

סדר קריאת התורה

For the Reading of the Torah

אין בְּמִוֶּה בְּאֱלֹהִים, יְיָ, וְאִין בְּמַעֲשֵׂיהָ. מַלְכוּתָהּ
מַלְכוּת כָּל-עוֹלָמִים וּמְשַׁלְתָּהּ בְּכָל-דּוֹר וָדָר.

There is none like You, O Lord, among the gods that are worshipped, and there are no deeds like Yours. Your kingdom is an everlasting kingdom, and Your dominion endures through all generations.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֶךְ לְעוֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ
יִתֵּן, יְיָ יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

The Lord rules; the Lord will reign for ever and ever. Lord, give strength to Your people; Lord, bless Your people with peace.

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*All rise
The Ark is opened*

Avinu, Malkeinu: A hundred generations have stood as we do now before the open Ark. That they found in themselves little merit, testifies to their humility. They repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that has sought to dethrone You.

Many have said to the works of their hands: you are our gods. Strange, then, to see the emptiness in those who cast You out! Strange to see the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves. Strange that men and women grow smaller without You, smaller without the faith that You are with

MORNING SERVICE I

them. We pray, therefore, that this day which yet restores Your people, may help us come close to You, the living God, the God of life. For You are with us whenever we seek Your presence, You are absent only when we shut You out, only when, full of ourselves, we leave no room for You within our hearts.

We call you *Avinu*. As a loving parent, forgive our sins and failings, and reach for us as we reach for You. We call You *Malkeinu*. As a wise ruler, teach us to add our strength to Your love, that we may redeem this world and build Your Kingdom.

To this vision, to this possibility, to this task, we offer ourselves anew.

אבינו מלכנו

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Our Father, our King, hear our voice.

אָבִינוּ מַלְכֵנוּ, הִטָּאנוּ לְפָנֶיךָ.

Our Father, our King, we have sinned against You.

אָבִינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

Our Father, our King, have compassion on us and on our children.

אָבִינוּ מַלְכֵנוּ, בְּלֵה דָבָר וְחָרֵב וְרָעַב מֵעַלֵינוּ.

Our Father, our King, make an end to sickness, war, and famine.

אָבִינוּ מַלְכֵנוּ, בְּלֵה כָּל-צָר וּמִשְׁטֵין מֵעַלֵינוּ.

Our Father, our King, make an end to all oppression.

אָבִינוּ מֶלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Our Father, our King, inscribe us for blessing in the Book of Life.

אָבִינוּ מֶלְכֵנוּ, חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.

Our Father, our King, let the new year be a good year for us.

אָבִינוּ מֶלְכֵנוּ, מֵלֵא יְדֵינוּ מְבָרְכוֹתֶיךָ.

Our Father, our King, fill our hands with blessing.

אָבִינוּ מֶלְכֵנוּ, חַנּוּן וְעֲנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Our Father, our King, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

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יְיָ, יְיָ אֵל רַחוּם וְחַנוּן, אֲרֹךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת,

נוֹצֵר חַסֵּד לְאַלְפִים, נֹשֵׂא עוֹן נַפְשָׁע וְחַטָּאָה וְנִקְיָה.

The Lord, the Lord God is merciful and gracious, endlessly patient, loving, and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

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The Torah is taken from the Ark

בֵּית יַעֲקֹב: לְכוּ, וְנִלְכֶה בְּאוֹר יְיָ.

O House of Jacob: come, let us walk by the light of the Lord.

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בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקַדְשָׁתוֹ.

Praised be the One who in His holiness has given the Torah to His people Israel.

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שִׁמְעֵ יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Hear, O Israel; the Lord is our God, the Lord is One!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אַדְוָנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; our Lord is great; holy and awesome is His name.

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לְךָ, יְיָ, הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה,

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמְּמֻלָּכָה וְהַמְתַּנְשָׂא

לְכָל לְרֵאשׁ.

Yours, Lord, is the greatness, the power, the glory, the victory, and the majesty: for all that is in heaven and earth is Yours. Yours is the kingdom, O Lord: You are supreme over all.

All are seated

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אָבִינוּ מַלְכֵנוּ

The ark is opened.

Most communities follow tradition in not reciting Avinu Malkenu when Rosh Hashanah or Yom Kippur falls on Shabbat because of the prayer's petitionary nature. For an alternative version see pages 457-460. For an interpretive version see page 456.

אָבִינוּ מַלְכֵנוּ חָטָאנוּ לְפָנֶיךָ :
 אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה :
 אָבִינוּ מַלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ :
 אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה :
 אָבִינוּ מַלְכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ :
 אָבִינוּ מַלְכֵנוּ סִלַּח וּמַחַל לְכָל-עוֹנוֹתֵינוּ :
 אָבִינוּ מַלְכֵנוּ הַזּוֹזִירָנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ :
 אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלַיִם :
 אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים :
 אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה :
 אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרֻסָּה וּכְלֻפָּלָה :
 אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוּיֹת :
 אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה :
 אָבִינוּ מַלְכֵנוּ הַצַּמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב : —

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

D.A.T.

AVINU MALKENU / OUR CREATOR, OUR SOVEREIGN

The ark is opened.

Most communities follow tradition in not reciting Avinu Malkenu when Rosh Hashanah or Yom Kippur falls on Shabbat because of the prayer's petitionary nature. For an alternative version see pages 457-460. For an interpretive version see page 456.

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

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

D.B.

אֲבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עָפָר אֲנִיחָנוּ:
 אֲבִינוּ מֶלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפֵּינוּ:
 אֲבִינוּ מֶלְכֵנוּ עֲשֵׂה לָמַעַן הַרוּגִים עַל-שֵׁם קְדוֹשְׁךָ:
 אֲבִינוּ מֶלְכֵנוּ עֲשֵׂה לָמַעַן שְׂמֵךְ הַגְּדוּל הַגְּבוּר וְהַנּוֹרָא שְׁנוֹקְרָא
 עָלֵינוּ:
 אֲבִינוּ מֶלְכֵנוּ חַנּוּן וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ:

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

Continue on page 462.

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

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

Our creator, our sovereign, remember us, though we are made of dust.
 Our creator, our sovereign, be merciful to us and to all our offspring.
 Our creator, our sovereign, act in memory of all those who have been killed while honoring your name.
 Our creator, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.
 Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

Continue on page 461.

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

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

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

אֲבִינוּ מַלְכֵנוּ

מְקוֹרְנוּ אֱלֹהֵינוּ חָטְאנוּ לְפָנֶיךָ :
 מְקוֹרְנוּ אֱלֹהֵינוּ אֵין לָנוּ מְלֶךְ אֶלָּא אַתָּה :
 מְקוֹרְנוּ אֱלֹהֵינוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךְךָ :
 מְקוֹרְנוּ אֱלֹהֵינוּ תְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה :
 מְקוֹרְנוּ אֱלֹהֵינוּ הַפֵּר עֲצַת אוֹיְבֵינוּ :
 מְקוֹרְנוּ אֱלֹהֵינוּ סְלַח וּמַחַל לְכָל-עוֹנוֹתֵינוּ :
 מְקוֹרְנוּ אֱלֹהֵינוּ הַחְזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ :
 מְקוֹרְנוּ אֱלֹהֵינוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלִים :
 מְקוֹרְנוּ אֱלֹהֵינוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים :
 מְקוֹרְנוּ אֱלֹהֵינוּ כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וַיִּשׁוּעָה :
 מְקוֹרְנוּ אֱלֹהֵינוּ כְּתִבְנוּ בְּסֵפֶר פְּרוֹסָה וְכִלְפָּלָה : ←

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

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

AVINU MALKENU/ OUR SOURCE, OUR GOD

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

מְקוֹרְנוּ אֱלֹהֵינוּ כְּתָבְנוּ בְּסֵפֶר זְכוּת:
 מְקוֹרְנוּ אֱלֹהֵינוּ כְּתָבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:
 מְקוֹרְנוּ אֱלֹהֵינוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב:
 מְקוֹרְנוּ אֱלֹהֵינוּ זְכוֹר כִּי עָפָר אֲנֵנו:
 מְקוֹרְנוּ אֱלֹהֵינוּ חֲמוּל עָלֵינוּ וְעַל-עוֹלָלֵינוּ וְטַפֵּינוּ:
 מְקוֹרְנוּ אֱלֹהֵינוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל-שֵׁם קְדֹשְׁךָ:
 מְקוֹרְנוּ אֱלֹהֵינוּ עֲשֵׂה לְמַעַן שְׂמֵךְ הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שְׁנִקְרָא
 עָלֵינוּ:
 אֲבִינוּ מִלְּפָנֶיךָ הַגָּבוֹר וְעֲגָבוֹ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ:

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

Our source, our God, inscribe us in the Book of Merit.
 Our source, our God, inscribe us in the Book of Forgiveness and
 Atonement.
 Our source, our God, let grow for us the tree of imminent
 redemption.
 Our source, our God, remember us, though we are made of dust.
 Our source, our God, be merciful to us and to all our offspring.
 Our source, our God, act in memory of all those who have
 been killed while honoring your name.
 Our source, our God, act in honor of your great, mighty, and
 awe-inspiring name, which has been called out over us for
 our protection.
 Our creator, our sovereign, be gracious with us and respond
 to us, for we have no deeds to justify us; deal with us in
 righteousness and love, and save us now.

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