretz vezohiḥenu komemiyut le’artzenu. Ki el po’el yeshu’ot atah. Vekeravtanu leshimeṭa hagadol selah be’emet. Lehodot leha uleyahdeṭa be’ahavah. Baruḥ atali adonay ohev amo yisra’el.

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

J.A.S.

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

Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!
Blessed be the name and glory of God’s realm forever!
And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates.

Shema yisra’el adoney eloheynu adoney ehad.
Baruch shem kevod malchuyot ve’olam va’ed.
Ve’ahavta et adoney eloheya behol levavecha uvehol na’asecha uvehol me’odecha.
Vehayu hadevarim ha’eleh asher anohi metzavecha hayom al levavecha,
Veshinan tam levanecha vedibarta bam beshivtecha beveytecha uvelechta vader ech uveshohbecha uvekumecha.
Ukeshartam le’ot al yadecha vehayu letotafot beyn eynecha.
Uhtanam al mezuot beyetcha uvisharecha.

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

D.A.T.

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

L.W.K.

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

M.M.K./M.S.

Listen...gates (Deuteronomy 6:4-9).
And if you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and your oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you.

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

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

A.G.

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

D.A.T.

SHAḤARIT / 309

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

Vayomer adonay el moshe leymor. Daber el beney yisra’el ve’amarta alehem ve’asu lahem tzitzit al kanfei vigdeyhem ledorotam venatenu al tzitzit hakanaf peti tehelet. Vehayah lahem letzitzit uritem oto uzhartem et kol mitzvot adonay va’asitem otam velo taturu aharey levavehem ve'aharey eyneyhem asher atem zonim ahareyhem. Lema’an tizkeru va’asitem et kol mitzvotay vihe-yitem kedoshim leylohem. Ani adonay eloheym asher hotzyeti etehem me’eretz mitzrayim lihyot lahem leylohim ani adonay eloheym. Adonay eloheym etmet.

Derash. Torah instructs me: “Put tzitzit on the corners of your garment and weave a thread of blue to the fringes. These shall remind you to live justly, lovingly, and simply. Look upon them and remember: Be holy! for the Source and Substance of Life is holy.”

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

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

R.M.S.
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.

SHAHARIT / 451

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.

Avinu Malkenu homenu va'anenu ki eyn banu ma'asim asey imanu tzedakah vahesed vehoshei'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 plea it contains transcends the constraints of time and place.

DERASH. Divine love, ḥesed, 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 ṣem/love, that we find salvation.

J.A.S.
HOTZAA'T SEFER TORAH / THE TORAH SERVICE

There is none like you among the powerful, Eternal One, and there are no deeds like your deeds. Your realm embraces all the worlds, your reign encompasses all generations. The Eternal One reigns! The Eternal One has always reigned! The Eternal One shall reign beyond all time. The Eternal One gives strength to our people. May The Eternal One bless our people with enduring peace.

Source of all mercy, deal kindly and in good will with Zion. Rebuild the walls of Jerusalem, For in you alone we place our trust, God, sovereign, high and revered, the life of all the worlds.

Commentary: We approach the Torah slowly. First we open the ark so that the Torah is visible. We look at the Torah but refrain from touching. Next, the Torah is removed from the ark and held by the service leader. Later the Torah is carried through the congregation, and everyone can touch the Torah. This demonstrates that the Torah is not the property of those leading the services; the Torah belongs to the Jewish community. Finally, the coverings of the Torah scroll are removed, allowing us a privileged intimacy with the words we hear.

In the words of the Torah we hear our ancestors’ experience of the divine. We communicate with generations past and, perhaps on occasion, we hear Torah as the voice of God refracted through human speech. D.E.

Commentary: דְּאָדַן...זֶהוּ {[Habakuk תֶּקֶלְתּ הָאָדָן הָגוֹן הָוֶד]}...וּכְתַבּ הַשָּׁמְרֹן הָדָן...וְיָדַעְתּ הָאָדָן הָגוֹן...וְיָדַעְתּ הָאָדָן הָגוֹן...וְיָדַעְתּ הָאָדָן הָגוֹן...וְיָדַעְתּ הָאָדָן הָגוֹן...וְיָדַעְתּ הָאָדָן הָגוֹן...וְיָדַעְתּ הָאָדָן הָגוֹן...וְיָדַעְתּ הָאָдָן הָגוֹן...וְיָדַעְתּ H.D.

In the words of the Torah we hear our ancestors’ experience of the divine. We communicate with generations past and, perhaps on occasion, we hear Torah as the voice of God refracted through human speech. D.E.

Commentary: שהארית / The Eternal One reigns...shall reign beyond all time. The divinity we discover within human existence is eternal; it is the same Power that our ancestors named שַׁנִּים, that the talmudic rabbis knew as Hamakom / The Place, that the mystical Kabbalists knew as Eyn Sof/ Without End, and that we now seek to name. R.H.

SHAḤARIT / 463

Ki veḥa levad batahnu meleḥ el ram venisa adon olamim.

464 / HOTZAA'T SEFER TORAH/ THE TORAH SERVICE
The ark is opened.

One of the following may be sung:

(1)

And it happened, when the Ark began its journey,
that Moses said: Arise, ASCENDANT ONE,
and may your enemies be scattered,
May the ones who oppose you
Be afraid of your might!
Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem’s heights.
Blessed is God who has given us Torah,
to Israel, our people, with holy intent.

(2)

Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!
This is the gateway to ONE EVERLASTING,
let all who are righteous come in.

KAVANAH: Whenever the ark was moved, this signaled to the Israelites that
it was time to break camp and move on. In our religious life, we can never
be sure when the command to get up and move will reverberate in our
minds and hearts. This is the threat and meaning in openness to religious
experience, for it can transform who we are and lead us on a journey
whose destination we do not know as we set out. All we need is the
courage to listen.  R.H.
The Torah of The One is flawless, it restores the soul.
The testimony of The One is true, it makes wise the simple.

The precepts of The One are sure, they make the heart rejoice.
The mitzvah of The One is clear, it gives light to the eyes.

Fear of The One is pure, it stands eternally.
The judgments of The One are true, together they are just.

The following paragraph is omitted on Shabbat.

ADONAY ADONAY, God-loving and gracious, patient, and abundant in kindness and truth, keeping kindness for a thousand ages, forgiving sin and rebellion and transgression, making pure!

And as for me, my prayer is for you, GENTLE ONE, may it be for you a time of desire. O God, in the abundance of your love, respond to me in truth with your help.

Torat adonay temimah meshivat nafesh.
Edut adonay ne’emanah ma’akhmat peti.
Pikudey adonay yesharim mesameheyy lev.
Mitzvat adonay barah me’irat eyneyim.
Yirat adonay teharah omedet la’ad.
Mishpetey adonay emet tzadeku yahdav.

The following paragraph is omitted on Shabbat.

יְהוָה יְהוָה אל רַחוּם רַחוּמָא אָלֹмָא אֶרֶב-חֹסֶם אָמַת נָזִיר
לָלֹם נָשָׁא צַוִּים וֹפֶשֶׁת וְחַשָׁא הַנִּקָּה:
אֵנָא הַפְּלֵחַיַת יְהוָה תָּחֵם רַחוּם אֲלֹים וְרַחוֹמָא נְגֵמָה בְּרֵיחַ קְפִּיר
לָשׁוּךְ:

Adonay adonay el rahum venihanun ereh apayim verav hesed ve’emet notzer hesed la’alim nosey avon vafesha ve’tanah’ah venakey.

Va’ani tefilati leha adonay et ratzon elohim berov hasheha aneni be’emet yish’ehe.

SHAHARIT / 467

468 / HOTZA’AT SEFER TORAH/ THE TORAH SERVICE
The leader takes out the Torah and recites each line, followed by the congregation:

Listen, Israel: The Eternal is our God, the Eternal is one!

One is our God, great is our sovereign, holy and awesome is God’s name.

The leader faces the ark, bows and says:

Declare with me the greatness of the Infinite, together let us raise God’s name.

The leader carries the Torah around the room as the leader and congregation sing:

To you, Eternal One, is all majesty, and might, and splendor, and eternity, and power! For everything that is, in the heavens and the earth, is yours, Almighty One, as is all sovereignty, and highest eminence above all beings.

Exalt the Mighty One our God, bow down before God’s footstool.

God is holy!

Exalt the name of the Ineffable, bow down before God’s holy mountain.

For holy is the Awesome One, our God!

The Torah reading for the first day of Rosh Hashanah begins on page 481 or page 491; for the second day of Rosh Hashanah, page 503; for Yom Kippur, page 517.

The Torah reading for the first day of Rosh Hashanah begins on page 482 or page 492; for the second day of Rosh Hashanah, page 504; for Yom Kippur, page 518.

SHAHRIT / 469

470 / HOTZAAT SEFER TORAH/THE TORAH SERVICE
The Torah is placed on the reading table and opened. The gabya says:

May God help, protect, and save all who seek refuge in God’s shelter, and let us say: Amen.

Let everyone declare the greatness of our God, let all give honor to the Torah. May ____________ arise, as the first (second, third, … seventh) one called up to the Torah. Blessed is the One who has given Torah to the people Israel!

Congregation and gabya continue:

And you who cling to THE ETERNAL ONE your God, are all alive today!

Ve’atem hadavekim badonay eloheyhem hayim kulehem hayom.
BIRHOT HATORAH / TORAH BLESSINGS

Those who receive an aliya to the Torah say the following blessings:

Bless THE INFINITE, the blessed One!

Congregation:

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

The response of the congregation is repeated, and the blessing continued as follows (for alternative versions, see page 474):

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

After the section of the Torah is read, the following blessing is recited:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are you, ETERNAL ONE, who gives the Torah.

COMMENTARY. Group aliyaot provide an opportunity for including more people in public roles on the Yamim Nora'im. In this season of transition, many communities focus group aliyaot on beginnings (births and adoptions, new homes, jobs, new committed relationships, weddings, new schools), endings (loss of loved ones, retirements, graduations), and milestones (trips to Israel, beney mitzvah). Some communities use one day to mark the past year's accomplishments (zikun olam, Jewish learning, leading worship, offering hospitality, communal leadership, tzedakah, adult bar/bar mitzvah). Some use a day for marking similar new commitments. Other aliyaot might be used for those who are healing or who have recovered from life-threatening illness, or those new to the community. BPT./R.S./D.A.T.

COMMENTARY. The blessing over the Torah recalls the Barehu, the call to worship, the beginning of the morning and evening services recited only in the presence of the minyan, ten adult Jews. The blessing encircles the Torah reading in a familiar liturgical pattern of blessing and study. Through blessing, study, and community we manifest God, Torah and Israel.

S.P.W.

BASHARIT / 475

Those who receive an aliya to the Torah say the following blessings:

ברוך אתה יeroon הקדוש
Barehü et adonay hamevorah.

Congregation:

ברוך אתה יeroon הקדוש לעולם ובעד:
Baruh adonay hamevorah le'olam va'ed.

The response of the congregation is repeated and the blessing continued as follows (for alternative versions, see page 474):

ברוך אתה יeroon הקדוש לעולם ובעד ברוך את ה'まとめ תחתיו:
Baruh adonay eloheynu melech ha'olam asher keravnu la'avodato venatan lanu et torato.
Baruh adonay eloheynu melech ha'olam asher natan lanu torat emet ve'ahavay olam nata betoheynu.
Baruh adonay eloheynu melech ha'olam asher keravnu la'avodato venatan lanu torat emet ve'ahavay olam nata betoheynu.
Baruh adonay eloheynu melech ha'olam asher keravnu la'avodato venatan lanu torat emet ve'ahavay olam nata betoheynu.

DERASH. Aliyah is ascent. We ascend to the Torah to acknowledge that we choose to live under its laws and principles. We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves. We ascend to the Torah to represent those who remain below. We ascend to the Torah to risk receiving an honor, to risk being known and seen, to risk being at Sinai again. We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love.

S.P.W.
On the second day, turn to page 103.

GENESIS 21

First Aliyah 1. ADONAI spoke to Sarah as promised, and ADONAI did for Sarah what had been announced. 2 Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. 3 Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. 4 And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

Second Aliyah 5. Now Abraham was one hundred years old when his son Isaac was born to him. 6 Sarah said, “God has brought me laughter; everyone who hears will laugh with me.” 7 And she added, “Who would have said to Abraham that Sarah would suckle children! Yet I have borne a son in his old age.” 8 The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. 9 Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. 10 She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.” 11 The matter distressed Abraham greatly; for it concerned a son of his. 12 But God said to Abraham,

God Took Note of Sarah

The idea of “remembrance” is a primary theme of Rosh Hashanah, ordained in the Torah in connection with the Day of Remembrance (Leviticus 23:24). It is featured in one of the three main sections of the Rosh Hashanah Mussaf Amidah. The Rabbis designated Rosh Hashanah as Yom Ha-zikaron (the Day of Remembrance), a phrase used repeatedly in the liturgy. Remembrance is a mental act; the word used here, pemah, refers to an act of remembrance that is realized in deed and not only in thought—and is therefore translated by the stronger expression, “took note of.” By choosing to begin the Torah reading here, the Rabbis may be expressing the hope that God will similarly remember us for good on Rosh Hashanah, and act accordingly.

God Has Brought Me Laughter

Before God there are yet other languages than those of words: melody, weeping, and laughter. They are the possession of all who are alive, ... They are the manifestations of the very deep levels of our being. —HAYIM NAJMAN BIALIK

Listen to Sarah’s Voice

Sarah was superior to Abraham in prophecy. —MIDRASH TANHUNA

“Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.”

Third Aliyah [Fourth Aliyah on Shabbat] 13 As for the son of the slave woman, I will make a nation of him, too, for he is your seed.”

14 Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. She wandered about in the wilderness of Beer-sheba. 15 When the water was gone from the skin, she left the child under one of the bushes, 16 and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears.

17 God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. [Fifth Aliyah on Shabbat] 18 Come, lift up the boy and hold him by the hand, for I will make a great nation of him.”

19 Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink.

20 God was with the boy and he grew up; he dwelt in the wilderness and became skilled with a bow. 21 He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.
Then Abraham Reproached Abimelech

Rabbi Yose the son of Rabbi Hanina said: "Reproof leads to love, as it says, 'Reprove a wise man, and he will love you'" (Proverbs 9:8).

Such indeed is Rabbi Yose's view, for he said: "Love unaccompanied by reproof is not love." Rashi added: "Reproof leads to peace; hence, 'And Abraham reproved Abimelech.'" Such indeed is his view, for he said: "Peace unaccompanied by reproof is not peace."

—MIDRASH GENESIS RABBH

Fourth Aliyah [Sixth Aliyah on Shabbat] 32 At that time Abimelech and Phicol, chief of his troops, said to Abraham, "God is with you in everything that you do. 33 Therefore swear to me here by God that you will not deal falsely with me or my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you." 34 And Abraham said, "I swear it.

35 Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. 36 But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today." 37 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

Fifth Aliyah [Seventh Aliyah on Shabbat] 38 Abraham then set seven ewes of the flock by themselves, 39 and Abimelech said to Abraham, "What mean these seven ewes which you have set apart?" 40 He replied, "You are to accept these seven ewes from me as proof that I dug this well." 41 Hence that place was called Beer-sheba, for there the two of them swore an oath. 42 When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. 43 [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of ADONAI, the Everlasting God. 44 And Abraham resided in the land of the Philistines a long time.

The Torah Service continues with Hatzit Kaddish on page 106.

VERSES 22–27. In contrast to the first part of the reading, which describes the separation of families, this next story is one of reconciliation: two tribes at war come together and agree to a covenant. The Torah may be deliberately contrasting two different ways of resolving conflict. In the first, the response to conflict is separation; in the second, a covenant is created by Abimelech and Abraham. Similarly, in the first story there is no extended conversation between the offended parties. Sarah says nothing directly to Hagar; Hagar speaks solely to herself. In contrast, here are two parties with significant grievances toward each other: they face each other, manage to communicate, and conclude a peace treaty.

VERSE 22. ABIMELECH. Earlier in Genesis (21:22), Abimelech was introduced to us as the King of Gerar, a city in the Negeb.

VERSES 25–6, I DO NOT KNOW... NOT... NOR... א"ש. Abimelech responds defensively to Abraham's accusation. When Abimelech criticized Abraham's behavior earlier in Genesis, Abraham reacted with similarly self-justifying words (Genesis 20:10–13). Yet somehow they soon proceed to settle their differences. Perhaps each one suddenly perceives his own defensiveness as mirrored by the other—a mutual recognition that enables them to forge a covenant.

VERSE 33. THE EVERLASTING GOD. אריה פשלות. This appellation for God is unique in the entire Bible. The Torah reading began with God taking note of Sarah, and with this mention of God, our reading ends. While the human actors behave in quite human ways, God's presence always hovers in the background.
Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who raises us to holiness with your mitzvot, and has commanded us to hear the shofar sound.

Blessed are you THE ETERNAL ONE, our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

The shofar is sounded. We are then seated.

Some communities that do not recite a Musaf Amidah continue with Malhuyot (page 607) here. In that case, they return the Torah to the ark after Shofarot (page 597).

DERASH. The shofar sound represents prayer beyond words, an intensity of longing that can only be articulated in a wordless shout. But the order of the sounds, according to one old interpretation, contains the message in quite explicit terms. Each series of shofar blasts begins with tekiyah, a whole sound. It is followed by shevarim, a tripartite broken sound whose very name means “breakings.” “I started off whole,” the shofar speech says, “and I became broken.” Then follows terahah, a staccato series of blast fragments, saying: “I was entirely smashed to pieces.” But each series has to end with a new tekiyah, promising wholeness once more. The shofar cries out a hundred times on Rosh Hashanah: “I was whole, I was broken, even smashed to bits, but I shall be whole again!”

COMMENTARY. Several models are available for the shofar blowing. The traditional model is for the shofar blowing to be done by one unamplified voice. Another model is for all the people who have shofarot to participate in the shofar blowing simultaneously. All the other congregants, led by a caller, call out tekiyah. This creates a powerful dialogue. It has been my custom in the last few years to have the first set of sounds (tekiyah shevarim terahah tekiyah) done by one shofar and all the other sets blown in unison by all the people who have shofarot. A model for the tekiyah gedolah is for all the shofar blowers to line up. The first one begins, and when he or she is out of breath, the next one continues to blow. This is a real tekiyah gedolah.

Z.S.S.

ROSH HASHANAH SHAHARIT / 591

KAVANAH. The song of the shofar penetrates through our walls of fear. Thrilled by its intensity, we open up to its powerful reminder of the inner song in each of us. The shofar proclaims that all of our holy songs can join together as one.

D.B.

COMMENTARY. Like an alarm clock the shofar unsettles us. Yet some people sleep through the alarm clock’s jolting rings. The appeal to conscience is clear and direct enough, yet all too often we ignore it. What does it take for us to hear the shofar’s call? Perhaps a different way of understanding our social obligations. Every time you witness the suffering of another human being, or of any living thing, realize that your own heart is crying out in pain but that you just can’t hear it.

S.D.R.

592 / SOUNDING THE SHOFAR
HAFTarah FOR YOM KIPPUR MORNING

And God has said: Prepare, prepare the road—yes, clear a thoroughfare, remove the stumbling block from my people’s way!
For thus says God, lofty and revered who dwells forever, and whose name is holy:
Exalted and holy shall I dwell among you!
As for the downtrodden and destitute,
I shall revive the spirit of the lowly,
and the heart of the depressed I shall restore.
Indeed, not for all time shall I be quarrelsome, not for eternity shall I seethe with rage,
but from me shall my spirit drip like dew.
I shall create the breath of life.

For my people’s sinful deed I was enraged,
I struck them, and I turned away in wrath,
and they, for their part, pursued foolish ways.
But I have seen their folly, and shall heal them.
I shall guide them, and console them,
and for the mourners in their midst,
I shall create comforting words—Shalom, shalom, to far and near!—and I shall heal them.
But the wicked are like a troubled sea, they cannot be at peace, their waters stir with mire and mud.
There is no peace for them, says God, none for the wicked.

Cry from the throat, do not relent, raise up your voices like a shofar, tell my people their transgression, the house of Jacob, their mistakes.

YOM KIPPUR MORNING / 569

COMMENTARY. This haftarah criticizes those who believe that fasting and prayer alone can bring about true atonement. For Isaiah, ritual action without moral action is not meaningful. Ritual acts and conduct supporting social justice become constant parts of our lives only when they reinforce each other through the way each is allowed to interpret and enhance the other.

M.B.K.

COMMENTARY. The choice of this haftarah, which emphasizes the ease with which the ritual and the moral can be unhinged from each other, reflects the fact that carefully observing Yom Kippur and then returning to everyday affairs with unaltered conduct was an ancient problem just as it is a modern one. Ultimately, each of us can only answer for ourselves the question, “How much will I change this year?” Do I really want the ritual of this day to have a transformative effect on my life? I have today to contemplate that question. This is preparation for the challenge beginning tomorrow.

D.A.T.
For they seek me out, day by day, they yearn for knowledge of my way. Like a people righteous in their deeds, who have not left behind the justice of their God, they ask of me the laws of righteousness, they yearn for nearness to their God. “Why, when we fasted, did you not see it? Our souls we have afflicted, do you not know?” Behold, while you are fasting, you engage in business, and your workers you continue to oppress! Behold, you fast in strife and quarrelling, and with a meanly clenched fist you strike. Today, you do not fast in such a way as to make your voice heard on high. Is this the kind of fast I delight in? A fast merely to deprive one’s body? Is it bowing the head like the willows, or reclining in sackcloth and ash? Do you call that a fast, a day in which THE HOLY ONE delights? Is not the fast that I desire the unlocking of the chains of wickedness, the loosening of exploitation, the freeing of all those oppressed, the breaking of the yoke of servitude? Is it not the sharing of your bread with those who starve, the bringing of the wretched poor into your house, or clothing someone you see who is naked, and not hiding from your kin in their need? Then shall your light burst forth like the dawn, your waters of healing soon flourish again, your righteousness will travel before you, and the glory of THE ALMIGHTY will encompass you. Then will you call and THE ETERNAL ONE will answer, you will cry out, and God will respond: Here am I!

YOM KIPPUR MORNING / 571

COMMENTARY. This haftarah poses the question of what it will take to create a world transformed. Its answer posits a society governed justly, interpersonal relationships characterized by caring, and religious life that points us toward ultimate meaning. Isaiah suggests that if we achieve all this, God will intervene to bring a society transformed. But if we achieve all this, society will have already been transformed. 

DAT

COMMENTARY. The haftarah is linked to the Torah reading in a daring way. The prophet Yechezkiyah’s haftarah questions the value of fasting while we pursue business as usual. It is thus a critique of religious hypocrisy, and it remains to this day a challenge for the Jewish community in our effort to link ethics with ritual practice.

S.D.R.

572 / HAFTARAH: ISAIAH
HAHNASAT SEFER TORAH / RETURNING THE TORAH TO THE ARK

Let all bless the name of The Eternal, for it alone is to be exalted.

God’s splendor dwells on earth and in the heavens, God has lifted up our people’s strength.

Praise to all God’s fervent ones, to the children of Israel, people near to God.

Halleluyah!

Traditionally the Torah is carried around the room, although some congregations immediately place it in the ark and continue with Etz Hayim H, page 605.

598 / RETURNING THE TORAH TO THE ARK

Yehalelu et shem adonay ki nisgav shemo levado
Hodo al etzet veshamayim vayarem keren le’amo tehilah lehol hasidav livney yisra’el am kerovo halleluyah.

Traditionally the ‘Torah is carried’ around the room, although some congregations immediately place it in the ark and continue with Etz Hayim H, page 606.

Yehalelu...halleluyah/Let...Halleluyah! (Psalms 148:13-14).
The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim:
 Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you, my Torah: Don't abandon it!

It is a Tree of Life to those that hold fast to it, all who uphold it may be counted fortunate.

Its ways are ways of pleasantness, and all its paths are peace.

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

The ark is closed.

COMMENTARY. “Renew our days as you have done of old.”

We may read:

Renew our days as when we were young.
Revive us with the wonder of your world, with the enthusiasm of our youth.
Help us to recover something of the child within that knew you in the desert and trembled at the foot of the mountain.
Grant us, once again, the sacred vision and the courage of new beginnings.

Do not return us to days past:
Renew our days as when we were young.

S.E.S.

Etz hayim hi lamahazikim bah vetom'heha me’ushar.
Deracheha darhey no’am vehol netivoteha shalom.
Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.

The ark is closed.

606 / RETURNING THE TORAH TO THE ARK
The Silent Amidah

Meditation on Prayer
In the Bible, God speaks to us, and we listen. At the moment of prayer, we speak to God and God listens.
—ISAAC ARAMA

God of Abraham, God of Isaac, and God of Jacob

Why is the word “God” repeated each time? We might more easily have said it once. The repeated use of the word “God” highlights that each patriarch—and matriarch—knew God personally and sought a distinct relationship with God.

ADONAI, open my lips that my mouth may speak Your praise.

First Brakhah: Our Ancestors

Version with Patriarchs:
Barukh atah ADONAI, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob.

Version with Patriarchs and Matriarchs:
Barukh atah ADONAI, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
great, mighty, awe-inspiring, transcendent God,
who acts with lovingkindness and creates all things,
who remembers the loving deeds of our ancestors,
and who will send a redeemer to their children's children with love
for the sake of divine honor.

We recite this Silent Amidah at the evening and morning services of Rosh Hashanah.

Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words barukh atah on this page, we customarily bow from the knees and bow, standing up straight by the time we reach the word ADONAI. We repeat these motions at the end of the first Brakhah when we come to the words barukh atah ADONAI. The sign indicates the places to bow.

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Version with Patriarchs and Matriarchs:
Barukh atah ADONAI, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
great, mighty, awe-inspiring, transcendent God,
who acts with lovingkindness and creates all things,
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Version with Patriarchs:
Barukh atah ADONAI, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob.

When we reach God's name, for we speak to God face to face (Berakhot 34b). The Talmud confined bowing to the beginning and end of this first Brakhah and to the beginning and end of the next-to-last Brakhah, which thanks God for the gift of life (Berakhot 34b).

ADONAI, open my lips and speak; my mouth will be open to Your praise.

Psalm 51:15, where prayer is exalted over sacrifice.

God of Abraham, God of Isaac, and God of Jacob.

Why don't we say elohaim melekh ha-alam, “ruler of time and space,” as part of the opening Brakhah as we do with every opening Brakhah, but immediately proceed to “God of Abraham”? Because Abraham was the first to discover that God is the ruler of the entire universe, by mentioning him we also acknowledge God.

God of Sarah, God of Rebekah.

Many congregations add the names of the four matriarchs at the beginning of this Brakhah because of their significance as foundresses of our people and as part of our effort to reclaim women's voices and to honor women's experiences.

Great, mighty, awe-inspiring.

This phrase is a quotation from Deuteronomy 10:17–18, where God's might is characterized by the beholding of the stranger, the widow, and the orphan.

Redeemer. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word shleimah, “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world's healing.
Immortality
Each morning You restore consciousness to my sleep-filled body, and I awake.
Each spring You restore vitality to trees, plants, and animals that have hibernated through the winter, and they grow once more.
Each day I remember those who have died; they live on beyond the grave.
Each moment I contemplate the rebirth of our people; I recall that You put the breath of life into dry bones.
Praised are You, Adonai, for planting immortality in my soul, in my people, and in our world.
—ROBERT SCHNEIRG

Second Br’akhah: God’s Saving Care
You are mighty forever, Adonai—You give life to the dead; great is Your saving power.
You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.
Who is like You, Almighty, who can be compared to You?—Soeverign, who brings death and life, and causes salvation to flourish.
Who is like You, source of compassion, who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead.
Barukh atah Adonai, who gives life to the dead.

Third Br’akhah: God’s Holiness
Holy are You and holy is Your name; holy ones praise You each day.

REMEMBER US, O GOD. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word אָדָם (adam), “life.”


GUARDIAN OF SARAH סְどの סֵדה. Or: “the One who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God’s promise to Abraham and Sarah.


HEAL THE SICK לְקַדֵּשׁ עֲרֵמֹת. After Exodus 15:26, following God’s self-description there as “the One who heals.”


BRINGS DEATH AND LIFE קְדֹשׁ לְמַעְלֵי פָּרֹחים. 1 Samuel 2:6.

WHO IS LIKE YOU, SOURCE OF COMPASSION מֵאֲכָלִים אֵלֶּה. Jewish mystical tradition highlights the theological tension between God’s qualities of power and strict judgment, אָדָם (adam), and God’s qualities of mercy and lovingkindness, דָּם (dam).
Throughout the year, this br’akhah reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

GIVES LIFE TO THE DEAD מֵאֲכָלִים אֵלֶּה. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God’s supreme power; God cares for even the dead.

HOLY שֵׁם. We become holy when we imitate God’s qualities: “As God is called ‘merciful’ so should you be merciful . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Babylonian Talmud, Sotah 14a).

Remember us for life,
Sovereign who delights in life,
and inscribe us in the Book of Life,
for Your sake, God of life.

Version with Patriarchs:
You are the sovereign who helps and guards, saves and shields.

Version with Patriarchs and Matriarchs:
You are the sovereign who helps and guards, saves and shields.

Barukh atah Adonai, Shield of Abraham.
Barukh atah Adonai, Shield of Abraham and Guardian of Sarah.

יב לְמַעְלֵי}
U-v’khein—ADONAI our God, instill Your awe in all You have made, and fear of You in all You have created, so that all You have fashioned revere You, all You have created bow in recognition, and all be bound together, carrying out Your will heartedly. For we know that true sovereignty is Yours, power and strength are in Your hands, and Your name is to be revered beyond any of Your creations.

U-v’khein—Bestow honor to Your people, ADONAI, praise to those who revere You, hope to those who seek You, recognition to those who await You, joy to Your land, and gladness to Your city. May the light of David, Your servant, dawn, and the lamp of the son of Jesse, Your anointed, be kindled speedily in our day.

U-v’khein—The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, and all wickedness will disappear like smoke, when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, and from Jerusalem, Your holy city. As it is written in the Book of Psalms: “ADONAI will reign forever; Your God, O Zion, from generation to generation. Halleluyah!

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “Adonai Ts’va-ot will be exalted through justice, the holy God sanctified through righteousness.”

Barukh atah ADONAI, the Holy Sovereign.
Fourth Br’akhah: The Holiness of Rosh Hashanah

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

AT THE CONCLUSION OF SHABBAT:

You, ADONAI our God, have instructed us with Your laws of righteousness, and You have taught us to observe the precepts that accord with Your will. ADONAI our God, You gave us true teachings, just laws, and goodly precepts and mitzvot. You bestowed upon us times for joy, days of holiness, and festivals celebrated with generous gifts. You have endowed us with the holiness of Shabbat, glorious festival times, and pilgrimage feasts. ADONAI our God, You have distinguished between the holy and the weekday, light and darkness, Israel and the peoples of the world, between the seventh day and the six days of creation. You have differentiated the holiness of Shabbat from the holiness of the festival, by granting the seventh day a sanctity above all other days, enabling Your people Israel to share in Your holiness.

All services continue:

With love, You have bestowed on us, ADONAI our God, [this Shabbat and] this Day of Remembrance, a day for [recalling] the shofar sound [with love], a day for holy assembly and for recalling the Exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On this Day of Remembrance, respond to us with deliverance, goodness, compassion, love, life, and peace. Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

CALLING US BY YOUR GREAT AND HOLY NAME אֲנָה יַעֲלֵה אֶל הַיָּמִים אֵלֶּה "אֶל הַיָּמִים אֵלֶּה, אָנֵה יַעֲלֵה אֶל הַיָּמִים, אָנֵה יַעֲלֵה אֶל הַיָּמִים אֵלֶּה."
The name “Israel” means “wrestling with God” (Genesis 32:28). Our relationship with God is part of our self-definition as Jews.

CONCLUSION OF SHABBAT בִּלְּאֹתִיָּו אֲנָה יַעֲלֵה אֶל הַיָּמִים אֵלֶּה. This prayer, which distinguishes Shabbat from the rest of the week, is slightly different from the one ordinarily recited at the conclusion of Shabbat. The standard prayer emphasizes the difference between the holiness of Shabbat and the weekday. Since Rosh Hashanah is not an ordinary weekday but itself a holy day, this alternative prayer focuses on the differentiation between the holiness of Shabbat and the holiness of the festivals.

MAY THE THOUGHT OF US RISE UP AND REACH YOU לְךָ נָזַר אָנֵה יַעֲלֵה אֶל הַיָּמִים אֵלֶּה, לְךָ נָזַר אָנֵה יַעֲלֵה אֶל הַיָּמִים אֵלֶּה, לְךָ נָזַר אָנֵה יַעֲלֵה אֶל הַיָּמִים אֵלֶּה. This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present—our past—and then to future hope—the redemption of the people Israel. It is recited on every festival and New Moon, though some scholars think it was originally composed for the Rosh Hashanah liturgy since it emphasizes remembrance; the traditional name for Rosh Hashanah is “the Day of Remembrance.”
Our God and God of our ancestors: May You be exalted over the entire universe in Your glory, may You be raised up over all the earth in Your splendor, and may You manifest Yourself to all the inhabitants of the world in the majestic beauty of Your strength. Then all creatures will know that You created them; all living things will understand that You gave them life; and everything that breathes will proclaim: ADONAI, the God of Israel, is sovereign, ruling over all.

Our God and God of our ancestors, [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people of Israel, who sanctify Your name, may find rest on this day.]

Purify our hearts to serve You truly, for You are the God of truth, and Your word is true, eternal, and unchanging. Barukh atah ADONAI, ruler of all the earth, who makes [Shabbat,] Israel and the Day of Remembrance holy.

Fifth B’rakah: The Restoration of Zion
ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth B’rakah: Gratitude for Life and Its Blessings
f We thank You,
You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation.

From one generation to the next we thank You and sing Your praises—for our lives are those that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.
The Blessing of Shalom

When the blessing of shalom is lacking, however much we have of other blessings—wealth or power, fame or family, even health—these all appear as nothing. But when shalom is present, however little else we have somehow seems sufficient.

Shalom means “peace,” of course, but it means so much more as well: wholeness, fullness, and completion; integrity and perfection; healing, health, and harmony; utter tranquillity; loving and being loved; consummation; forgiveness and reconciliation; totality of well-being. And even all of these together do not spell out sufficiently the meaning of shalom. But though we cannot accurately translate or adequately define shalom, we can experience it.

—HERHSHEL J. MATT

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and praise Your name faithfully forever, O God of our deliverance and help.

† Barukh atah Adonai, whose name is goodness and to whom praise is fitting.

Seventh Brakhah: Prayer for Peace

In the evening, we say:

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

In the morning, we say:

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people of Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, Adonai our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

All services continue:

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah Adonai, who brings peace.

When the Silent Amidah is recited in the morning, the following is said:

May the Silent Amidah be praised and exalted, for all the prayers conclude with pleas for peace” (Sifrei Numbers 82). In addition to the Amidah, the Grace after Meals, Priestly Blessing, Kaddish Shalem, Mourner’s Kaddish, and evening Sh’mi and its Blessings all conclude with prayers for peace.
**Personal Prayers Concluding the Amidah**

On the first day the following may be added:

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

On the second day the following may be added:

Creator of beginnings, as You created Your world on this day, uniting fragments into a universe, so may it be Your will to help unite my fragmented heart and the heart of all Your people Israel to love and revere You. Illuminate our lives with the light of Your Torah, for in Your light do we see light. Grant us this year a hint of the light of redemption, healing, and peace. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

**On the first day the following may be added:**

אלהי, צורו כלします זרות, ושמשו ידeecו וקרנה, בקוקילה,
משות תודם, ינפשו גניבר לכל תחיה, חפץ ילב בודוקה,
הברחותם חזרות בפש, וברלומגולים על תעה, חזרה,
הiflowerות הבון על תעה. חזרה, חזרה,
_ATTACK שלם ולכלילם מושבם. שבעה חלומן, שבעה חלומן,
יומת, שבעה לולו קדושה, שבעה לולו קדושה. לולו,
תקלעון דודית, ויהושעיה ימות והתנינ. יהי לברון אחרים, מי
תקינו לכל כולם, יהו ציון נאותל. שבעה שאלות בפורים,
יהו תעשרו שלום עכלנו ועכלושארית (וכל פליים)
בך, אנסן: אמן.

**On the second day the following may be added:**

יית רצלך בكلفך, היה אלי, אלי, אלי, אמותיך (אמותיך),
�单ע בכרואים, שבשעטאנו עליך, בו וברחתם בבלך,
תקלח ובברון והברון, הבוביס, כי ברוחם רבות,
תקלח תכלי כלים פעיל נשאלה לידכם את ראיתם,
שמח, חזרו לעין בערי אורות, מי שעקוף המתים,
בקלאפי נראים אחר, ועינו לעני בבלו, ועינו על פצעים
עלפי לברון, יהי לברון אמרים חגי על לבך, יהו
ברי זwebElementProperties.
As I proclaim God’s name, ADONAI, exalt our God. ADONAI, open my lips that my mouth may speak Your praise.

The ark is opened.

First Br’kahah: Our Ancestors

Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with loving-kindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

Inspired by the insight of sages and the teachings of those who acquired wisdom, I open my lips in prayer and supplication to entreat the sovereignty of all sovereigns, the supreme ruler.

The ark is closed.

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

Zokhreinu l’hayyim, melekh ha-feetz ba-hayyim, v’khotveinu b’seifer ha-hayyim, l’m’a-ankha Elohim hayyim.
Version with Patriarchs:
You are the Sovereign who helps and saves and shields.

Barukh atah ADONAI, Shield of Abraham.

Second B’rakhah: God’s Saving Care
You are mighty forever, ADONAI,
You give life to the dead;
great is Your saving power.

You sustain the living through love,
give life to the dead with great mercy.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

M’khalel haim b’hesed, m’hayyeh meitim b’rahamim rabbin,
somekh nef’tim, v’sofrei holim, u-mattir asurim, u-m’kayyeim emunatc
li-shnei afar. Mi khamokha ba-al g’vurot u-mi domeh lakhir, melekha
meimit u-m’hayyeh u-matzmi-ah y’shu-ah.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

Mi khamokha av ha-rahamim, zokhei y’tzurav l’hayyim b’rahamim.

Faithful are You in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.
INTERPRETIVE VERSION: UNETANEH TOKEF

Let us ask ourselves hard questions
For this is the time for truth.
    How much time did we waste
    In the year that is now gone?
Did we fill our days with life
Or were they dull and empty?
    Was there love inside our home
    Or was the affectionate word left unsaid?
Was there a real companionship with our children
Or were there a living together and a growing apart?
    Were we a help to our mates
    Or did we take them for granted?
How was it with our friends:
Were we there when they needed us or not?
    The kind deed: did we perform it or postpone it?
    The unnecessary gibe: did we say it or hold it back?
Did we live by false values?
Did we deceive others?
Did we deceive ourselves?
    Were we sensitive to the rights and feelings
    Of those who worked for us?
Did we acquire only possessions
Or did we acquire new insights as well?
    Did we fear what the crowd would say
    And keep quiet when we should have spoken out?
Did we mind only our own business
Or did we feel the heartbreak of others?
    Did we live right,
    And if not,
Then have we learned, and will we change?  

Jack Riemer

INTERPRETIVE VERSION: UNETANEH TOKEF

When we really begin a new year it is decided,
And when we actually repent, it is determined;
    Who shall be truly alive, and who shall merely exist;
    Who shall be happy, and who miserable;
Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;
    Who shall be pierced by the sharp sword of envy,
    And who shall be torn by the wild beast of resentment;
Who shall hunger for companionship,
And who shall thirst for approval;
    Who shall be shattered by storms of change,
    And who shall be plagued by the pressures of conformity;
Who shall be strangled by insecurity,
And who shall be beaten into submission;
    Who shall be content with their lot,
    And who shall wander in search of satisfaction;
Who shall be serene,
And who shall be distraught;
    Who shall be at ease,
    And who shall be afflicted with anxiety;
Who shall be poor in their own eyes,
And who shall be rich in tranquility.
    But teshuvah, tefilah and tzedakah
    Have the power to change the character of our lives.
May we resolve, then, to turn from our accustomed ways
And to behave righteously
So that we may truly begin a new year.

Stanley Rabinowitz (Adapted)
UNETANEH TOKEF/NOW, WE DECLARE...

And so, let holiness arise to you,
for you, God, are our sovereign,

The ark is opened.

Now, we declare the sacred power of this day,
which is the most awesome and solemn of days,
when your rule is established over all,
and your throne set in place by the power of love,
and you come forth to govern in truth.

True it is that you are our judge,
you alone can reprove, you alone can know,
you alone are witness to all deeds.

It is you who shall write,
you who shall seal what is written,
you who shall read,
and you who shall number all souls.
You alone can remember what we have forgotten;
it is you who shall open the Book of Remembrance,
but its contents shall speak for themselves,
for it bears the imprint of us all,
which our deeds and our lives have inscribed.

And when the great shofar is sounded,
a small, quiet voice can be heard,
and the heavenly beings are thrown into fright,
and, seized by a terrible dread, they declare:

“Behold, the Day of Judgment has arrived,
when even those in heaven’s court are judged,
for none can be exempt from justice’s eyes!”

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

S.D.R.

ROSH HASHANAH MORNING / 347

348 / AMIDAH/UNETANEH TOKEF
And all who come into the world
pass before you like sheep for the shepherd—
for, just as a shepherd numbers the flock,
passing the herd by the staff,
so do you make us pass by before you,
and number, and count, and determine the life,
one by one, of all who have lifebreath within.
You decide for each creature its cycles of life,
and you write down its destined decree.

On Rosh Hashanah, all is written and revealed,
and on Yom Kippur, the course of every life is sealed!
—how many pass on, how many shall thrive,
who shall live on, and who shall die,
whose death is timely, and whose is not,
who dies by fire, and who shall be drowned,
who by the sword, and who by the beast,
who by hunger, and who by thirst,
who by an earthquake, who by a plague,
who shall be strangled, and who shall be stoned,
who dwells in peace, and who is uprooted,
who shall live safely, and who shall be harmed,
whose life is tranquil, and whose is tormented,
who shall be poor, and who shall be rich,
who shall be humbled, and who is raised up!

The glory and agony of being human rousing us
entreating us to wake up!
To know that we who have no power
can be filled with power.
When we wake up to our transparent nature,
divine forgiveness shines through us.
When we forget our names,
we become part of God’s name.
When we learn to act and yield, act and yield,
we smash the contradiction of existence.

Beresh hashanah yikatevun uveyom tosem kipur yilatunun

Kevakarat ro’eh edro ma’avir tzono ta’hat shivto ken ta’avir
vetispor vetimneh vetifko nefesh kol hay vetahtoh kitzbah
lehol beriyah veyitov et gezar dinam.

ROSH HASHANAH MORNING / 349

350 / AMIDAH/UNETANEH TOKEF
But teshuvah, and tefilah, and tzedakah make easier what God may decree, make easier what life holds in store, make easier facing the world, make easier facing ourselves.

For, as is your name, so is your praise—slow to be angry, quick to forgive; you do not desire a person to die, but only to change and to live.

Down to a person’s last day of life, the person is given the chance to return, and all who return, and resolve to be just, are welcomed by you straight-away.

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

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

J.R.

Rosh Hashanah Morning / 351

Uteshuvah uteshilah uteshakdah ma’avirin et ro’a hagezerah.

Ki heshimeha ken tehilateha kasheh lishos venego lirtzot. Ki lo tahpotz bemot hamet ki im beshuvo midarko ve’hayah. Ve’ad yom moto tehakeh lo im yashuv miyad tekabelo. Emet ki atah hu yotzram ve’atah yode’a yitzram ki hem basar vadam.

A Reconstructionist interpretation of the Hebrew might yield: “Direction (teshuvah), Reflection (tefilah) and Connection (tzedakah) make it possible to live within boundaries not of our making and beyond our control.” Teshuvah, or turning-to-Godliness, is the process of deciding the direction of our lives. Tefilah, or prayer, can be a reflection on who we are, where we are, and where we are going. Tzedakah, both charity and acts of justice, connect us to others, reminding us that our own salvation or self-fulfillment cannot exist apart from those with whom we share past, present and future.
All of humanity is founded on dust—
of dust they are made, and to dust they return;
as long as they live, they strive for their bread.
Like vessels of clay, they can break.
Like grass they can wither, like flowers they fade,
like shadows they pass, like clouds they are emptied,
like wind their strength is exhausted,
like dust they are scattered about,
like a dream they shall vanish from sight.
But you, holy one, your reign is eternal,
the God who lives and endures!
No limit exists to the years of your life,
no end is assigned to the length of your days,
no measure contains the array of your glory,
your name is beyond all translation.
Your name is the perfect expression of you,
and you have, in turn, embodied your name,
and have called us, as well, by your name.

The ark is closed, and we remain standing.

Adam yesodo me’aifar vesof le’aifar. Benafsho yavi lahmo.
Mashul ka’heres hanishbar kehazitir yavesh uchetzitz novel
ketzel over uhe’anah kalah uheruah noshavet uhe’avak pore’aḥ
vehaḥalom ya’uṭ.
Ve’aṭah hu meleḥ el ḥay vekayam.

The ark is closed, and we remain standing.

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

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ROSH HASHANAH MORNING / 353

354 / AMIDAH/UNETANEH TOKEF
Act for the sake of your name, 
and make your name holy 
over all who now declare 
the holiness of your great name. 
Act for the glory of your name, 
which is uplifted and made holy 
by the hidden utterance of holy seraphim, 
who, bathed in holiness, proclaim the holiness 
of your great name, 
joining those who dwell above 
with those who dwell on earth, 
as it is written by your prophet’s hand: 
“And they call out, one to another, and declare: 
Holy, holy, holy is The CREATOR of the Multitudes of Heaven! 
All the world is filled with divine glory!”

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

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

COMMENTARY. The structure of the Kedushah rests upon myths in Jewish 
tradition about angelic choruses praising God. By standing at attention and 
singing words ascribed to the angelic chorus, we become imitators of the heavenly chorus. Jews traditionally rock upward on their toes each time 
the word שד/ke'dush/ holy is chanted here. It is as if we were straining 
upward to join the heavenly choir in praise.

ROSH HASHANAH MORNING / 355
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 OMNI-PRESENT ONE, your God!”

O, mighty one, our mighty one, THE SOVEREIGN who watches over us, how mighty is your name throughout the earth! The time shall come that GOD will reign throughout the earth. On that day shall THE FOUNT OF LIFE be one, the divine name be one.

And as is written in your sacred words of psalm: “May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. Halleluyah!”

From one generation to the next may we declare your greatness, and for all eternities may we affirm your holiness, And may your praise, our God, never be absent from our mouths now and forever.

For you are a great and holy God.

Continue on page 363.

COMMENTARY. On the pilgrimage festivals and Days of Awe, the paragraph adir adirenu! / O mighty one is added to the Kedushah. This provides an additional opportunity to emphasize not only divine sovereignty, but the hope that God's rule will become permanently manifest throughout the earth. Its placement here in the middle of the Kedushah stands as a reminder that holiness is only complete when human beings live lives that bring them into harmony with the divine. Thus the prayer for divine sovereignty is a prayer we are meant to take personally as we strive to be holy.

D.A.T.

ROSH HASHANAH MORNING / 357
Some communities begin Musaf with Malhuyot and therefore continue below. Others begin Musaf with a silent Amidah or the Amidah chanted aloud, beginning on page 322, and then continue here.

MALHUYOT / SOVEREIGNTY

We rise for Aleynu. It is customary to bow or prostrate at “bend the knee.” Choose one of the following:

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

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

COMMENTARY. This siddur offers several versions of the Aleynu. The first, from the 1945 Reconstructionist siddur, emphasizes that the gift of Torah or teaching demands our committed response. The second version, by Rabbi Max D. Klein based on Isaiah 42:5, emphasizes that our obligation to God flows from our role as part of Creation. The traditional Aleynu that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

COMMENTARY. The Aleynu prayer was originally composed for use on Rosh Hashanah in the Malhuyot section of the Musaf. Its trumpeting of divine sovereignty and the anticipated recognition of that sovereignty by all of humanity is central to the liturgy of Rosh Hashanah. The world’s birthday and the re-enfronement of God have been linked themes as early as anyone can discover. Thus, the Mishnah knows only this location for Aleynu. Because of its power and centrality in Jewish thought and feeling, Aleynu eventually came to be included in Shabbat and daily worship as well. D.A.T.

ROSH HASHANAH MUSAF / 611

We rise for Aleynu. It is customary to bow or prostrate at “bend the knee.” Choose one of the following:

Aleynu leshabe’ah lo’adon hakol
latej gedolah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nara betoheenu.

Continue on page 614.

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situate us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.
And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven’s heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
“You shall know this day, and bring it home
inside your heart, that The SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God.”

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

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

M.B. (Adapted)

Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima’al
ushehinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet Malkenu efes zulato kakavtov betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha’elohim bashamayim mima’al ve’al ha’aretz
mituhat eyn od.

Va’anahnu korim umishtahavim umodim
lifney melech malheh hamelahim hakadosh baruh hu.

/You...other God (Deuteronomy 4:39).
Our God, our ancients’ God,
rule over all the world in its entirety
by showing forth your glory,
and be raised up over all the earth
in your beloved presence.

And let the wondrous aura of your reign
be manifest in all who dwell upon the earth—
let every creature know that you are its creator,
let every living thing discern that you have fashioned it,
let everyone who draws the breath of life declare
that you, THE ANCIENT ONE, reign supreme,
and that your sovereignty embraces all.

On Shabbat, add the words in parenthesis.

Our God, our ancients’ God,
(take pleasure in our rest,)
able us to realize holiness through your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation.
(And help us to perpetuate, ETERNAL ONE, our God,
with love and with desire,
your holy Shabbat,
and may all your people Israel,
all who treat your name as holy,
find rest and peace upon this day.)

MALHUYOT READING 1

We cannot actually picture goodness. It is not a being; it is a force, like electricity. Nobody ever actually saw electricity, but we can see and feel what electricity does. If we have an electric heater and connect it, we get heat. We get to know what electricity is by what it does. In the same way, we get to know what God is by what God makes us do: when people are, so to speak, connected with God, they do good things. We call those people godly people, and their acts, godly acts. Whenever this force is active, we say that God has exercised influence and power.

Belief in God, therefore, has to do...with human nature, with the way individual men and women act, with their attitudes, their ideals. Belief in God has to do with our attitude towards life itself. Do we find life good? Is life worthwhile? If we believe that life is good, that, in spite of sickness and accidents, in spite of poverty and war, in spite of all the sad and difficult conditions in the world, the world is a wonderful place to live in and can be made a still better place, then we believe in God. When we believe in God, we cannot be discouraged because we believe that all the misery in the world is due, not to the fact that misery is a necessary part of life, but to the fact that we have not yet discovered how to do away with that misery. Ira Eisenstein (Adapted)
Refine our hearts to serve you truthfully,
for you are a God of truth,
and your word is truthful
and endures forever.
Blessed are you, Eternal One,
the sovereign power over all the earth,
who raises up to holiness
(Shabbat,) the people Israel
and the Day of Memory.

We rise. The shofar is sounded.

May what our lips express
be pleasing in your presence
God exalted and sublime!
You who discern and listen,
you who keep watch, and hearken
to our shofar blast,
may you receive with mercy and with favor
this arrangement of our holy Scripture’s declaration of your rule.

COMMENTARY. How do I want to inscribe myself into the Book of Life for the coming year? What do I want my script to be? The Areshet Sefateynu reminds us that we are writing our script in partnership with God. It challenges us to write a good script.

Z.S.S.

632 / MALḤUYOT/SOUNDING OF SHOFAR

Rosh Hashanah Musaf / 631
The essence [of the Jewish conception of life]...seems to me to lie in an affirmative attitude to the life of all creation. The life of the individual has meaning only insofar as it aids in making the life of every living thing nobler and more beautiful. Life is sacred—that is to say, it is the supreme value, to which all other values are subordinate. The hallowing of the supra-individual life brings in its train a reverence for everything spiritual—a particularly characteristic feature of the Jewish tradition.

But the Jewish tradition also contains something else, something which finds splendid expression in many of the psalms, namely, a sort of intoxicated joy and amazement at the beauty and grandeur of this world, of which we can just form a faint notion. It is the feeling from which true scientific research draws its spiritual sustenance, but which also seems to find expression in the song of birds.

Hail the hand that scattered space with stars,
Wrapped whirling world in bright blue blanket, air,
Made worlds within worlds, elements in earth,
Souls within skins, every one a teeming universe,
Every tree a system of semantics, and pushed
Beyond probability to place consciousness
On this cooling crust of burning rock.

Oh praise that hand, mind, heart, soul, power or force
That so inclosed, separated, limited planets, trees, humans
Yet breaks all bounds and borders
To lavish on us light, love, life
This trembling glory.

Albert Einstein (Adapted)

Hayom harat olam
Hayom ya’amdu kol yetzurey olamim
ek’agudah aḥat la’asot retzoneha belevav shalem
lehem mishem im boram olam kadosh.

Today, the world is born!
Today shall stand before you
all the beings of the cosmos, as one community,
to do your will with perfect heart,
to be renewed with their Creator
in the universal sacredness of life!

We are seated.

K’NAANAH. “The whole notion of time as an arrow shooting inexorably forward has been shattered forever in the complex geometries of quantum space, where multidimensional strings and loops carry time in all directions and even bring it to a halt.” (Deepak Chopra) Our ancestors intuited this understanding when they wrote: “Today the world was born.” They did not say “the anniversary of the world’s birth,” but literally, “Today the world was conceived.” This means that we can connect in this moment to the precise energy present at creation. This awareness can lead us to identify with a reality that is not bounded by time.

S.P.W.
ZIHRONOT READING 2

Humans differ from the rest of living creation mainly in the possession of self-consciousness. Other creatures live from moment to moment. If they have memories, they are not aware that those are memories. If the future in any way determines their actions, they have no mental picture of that future. The consciousness of history is the consciousness of that larger self which one shares with one’s fellows. Individuals are centuries, if not millennia, older than their chronological ages. But people who have a historical consciousness actually feel that the life they live extends far beyond the actual life of their bodies. Conscious of the experiences of the past, attached by a kind of umbilical cord to the history, the culture, the civilization of centuries, the individual’s being becomes coextensive with the being of their peoples. The individual enjoys, as it were, an earthly immortality.

Mordecai M. Kaplan (Adapted)

ZIHRONOT READING 3

Judaism does not command us to believe; it commands us to remember. The commandment of faith in the Torah is Remember: “that you may remember the day of your departure from the land of Egypt as long as you live.”

There is a slow and silent stream, a stream not of oblivion but of memory, from which we must constantly drink before entering the realm of faith...The substance of our very being is memory, our way of living is retaining the reminders, articulating memory.

Milton Steinberg (Adapted)
Our God, our ancients’ God,  
remember us, be mindful of our good,  
we who stand before you.  
Please designate us for a fate of mercy  
and salvation, decreed from heaven’s  
highest, primordial heights.  
And remember for our sake the covenant,  
the love, the promise that you swore  
to Abraham, our ancestor, on Mount Moriah.  
Envisage once again the gift of Abraham,  
our ancestor, as he bound and dedicated  
at the place of sacrifice, his child Isaac,  
reining in his love to do your will  
with perfect heart.  
So may your love restrain strict justice,  
removing anger’s burdens from us.  
In your great goodness, let wrath be turned away  
from us, your people, from your Holy City,  
and from the Land of Israel, your inheritance.  
Fulfill for us, ALL-MINDFUL ONE, our God,  
the promise that you made in your Torah,  
through your servant Moses,  
from your glorious Presence,  
as was said:  

We are part of God’s memory,  
because nothing precious is ever lost in the universe,  
and love is more precious than anything.  
Love’s promise and love’s fulfillment are never lost.  
They always turn up.  
They are our inheritance,  
if we remember.  

S.FW.

DERASH. The Torah states that God remembers our deeds and holds us  
accountable for our wrongdoings. Yet few of us believe in a God who takes  
a personal interest in humankind. Not many of us think of God as a  
person at all. Does it still make sense to follow the tradition and speak of  
“divine remembrance?” What we do in the world can cause good or evil  
that stretches vastly beyond our imagining. Our actions shape the world’s  
memory. The genetic structure of various life forms has been shown—in  
places like Hiroshima and Chernobyl—to bear the impact of human  
misuse of the atom. Indeed, our contempt for the ecosystem that we share  
with other life forms is unforgettably etched onto the very landscape and  
will be visibly recalled with shame for generations to come. We cause good  
and evil that become a part of universal memory. By beginning to heal the  
wounds that we ourselves have caused, we will be remembered for a  
blessing. Adonay, you remember all things forgotten. For you there is no  
forgetting.  

S.D.R.
“I have remembered, for your sake,
the covenant of former generations,
whom I brought forth from the land of Egypt,
in the eyes of all the nations
to become their God,
I, THE GOD OF ISRAEL.”

For you are a God who can remember
all that is forgotten, since eternity.
Nothing is forgotten in the presence
of your Throne of Glory.
So may you remember now
the sacrifice of Isaac,
and be merciful to his posterity,
who are alive today.
Blessed are you, ETERNAL ONE,
who keeps the covenant in mind.

הברית לעם בנהי וארשי אישא החפשות אאת אמש מארב מצלים
עלינו חניך לעם בנהי וליהוה אמן היה בכו곡 כל kapsפות
אהת והוא מטולו ואفئ שכניה לעפי כפא כבלוך:עיניים ייקק
לערעת היו עכתיים الملك ופרסアクセ היה וושביינה:

/...The God of Israel (Leviticus 26:45).
We rise. The shofar is sounded.

May what our lips express
be pleasing in your presence,
God exalted and sublime!
You who discern and listen,
you who keep watch, and hearken
to our shofar blast,
may you receive with mercy and with favor
this arrangement of our holy Scripture's
declarations of the power of memory.

Today, the world is born!
Today shall stand before you
all the beings of the cosmos,
whether as your children
or your servants.
If as your children, show them mercy,
like a mother toward her children.
If as your servants,
then our eyes are turned toward you
in great anticipation,
that you may be gracious,
rendering judgment for the good, on our behalf,
as clear as light of day.

We are seated.

COMMMENTARY. The central theme of New Year's Day is the power of memory itself. Memory defies oblivion, breaks the coils of the present, establishes the continuity of the generations, and rescues human life and effort from futility. It affords the only true resurrection of the dead. The act of remembering is thus in itself redemptive. If, on the one hand, it involves a chastening assessment, it involves, on the other, a comforting reassurance. New Year's Day is at once a day of judgment and a new beginning. If it looks backward, it does so only on the way forward; and its symbol is the trumpet of an eternal reveille.  

Theodore H. Gaster (Adapted)
INTERPRETIVE HAYOM HARAT OLAM

Have you ever seen
anything
in your life
more wonderful
than the way the sun,
every evening,
relaxed and easy,
floats toward the horizon
and into the clouds or the hills,
or the rumpled sea,
and is gone—
and how it slides again
out of the blackness
every morning,
on the other side of the world,
like a red flower
streaming upward on its heavenly oils,
say, on a morning in early summer,
at its perfect imperial distance—
and have you ever felt for anything
such wild love—
do you think there is anywhere, in any language,
a word billowing enough
for the pleasure
that fills you
as the sun
reaches out,
as it warms you—

(Continued on the facing page)

as you stand there,
empty-handed—
or have you too
turned from this world—
or have you too
gone crazy
for power,
for things?

Mary Oliver

This is the birthday of the world!
Today, all beings of the cosmos
listen to the shofar’s call.
Its voice proclaims the world’s repair,
through sovereignty of THE ALMIGHTY ONE—
a voice that grows in strength as it proceeds.
All we need do is speak and act,
and God will answer us,
a voice awesome and holy.

Communities that conclude with the final blessings of the Amidah continue on the following page. Others continue with Kaddish Titkabal (page 1196), Aleynu (page 1201), Psalm 27 (page 1217), or Mourners’ Kaddish (page 1215).
7. 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.

8. HODAAH / THANKS

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

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever. And write down for a good life all the people of your covenant.

Let all of life acknowledge you! May all beings praise your name in truth. O God, our rescue and our aid. Blessed are you, The Gracious One whose name is good, to whom all thanks are due.
9. 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 sheliah zibur (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 Shechinah as we bless each other. It is now an established part of Canadian Reconstructionist practice.

E.M.

Eloheynu veylohey avoteynu ve'imoteynu
barecheh uvaebra'ah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:

Yevarechecha adonay veyishmirecha.
Ya'er adonay panav eleha vihuneka.
Yisa adonay panav eleha veysam 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.

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.

Sim shalom tovah uveraḥah ba’olam ḥen vahesed veraḥamin aleynu ve’al kol yisra’el ameha. Bareḥenu avinu kulanu ke’echad be’or paneḥa. Ki ve’or paneḥa natata lanu adonay eloheynu torat ḥayim ve’ahavat ḥesed utzedakah uveraḥah veraḥamin vehayim veshalom. Vetoṭ be’veynehu levarēḥ et ameha yisra’el ve’et kol ha’amim berov oz veshalom.

Besefer ḥayim beraḥah veshalom ufarasah tovah nizaher venikatev lefanēha anaḥnu veḥol ameha beyt yisra’el leḥayim tovim uleshalom.

Baruḥ atah adonay osey hashalom.
The ark is opened.

Today, give us courage and strength.
Amen!

Today, give us blessing.
Amen!

Today, give us goodness.
Amen!

Today, seek our welfare and good.
Amen!

Today, write us down for a good life.
Amen!

Today, please hearken to our cry.
Amen!

Today, accept with mercy and good will our prayer.
Amen!

Today, may your right hand keep us safe.
Amen!

The ark is closed.

On a day like today,
may you bring us, joyful and glad,
to the completion of our reconstruction.

As is written by your prophet's hand:
"And I shall bring you to my holy mountain,
and you shall celebrate there
inside my house of prayer...
For my house shall then be called
a house of prayer for all peoples!"

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

Concluding prayers begin on page 1195.

Concluding prayers begin on page 1195.

NOTE: Genesis tells us that we are each made in the divine image. We come to the sanctuary/holy place on Rosh Hashanah to be reminded of the divine holiness within. Only when we unlock the door to the holiness deep within ourselves do we begin to fulfill our purpose in coming to this physical sanctuary. We can only become wholly a part of holy community when we become open to the holiness within ourselves. D.A.T.

ROSH HASHANAH MUSAF / 673

Hayom te'amtenu.
Amen.

Hayom tevarhenu.
Amen.

Hayom tegadlenu.
Amen.

Hayom tireshenu letovah.
Amen.

Hayom tihevenu lehayim tovim.
Amen.

Hayom tishavtenu.
Amen.

Hayom tefikel berathamim uverazton et tefilatenu.
Amen.

Hayom titmekenu bimin tzidkeha.
Amen.

כפיחות זהה, מראות שם שבמיות בכנות שלם תפוחו על יד
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674 / HAYOM
Kaddish Shalem

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: Amen.

May God’s great name be acknowledged forever and ever! Y’hei sh’mey rabba m’varakh l’alam u’l’almei almayya.

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly far beyond all acknowledgement and praise, or any expressions of gratitude or consolation ever spoken in the House of Israel. And respond with: Amen.

In some communities, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

T’ki’ah sh’varim-t’ru-ah t’ki’ah
T’ki’ah sh’varim t’ki’ah
T’ki’ah t’ru-ah t’ki-ah g’dolah

May the prayers and pleas of all Israel be accepted by their Creator in heaven. And respond with: Amen.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: Amen.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth]. And respond with: Amen.

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vi teiveil], v’mru amen.

KADDISH SHALEM. The Kaddish Shalem (literally “Full Kaddish”) ends the Musaf service. It is called the “Full Kaddish” because it includes a plea that the prayers we have offered be acceptable.
Ein Keilohineu

None compares to our God, to our master.
None compares to our sovereign, to our deliverer.
Who compares to our God, to our master?
Who compares to our sovereign, to our deliverer?
Let us thank our God, our master.
Let us thank our sovereign, our deliverer.
You are our God, our master.
You are our sovereign, our deliverer.
You are the one to whom our ancestors offered fragrant incense.

Ein keilohineu, ein kadoneinu,
Ein k'neileineu, ein k'moshi-einu.
Mi kheilohineu, mi khadoneinu,
Mi kh'maleineu, mi kh'moshi-einu.
Nadeh leilohineu, nadeh ladoneinu.
Nadeh l'maleineu, nadeh l'moshi-einu.
Barukh eloheineu, barukh adoneinu,
Barukh malkeinu, barukh moshieinu.
Atah hu eloheinu, atah hu adoneinu,
Atah hu malkeinu, atah hu mishi-einu.
Atah hu she-hikhtiru avoteinu l'anekha et k'toret ha-sammin.

A Final Teaching

Rabbi Elazar taught in the name of Rabbi Hanina: Disciples of the Sages increase peace in the world, as it was said by the prophet Isaiah: “When all of your children are instructed by Adonai, great will be the peace of your children.” The second mention of “your children” (banayikh) means all who have true understanding (banayikh), like disciples of the Sages; they too are taught of Adonai, serving and blessed with peace. And thus it is written in the Book of Psalms: “Those who love your Torah have great peace; nothing makes them stumble. It is also written: “May there be peace within your walls, security within your gates. For the sake of my brethren and companions I say: May peace reside within you. For the sake of the House of Adonai I will seek your welfare.”

May Adonai grant God’s people dignity; may Adonai bless God’s people with peace.”

In some congregations, the service continues with Kaddish D’rabbanan, p. 41.


We rise.

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: "Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.'

Aleinu l’shabei ah la-Adon ha-kol, la-teit gdolah l’yotzeir b’reishit, she-lo asanu k’goyei ha-aratot, v’lo samanu k’mishp’hot ha-adamah, she-lo so’m helkeinu ka-hem, v’goraleinu k’hol hamamonav.

Va-anahnu korim u-mishtabavin u-modin, lifnei melek ha-m’lokim, ha-kadosh barukh hu. She-hu notez shamayim v’yeidre aretz, u-moshev v’karov ba-shamayim mi-ma al, u-sh’khinat uzzo b’goyim r’nimim, hu eloheinu ein od. Emet malkeinu efes zulato, ka-katur b’torato: v’yehuda ha-yom va-hasherova el ha-aveka, ki Adonai hu ha-Elohim ba-shamayim mi-ma al, v’lo ha-aretz mi-tahat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh shall call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone all knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As is written in Your Torah: "ADONAI will reign forever and ever." And as the prophet said: "ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one."

V’ne-emar: v’hayah Adonai l’melekh al kol ha-aretz, ba-yom ha-hu yihye Adonai ehad, u-sh’mo ehad.

We rise.


cellum. This prayer was originally written for and recited during the Malkhutot (Sovereignty) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite the line "And so we bow" (Va-anahnu korim).

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY (Va-yehuda ha-yom va-hasherova)

Beginning in the nineteenth century, this phrase came to be seen as similar to Isaiah’s call to be a light unto the nations, and was interpreted as a call to universal justice. In this vein, the phrase "Va-yehuda ha-yom va-hasherova" was understood to mean "to repair the world," to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of God’s sovereignty would be an end to one people dominating another.

ADONAI WILL REIGN FOREVER AND EVER (Va-yehuda ha-yom va-hasherova)

Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE (Va-yehuda ha-yom va-hasherova)

Zechariah 14:10. In reciting the Sh’ma, we declare that God is one. Through our prayer we hope to make God one with the world.
INTRODUCTION TO THE MOURNERS’ KADDISH

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

THE MOURNERS’ KADDISH

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

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

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

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

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

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

Note. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners’ Kaddish. In many congregations a Yahrzeit list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered.

CONCLUDING PRAYERS / 1215
ADON OLAM / CROWN OF ALL TIME

This translation can be sung to the same melody as the Hebrew.

Crown of all time, the one who reigned
before all mortal shape was made,
and when God’s will brought forth all things
then was the name supreme proclaimed.

And after everything is gone,
yet One alone, awesome, will reign.
God was, and is, and will remain,
in splendid balance, over all.

And God is One, no second is,
none can compare, or share God’s place.
Without beginning, without end,
God’s is all might and royal grace.

This is my God, my help who lives,
refuge from pain in time of trial,
my banner, and my place to fly,
my cup’s portion when, dry, I cry.

To God’s kind hand I pledge my soul
each time I sleep, again to wake,
and with my soul, this body, here.
YAH’S love is mine; I shall not fear.

Adon olam asher malah, beterem kol yetzir nivra.
Le’et na’asah veheftzo kol, azay melech shemo nikra.
Ve’aḥarey kihlot hakol, levado yimoḥ nora.
Vehu hayah vehu hoveh, vehu yiḥyeḥ betifraḥ.
Vehu eḥad ve’e’men sheni, leḥamshil lo leḥahbirah.
Beli reshit beli tahlit, velo ha’oẓ vехалimstah.
Vehu eli veḥay go’ali, vetzur heveli be’et tzarah.
Vehu nisi um anos li, menat kosi beyom ekra.
Beyado afdid ruḥi, be’et ishan ve’a’irah.
Ve’im ruḥi geviyati, adonay li velo ira.

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us.

M.M.K.

CONCLUDING PRAYERS / 1223

1224 / ADON OLAM/CROWN OF ALL TIME
Rabbi Simeon taught: When you pray, don’t only follow the form. Rather, turn your prayer into a personal plea; and don’t see yourself as someone who is overwhelmed by sin.
—MISHNAH AVOT

An Alternate Rendering
Some may want to engage in silent prayer by reading through the prayers and meditations in this column through page 337. The alternate renderings are by André Ungar. Meditations on sin and forgiveness by other authors are found in the middle of the Amidah.
Help me, O God, to pray. Our ancestors worshipped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awe-inspiring, transcendent God, source of all being whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.
O sovereign God who delights in life, make our lives worthy to be remembered. Out of Your love for us, O living God, Enter our names in the Ledger of Life.

ADONAI, open my lips that my mouth may speak Your praise.

First B’rakhah: Our Ancestors

Version with Patriarchs:
Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with lovingkindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

Version with Patriarchs and Matriarchs:
Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, who acts with lovingkindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

Version with Patriarchs:
Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with lovingkindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

Version with Patriarchs and Matriarchs:
Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, who acts with lovingkindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

AMIDAH. The Amidah, literally “the prayer said while standing,” is the moment of personal meditation. It always contains three introductory b’rakhot. The first mentions our ancestors and their relationship to God; the second describes God’s continuing presence in the world; the third emphasizes God’s uniqueness and the path to God: holiness. Similarly, every Amidah ends with three b’rakhot. The first looks toward the restoration of God’s presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace. On Yom Kippur, a middle blessing is added, expressing the holiness of the day. The confession, the central liturgical element of Yom Kippur, is recited at the conclusion of the Amidah.

ADONAI, open my lips that my mouth may speak Your praise. Psalm 51:15. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB. This phrase is a quotation from Deuteronomy 33:8, where God’s might is characterized by the befriending of the stranger, the widow, and the orphan.

GREAT, MIGHTY, AWE-INSPIRING. This phrase is a quotation from Deuteronomy 29:29, where God’s might is characterized by the befriending of the stranger, the widow, and the orphan.

TEGRIT TURMAH BANAH. This phrase is a quotation from Deuteronomy 29:29, where God’s might is characterized by the befriending of the stranger, the widow, and the orphan.
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

Version with Patriarchs:
You are the Sovereign who helps and saves and shields.
† Barukh atah Adonai, shield of Abraham.

Version with Patriarchs and Matriarchs:
You are the Sovereign who helps and guards, saves and shields.
† Barukh atah Adonai, shield of Abraham and guardian of Sarah.

Second B’rakhah: God’s Saving Care
You are mighty forever, Adonai—
You give life to the dead; great is Your saving power.
You sustain the living through love, and with great mercy give life to the dead.
You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.
Who is like You, Almighty, and who can be compared to You?—
Sovereign, who brings death and life, and causes salvation to flourish.
Who is like You, source of compassion, who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead.
Barukh atah Adonai, who gives life to the dead.

Third B’rakhah: God’s Holiness
Holy are You and holy is Your name; holy ones praise You each day.

U’vkhein—Adonai our God, instill Your awe in all You have made, and fear of You in all You have created, so that all You have fashioned revere You, all You have created bow in recognition, and all be bound together, carrying out Your will wholeheartedly.
For we know that true sovereignty is Yours, power and strength are in Your hands, and Your name is to be revered beyond any of Your creations.

REMEMBER US. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.

MIGHTY FOREVER. This br’akhah, which describes God’s presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God’s care.

GIVE LIFE TO THE DEAD. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that the phrase referred to a spiritual revival in this world. Thus the br’akhah one makes on greeting a friend whom one has not seen for a year utilizes the phrase “who gives life to the dead.”

WHO IS LIKE YOU, SOURCE OF COMPASSION? A second piyyut inserted at each of the services in the High Holy Day season, emphasizing God’s kindness.

U-v’khein. These three paragraphs, which are introduced by the same word, † u-v’khein (u-v’khein), are ascribed by many scholars to the 3rd century, and may constitute the earliest poetic additions to the Amidah. Stages of redemption are described in this

Series of prayers. Reuven Hammer, a modern commentator, remarks that the first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous “when You remove the tyranny of arrogance from the earth” and God will rule alone over the entire world from Zion and Jerusalem.

301 TOM KIPPUR · MUSAF SERVICE · SILENT AMIDAH
Let all creation stand in awe of You; let all humankind sense Your mystery.
May all people be united in doing Your will wholeheartedly.
We know that You judge those who govern, that ultimate power is Yours alone, that Your care embraces all Your creatures.
Make us all people of honor.
Smile on all who serve You. Give hope to those who seek You, courage to those who await the fulfillment of the messianic dream, soon in our lifetime.
May the righteous witness it and be happy, may good people be filled with joy—when at last all jeering stops and evil evaporates, when the reign of violence vanishes from Earth.
And You, You alone, will rule over all Your creation from Mount Zion, Your glorious dwelling place, from Jerusalem, Your holy city; as sacred Scripture proclaims: “God will reign throughout the world, your God O Zion, forever and ever. Halleluyah!”
Sacred are You, and sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

*U-v’khein*—Bestow honor to Your people, ADONAI, praise to those who revere You, hope to those who seek You, recognition to those who await You, joy to Your land, and gladness to Your city.
May the light of David, Your servant, dawn, and the lamp of the son of Jesse, Your anointed, be kindled splendidly in our day.

*U-v’khein*—The righteous, beholding this, will rejoice, the upright will be glad, the pious will celebrate with song, evil will be silenced, and all wickedness will disappear like smoke, when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, and from Jerusalem, Your holy city. As it is written in the Book of Psalms: “ADONAI will reign forever; your God, O Zion, from generation to generation.” Halleluyah!

Psalm 145:10

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “Adonai Ta’ev-ot will be exalted through justice, the holy God sanctified through righteousness.” Barukh atah ADONAI, the Holy Sovereign.

Fourth *B’rakham: The Holiness of Yom Kippur*

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven (through Your love), a sacred time, recalling the Exodus from Egypt.

Although only the last paragraph in this series contains a formal quotation from the Bible, each of these paragraphs represents prayerful reworkings of biblical expressions of hope. For example, the phrase “recognition to those who await You” is based on Ezekiel 12:23, “and to you I will give recognition (מָרָאָה) among them that all may know that I am ADONAI.” Similarly, the Book of Job (5:16) speaks of “evil being silenced” (לָעֲלוּת עַל עַל פִּי). And the refrain of U-v’khein (“and so”) is taken from Esther 4:16, in which Esther describes how she will unlawfully approach the king to plead for the lives of her people.

ADONAI WILL REIGN FOREVER Psalms 145:10

ADONAI TZV’VA OT WILL BE EXALTED Isaiah 5:16.
Meditations on Sin and Repentance (T’shuah)

Behold, I set before you today life andgoodness, death and evil... Choose life.
—DEUTERONOMY 30:15

Our agony is that we are capable of acts which contradict God’s great expectations of us. Our glory is that we are capable of achieving atonement and reconciliation.
—JULES MARLOW

Each person has personal choice: if you desire to do good and be righteous, the capability is yours; and should you want to follow an evil path and be evil, that capability is also yours. That is the meaning of the verse in Genesis, “Behold the human has become like us knowing good and evil” (Genesis 3:22).

—MAIMONIDES, LAWS OF REPENTANCE

Rabbi Elazar HaKapar teaches that jealousy, preoccupation with desire, and pursuit of honor deprive a human being of this world.
—MISHNAH AVOT

Some recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

Because of our sins we have been exiled from our land and removed from our soil. And so, because of the hand which was set against Your sanctuary, we are unable to fulfill our obligations in that great and holy place which You chose to carry Your name.

May it be Your will, Adonai our God and God of our ancestors, compassionate sovereign who restores their descendants to their promised land, that You may once again have compassion on us and return in Your great mercy to Your sanctuary. May You speedily rebuild it and renew its glory. Avina Malkineinu, speedily manifest the glory of Your dominion, reveal to all humanity that You are our sovereign. Gather our dispersed people from among the nations, and bring back those scattered to the ends of the earth.

Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth. Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem Your sanctuary, where our ancestors once offered to You their obligatory daily and holy day sacrifices, each as prescribed. The [Shabbat and] Yom Kippur sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

On Shabbat, those reciting the traditional sacrificial list add this paragraph:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation.

On the tenth day of the seventh month, you shall observe a sacred occasion: when you shall practice self-denial; you shall not work at your occupations. You shall prepare a burnt offering as a pleasing odor to Adonai: one bull of the herd, one ram, seven yearling lambs, without blemish.

As ordained, they shall be accompanied by grain offerings and by libations; three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom.

Because of our sins the Torah and the prophets called the Yom Kippur (k’lshas ha-yom), the expression of the holiness of the day. The content of this Brakhah is not prescribed in the Talmud. During the first millennium, the prayers concerning the holiness of the day came to be centered on the Temple and its offerings, as if the utterance of the words substituted for the missing sacrifices. Recently, some have begun reciting alternate prayers, which understand the rebuilding of the Temple as a metaphor for the repair of the world in which we all need to engage. (See the following page.)

On Shabbat: Yom Kippur and all other days: Except for these days, we recite as follows:

Some recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

Amen. Two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation.

Numbers 28:9-10

On the tenth day of the seventh month, you shall observe a sacred occasion: when you shall practice self-denial; you shall not work at your occupations. You shall prepare a burnt offering as a pleasing odor to Adonai: one bull of the herd, one ram, seven yearling lambs, without blemish.

As ordained, they shall be accompanied by grain offerings and by libations; three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom.
A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on [this Shabbat and] this Day of Atonement, wherever they dwell.

Those who recited the traditional sacrificial list now continue on the next page.

May it be Your will, Adonai our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: “And it shall come to pass, in the end of days, that the House of Adonai will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of Adonai, to the house of the God of Jacob, and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of Adonai from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”

—ABRAHAM JOSUA HESCHEL

1 “The sacrifices of God are a broken spirit; a contrite and broken heart” (Psalm 51:19). Rabbi Abba bar Jada said: What God regards as unfit for sacrifice in an animal, God holds as fit in a human being. An animal that is blind or broken or maimed is unfit for sacrifice (Leviticus 22:27), but a human being who has a broken and contrite heart is a fit offering to God.

—MIDRASH PESIKA OF RAV KAHANA

Rabbi Judah the Patriarch, citing Rabbi Judah the son of Rabbi Simon, said: Ordinarily, if a person shot an arrow, how far will it go? Over so much ground as an acre or two. But the power of repentance is so great that it shoots straight up to heaven. Rabbi Yose taught: God says, “Open to Me” (Song of Songs 5:2), meaning: Make for Me an opening in you, an opening as narrow as the eye of a needle, and let me make the opening so wide that the floods of souls and siege-engines could enter it.

—MIDRASH PESIKA OF RAV KAHANA
An Alternate Rendering
O our God, our ancestors' God, converse with us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess [Your holy Shabbat and] this Day of Atonement with love and eagerness. We praise You, O God, whose [Shabbat,] people Israel and whose Day of Atonement are sacred.

On Shabbat, we recite this paragraph:
Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.

On all days:
Our God and God of our ancestors, forgive our sins on [this Shabbat and] this Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of Adonai you shall be pure.”

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [Adonai our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. Barukh atah Adonai, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

I, surely I…
Isaiah 43:25.
I sweep aside your sins like a mist.
Like a mist, Your name.
Isaiah 44:22.
For on this day, atonement shall be made for you to purify you from all your transgressions.
Leviticus 16:30.
You forgive our sins
Leviticus 16:30.
The grammatical forms שלון (solhan) and מחל (mohalan) indicate an essential personal quality. Similarly, לומד (lomdei) means “study;” but when one becomes a scholar, one is called a לומד (lomdei). The use of this form reflects the poet’s belief that God’s forgiving nature is, in fact, God’s essence.
Fifth B’rakhah: The Restoration of Zion

ADORAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth B’rakhah: Gratitude for Life and Its Blessings

† We thank You,
You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon.
You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing.
We have always placed our hope in You.
For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

RESTORE WORSHIP TO YOUR SANCTUARY

According to the Babylonian Talmud, “Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God” (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

THE FIERY OFFERINGS

The reference to the “fiery offerings,” originally referring specifically to the sacrifices that took place in the Temple, was understood by many Hasidic commentators as referring to the intensity of religious fervor in true prayer.

YOUR DIVINE PRESENCE

The Hebrew word shekhinah has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word shekhinah is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.

FOR ALL THESE שֵׁעָרֶי הָעַלְוָה יְהוָה יְהוָה שֵׁעָרֶי מִלְכָּה מַיִם

In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.
Viddui — Prayers of Confession

Introduction to the Confession

Our God and God of our ancestors, hear our prayer, do not ignore our plea. In your presence, we are neither so insolent nor so obscene as to claim your presence as if we were righteous without sin. For we, like our ancestors who came before us, have sinned.

Great peace to the world, goodness and blessing, peace, love, and compassion to us and all your people Israel. Bless us, our God of deliverance, and help us, Lord God of our deliverance and help.

Grafted into the House of Israel, called to mind and inscribed for life, blessings, sustenance, and peace in the book of Life. Baruch atah, Adonai, who brings peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessings, sustenance, and peace in the book of Life. Baruch atah, Adonai, who brings peace.

And inscribe all the people of Your covenant for a good life.

(continued from previous page)

O God, from whom all life and goodness for all people, the House of peace and the House of light, Adonai our God, you give us a guide to life, the love of kindness, righteousness, compassion, and peace.

May it please You to bless Your people Israel at every moment, along the paths of peace.
The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

What can we say before You, You who live in the transcendent? And what can we tell about ourselves to You who dwell on high? You surely know both the secret and the revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes You, nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words, "We have sinned."

We have sinned against You unwillingly and willingly, and we have sinned against You through hardening our hearts. We have sinned against You thoughtlessly, and we have sinned against You in idle chatter. We have sinned against You through sexual immorality, and we have sinned against You openly and in private.
We have sinned against You knowingly and deceitfully, and we have sinned against You by the way we talk. We have sinned against You by defrauding others, and we have sinned against You in our innermost thoughts. We have sinned against You through forbidden trysts, and we have sinned against You through empty confession. We have sinned against You by scorning parents and teachers, and we have sinned against You purposely and by mistake. We have sinned against You by resorting to violence, and we have sinned against You by public desecration of Your name. We have sinned against You through foul speech, and we have sinned against You through foolish talk. We have sinned against You through pursuing the impulse to evil, and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit, and we have sinned against You by taking bribes. We have sinned against You by clever cynicism, and we have sinned against You by speaking ill of others. We have sinned against You by the way we do business, and we have sinned against You in our eating and drinking. We have sinned against You by greed and oppressive interest, and we have sinned against You through arrogance. We have sinned against You in everyday conversation, and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension, and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint, and we have sinned against You by rashly judging others.

We have sinned against You by plotting against others, and we have sinned against You through selfishness.

We have sinned against You through superficiality, and we have sinned against You through stubbornness.

We have sinned against You by rushing to do evil, and we have sinned against You through gossip.

We have sinned against You through empty promises, and we have sinned against You through baseless hatred.

We have sinned against You by betraying trust, and we have sinned against You by succumbing to confusion.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of Adonai our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”

And forgive us for all these sins, and grant us atonement.
Concluding Meditation
May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

Personal Prayers Concluding the Amidah
My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You. ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.

The Talmud says that every Amidah must be accompanied by a personal prayer. Note the use of the first person singular ("I"). While all other prayers, including the confessions, are in the first person plural ("we"). These prayers, the first attributed to Raba and the second to Mar son of Ravina, are quoted in the Talmud, and were so admired that they entered the formal liturgy (Babylonian Talmud, Berakhot 17b).

May the Words
Psalm 19:15.

שת לא עלי יד שלום והלימו רעים.
HIN’NI: THE PRAYER OF A FEMALE LEADER:

הני גnable יבשא, יexampleInputEmail
וה囫יא תחתון, מברה עיבית ההלא
ישאר, באיתו יללד הלוחמה להב, על עמק ירואל
אילך, בחרון, אל תא ישתורי, כי אתה
יתן. אחריכם, אל תגאול, יא רשא, זה
לכלכם, ראה שמו, יא רשא, זה.

HIN’NI: THE PRAYER OF A MALE LEADER:

הני גnable יבשא, רכשא בקזית ממקדש.Adam
ישאר, באיתו יללד הלוחמה להב, על עמק ירואל
אילך, בחרון, אל תא ישתורי, כי אתה
יתן. אחריכם, אל תגאול, יא רשא, זה
לכלכם, ראה שמו, יא רשא, זה.

The responsibility of the leader in the High Holy Days is especially weighty, for unlike Shabbat and festival prayers, the prayers of these days, occurring as they do only once a year, are less familiar to the congregation. In the Middle Ages, when most of the congregation did not possess a prayerbook, leading the congregation in prayer was an even weightier task. Thus, there developed the tradition of the leader privately praying that the service might be conducted properly: that the people be inspired and that God be moved by the pleas of the congregation. There are many such prayers, called Kabbalat—the particular 3" flat printed here was one most often recited in Eastern Europe. It was composed in the 16th century and its author is unknown. Originally the prayer was recited silently by the leader; and even today, when it has become a public statement in musical form, some portion of it is recited meditatively and quietly.

ONE WORTHY OF THIS TASK

An early citation in the Talmud declares that the person leading the congregation in prayer on a fast day ought to be someone who is ragal. The Talmud then lists the qualities that a ragel should have, and the poet has included many of these here (Babylonian Talmud, Taanit 16a).

GOOD REPUTE

This unusual Hebrew phrase is defined in the Talmud by Abaye (late 3rd century, Babylonia) as one about whom nothing bad has been said (Babylonian Talmud, Taanit 16a).

LOVE INTEGRITY AND PEACE

The prophet Zechariah (8:19) promises that if "you love integrity and peace," then fast days will be turned to days of joy.

312 YOM KIPPUR-MUSAF SERVICE-HIN’NI
As I proclaim God’s name, Adonai, exalt our God. Adonai, open my lips that my mouth may speak Your praise.

First Brachah: Our Ancestors

Version with Patriarchs and Matriarchs:
Barchu atah Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with loving-kindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

Version with Patriarchs:
Baruch atah Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with loving-kindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

Inspired by the insight of sages and the teachings of those who acquired wisdom, I open my lips in prayer and supplication to entreat the Merciful Sovereign, who forgives and pardons sin.

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

Zokhrenu hayyim, melekh hafeitz ha-hayyim, v’khatoveinu b’seifer ha-hayyim, l’manka hen Elohim hayyim.

Version with Patriarchs and Matriarchs:

Version with Patriarchs:

Mishloah nichum avinu, moladet ha-melech, elohim shel bnei avinu.

Version with Patriarchs:

Great, mighty, awe-inspiring, transzcendent God, who acts with loving-kindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

Through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

Great, mighty, awe-inspiring, transcendent God, who acts with loving-kindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.

Great, mighty, awe-inspiring, transcendent God, who acts with loving-kindness and creates all things, who remembers the loving deeds of our ancestors, and who will send a redeemer to their children’s children with love for the sake of divine honor.
To imitate God
Judaism is often depicted as believing in a stern
and angry God of judgment. In fact, rabbinic
Judaism portrays God as loving and caring, a deity
whose essence is ethical concern. The liturgy of
the Amidah quotes the psalmist in describing
God as protecting the weakest members of
society; even the dead remain present for God. Abraham Joshua Heschel
pointed out that prophetic depictions of God’s
anger are expressions of God’s sympathy for the
oppressed and represents a negative judgment on
those who would be part of a society that did not
provide adequate care for the least powerful, its
weakest members. For the ancient rabbis and for
modern Jewish thinkers, to imitate God and to do
God’s will is to live a life marked by compassion.

Abba Saul said: I can be like God. Just as God is
merciful and compassionate, I too can act
mercifully and compassionately.
—Mekhilta of
Rabbi Ishmael

Second Br’akhah: God’s Saving Care
You are mighty forever, Adonai—
You give life to the dead;
great is Your saving power.
You sustain the living through love,
and with great mercy give life to the dead.
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
—Sovereign, who brings death and life,
and causes salvation to flourish.

M’khalkei hayayim b’hased, m’hayeih meitim b’rahaimim rabbim,
sonehkh nof lim, v‘rofei holim, v‘matzir asrawn, u-m’khayei emanato
l’sheirei afor. Mi khamokha bar al g’vorot u-mi domeh l’kh, melekh
meimim u-m’hayeih u-matzmi-ah y’shua ah.

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
Mi khamokha av ha-rahaimim, zohireh y’tzaurav h’hayayim b’rahaimim.

You are faithful in bringing life to the dead,
Barukh atah Adonai, who gives life to the dead.
And so, let holiness arise to you, for you, God, are our sovereign.

The ark is opened.

Now, we declare the sacred power of this day, which is the most awesome and solemn of days, when your rule is established over all, and your throne set in place by the power of love, and you come forth to govern in truth.

True it is that you are our judge, you alone can reprove, you alone can know, you alone are witness to all deeds.

It is you who shall write, you who shall seal what is written, you who shall read, and you who shall number all souls.

You alone can remember what we have forgotten; it is you who shall open the Book of Remembrance, but its contents shall speak for themselves, for it bears the imprint of us all, which our deeds and our lives have inscribed.

And when the great shofar is sounded, a small quiet voice can be heard, and the heavenly beings are thrown into fright, and, seized by a terrible dread, they declare: “Behold, the Day of Judgment has arrived, when even those in heaven’s court are judged, for none can be exempt from justice’s eyes!”

COMMENTARY. On this day, we confront that which we spend most of our lives denying—that we shall die and be no more. Yom Kippur awakens us to lead our lives more fully because we come face to face with, and thus must acknowledge, our own mortality. Michael Strasfeld

KAVANAH. What is my life’s signature in the Book of Remembrance? Does the way in which I live my life reflect the divine image within me? What are the choices that I have made, and will the choices that I make over the coming year help me to live a life that will fashion God’s image in the world? Brian Walt

YOM KIPPUR MUSAF / 871

872 / AMIDAH/UNETANEH TOKEF
And all who come into the world
pass before you like sheep for the shepherd—
for, just as a shepherd numbers the flock,
passing the herd by the staff,
so do you make us pass by before you,
and number, and count, and determine the life,
one by one, of all who have lifebreath within.
You decide for each creature its cycles of life,
and you write down its destined decree.

On Rosh Hashanah, all is written and revealed,
and on Yom Kippur, the course of every life is sealed!
—how many pass on, how many shall thrive,
who shall live on, and who shall die,
whose death is timely, and whose is not,
who dies by fire, and who shall be drowned,
who by the sword, and who by the beast,
who by hunger, and who by thirst,
who by an earthquake, who by a plague,
who shall be strangled, and who shall be stoned,
who dwells in peace, and who is uprooted,
who shall live safely, and who shall be harmed,
whose life is tranquil, and whose is tormented,
who shall be poor, and who shall be rich,
who shall be humbled, and who is raised up!

Kevakarat ro'eh edro ma'avir tzono tahat shivto ken ta'avir vetispor vetimnenh vetifkod nefesh kol hay yetahtoh kitzbah lehol beriyah vetihtov et gezar dinam.

Berosh hashanah yikateyun uveyom tzon kipur yehatemun

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YOM KIPPUR MUSAF / 873

874 / AMIDAH/UNETANEH TOKEF
But teshuvah, and tefilah, and tzedakah
make easier what God may decree,
make easier what life holds in store,
make easier facing the world,
make easier facing ourselves,
For, as is your name, so is your praise—
slow to be angry, quick to forgive;
you do not desire a person to die,
but only to change and to live.
Down to a person’s last day of life,
the person is given the chance to return,
and all who return, and resolve to be just,
are welcomed by you straightforward.
For truly, you are their creator,
and you know their innermost nature,
and they know they are flesh and blood.

Rabbi Yudan said in the name of Rabbi Elazar: Three things cancel harsh decrees: tefilah, teshuvah and tzedakah. All three are mentioned in a single verse (2 Chronicles 7:14): “Let my people humble themselves and pray, seek my face, and return from their evil way, and their sins will be forgiven, and their land healed.” “Humble themselves and pray” refers to tefilah. “Seek my face” refers to tzedakah, as it is said (Psalms 17:15), “I will seek your face א întזדakah/bitzedek/in justice.” Finally, “and return from their evil way” refers to teshuvah.

Genesis Rabbah 46:12

DERASH. Excerpt from a radio interview with a Canadian World War II veteran on Remembrance Day, November 11, 1993: “As D-day approached we knew something would be happening soon. I knew I should pray. I tried. It wasn’t working. Then, I realized that this was because I was praying for my own survival. What I should have been praying is that I would perform (my duties) well. I realized that if I did not survive that day, another soldier would take my place—but if I did not do my tasks well, others, including my buddies, would die. I was then able to pray.” Through teshuvah, tzedakah and tefilah, we can alter the severity of what has been decreed for others.

E.M.

YOM KIPPUR MUSAF / 875

876 / AMIDAH/UNETANEH TOKEF
All of humanity is founded on dust—
of dust they are made, and to dust they return;
as long as they live, they strive for their bread.
Like vessels of clay, they can break.
Like grass they can wither, like flowers they fade,
like shadows they pass, like clouds they are emptied,
like wind their strength is exhausted,
like dust they are scattered about,
like a dream they shall vanish from sight.
But you, holy one, your reign is eternal,
the God who lives and endures!

No limit exists to the years of your life,
o no end is assigned to the length of your days,
o no measure contains the array of your glory,
your name is beyond all translation.

Your name is the perfect expression of you,
and you have, in turn, embodied your name,
and have called us, as well, by your name.

Adam yesodo me’afor vesofo le’afar. Benafsho yavi lahmo.
Mashul kahers hanishbar kehatzir yavesh uhetzitz novel
ketzel over uhe’anak kaleh uheruah noshavet uhe’avak pore’a’h
vehahalom ya’uf.
Ve’atah hu meleh el hay vekevam.

Sh'monah K'vodeh beSh'mit/you...have called us...by your name. To say something by
God’s name is to take an oath or make a vow. One interpretation of this
line is that God has made a commitment to us. Another interpretation,
playing on the idea that human beings are
in the image of God, has human beings functioning in part as the embodiment of God.
That is, God recognizes that the divine is in each one of us. A third way of
understanding this text is that God needs humanity. God calls us to make
the divine manifest in the world.

D.A.T.
The ark is closed. We remain standing for the Kedushah.

Act for the sake of your name, and make your name holy over all who now declare the holiness of your great name. Act for the glory of your name, which is uplifted and made holy by the hidden utterance of holy seraphim, who, bathed in holiness, proclaim the holiness of your great name, joining those who dwell above with those who dwell on earth, as it is written by your prophet's hand: "And they call out, one to another, and declare: 'Holy, holy, holy is THE CREATOR of the Multitudes of Heaven! All the world is filled with divine glory!!"

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

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

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89 / AMIDAH/KEDUSHAH
May you alone be sovereign over all of your Creation, and Mount 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.
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. (Those who keep Shabbat enjoy your realm, they call Shabbat the summit of delight. A people that observes the holy seventh day enjoys abundant goodness and delight.

The seventh day you favored and made holy, you have called it the most loved of days, a sign you made of it eternally, in memory of Creation's works and days.)

YOM KIPPUR MUSAF / 887

888 / AMIDAH/KEDUSHAT HAYOM
We rise for Aleynu. It is customary to bow or prostrate at “bend the knee.” Choose one of the following:

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

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

COMMENTARY: This siddur offers several versions of the Aleynu. The first emphasizes that the gift of Torah demands our committed response. The second emphasizes our obligation to God as part of Creation. The traditional Aleynu below the line has troubled some Jews because it implies the inferiority of other faiths and peoples. D.A.T.

MEDITATION: We pray every year at this time to be written in the Book of Life for another year. One more year. Give me one more year. I’m not finished. Not yet. We’re afraid. We don’t want to die. But Yom Kippur is about dying. We enact the drama of our dying. We put on our kittels. We stop eating. It’s over. How do I let go of this life? How do I let go of myself? How do I forgive everything, everyone, myself, and let my life fall? Bowing completely is falling down into the womb of the earth, slowly, softly. Relaxing completely. Give up your little story...Give back your small self. Sense the ground and through it the immensity of the Big Story, and from within it and behind it, feel it’s unknowable Author...We are only halfway home. Bowing is not just about giving up and going down. It’s about giving up and going down in order to get back up. All the way up. Up, more easily and further than you have ever been. Up, with fresh energy, power, openness. Up, with renewed purpose, and yes, up with a sense of authority. From where does our strength come? Our strength comes from God. But sometimes we’ve got to go down to get it. We rise with strength renewed.

Bruce Fertman

We rise for Aleynu. It is customary to bow or prostrate at “korim.” Choose one of the following:

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

Continue on page 892.

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

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.
And so, we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One, who stretched out the heavens and founded the earth, whose realm embraces heaven’s heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah:

“You shall know this day, and bring it home inside your heart, that THE SUPREME ONE is God in the heavens above and on the earth below. There is no other God.”

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.

...other God (Deuteronomy 4:39).
Hear our voice, 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.

We are seated.


We are seated.

Note: Shema Kolenu is based on biblical verses adapted by the author.
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 prophets’ 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—  
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 are our source of faith!
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.
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.

Ashamnu bagadnu gazalnu dibarnu dodi.
He'evinu vebirshanu zadnu hamasnu
tafalnu shaker. Ya'atznu ra, kizavnu latznu
maradnu ni’atznu sararnu avinu
pashanu tzarnnu kishinu oref. Rashanu
shihamnu ti'avnu ta'jnu tizanu.
For the wrong we did before You by callous treatment of those with whom we live;
For the wrong we did before You by callous treatment of those with whom we work or study;

**Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.**

For all these wrongs, O God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

For the wrong we did before You by ignoring the everpresent threat of war;
For the wrong we did before You by bearing grudges;
For the wrong we did before You by indulging in excessive luxuries;
For the wrong we did before You by giving less tzedakah than we could afford;
For the wrong we did before You by manipulating others for our own gain;
For the wrong we did before You by making those we love feel guilty;
For the wrong we did before You by ignoring important issues in our own community and country;
For the wrong we did before You by being ashamed to act morally in public;

**Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.**

For all these wrongs, O God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

*We are seated.*

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**ALTERNATIVE AL ḤET**

For the wrong we did before You by listening to voices at odds with what we knew was right;
For the wrong we did before You by not listening to voices telling us unpleasant truths;
For the wrong we did before You by closing our ears to the poor and the hungry;
For the wrong we did before You by not working at relationships;
For the wrong we did before You by making no time for those who needed us;
For the wrong we did before You by abusing our health;
For the wrong we did before You by unnecessary anger;
For the wrong we did before You by giving in to bullies;
For the wrong we did before You by talking of others' failings behind their backs instead of face to face;

**Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.**

For all these wrongs, O God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

For the wrong we did before You by forgiving in Jews what we condemn in others;
For the wrong we did before You by forgiving in others what we condemn in Jews;
For the wrong we did before You by taking Israel for granted;
For the wrong we did before You by polluting our environment;
For the wrong we did before You by cutting ourselves off from people of other races and cultures;
For the wrong we did before You by being afraid of others' disabilities; →

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**YOM KIPPUR MUSAF / 969**
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 stormcloud, 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.”

On Shabbat add the words in parenthesis.

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YOM KIPPUR MUSAF / 971

972 / AMIDAH/KEDUSHAT HAYOM
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. HODAAH / 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.

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YOM KIPPUR MUSAF / 975

976 / AMIDAH/HODAAH
THE FIVE STAGES OF GRIEF

The night I lost you
someone pointed me towards
the Five Stages of Grief.
Go that way, they said,
it's easy, like learning to climb
stairs after amputation.
And so I climbed.
Denial was first.
I sat down at breakfast
carefully setting the table
for two. I passed you the toast—
you sat there. I passed
you the paper—you hid
behind it.
Anger seemed more familiar.
I burned the toast, snatched
the paper and read the headlines myself.
But they mentioned your departure
and so I moved on to
Bargaining. What could I exchange
for you? The silence
after storms? My typing fingers?
Before I could decide, Depression
came puffing up, a poor relation
its suitcase tied together
with string. In the suitcase
were bandages for the eyes
and bottles of sleep. I slid
all the way down the stairs
feeling nothing.

And all the time Hope
flashed on and off
in defective neon.
Hope was a signpost pointing
straight in the air.
Hope was my uncle's middle name,
he died of it.
After a year I am still climbing,
though my feet slip
on your stone face.
The treeline
has long since disappeared;
green is a color
I have forgotten.
But now I see what I am climbing
towards: Acceptance
written in capital letters,
a special headline:
Acceptance.
Its name is in lights.
I struggle on,
wavering and shouting.
Below, my whole life spreads its surf,
all the landscape I’ve ever known
or dreamed of. Below
a fish jumps: the pulse
in your neck.
Acceptance. I finally
reach it.
But something is wrong.
Grief is a circular staircase.
I have lost you.

Linda Pastan
It is customary to rise for Yizkor prayers, El Maley Rahamim, and Kaddish.

Prayer in remembrance of a male:

ןִיְרוּךְ אֱלֹהִים אֲשֶׁר נָשַׁמָּה
לִצְלָלָה: אֶזָּא חַיָּא מָפָשָׁה בּוֹרֵר בָּרוֹר חַיָּה מֵהָלָה
בֹּלָה: שָׁעָה שָׁמַחְתָּ בְּעֵדָתוֹ בְּמִלָּתָו צֶּדַּק.
אמֶן:

Let God remember the soul of ______________ who went to his place of eternal rest. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable. Grant him abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

Prayer in remembrance of a female:

ןִיְרוּךְ אֱלֹהִים אֲשֶׁר נָשַׁמָּה
לִצְלָלָה: אֶזָּא חַיָּא מָפָשָׁה בּוֹרֵר בּוֹרֵר חַיָּה מֵהָלָה
בֹּלָה: שָׁעָה שָׁמַחְתָּ בְּעֵדָתוֹ בְּמִלָּתָו צֶּדַּק.
אמֶן:

Let God remember the soul of ______________ who went to her place of eternal rest. Please let her soul be bound up with the living in the continuum of life, and may her rest be honorable. Grant her abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

Kavanah. Yizkor, a time to mourn our lost loved ones, is for some a time to mourn relationships that were not fully loving. We pray, הכריז על ורדים / zikaron l’virahah / “may the memory be a blessing.” We hope that with the passing of time we can let go of our pain and disappointment in the shortcoming of our deceased loved ones and see them as blessings in our lives, distilling the goodness in them which may now be overshadowed. In coming to terms with difficult relationships, we are blessed with peace, and memory becomes blessing.

B.P.T.
KADDESH YATOM /  
THE MOURNER’S KADDESH

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

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

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

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

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

Yizkor / 1031

Love is not changed by Death,
And nothing is lost and all in the end is harvest.  

Edith Sitwell

YITGADAL V'EYIKDASH SHEMEY RABA
BE'ALMA DIVRA HIRUTE V'EYAMI'LIH MALHUYOT
BEHAYAGON UVOMEGHON UVHEAYEH DEHOL BEYET YISRA'EL
BA'AGALA UVIZMAN KARIV VE'IMRU AMEN.

Congregation: Yehey shemey raba mevarah le'alam ulalmei almaya.

YITBARAH VEYISHTABA V'VEYITPA'AR VEYITROMAM
VEYITNASEY VEYIT-HADAR VEYIT-TELEH VEYIT-HALAL
SHEMEY DEKUDSHA BERIH HU
LE'ELA LE'ELA MIKOL BIHATA VESHIRATA
TUSHBEHATA VENEM'HATA DA'AMIRAN BE'ALMA VE'IMRU AMEN.

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

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

YIZKOR / 1032

103 / YIZKOR