

Authority, Agency, and Powerlessness: Malkhuyot and the Challenges of 2020

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A. GENERAL SOURCES

1. Talmud Bavli Rosh Hashanah 16a-b

The Holy One said: ...Say before me on Rosh Hashanah kingship, remembrance, and shofar. Kingship in order that you make me king over yourselves, remembrance so that your remembrance comes before me for good, and how? With the Shofar.	אמר הקדוש ברוך הוא ... ואמרו לפני בראש השנה מלכיות זכרונות ושופרות מלכיות כדי שתמליכוני עליכם זכרונות כדי שיעלה זכרוניכם לפני לטובה ובמה בשופר
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2. Abudarham Rosh Hashanah Shofar 15

Rav Saadia wrote that there are ten meanings in the Blessed Creator's commanding us to blow the shofar on Rosh Hashanah. The first matter is because today was the beginning of the creation, on which the Holy Blessed One created the world and ruled over it. And so messengers do at the coronation of their king, they blow trumpets and horns before the sovereign, to make known and cause to be heard every place the coronation of their king. So we on this make the Creator sovereign over us, and so David said, "with trumpets and the sound of the shofar before the King, Adonai" (Psalm 92).	כת' רבי' סעדיה מה שצונו הבורא יתברך לתקוע בשופר בראש השנה יש בזה עשרה ענינים. הענין הראשון מפני שהיום היתה תחלת הבריאה שבו ברא הקב"ה את העולם ומלך עליו וכן עושים המלכים בתחלת מלכותם שתוקעים לפניהם בחצוצרות ובקרנות להודיע ולהשמיע בכל מקום התחלת מלכותם וכן אנו ממליכין עלינו את הבורא ליום זה וכך אמר דוד בחצוצרות וקול שופר הריעו לפני המלך ה'.
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3. Abudarham Rosh Hashanah Prayers, 20

The reason that they established to say, from Rosh Hashanah through Yom Kippur, "haMelekh" instead of "HaEl" is that God's Sovereignty is apparent to humanity in that God judges them on these day.	והטעם שתקנו לומר מראש השנה ועד יום הכפורים המלך במקום האל לפי שמראה מלכותו על בני העולם ששופט אותם בימים אלו
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B. MALKHUYOT AS ONENESS

1. Rambam, Mishneh Torah, Shofar, Sukkah and Lulav 3:9

We may not mention <i>malkhuyot</i> , <i>zikhronot</i> and <i>shofarot</i> of punishment... Nor the remembrance of an individual, even if it was for good...	אין מזכירין זכרונות מלכיות ושופרות של פרענות. זכרונות כגון (תהילים עח לט) "וַיִּזְכֹּר כִּי בֶּשֶׁר הָיָה" וכו'. מלכיות כגון (יחזקאל כ לג) "בְּחֵמָה שְׂפוּכָה אֶמְלֹךְ"
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<p>And recollections (<i>pikdonot</i>) — such as “I have surely recalled you” (Exodus 3:16) — are not remembrances.</p> <p>But one may mention the punishment of idolatrous nations...</p> <p>“Hear Israel, the Lord, our God, the Lord is one” (Deuteronomy 6:4); “You have been shown to know” (Deuteronomy 4:35); “And you shall know today and place upon your hearts, etc.” (Deuteronomy 4:39) — any verse of these are the subject of kingship, even though there is no mention of kingship, it is surely like, “The Lord will reign forever and ever” (Exodus 15:18); [and] “And then He became King in Jeshurun, etc.” (Deuteronomy 33:5).</p>	<p>עליכם. שופרות כגון (הושע ה ח) “תקעו שופר בגבעה” וכו’.</p> <p>ולא זכרון יחיד אפלו לטובה כגון (תהילים קו ד) “זכרני ה’ ברצון עמך”. (נחמיה ה יט) (נחמיה יג לא) “זכרה לי אלהי לטובה”.</p> <p>ופקדונות אינן כזכרונות. כגון (שמות ג טז) “פקד פקדתי אתכם”.</p> <p>ויש לו להזכיר פרענות של אמות עכו”ם כגון (תהילים צט א) “ה’ מלך ירגזו עמים”. (תהילים קלז ז) “זכר ה’ לבני אדם את יום ירושלים”. (גמרא ראש השנה לב ב) “וה’ אלהים בשופר יתקע והלך בסערות תימן”.</p> <p>(דברים ו ד) “שמע ישראל ה’ אלהינו ה’ אחד”. (דברים ד לה) “אתה ה’ ראית לדעת” וכו’. (דברים ד לט) “וידעת היום והשבת אל לבבך” וכו’. כל פסוק מאלו מלכות הוא ענינו אף על פי שאין בו זכר מלכות והרי הוא כמו (שמות טו יח) “ה’ ימלוך לעולם ועד”, (דברים לג ה) “ויהי בישרון מלך” וכו’:</p>
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2. Abudarham Rosh Hashanah Prayers, 18

<p>In these 3 “<i>uvkhen</i>”s there is a hint of <i>malkhuyot</i>, <i>zikhronot shofarot</i>.</p> <p>Because the first is “<i>uv’khen</i>, place the fear of You, Adonai Eloheinu [on all of your creations]...” and “[so that all created beings] be in awe of You,” and “all will be made into a single bond” -- corresponding to <i>malkhuyot</i>, for all this is the matter of sovereignty with which they crown God...</p>	<p>ותמצא באלו השלשה ובכן ובכן ובכן רמז למלכיות זכרונות ושופרות</p> <p>כי הראשון הוא ובכן תן פחדך ה’ אלקינו וייראוך כל המעשים ויעשו כלם אגודה אחת כנגד מלכיות כי כל זה ענין הממלכה שממליכין אותו.</p>
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C. MALKHUYOT AS LIMITS

1. Shabbat 30a (on Psalm 24)

<p>When Solomon built the Temple, he sought to bring the Ark into the Holy of Holies. The gates clung together.</p> <p>Solomon uttered twenty-four songs of praise, but he was not answered.</p>	<p>כְּשֶׁבִנָּה שְׁלֹמֹה אֶת בֵּית הַמִּקְדָּשׁ, בִּיקֶשׁ לְהַכְנִיס אֶרֶוֹן לְבֵית קֹדְשֵׁי הַקֹּדְשִׁים. דָּבְקוּ שְׁעָרִים זֶה בָּזֶה.</p> <p>אָמַר שְׁלֹמֹה עֲשִׂים וְאַרְבָּעָה רִנָּנוֹת, וְלֹא נִעָנָה.</p>
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<p>He began and said: “Lift up your heads, O you gates, and be you lifted up, you everlasting doors; that the King of glory may come in” (Psalms 24:7).</p> <p>[The gates] ran after him to swallow him, saying, “Who is the King of glory?” (Psalms 24:8).</p> <p>He said to them: “Adonai strong and mighty, Adonai mighty in battle” (Psalms 24:8).</p> <p>He tried again saying, “Lift up your heads, O you gates, lift them up, you everlasting doors; that the King of glory may come in. Who then is the King of glory? Adonai Tzeva’ot; He is the King of glory. Selah” (Psalms 24:9–10), but he was not answered.</p> <p>When he said: “O Adonai Elohim, turn not away the face of Your anointed; remember the good deeds of David Your servant” (II Chronicles 6:42). He was immediately answered...</p>	<p>פָּתַח וְאָמַר: “שָׂאוּ שְׁעֵרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד.” רָהֲטוּ בַתְּרִיָּה לְמִיבֻלְעִיָּה, אָמְרוּ: “מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד.” אָמַר לָהֶם: “ה’ עֲזֹז וְגִבּוֹר.” חָזַר וְאָמַר: “שָׂאוּ שְׁעֵרִים רָאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד ה’ צָבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה”, וְלֹא נִעֲנָה. כִּיּוֹן שָׁאָמַר: “ה’ אֱלֹהִים אֵל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ זָכְרָה לְחֻסְדֵּי דָוִד עַבְדְּךָ”, מִיָּד נִעֲנָה. ...</p>
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2. Moshe Halbertal & Stephen Holmes, *The Beginning of Politics: Power in the Book of Samuel*, pages 4-5, 7 (Introduction) (emphasis added)

In the political theology typical of the great land powers surrounding ancient Israel, the king was either a God, an incarnation of a God, or a semi-mythic human king who was elected by the gods to serve as a necessary mediator between the divine order and the human world. Though there was certainly a spectrum of monarchic ideologies in the ancient Near East, kingship was not generally perceived as a historical institution that was consciously chosen at a certain critical moment in time out of the imperatives of communal life... In the ancient Near East, broadly speaking, the king not only governed the political community but, as a semicosmic force, played a crucial role in maintaining the order of nature itself. He did this in his ritually performed priestly role. In the canonized scribal accounts of the ancient Near Eastern kings and their deeds, the deification of kingship and general veneration of political authority meant that an unblinking look into the moral trespasses, ambiguous virtues, and personal shortcomings of monarchs and emperors was exceedingly rare.

The biblical political theology that preceded the dramatic events recounted in the Book of Samuel upended this ancient Near Eastern formula. **Rather than declaring that “the king is a God,” the new theology postulated instead that “God is the king.”** The sole or exclusive kingship of God was fundamentally irreconcilable with a consolidated political monarchy. The kingship of God entailed, as we see in the biblical Book of Judges, a divine monopoly on sovereign authority that essentially precluded the creation of self-sustaining political institutions...

The conditions for the emergence of genuine political thought... were established only when a third alternative emerged between these two radically opposed outlooks, between “the king is a God” and “God is the king.” The first part of the Book of Samuel narrates, among other events, a dramatic break from God’s direct sovereignty over political events. **This is the essence of the shift from “God is the king” to “the king is not a God.”**

3. Walter Brueggemann, *The Prophetic Imagination* (emphasis added)

In the imperial world of Pharaoh and Solomon, the prophetic alternative is a bad joke either to be squelched by force or ignored in satiation. But we are a haunted people because we believe the bad joke is rooted in the character of God himself, a God who is not the reflection of Pharaoh or of Solomon. He is a God with a name of his own, which cannot be uttered by anyone but him. He is not the reflection of any, for he has his own person and retains that all to

himself. He is a God uncredentialed in the empire, unknown in the courts, unwelcome in the temple. **And his history begins in his attentiveness to the cries to the marginal ones.** He, unlike his royal regents, is one whose person is presented as passion and pathos, the power to care, the capacity to weep, the energy to grieve and then to rejoice. **The prophets after Moses know that his caring, weeping, grieving, and rejoicing will not be outflanked by royal hardware or royal immunity because this one is indeed God. And kings must face that.**

So this is the paradigm I suggest for the prophetic imagination: **a royal consciousness committed to achievable satiation. An alternative prophetic consciousness devoted to the pathos and passion of covenanting. The royal consciousness with its program of achievable satiation has redefined our notions of humanness, and it has done that to all of us. It has created a subjective consciousness concerned only with self-satisfaction. It has denied the legitimacy of tradition that requires us to remember, of authority that expects us to answer, and of community that calls us to care. It has so enthroned the present that a promised future, delayed but certain, is unthinkable.**

The royal program of achievable satiation:

- Is fed by a management mentality that believes there are no mysteries to honor, only problems to be solved. This, the Solomonic evidence urges, was not a time of great leadership, heroic battles, or bold initiatives. It was a time governed by the cost-accounting of a management mentality.
- Is legitimated by an "official religion of optimism," which believes God has no business other than to maintain our standard of living, ensuring his own place in his palace.
- Requires the annulment of the neighbor as a life-giver in our history; it imagines that we can live outside history as self-made men and women.

It is mind-boggling to think that, of the Mosaic innovation, only the prophetic word is mobilized against this compelling reality.

D. MALKHUYOT AND PARTNERSHIP WITH GOD

1. Jerusalem Talmud, Rosh Hashanah 57b (1:3)

<p>Rabbi Hoshaiah taught: What other nation is like this one? When an earthly ruler decrees the judgment to be today, and the robbers say, let the judgment be tomorrow, to whom do they listen but the ruler. But the Holy Blessed One is not thus. The Beit Din [rabbinical court] declares, "Today is Rosh Hashanah." The Holy Blessed One says to the attending angels, "Set up the dais. Summon the advocates to defend and prosecute. For my children have said that today is Rosh Hashanah." If, however, the Beit Din decides to intercalate the year [so that Rosh Hashanah] is tomorrow, the Holy Blessed One says to the attending angels, "Remove the dais, and the prosecuting and defending advocates, for my children have intercalated the year and [Rosh Hashanah] will be tomorrow."</p> <p>What is the reason? "A decree of Israel is an ordinance for the God of Jacob" (Ps. 81:5). But when it is not a decree of Israel, it is not, so to speak, an ordinance of the God of Jacob.</p> <p>Rabbi Krispa in the name of Rabbi Yochanan said, In the past, "These are the appointed times of Adonai." From here on, "that you declare them."</p> <p>Rabbi Illa said, If you declare them, they are "my appointed times," but if not, they are not "my appointed times."</p>	<p>רבי הושעיה . . . אמר אי זו אומה כאומה הזאת בנוהג שבעולם השלטון אומר הדין היום והליסטים אומר למחר הדין למי שומעין לא לשלטון אבל הקב"ה אינו כן אמרו בית דין היום ראש השנה הקב"ה או' למלאכי השרת העמידו בימה יעמדו סניגורין יעמדו קטיגורין שאמרו בני היום ראש השנה נמלכו בית דין לעברה למחר הקב"ה אומר למלאכי השר' העבירו בימה יעברו סניגורין יעברו קטיגורין שנמלכו בני לעברה למחר מה טעמא כי חוק לישראל הוא משפט לאלהי יעקב אם אינו חוק לישראל כביכול אינו משפט לאלהי יעקב רבי קריספא בשם ר' יוחנן לשעבר אלה מועדי יי' מיכן ואילך אשר תקראו אותם אמר רבי אילא אם קריתם אותם הם מועדי ואם לאו אינן מועדי</p>
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2. Kol Bo 16 (late 14th century)

<p>I have heard that Joshua fixed it [Aleinu] at the time he conquered Jericho.</p>	<p>ואחר כל התפלות אומר עלינו לשבח. בפרק ר' אליעזר אומר שבח גדול יש בעלינו לשבח על כן צריך לאומרו מעומד ותמצא עלינו עולה בגימטריא ומעומד. ושמעתי שיהושע תקנו בשעה שכבש יריחו...</p>
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“The Thread” by Denise Levertov (*Machzor Lev Shalem*, page 155).

Something is very gently,
invisibly, silently,
pulling at me -- a thread
or a net of threads
finer than cobweb and as
elastic. I haven't tried
the strength of it. No barbed hook
pierced and tore me. Was it
not long ago this thread
began to draw me? Or
way back? Was I
born its knot about my
neck, a bridle? Not fear
but a stirring
of wonder makes me
catch my breath when I feel
the tug of it when I thought
it had loosened itself and gone.

Questions for Discussion

The editors of *Machzor Lev Shalem* intentionally juxtaposed this poem with the liturgy of *Malkhuyot*, which focuses on God as *Melekh*/King; it provides an alternative metaphor for something having a claim on us, or authority over us.

- What and whom do you feel obligated to generally?
- What and whom do you feel obligated to as a Jew (e.g., God, Jewish tradition, mitzvot, Jewish peoplehood, etc)? What makes you want to be at a Rosh Hashanah service?
- Why do you feel those obligation(s)? Which obligations -- or claims on you -- have you freely chosen? Are there any obligations or claims that you experience as having been “born with”, as the poet wonders?
- Can you think of a moment in your life when you felt the pull of the thread as described by the poet? What evoked that feeling? How did you respond?
- The traditional imagery offers the metaphor of king, while the poem uses the image of a thread. What different understandings of obligation and authority do these metaphors express? What attracts and challenges you about each metaphor? Do you prefer one to the other?
- What alternative metaphor(s) might you suggest to describe what keeps you connected or obligated as Jew?
- The poet speaks of “not fear but a stirring of wonder.” The Hebrew word *yirah* is sometimes translated as fear, and sometimes wonder or awe. What is the difference? Which experience is more likely to lead you to thoughts of God?
- Have you ever “tried the strength” of your threads of obligation, or felt their strength tested by outside circumstances? What did you discover about their strength or weakness? Have you ever felt that the thread to have “loosened and gone,” only to pull you back?

Further Exploration of Metaphors for God

Jewish liturgy is filled with a variety of metaphors for God, and for the relationship between God and human beings. Two of the most common -- parent and king -- are emphasized in *Avinu Malkeinu*. *Machzor Lev Shalem* offers an alternative version of *Avinu Malkeinu*, using a host of other metaphors. *Ki Anu Amekha* provides yet another list. Which of these metaphors are your favorite(s)? Why? Are there any you especially dislike, or reject outright? Why? What does the abundance of metaphors offer theologically?

B'REISHIT

Each year we sit expectantly,
waiting to hear how it all began.
We strain and stretch ourselves,
not to imagine darkness, chaos—
darkness and chaos are states
with which we are well acquainted.
No, we begin

by trying to conjure first light,
form and order and sense emerging
from *tohu va-vohu*. And how can it be
that on Day One there was light,
night and day, but sun and moon
not till Day Four? OK, we think,
put aside that question
for the moment

as we struggle to see how it was,
for light has limitless possibilities
to consider—shimmering white heat
of the Negev, June sunset over
the Pacific, the way it sparkles
on early morning maple leaves
in Maine woods when everything
seems new and promising.

And yes, before sun and moon,
the Yangtze, the Nile, Mississippi,
Danube, North Sea, Finger Lakes,
Victoria Falls, Ein Gedi.
And fig trees, fuchsia, redwood,
rhubarb, palm, eucalyptus, birch,
blueberries, mango, mustard seed,
dogwood, dill, the mighty oak,
oregano, arugula, climbing roses,
cinnamon and cyclamen.

A fifth day brings us dolphin and
wren, duck and swan, seagull and
whale, crocodile, crab, bat, octopus,
butterfly, sockeye salmon and shark,
trout, snapping turtle, blue jay,
hawk and dove, ladybug, lobster,
falling sparrow, heron and herring
and hummingbird,
whooping cranes, and bees.
Now our hearts are pounding wildly,
our eyes fill with tears
at the glory of this world—

(continued)

The Creation of the World

FROM THE TORAH: THE FIRST DAY OF CREATION

When God began to create heaven and earth, the
earth was unformed and void, darkness was over the
surface of the deep, and the spirit of God swept over
the water. God said, “Let there be light,” and there
was light. God saw that the light was good, and God
separated the light from the darkness. God called
the light Day and the darkness Night. And there was
evening and there was morning, one day. *Genesis 1:1–5*

CREATION: A MEDIEVAL PIYYUT

Who established the highest heights?

Who propelled the sphere's rays?

Who is as great as the Divine?

Who can describe the Most Sublime?

Even silence is Your praise!

Who spoke and with word day came to be?

Who glanced, and in that gaze created land?

Who propelled the waves and set limits to the seas?

Who raised up mountains and formed the valleys?

Who exactly measured the distance the world
spanned?

Even silence is Your praise!

Who placed hair on human heads and caused it
to grow?Who made each worm slither, and move only
that way?

Who formed each person, each in Adam's mold?

Who created species, members alike, numbers
untold?Who can describe God's ways; and what God
has given, who can repay?

Even silence is Your praise!

INTRODUCTION TO
KIDDUSH HA-SHANAH.

Whereas some *piyyutim* (liturgical poems) were composed specifically for the evening of Rosh Hashanah, they did not become a standard part of the liturgy. This mahzor introduces a series of readings—biblical readings, medieval *piyyutim*, and modern readings—to dedicate the new year. Opinions in the Babylonian Talmud consider the first day of the month of Tishrei (Rosh Hashanah) as the first day of creation (Rosh Hashanah 10b–11a). Yet the Midrash records an opinion that the world was created on the 25th day of the preceding month, Elul (Pesikta D'rav Kahana, Piska 23:1). That is, the sixth day of creation—the day on which God created human beings—fell on the first day of Tishrei. Thus according to this opinion, Rosh Hashanah celebrates the creation of human-kind. As we dedicate the new year, we keep both opinions in mind, and in this ceremonial moment we celebrate both views with the appropriate verses from Genesis and also with poetic reflections.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הָיְתָה תֵהוֹ וְכָהוּ וְחָשָׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם: וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־
אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
הָאֹר וּבֵין הַחָשָׁךְ: וַיִּקְרָא אֱלֹהִים | לָאוֹר יוֹם וְלַחָשָׁךְ
קֶרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: בראשית א א-ה

מִי יִסַּד שָׁמַי גְבוּהִים,

מִי אֵל גָּדוֹל פְּאֻלֵּהִים,

מִי נָטָה גִלְגָּל נִגְהִים?

מִי יִמְלֵל גְּבוּרוֹת אֱלֹהִים?

לָךְ דּוֹמִיָּה תְהִלָּה אֱלֹהִים!

מִי אָמַר וְתִהְיֶה אִמְרָתוֹ

מִי בָט וַיִּכּוֹן מִבְּטָאוֹ

מִי גָדַר גְּדָרוֹת מַצְלוּלִים

מִי דָבַק רִגְבִי אֶרֶץ

מִי שָׁם מִמִּדְיָה כִּי תִדַּע אוֹ מִי נָטָה עֲלֶיהָ קוֹ?

לָךְ דּוֹמִיָּה תְהִלָּה אֱלֹהִים!

מִי קָבַע בְּרֵאשׁ אֲנוּשׁ

מִי רָשָׁם לְכָל נִימָה וְנִימָה בִּפְנֵי עֵצָמָה

מִלְּהַכְחִישׁ נְהוּלוֹ?

מִי שִׁפֵּר תֵּאֲרָ כָּל יִצּוֹר

מִי תָכַן לְהַשְׁווֹת לָז לָלֵז בְּצוּרָתוֹ וְאִמִּירָתוֹ וְקוּלוֹ?

מִי יִגִּיד עַל פָּנָיו דְּרָכּוֹ, וְהוּא עֹשֶׂה – מִי יִשְׁלֹם לוֹ?

לָךְ דּוֹמִיָּה תְהִלָּה אֱלֹהִים!

WHO ESTABLISHED מי יִסַּד The poem excerpted here was written by Joseph Ibn Abitur (10th–11th centuries, Spain) to be recited as a *piyyut* on the new year. It takes its inspiration from God's speech at the end of the Book of Job (chapter 38), where God questions Job as to whether the latter truly understands what powers are at work in the universe. The images that Abitur uses are taken both from Job and from talmudic midrashim.

EVEN SILENCE לָךְ דְּמִיָּה Psalm 65:2.

WHO EXACTLY MEASURED מִי שָׁם מִמִּדְיָה Job 38:5.

WHO CAN DESCRIBE מִי יִגִּיד עַל פָּנָיו Job 21:31.

WHO CAN BATTLE מִי הִקְשָׁה Job 9:4.

(continued from previous page)

all in a jumble then, frantically
getting ready for Shabbos,
come antelope and alley cat,
Irish setter, polar bear, black bear,
beaver, tiger, squirrel, chipmunk
and camel, lioness and spring lamb,
zebra, elephant, rattlesnake,
hippopotamus, giraffe,
monkey, mountain goat—
and just as it's time to reach into
the box at the back of the cupboard
to pull out two candles and find
the matches for *licht bentschen*—

miraculously comes the human
who can strike the match
and sanctify all the work
that God has done, eons ago
and every moment since,
battling *tohu va-vohu*,
the chaos that threatens
to once again engulf it all.
Shaken and humbled, we
reach for the match
and the blessing,
full of gratitude
for this holy world.

—MERLE FELD

The Creation of Humanity

FROM THE TORAH: THE SIXTH DAY OF CREATION

And God made human beings in God's image—
thus were they created: God created them male and
female. And God blessed them and said to them, “Be
fruitful and multiply, fill the earth and conquer it;
rule over the fish of the sea, the birds of the heavens,
and all living things that crawl on earth.” . . . And God
saw all that had been done and thought it very good.
And there was evening and there was morning, the
sixth day. Genesis 1:27–28, 31

One or more of the following selections may be included.

✠

THE ROSE OF SHARON

My being, my heart, my soul
set out toward the fragrance of the rose.
The smell of happiness,
the joy of the sand dunes,
rises toward me through the damp,
through the emptiness
of endless space,
flies on its white wings,
and the world again becomes a discernible reality,
a heavenly charm,
an instrument of holiness, surely.

וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא
אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וְכִבְשֶׁהָ וּרְדּוּ
בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּה הָרֶמֶשׂ עַל־
הָאָרֶץ: . . . וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב
מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: בְּרֵאשִׁית א כז–כח, לא

One or more of the following selections may be included.

✠

קִרְבִּי, לְבִי, נַפְשִׁי –
יוֹצְאִים אֶל נִיחוּחַ הַחֲבִצְלֶת.
נְשִׁימַת הָאֲשֶׁר
מְשׁוֹשׁ הַחוֹלוֹת,
הִנֵּה הִיא עוֹלָה אֵלַי מִן הַטַּחֵב
מִן הָרִיק
מֵאֵין אָפֶק,
פוֹרַחַת בְּכִנְפֶיהָ הַלְבָנוֹת,
שׁוֹב הָעוֹלָם מִמְשׁוֹת מְלֻטָּשׁת
מְזֹל עֲלִיוֹן
בְּעַל קֹדֶשׁה וּדְאִי.

MY BEING, MY HEART
A poem by the
modern Israeli poet Zelda
Schneerson Mishkovsky
(1914–1984), known simply
as “Zelda.”

Human Responsibility
Before God gave the Torah to Moses the angels protested, “We are pure and Your Torah is pure, how can you give that which is pure to the impure?” And so they said, “What are mortals that You should be mindful of them?” God replied by saying that the Torah cannot be fulfilled in heaven: “I have given mortals dominion over all that I have fashioned. It is only on earth that the Torah can be fulfilled.”

— THE MIDRASH
ON PSALMS

Psalm of the Day: Rosh Hashanah

PSALM 8

FOR THE LEADER, ON THE GITTITH. A PSALM OF DAVID.

ADONAI, our master,
what majesty is Yours throughout the world!
The heavens display Your splendor.

*The sounds of infants attest to Your power;
nurslings are an answer to Your foes,
silencing enemies and the vengeful.*

When I look at Your heavens, Your handiwork;
the moon and the stars, which You have shaped—

What are mortals, that You should be mindful of them,

mere mortals, that You should take account of them,
that You have made them little less than divine?

*You have given them mastery over that which You fashioned,
placing all creation at their feet,*

all sheep and oxen, all the wild beasts,
birds of the air and fish of the sea,
all that inhabit the ocean deep.

ADONAI, our master,
what majesty is Yours throughout the world!

הַיּוֹם רֹאשׁ הַשָּׁנָה, שָׁבוּ אוֹמְרִים:
לְמַנְצֵחַ עַל־הַגִּתִּית מְזֻמּוֹר לְדָוִד.

יְהוָה אֲדַנִּינוּ מֶה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ
אֲשֶׁר תִּנָּה הוֹדֶךָ עַל־הַשָּׁמַיִם.

מִפִּי עוֹלָלִים וִינָקִים יִסְדֹּת עַז לְמַעַן צוֹרְרֶיךָ
לְהַשְׁבִּית אוֹיֵב וּמַתְנַקֵּם.

כִּי־אֶרְאֶה שְׁמִיךָ, מַעֲשֵׂה אֲצַבְּעֶיךָ
יָרַח וְכוֹכָבִים אֲשֶׁר כּוֹנְנָתָה.

מֶה־אֶנּוּשׁ כִּי־תִזְכְּרֶנּוּ

וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ.

וְתַחֲסִרְהוּ מַעַט מַאֲלֵהִים

וְכָבוֹד וְהָדָר תַּעֲטֶרְהוּ.

תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ

כָּל שְׁתָּה תַּחַת־רַגְלָיו.

צָנָה וְאֶלְפִים כָּלָם

וְגַם בְּהֵמוֹת שָׂדֵי.

◀ צָפוֹר שָׁמַיִם וּדְגֵי הַיָּם

עֹבֵר אַרְחוֹת יָמִים.

יְהוָה אֲדַנִּינוּ מֶה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ. תהלים ח

PSALM 8. The post-talmudic tractate Soferim (8th century) reports a tradition of reciting psalms specific to each holy day, rather than reciting the usual psalm of the day. We recommend this psalm because its perspective accords with the themes of the day.

THE SOUNDS OF INFANTS
לְהַשְׁבִּית אוֹיֵב וּמַתְנַקֵּם. The psalmist demonstrates God’s power through what most consider weakness! A baby is fully vulnerable, yet it is depicted here as ultimately triumphant. That reversal is also true of all humans: we are weak and finite, yet, in the words of the psalmist, “little less than divine.”

SILENCING ENEMIES AND THE VENGEFUL
לְהַשְׁבִּית אוֹיֵב וּמַתְנַקֵּם. The psalmist uses the verb that has the same root as the noun Shabbat (שָׁבַת). Surprisingly, the victory over enemies is described in pacific language, as a sabbatical peace. That victory is achieved through the least obvious of warriors—a child—in the least violent manner.

And so, let us declare ADONAI our sovereign!

ADONAI reigns! ADONAI has reigned!

Adonai melekh! Adonai malakh!

ADONAI will reign forever and ever!

Adonai yimlokh l'olam va'ed!

All those who dwell on high announce God's glory:

ADONAI reigns!

Adonai melekh!

All those who dwell on earth offer blessings:

ADONAI has reigned!

Adonai malakh!

Those above and those below raise up their voices, exalting God:

ADONAI will reign!

Adonai yimlokh!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

Adonai melekh! Adonai malakh! Adonai yimlokh l'olam va'ed!

All the angels on high skillfully acclaim:

ADONAI reigns!

All earthly rulers offer words of praise:

ADONAI has reigned!

Those above and those below acknowledge with certainty:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

All powerful forces on high sing:

ADONAI reigns!

All mortals vigorously declare:

ADONAI has reigned!

Those above and those below harmoniously recite:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

All holy beings sanctify God with holiness:

ADONAI reigns!

All the communities of worshippers truthfully declaim:

ADONAI has reigned!

Those above and those below peacefully proclaim:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

All the fiery sparks are renewed each morning, saying:

ADONAI reigns!

All those treasured from on high whisper quietly:

ADONAI has reigned!

Those above and those below join in reciting

the threefold sanctification:

ADONAI will reign!

ADONAI reigns! ADONAI has reigned!

ADONAI will reign forever and ever!

וּבְכֵן נִמְלִיכָהּ יְהוָה מֶלֶךְ

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

כָּל־שֹׁנְאָנֵי שַׁחַק בְּאֶמֶר מַאֲדִירִים יְהוָה מֶלֶךְ.

כָּל־שׁוֹכְנֵי שָׁקֶט בְּבִרְכָּה מְבָרְכִים יְהוָה מֶלֶךְ.

אֱלֹהֵי וְאֵלֹהֵי בְּגִבָּה מְגִדִּילִים יְהוָה יִמְלֹךְ.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

כָּל־מַלְאָכֵי מַעְלָה בִּדְעָה מְדַגִּילִים יְהוָה מֶלֶךְ.

כָּל־מוֹשְׁלֵי מָטָה בְּהִלָּל מְהִלָּלִים יְהוָה מֶלֶךְ.

אֱלֹהֵי וְאֵלֹהֵי בְּיָדָאֵי מוֹדִים יְהוָה יִמְלֹךְ.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

כָּל־עֲרִיצֵי עֲלִיוֹנִים בְּזֶמֶר מְזַמְרִים יְהוָה מֶלֶךְ.

כָּל־עוֹבְרֵי עוֹלָמִים בְּחֵיל מְחַסְנִים יְהוָה מֶלֶךְ.

אֱלֹהֵי וְאֵלֹהֵי בְּטָעַם מְטַכְסִים יְהוָה יִמְלֹךְ.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

כָּל־קְדוּשֵׁי קְדוּשׁ בְּקִדְשָׁה מְקַדִּישִׁים יְהוָה מֶלֶךְ.

כָּל־קְבוּצֵי קָהָל בְּקִשְׁט מְקַשְּׁטִים יְהוָה מֶלֶךְ.

אֱלֹהֵי וְאֵלֹהֵי בְּנִעֲמִים מְנַעִימִים יְהוָה יִמְלֹךְ.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

כָּל־חֲשָׁמַיִי זָקִים לִבְרָקִים מְתַחַדְשִׁים יְהוָה מֶלֶךְ.

כָּל־תְּרַשִּׁישֵׁי גְבָה בְּדַמְמָה מְלַחֲשִׁים יְהוָה מֶלֶךְ.

אֱלֹהֵי וְאֵלֹהֵי בְּשִׁלוּשׁ מְשַׁלְשִׁים יְהוָה יִמְלֹךְ.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

tion of verses of praise that, according to the prophets Isaiah and Ezekiel, were overheard from God's ministering angels (Isaiah 6:3; Ezekiel 3:12). This poem, by Simon ben Isaac ben Abun of Mayence (11th century), was modeled after a similar poem by Elazar Kallir (5th–6th century). The poem combines three biblical references to the Divine: "Adonai reigns" (Psalm 96:1), "Adonai has reigned" (1 Chronicles 16:31), and "Adonai will reign forever and ever" (Exodus 15:18).

ALL THOSE WHO DWELL ON EARTH כָּל־שׁוֹכְנֵי שָׁקֶט. Literally, "All those who dwell in quietness," a poetic reference to earth found in the Book of Job (37:17).

THE THREEFOLD SANCTIFICATION בְּשִׁלוּשׁ מְשַׁלְשִׁים. The daily recitation of the Kedushah is seen as the unification of heaven and earth. This piyyut was originally composed as introduction to the Kedushah, as were all the piyyutim in this section.

ADONAI REIGNS יהוה מלך. In each stanza of this piyyut (five of which are presented here, out of the twelve stanzas in the entire poem), the first line describes how the angels and celestial beings proclaim God's praise. The second line refers to the praise of God that originates from mortals on earth, and the third line emphasizes that heaven and earth together extol God. The final stanza, however, is ambiguous, and its second line, *kol tarshishei govah*, is understood by some translators and commentators as a reference to the heavenly sphere but by others as a reference to the earthly sphere. (*Tarshish* is the name of one of the precious stones in the High Priest's breastplate [Exodus 28:20, 39:13].) The distinction between heavenly and earthly creatures seems to fade away by the end of the poem, as both groups come together to praise God. The final phrase, *b'shillush m'shal'shim*, "recite the threefold sanctification," is a reference to Isaiah 6:3, the verse at the centerpiece of the Kedushah: "Holy, holy, holy is Adonai Tz'va-ot," which is pointedly described as recited by both angels and humans. This joint praise by divine and earthly beings is the hallmark of the Kedushah, the core of which is the human articula-

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.

*May the Torah Be
 Our Portion*
 Each one of us is given
 a share of this world.
 The people Israel ask
 that Torah be our share.

*The Holiness of
 the New Year*
 Every year, there
 descends and radiates
 a new and renewed
 light that has never yet
 shone. For the light of
 every year withdraws to
 its source in the Infinite
 One, who is beyond
 time. . . . But through
 the shofar's sounding
 and by means of the
 prayers we utter, a new
 and superior light is
 elicited . . . that has
 never yet shone since
 the beginning of the
 world. Its manifesta-
 tion, however, depends
 on the actions of those
 below, and on their
 merits and penitence
 during the Ten Days of
 Repentance.

—SHNEUR ZALMAN
 OF LIADI

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 truly,
V'taheir libbeinu l'ovd'kha be-emet.

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,] the people Israel and the Day of Remem-
 brance holy.

[Leader: *Barukh atah Adonai*,] Congregation: *melekh al kol ha-aretz*,
m'kaddeish [ha-shabbat v'] yisra-el [Leader: *v'yom ha-zikkaron*].

Fifth B'rakhah: 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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
 מֶלֶךְ עַל כָּל־הָעוֹלָם כָּלוּ בְּכַבּוֹדְךָ
 וְהִנָּשָׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ,
 וְהוֹפֵעַ בְּהִדְרָא גָאוֹן עֲיָךְ
 עַל כָּל־יוֹשְׁבֵי תֵּבֶל אֶרֶץ.
 וַיֵּדַע כָּל־פֶּעוּל כִּי אַתָּה פָּעַלְתָּ
 וַיִּבִּין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתָּ,
 וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ:
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רִצָּה בְּמִנוּחָתָנוּ]
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ
 וְשִׂמְחָנוּ בִּישׁוּעָתְךָ [וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
 וּבְרִצּוֹן שַׁבָּת קִדְּשָׁךְ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ]
 וְטִהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
 וּדְבַרְךָ אֱמֶת וְקִיָּם לָעַד. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־
 הָאָרֶץ, מִקְדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן.

רִצָּה יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב
 אֶת־הָעֲבוּדָה לְדִבְרֵי בִיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
 וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּחִזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO
 YOUR SANCTUARY וְהִשָּׁב
 אֶת־הָעֲבוּדָה לְדִבְרֵי
 בִיתְךָ. 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 immedi-
 ate connection with God
 that is believed to have
 characterized the Temple
 service, and for the com-
 mon sense of purpose and
 religious community that
 was experienced there.

וְאֲשֵׁי FIERY OFFERINGS יִשְׂרָאֵל.
 The phrase
 “fiery offerings” originally
 referred to the sacrifices
 in the Temple, but later
 medieval and Hasidic com-
 mentators understood
 it as a description of the
 intensity of religious fervor
 required of true prayer.
 It is as if to say, “May our
 prayers have the same
 meaning and effect as
 burnt offerings once did
 for our ancestors.”

שְׂכִינָתוֹ 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, the Jewish
 mystical tradition generally describes the Divine
 Presence—known as the Shekhinah—in feminine
 imagery.

Avinu Malkeinu

*We rise as the ark is opened. An alternate version begins on the next page.
Avinu Malkeinu is not recited on Shabbat.*

Avinu Malkeinu, we have sinned in Your presence.

Avinu Malkeinu, we have no sovereign but You.

Avinu Malkeinu, act toward us kindly in accord with Your name.

Avinu Malkeinu, make this a good new year for us.

Avinu Malkeinu, annul every harsh decree against us.

Avinu Malkeinu, nullify the designs of our foes.

Avinu Malkeinu, frustrate the plots of our enemies.

Avinu Malkeinu, rid us of every oppressor and adversary.

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

Avinu Malkeinu, forgive and pardon all our sins.

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

Avinu Malkeinu, return us to Your presence, fully penitent.

Avinu Malkeinu, send complete healing to the sick among Your people.

Avinu Malkeinu, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

*We rise as the ark is opened. An alternate version begins on the next page.
Avinu Malkeinu is not recited on Shabbat.*

אָבִינוּ מַלְכֵנוּ! חָטֵאנוּ לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

אָבִינוּ מַלְכֵנוּ! חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

אָבִינוּ מַלְכֵנוּ! בְּטַל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.

אָבִינוּ מַלְכֵנוּ! בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.

אָבִינוּ מַלְכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.

אָבִינוּ מַלְכֵנוּ! כִּלֵּה כָּל־צָר וּמַשְׁטֵיִן מַעֲלֵינוּ.

אָבִינוּ מַלְכֵנוּ! כִּלֵּה דָּבָר וְחָרֵב וְרָעַב וְשָׂבִי וּמַשְׁחִית וְעוֹן

וְשִׁמְד מִבְּנֵי בְרִיתֶךָ.

אָבִינוּ מַלְכֵנוּ! סֶלַח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.

אָבִינוּ מַלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

◀ אָבִינוּ מַלְכֵנוּ! הַחֲזִירְנוּ בְּתִשְׁבָּה שְׁלֵמָה לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.

אָבִינוּ מַלְכֵנוּ! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וּשְׁוֹעָה.

אָבִינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.

אָבִינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֵפֶר זְכוּת.

אָבִינוּ מַלְכֵנוּ! כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ מַלְכֵנוּ! הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.

אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.

אָבִינוּ מַלְכֵנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.

אָבִינוּ מַלְכֵנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מַלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְלָתֵנוּ.

אָבִינוּ מַלְכֵנוּ! נָא אַל תִּשְׁיִבְנוּ רִיקָם מִלְּפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ! זְכוֹר כִּי עָפָר אֲנַחְנוּ.

אָבִינוּ מַלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבִינוּ מַלְכֵנוּ. The Babylonian Talmud reports that Rabbi Akiva prayed with the words *avinu malkeinu* and his prayers were accepted (Taanit 25b). Originally, this was a prayer for material blessing. In time, verses were added asking for deliverance from natural and human devastation. References to martyrdom, as well as meditations on the new year, were also added.

Avinu malkeinu literally means “our father, our king.” The image of God as “father” represents relatedness and closeness. (In the ancient world the term “father” is associated with the one who gives life, and so many modern prayer-books reflect this nuance by translating the word as “creator” or “source.”) The figure of God as king, or sovereign, conveys authority, particularly that of judge, and so connotes greater distance. Jewish theology has always recognized this paradoxical sense of God, speaking both of God’s being close at hand, and also as distant and inscrutable—similarly of God’s kindness and caring as well as God’s punishing hand for sinful behavior.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, hōnneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz'dakah va-hesed v'hoshi-einu.

AVINU MALKEINU: ALTERNATE VERSION

Avinu Malkeinu, we have sinned in Your presence.

Our creator, who blesses us, we have no sovereign but You.

Our redeemer, who guards us, act kindly, in keeping with Your name.

You who seek us out and sustain us, make this new year a good one for us.

You who are our glory, our savior, annul every harsh decree against us.

Ancient One, our rescuer, nullify the designs of our foes.

Provider, our refuge, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

You who are our strength, who gives us life, rid us of every oppressor and adversary.

You who purify us and have mercy on us, forgive and pardon all our sins.

You who form us and instruct us, return us to Your presence, fully penitent.

You who establish us and provide for us, send complete healing to the sick among Your people.

You, our beloved, who raised us, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

אָבינו מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ.
אָבינו מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִוּדְךָ.
אָבינו מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל
קְדוּשַׁת שְׁמֶךָ.

אָבינו מַלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
אָבינו מַלְכֵנוּ! חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

אָבינו מַלְכֵנוּ! חֲטֵאֵנוּ לִפְנֶיךָ.
בּוֹרְאֵנוּ מְבַרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
גּוֹאֲלֵנוּ מִשְׁמֶרְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
דּוֹרְשָׁנוּ מִפְּרִנְסָנוּ, חִדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
הוֹדִינוּ מוֹשִׁיעֵנוּ, בִּטֵּל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קִשּׁוֹת.
וְתִיקֵנוּ מִפִּלְטָנוּ, בִּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.
זָנְנוּ מִנוֹסָנוּ, כֻּלָּה דְּבַר וְחֶרֶב וְרָעַב וְשָׂבִי וּמַשְׁחִית וְעוֹן
וְשֹׂמֵד מִבְּנֵי בְרִיתְךָ.

חוֹסְנוּ מִחַיֵּינוּ, הִפֵּר עֶצֶת אוֹיְבֵינוּ.
טְהוּרָנוּ מִרַחֲמָנוּ, סִלַּח וּמַחֵל לְכָל־עוֹנוֹתֵינוּ.
יוֹצְרָנוּ מִלְמַדְנוּ, הַחֲזִירָנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לִפְנֶיךָ.
כּוֹנֵנוּ מְכַלְכְּלָנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.
לְבוֹבֵנוּ מְגַדֵּלָנוּ, זָכְרָנוּ בְּזִכְרוֹן טוֹב לִפְנֶיךָ.
אָבִינוּ מַלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
אָבִינוּ מַלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.
אָבִינוּ מַלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר זְכוֹת.
אָבִינוּ מַלְכֵנוּ, כְּתִבָּנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ מַלְכֵנוּ. The images of God as "our father" (*avinu*) and "our sovereign" (*malkeinu*) are central to much of the High Holy Day liturgy. Yet these images may not have the same resonance for us as they once did for our ancestors. At the same time, the tradition is filled with many different metaphors for God. Therefore we offer this alternative version, featuring a variety of imagery. Its synonyms and metaphors for God are mostly taken from usages in other parts of the liturgy. Its alphabetical listing conveys the idea that we grasp the ineffable God through an infinite number of images.

Our protector and savior, cause our salvation to flourish soon.

Our support and rescuer, cause Your people Israel to be exalted.

Our helper, who listens to us, hear our voice, be kind, sympathize with us.

Our redeemer, who watches over us, accept our prayer, willingly and lovingly.

Our fortress, who is our refuge, do not send us away empty-handed.

Holy One, who justifies us, remember that we are but dust.

Merciful One, who gives us life, have compassion for us, our infants, and our children.

Guardian, who grants us victory, do this for the sake of those who were martyred for Your holy name.

Benefactor, who provides for our welfare, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, honneinu va-aneinu ki ein banu ma-asim, aseih immanu tz'dakah va-hesed v'hoshi-einu.

The ark is closed.

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'meih 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 acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

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'vei teiveil], v'imru amen.

נוֹטְרָנוּ מִפְּלִטָּנוּ, הַצִּמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב.

סוּמְכָנוּ מִצִּילָנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

עֲזָרָנוּ מְקַשִּׁיבָנוּ שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.

פּוֹדְנוּ מִשְׁמֶרְנוּ, קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ.

צוּרָנוּ מְנוּסָנוּ, נָא אַל תִּשְׁיֵבָנוּ רִיקִים מִלִּפְנֶיךָ.

קְדוּשָׁנוּ מְצַדִּיקָנוּ, זְכוֹר כִּי עֹפֵר אָנָּחָנוּ.

רַחֲמָנוּ מַחֲיִינוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.

שׁוּמְרָנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לִמְעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁךְ.

תוֹמְכָנוּ מְסַעֲדָנוּ, עֲשֵׂה לִמְעַנְךָ אִם לֹא לִמְעַנָּנוּ.

אֲבִינוּ מִלִּפְנֵי, חַנּוּן וְעֻנָּן, כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וַחֲסֵד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קְדִישׁ שָׁלֵם

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא
מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ אַמֵּן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל, וְאָמְרוּ אַמֵּן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תִבְלָ], וְאָמְרוּ אַמֵּן.

KADDISH SHALEM. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: "May the prayers and pleas of all Israel be accepted by their creator in heaven." Here, the placement of Kaddish Shalem marks the end of the morning Shaḥarit prayers. The liturgy now moves on to the Torah service. In a formal sense, though introduced and followed by *b'rakhot* and prayers, the reading of the Torah and the Haftarah constitutes study, not prayer. For the ancient Rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

Tikkun Olam—The Repair of the World

If you see what needs to be repaired and how to repair it, then you have found a piece of the world that God has left for you to complete. But if you only see what is wrong and what is ugly in the world, then it is you yourself that needs repair.

—MENACHEM
MENDEL SCHNEERSON

Humility Before God

The essence of *t'shuvah* is achieved through humility, for one must make oneself like *ayin*/nothing—like a wilderness to be tread upon.

—NAHMAN OF BRATZLAV

Malkhuyot—God's Sovereignty

PRAYERS AND BIBLICAL VERSES ON GOD'S SOVEREIGNTY

ALEINU—GOD, WHOM WE WORSHIP

The ark is opened.

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.”

The ark is closed.

מלכויות

The ark is opened.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חֻלְקָנוּ כָּהֵם,
וְגִרְלָנוּ כְּכָל-הַמוֹנָם.
† וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשׂוֹכֵנִת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אִמַּת מַלְכָּנוּ אָפֶס זִוְלָתוֹ,
כְּפָתוֹב בְּתוֹרָתוֹ:
וַיִּדְעָתָ הַיּוֹם וְהִשְׁבַּתָּ אֶל-לִבְבֶּךָ,
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

The ark is closed.

Ha-Din, the Day of Judgment, when God is said to ascend the throne of judgment. The Malkhuyot section concludes with the fourth *b'rakhah* on the holiness of Rosh Hashanah, to which is added the phrase *melekh al kol ha-aretz*, “ruler of all the earth.” These words join the standard holy day Amidah *b'rakhah* that describes God as sanctifying the people Israel and the holy day—in this case specified as *Yom Ha-zikaron*, the Day of Remembrance.

IT IS FOR US עֲלֵינוּ. Aleinu, originally written for the Rosh Hashanah service, is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty, an appropriate introduction to this section. It is traditionally attributed to Rav, a 3rd-century rabbi. Although this may not be historically accurate, it is certainly one of the oldest prayers.

AND SO WE BOW וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים. Throughout the year, we bow at the waist when praying this line. On Rosh Hashanah, it is customary for the prayer leader—and in many communities, members of the congregation as well—to prostrate themselves entirely. The Torah contains several references to “falling on the face” in supplicatory prayer, most often in connection with a request for forgiveness. Prostration commonly accompanied prayer in the Temple and in the early synagogue, but it was de-emphasized in order to distinguish Judaism from its sister religions, and was retained only on Rosh Hashanah and Yom Kippur. Here, we prostrate ourselves as an expression of our humility and as an acknowledgment of God's absolute power and sovereignty. In some congregations two people help the prayer leader stand up while keeping their feet together, as the angels are said to do.

MALKHUYOT. The first of the special sections of Musaf is entitled Malkhuyot—prayers and biblical verses celebrating God's sovereignty. All appellations of God are metaphors, but the image of God as sovereign had particular power for medieval and rabbinic Judaism. (The Torah has few references to God as sovereign, but there are many in prophetic writings and in Psalms.) It represents a rejection of earthly authority as the arbiter of ultimate values. Additionally, the metaphor of God as sovereign expresses the common human experience of a transcendent power both glorious and terrifying, as well as the corresponding sense of vulnerability and dependence evoked by this image. Lastly, biblical narratives depict the earthly sovereign as functioning as a judge, so by employing the metaphor of sovereignty in reference to God we focus on Rosh Hashanah as Yom

The Bible describes the experience of God's presence in two different ways. At Sinai the experience is earth-shattering, filled with the sounds and sights of thunder and lightning; but the prophet Elijah returns to Sinai and only hears "the thin silent sound" of God's presence. Denise Levertov's poem suggests that latter sense.

§ The Thread

Something is very gently, invisibly, silently, pulling at me—a thread or net of threads finer than cobweb and as elastic. I haven't tried the strength of it. No barbed hook pierced and tore me. Was it not long ago this thread began to draw me? Or way back? Was I born with its knot about my neck, a bridle? Not fear but a stirring of wonder makes me catch my breath when I feel the tug of it when I thought it had loosened itself and gone.

—DENISE LEVERTOV

Meditations on Malkhuyot

The ark is opened.

The Sovereign on High,
God, who dwells in the heights,
and is wondrous in the heavens,
will display the power of the Divine, and
will rule forever and ever.

La-adei ad yimlokh melekh elyon

The Sovereign on High
speaks with righteousness,
is clothed in justice,
listens to those who cry out and
will rule forever and ever.

La-adei ad yimlokh melekh elyon

The Sovereign on High
who is good,
whose goodness is everlasting,
and who fashioned the infinite heavens
will rule forever and ever.

La-adei ad yimlokh melekh elyon

The Sovereign on High,
the eternal Sovereign,
perceives all that is hidden,
gives speech to the mute, and
will rule forever and ever.

La-adei ad yimlokh melekh elyon

The Sovereign on High
never sleeps,
is surrounded by tranquility,
holds out a treasured reward for the righteous, and
will rule forever and ever.

La-adei ad yimlokh

The ark is closed.

*The impoverished earthly sovereign
is chased by exhaustion,
falls into a deep sleep,
and is enveloped in chaos.*

How long can that rule last?

Ad matai yimlokh

The ark is opened.

But—the Sovereign on High
whose power is eternal,
who is glorious forever,
and who is justly praised forever,
will rule forever and ever.

La-adei ad yimlokh

The ark is closed.

Meditations on Malkhuyot

The ark is opened.

מֶלֶךְ עֲלִיוֹן
אֵל דָּר בַּמָּרוֹם, אֲדִיר בַּמָּרוֹם, אֲמִץ יְדוֹ תְרוֹם,
לַעֲדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיוֹן
הַמְדַּבֵּר בְּצַדִּיקָה, הַלּוֹבֵשׁ צְדָקָה, הַמְאִזִּין צַעֲקָה,
לַעֲדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיוֹן
טוֹב שׁוֹכֵן עַד, טוֹבוֹ לָעַד, טַפַּח שְׁמִי עַד,
לַעֲדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיוֹן
מֶלֶךְ עוֹלָמִים, מְפַעֲנָה נַעֲלָמִים, מְשִׁיחַ אֲלָמִים,
לַעֲדֵי עַד יִמְלֹךְ

מֶלֶךְ עֲלִיוֹן
שֶׁנָּה אֵין לְפָנָיו, שֶׁקֵּט בְּפָנֵינוּ, שֶׁבַח טוֹב בְּמִצְפוֹנָיו,
לַעֲדֵי עַד יִמְלֹךְ

The ark is closed.

מֶלֶךְ אֲבִיוֹן
תְּנוּמָה תְּעוֹפָנָה, תְּרִדָּמָה תְּעוֹפָפָנָה, תֵּהוּ יְשׁוּפָנָה,
עַד מָתִי יִמְלֹךְ

The ark is opened.

אֲבֵל מֶלֶךְ עֲלִיוֹן
תִּקְפוּ לָעַד, תִּפְאֲרֹתוֹ עָדִי עַד, תִּהְלֹתוֹ עוֹמְדֹת לָעַד,
לַעֲדֵי עַד יִמְלֹךְ.

The ark is closed.

THE SOVEREIGN ON HIGH
מֶלֶךְ עֲלִיוֹן. In the Middle Ages, Jews were under the sway of kings and nobles. The fickle rule of these sovereigns often had terrible consequences for the Jewish communities beholden to them. This *piyyut*, which describes the ideals of divine rule and contrasts them with the corruption of human sovereignty, had, in its context, a subversive quality. In its original form, each stanza describing God's attributes alternated with a stanza describing the failure of human royalty. The *piyyut* was shortened later—probably for reasons of time—and almost all of the stanzas describing earthly rule were removed. While human kings might proclaim that their rule was justified by divine right, Jews, praying in the synagogue, declared that only God's rule had true legitimacy. They thus understood the central meaning of the Malkhuyot portion of the Musaf service to be the acknowledgment that no earthly person or object can lay claim to absolute authority. As we meditate on this section of the service, we, too, might contemplate which values have ultimate claim on our lives.

Shofar and the Soul

The Torah teaches us וּתְרוּעַת מְלֶכֶךְ בּוֹ, “their Sovereign’s acclaim is in their midst” (Numbers 23:21), a reminder that just as a trumpet blast announces a mortal king, so the shofar is blown to announce the coronation of God. According to the Midrash, the verse can be understood as “the shofar blast of kingship is within the person [Israel].” That is, the true shofar—the true power to crown God as sovereign—is found within the heart of each and every Jew. The physical shofar does no more than amplify the soul’s yearning to exalt the Divine.

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, when all flesh will 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 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 it is written in Your Torah:

✠ ADONAI will be *sovereign* forever and ever. Exodus 15:18

ב God does not gaze upon the sins of Jacob, nor look upon the errors of Israel;

ADONAI their God is with them,

their *sovereign’s* acclaim is in their midst. Numbers 23:21

א God became *sovereign* in Jeshurun,

as the leaders of the people gathered

with the tribes of Israel. Deuteronomy 33:5

And it is also written in Psalms:

✠ For *sovereignty* is ADONAI’s;

God rules over the nations. Psalm 22:29

ב ADONAI is *sovereign*, robed in splendor, girded in strength.

So the earth is established on sure foundation. Psalm 93:1

א Lift up high, O you gates; lift up the eternal doors, so that

the *Sovereign* of Glory may enter. Who is the

Sovereign of Glory? ADONAI, mighty and valiant,

ADONAI, mighty in battle. Lift up high, O you gates; lift up

the eternal doors, so that the *Sovereign* of Glory

may enter. Who is the *Sovereign* of Glory? *Adonai Tz’va-ot*

is the *Sovereign* of Glory, forever. Psalm 24:7–10

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בַּתְּפָאֳרֶת עֲזֹךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יַכְרִתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־רָשָׁעֵי אֶרֶץ. יִפְּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֶל, כִּי לָךְ תִּכְרַע כָּל־בָּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָלֶם אֶת־עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

כַּפְתּוֹב בַּתּוֹרָתְךָ:

א יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. שמות טו יח

ב וְנֹאמַר: לֹא־הָבִיט אָנוּן בִּיעֵקֵב, וְלֹא רָאָה עֵמֶל

בִּישְׂרָאֵל, יְהוָה אֱלֹהֵינוּ עִמּוֹ וּתְרוּעַת מְלֶכֶךְ בּוֹ. במדבר כג כא

ג וְנֹאמַר: וַיְהִי בִישְׁרוֹן מְלֶכֶךְ, בְּהַתְּאֻסָּף רָאשֵׁי עָם, יַחַד

שְׁבִטֵי יִשְׂרָאֵל. דברים לג ה

וּבִדְבָרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

א כִּי לִיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם. תהלים כב כט

ב וְנֹאמַר: יְהוָה מְלֶכֶךְ גִּאוֹת לְבִשׁ, לְבִשׁ יְהוָה עַז הַתְּאֻזָּה,

אֵף תִּכּוֹן תֵּבֶל בַּל־תִּמּוֹט. תהלים צג א

ג וְנֹאמַר: שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מְלֶכֶךְ הַכְּבוֹד. מִי זֶה מְלֶכֶךְ הַכְּבוֹד, יְהוָה עֲזוֹז וְגִבּוֹר,

יְהוָה גִּבּוֹר מְלַחֲמָה. שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי

עוֹלָם, וַיָּבֹא מְלֶכֶךְ הַכְּבוֹד. מִי הוּא זֶה מְלֶכֶךְ הַכְּבוֹד, יְהוָה

צָבָאוֹת הוּא מְלֶכֶךְ הַכְּבוֹד, סֵלָה. תהלים כד ז-י

which the human monarch was often seen as a manifestation of the deity.

A NOTE ON THE TRANSLATION OF BIBLICAL VERSES. The meanings and emphases of the verses of Malkhuyot, Zikhronot, and Shofarot in their liturgical settings sometimes differ from their meanings in their biblical contexts. The translations here reflect that shift—varying, when appropriate, from some of the familiar English renditions, such as the JPS translation used in *Etz Hayim*, the Conservative movement’s Torah commentary.

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם. Classically, “Jerusalem” refers to both the city on earth and a “heavenly city,” each reflective of the other. “Gates” and “doors” refer not only to the gates of Jerusalem or the Temple, but also to “cosmic doors,” through which the presence of God enters the world.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לתקן עולם. *Tikkun olam*, which means “mending the world,” is an ancient Hebrew phrase that has acquired additional resonance in modern times. In its setting in this prayer, *l’takken olam* means “to establish the world in the kingdom of the Almighty [Shaddai],” or to bring about God’s rule on earth. In contemporary usage it refers to the betterment of the world, including the relief of human suffering, the achievement of peace and mutual respect among peoples, and protection of the planet itself from destruction. (adapted from Arthur Green)

THE BIBLICAL VERSES OF MALKHUYOT/SOVEREIGNTY. Whereas the Book of Psalms, some books of the Prophets, and the later rabbinic tradition take for granted that God is naturally referred to as King, these three verses are the only verses in the entire Five Books of Moses that expressly connect God to kingship. Perhaps this omission reflects a desire to further distance Judaism from the surrounding idolatrous nations, in

The Creative Process of T'shuvah

Rabbi Kalonymous Kal-mish Shapira, the Rebbe of the Warsaw Ghetto, wrote on Rosh Hashanah 5702/1941 (*Esh Kodesh*): “The time for repentance is Rosh Hashanah, the anniversary of the creation of the world. This is because repentance . . . is also a kind of creativity.” The Hebrew word *t'shuvah* means repentance and return. However, as a creative act, *t'shuvah* is not a simple return. We return to who we are meant to be, but have not yet become. We return to growth and possibility that has lain dormant within us and not yet flourished, much as a sculpture lies hidden within a brute block of stone. That is why the process of *t'shuvah*, as painful and even humiliating as it can be, is in fact very joyous and hopeful.

(Adapted and translated by Jan Uhrbach)

And Your servants the prophets further wrote:

✠ Thus said ADONAI, *sovereign* and redeemer of Israel, *Adonai Tz'va-ot*: I am the first and I am the last, and there is no God but Me. Isaiah 44:6

Ⓐ Liberators shall ascend Mount Zion to judge Mount Esau; then *sovereignty* shall be ADONAI's. Obadiah 1:21

Ⓐ ADONAI shall be acknowledged *sovereign* of all the earth. On that day ADONAI shall be one, and the name of God, one.

Zechariah 14:9

And it is written in Your Torah:

Hear, O Israel, ADONAI is our God, ADONAI alone.

Deuteronomy 6:4

Our God and God of our ancestors: in Your glory, rule over the entire universe; in Your splendor, be exalted over all the earth; in the majestic beauty of Your overwhelming presence, appear to all the inhabitants of Your world. Then, all that You have made will recognize You as their maker, all that You created will understand that You are their creator, and all living beings will say: 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 commandments 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 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,] the people Israel and the Day of Remembrance holy.

[Leader: *Barukh atah Adonai*,] Congregation: *melekh al kol ha-arets, m'kaddeish [ha-shabbat v'] yisra-el* [Leader: *v'yom ha-zikaron*].

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:

א כֹּה אָמַר יְהוָה, מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת, אֲנִי רִאשׁוֹן וְאַנִּי אַחֲרוֹן, וּמִבְּלָעָדִי אֵין אֱלֹהִים. ישעיה מד ו

ב וְנֹאמַר: וְעָלוּ מוֹשְׁעִים בְּהָר צִיּוֹן לְשֹׁפֵט אֶת־הָרָעָה, וְהִיטָה לִיהוָה הַמְּלוֹכָה. עבדיה א כא

ג וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד. זכריה יד ט

וּבִתְוֹרַתְךָ כָּתוּב לֵאמֹר:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד. דברים ו ד

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ],

מְלוֹךְ עַל כָּל־הָעוֹלָם כְּלוֹ בְּכֹדְךָ,

וְהַנִּשְׂאָ עַל כָּל־הָאָרֶץ בִּיקְרָךְ,

וְהוֹפֵעַ בְּהִדָּר גָּאוֹן עֲזָךְ עַל כָּל־יוֹשְׁבֵי תֵּבֶל אֶרְצָךְ,

וַיַּדַּע כָּל־פֶּעוּל כִּי אַתָּה פִּעֲלָתוֹ,

וַיִּבִּין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתוֹ,

וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ,

יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשֻׁלָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ] [רַצָּה בְּמִנוּחָתֵנוּ]

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרַתְךָ,

שְׁבַעֲנוּ מְטוֹבָךְ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ. [וְהַנְּחִילָנוּ, יְהוָה

אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְּשָׁךְ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל

מִקְדָּשֵׁי שְׁמֶךָ.]

וְטַהַר לְבָבֵנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,

וּדְבָרְךָ אֱמֶת וְקִיָּם לְעַד.

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־הָאָרֶץ,

מִקְדָּשׁ [הַשְּׁבַת וְ] יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן.

ADONAI SHALL BE ACKNOWLEDGED SOVEREIGN
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ. Zechariah 14:9.
This verse is also quoted at the conclusion of the Aleinu. In it, we recognize that God's Oneness is not yet fully realized, and we express our hope that our prayers and actions will contribute to achieving that ideal. Here, the verse is followed directly by the first line of the Sh'ma (Deuteronomy 6:4), which is our declaration that God is, indeed, One, although the Sh'ma itself does not contain any form of the word *melekh*. The ancient Rabbis understood the recitation of the Sh'ma as *kabbalat ol malkhut shamayim*, the acceptance of the yoke of God's sovereignty. Therefore it was deemed appropriate to recite the Sh'ma as the tenth verse of Malkhuyot.

OUR GOD AND GOD OF OUR ANCESTORS
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. This paragraph concludes the fourth *b'rakhah* of the Amidah; the text is nearly identical to the liturgy of Shabbat and Festivals. It includes a prayer to purify our hearts so that our service to God may be *emet*, “truth” (טְהַר). The Hebrew word *emet* implies more than mere honesty or absence of falsehood: it connotes also faithfulness,

wholeness, and integrity. Thus, we express our longing to be constant and consistent in our prayer and to liberate our relationship with God from the mixed motives and inner conflicts that generally characterize human behavior. The prayer's penultimate sentence—unique to the High Holy Days—takes up this theme of truth, applying the attribute to God and God's word, and emphasizing it as an essential quality of the Divine.

(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

Today the world stands as at birth. Today all creation is called to judgment, whether as Your children or as Your servants. If as Your children, be compassionate with us as a parent is compassionate with children. If as Your servants, we look to You expectantly, waiting for You to be gracious to us and, as day emerges from night, to bring forth a favorable judgment on our behalf, awe-inspiring and Holy One.

Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y'tzurei olamim, im k'vanim im ka-avadim. Im k'vanim, rahameinu k'rahem av al banim. V'im ka-avadim eineinu l'kha t'luyot, ad she-t'honneinu v'totzi kha-or mishpateinu, ayom kadosh.

WE OMIT THIS PARAGRAPH ON SHABBAT:

May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our prayerful offering that proclaims Your sovereignty.

Areshet s'fateinu ye-erav l'fanekha, El ram v'nissa, meivin u-ma-azin, mabbitt u-makshiv l'kol t'ki-ateinu. U-t'kabbeil b'rahamim u-v'ratzon seder malkhuyyoteinu.

(The shofar is traditionally not blown on Shabbat.)

תקיעה שברים-תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה

הַיּוֹם הַרְת עוֹלָם, הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל-יִצְוֵי
עוֹלָמִים, אִם כְּבָנִים אִם כְּעֲבָדִים. אִם כְּבָנִים, רַחֲמֵנוּ
כְּרַחֵם אָב עַל בָּנָיו. וְאִם כְּעֲבָדִים עֵינֵינוּ לְךָ תְּלוּיֹת,
עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיּוֹם קָדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֶשֶׁת שִׁפְתֵינוּ יַעֲרֹב לִפְנֶיךָ, אֵל רַם וְנִשָּׂא,
יִמְבִּין וְיִמְאֶזֶן, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ,
וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵינוּ.

TODAY THE WORLD STANDS
AS AT BIRTH הַיּוֹם הַרְת עוֹלָם. The ancient Rabbis
debated whether Rosh
Hashanah marks either the
first day of the creation
of the world or the sixth
day, when humanity was
formed. The liturgical em-
phasis on the word “today”
suggests that this is no
mere anniversary celebra-
tion; rather, all humanity—
and all creation—are
re-created anew today.

AWE-INSPIRING AND HOLY
ONE אִיּוֹם קָדוֹשׁ. In the
original version of this
prayer, the last two words
were *ha-yom kadosh*,
“on this holy day.” The
language was changed
to *ayom kadosh*, “awe-
inspiring and Holy One,”
because final judgment is
actually suspended until
Yom Kippur.

Bemidbar Rabbah 15:13

...מהו ה' צבאות הוא מלך הכבוד סלה,

שהוא חולק ליראיו מכבודו,
כיצד,

...What is the meaning of “**Adonai Tzeva’ot, he is the King of glory. Selah.**” (Ps. 24:10) ?

That God imparts some of the Divine glory to those who fear God.
How?

הוא נקרא אלהים, וקרא למשה אלהים
(שמות ז, א): ראה נתתיך אלהים לפרעה.

God is called *Elohim*, and called Moses "*elohim*," as it is stated, "See I have set you as *elohim* to Pharaoh." (Exod. 7:1)

הוא מחיה מתים, וחלק מכבודו לאליהו
והחיה את המת, שנאמר (מלכים א יז, כג):
וילאמר אליהו ראי חי בנך.

The Holy Blessed One brings the dead to life, and imparted some of the Divine glory to Elijah, and he raised the dead to life, as it is stated, "and Elijah said, 'See your son is alive.'" (I Kings 17:23)

ולמלך המשיח ילבוש לבושו, שנאמר
(תהלים כא, ו): הוד והדר תשנה עליו.

And God dressed *melekh hamashiah* in God's clothing, as it is stated, "honor and majesty You shall lay upon him." (Ps. 21:6)

מה כתיב (תהלים מז, ו): עלה אלהים
בתרועה ה' בקול שופר,

What is written, "God has ascended amid acclamation, Adonai *b'kol shofar*"? (Ps. 47:6)

אמר לו הקדוש ברוך הוא למשה
מלך עשיתיד, שנאמר (דברים לג, ה): ויהי
בישרו מלך,

The Holy Blessed One said to Moses, "**I have made you a king,**" as it is stated (Deut. 33:5), "Then he became king in Jeshurun."

מה מלך כשהוא יוצא ותוקעין לפניו אף
אתה עשה לך שתי הצופרת כסף...

Just as when the king goes forth, they sound trumpets before him, so also for you, (Num. 10:2:), 'Make for yourself two silver trumpets'....

Soloveitchik, *Vision and Leadership - Reflections on Joseph and Moses*, p. 151

Malkhut signifies not only a concrete power structure, political institution, or political community -- such as a kingdom, government, or state -- but also a great metaphysical idea, a glorious vision which the covenantal community has beheld and with which it has been fascinated since the dawn of its millennial history. *Malkhut* as a metaphysical idea turns into a great ethical norm which aims to to achieve the ultimate objective in Judaism.

Within the metaphysical frame of reference, *malkhut* is not the prerogative or exclusive possession of one individual, clan, or dynasty. It was bestowed upon man in general on that mysterious Friday when God fashioned him out of dust and made him an individual, a being, unique and singular, for whom there is no substitute. Later, man lost *malkhut* when he sinned, and God wants [God's] covenantal community to restore the quality of *malkhut* to its members. The potential of *malkhut* is implanted in every Jews: "All Jews are the children of kings" (Bava Metzia 113b).