

scended the level of externality, did sacrifice become something abstractly external, and only then did the Prophets begin to fulminate against it. The idea then created for itself a new and more appropriate form, that of prayer. In that sense we must understand the Talmudic passage, *tephilloth keneged temidin tiqenu* (the sacrifices found their counterpart in the prayers). We cannot, therefore, become indifferent to the sacrificial cult, since, in it, we possess the original form of devotion. I, therefore, demand the retention of those liturgical passages which refer to the sacrificial cult—as a reminiscence. On the other hand, the prayers for its restoration, about which we cannot be serious, are to be omitted. As for the *Musaph* Service itself, it is to be retained, seeing that, on festive days, the Torah requires a special sacrifice, in addition to the daily one.¹³

There is no indication that Adler's theoretical position was universally shared. But what Adler had said about the actual liturgical practice did become the official policy of the Conference. The final stages of the discussion took the following form:

Shall the petitions for the restoration of the sacrificial cult be removed from our prayers?

Unanimously affirmed.

Shall a reminiscence of the sacrifices be included in our prayers? [Geiger objects to the formulation of the question, since it has no practical significance. The President, Leopold Stein, asserts that the question is indeed of practical significance. Geiger retorts that, if this were so, then sacrifices would also have to be mentioned in our daily services, according to the principle that the prayers were ordained as a counterpart to the sacrifices.]

Majority vote in the affirmative.

Shall the *musaphim* be retained?

Decisive majority in the affirmative.¹⁴

And so, the working out of an appropriate *Musaph* Service became the task of a new Commission on Liturgy, consisting of Stein as chairman, and Salomon, Geiger, Maier and Herzfeld.¹⁵

By the time the third Rabbinical Conference met in Breslau, in 1846, Stein had worked out a "Plan of the New Prayerbook for the Public Worship Service of the Israelites,"¹⁶ including his own proposals as well as the objections of some of his fellow-members on the commission. Concerning the *Musaph* Service, Stein's "Plan" has this to say:

The contents of the silent *Musaph* devotion might be the following:

- (a) God, in the past, ordained the sacrifices, and particularly for this festival;

- (b) God has destroyed the Temple, and, as a consequence, He has abolished the sacrificial cult;
- (c) Our spirit surrenders to God; it soars, without mediation, towards the spirit of God;
- (d) Passages from the Prophets about the substitution of the heart's surrender for the sacrifices;
- (e) Prayer for the restoration of the Temple in Jerusalem, where all nations will worship God in spirit.

Geiger wants the silent *Musaph* devotion to be strictly *me'en hayyom* (i.e., dealing with the festival itself, and not with the sacrifices). Herzfeld remarks to (e): "It would be better to have the petition that, one day, all nations, converted to God, will unite to build a Temple in Jerusalem."¹⁷

Stein's "Plan," "printed as manuscript," was submitted to the rabbis who attended the Rabbinical Conference in Breslau, in 1846, and it was on the basis of that "Plan" that Stein presented to the Breslau Rabbinical Conference the report of the Commission on Liturgy.¹⁸ The report indicated that there were a number of items on which the commission could reach no unanimous decision. One of them was: the composition of the silent *Musaph* devotions.¹⁹ Geiger, who presided over that Conference, cut off any further discussion by saying that, in view of the fact that the members of the commission were unable to reach any agreement among themselves, it was unlikely that the Conference as a whole would be able to do so immediately, particularly since the "Plan" had been circulated among the members of the Conference only one day previously, and, in some cases, on the day of the commission's report itself. And Holdheim felt that enough time had already been spent during the last Conference on the discussion of matters liturgical. It would, therefore, be better to elect a commission to examine the "Plan," so that only the really important matters would be brought to the floor of the Conference for debate.²⁰

Such an "examining commission" was duly elected. It consisted of Einhorn as chairman, and of S. Adler, Wechsler, Holdheim, and Philippson.²¹ Whether that "examining commission" ever met, we do not know. The Breslau Conference was the last of the great gatherings of the German rabbis. In later years, there were meetings of rabbis on a more limited and regional basis. But the annual meetings of all the progressive rabbis of Germany had come to an end with the Breslau Conference. There was no follow-up, and there was to be no common prayerbook for another eighty years or so, and there was no settlement of the "*Musaph* Problem."

Stein, however, persevered. What could not be achieved on a national scheme, he tried to accomplish on a regional basis; and, at a meeting of rabbis from the South of Germany, held on October 19th—

On Höl Ha-mo'ed:

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us Festivals for joy and holidays for happiness, among them this

Festival of Sukkot, season of our rejoicing,

Festival of Matzot, season of our liberation,

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins we were exiled from our land, far from our soil. We can no longer worship in the great and holy Temple, once dedicated to Your name, which now lies in ruins. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore it and enhance its glory.

Avinu Malkenu, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this

Festival of Sukkot

Festival of Matzot

they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The passages on the next page specify the special sacrifices prescribed for each of the days listed. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

לחול המועד:

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלכנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.

ותתן לנו יהוה אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון, את-יום חג

On פסח:

On סוכות:

הסכות הזה, זמן שמחתנו, המצות הזה, זמן חרותנו, מקרא קדש, זכר ליציאת מצרים.

ומפני חטאינו גלינו מארצנו, ונתרחקנו מעל אדמתנו. ואין אנחנו יכולים לעלות ולראות ולהשתחוות לפניך בבית הגדול והקדוש שנקרא שמה עליו, מפני היד שנשתלחה במקדשך. יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, מלך רחמן המשיב בנים לגבולם, שתשוב ותרחם עלינו ועל מקדשך ברחמיך הרבים, ותבנהו מהרה ותגדל כבודו.

אבינו מלכנו גלה כבוד מלכותך עלינו מהרה, והופע והנשא עלינו לעיני כל-חי, וקרוב פזורינו מבין הגוים ונפוצותינו בנס מירבתי ארץ. והביאנו לציון עירך ברנה ולירושלים בית מקדשך בשמחת עולם, ששם עשו אבותינו לפניך את קרבנותיהם, תמידים כסדרם ומוספים כהלכתם. ואת-מוסף יום

On פסח:

On סוכות:

חג המצות הזה

חג הסכות הזה

עשו והקריבו לפניך באהבה כמצות רצונך, כפתיב בתורתך, על ידי משה עבדך מפי כבודך.

The biblical passages on the next page are taken from the Maftir portion for each Festival, in Numbers, chapters 28 and 29. The recitation concludes with the passage at the bottom of the page, which is a rabbinic summary, not taken directly from the Torah.

language of the prayers. Among both rulers and ruled, one and the same idea had struck root. Among the former, that the Jews were still hoping for a Messiah, that, because of this, they had no fatherland in Europe, and that, consequently, they could have no love and loyalty. Among the latter, tradition, commandments, and oppression maintained the identical thoughts and expectations. . . . How could anyone think of changing the prayer formulae? Whence the cause? And thus they remained unchanged.¹

Friedländer wrote that in the year when the Jews of Prussia achieved their Emancipation. In the light of the changed circumstances, he felt the need to change and to abrogate the prayers which no longer adequately reflected the desires of the Prussian Jews:

Indeed, it requires no special mental effort, only rectitude of soul, for the religious Israelite to say to himself: "Here I stand before God. I pray for blessing and success for my king, for my fellow-citizens, for myself and for my family—and not for a return to Jerusalem, not for a restoration of the Temple and the sacrifices. Such wishes I do not have in my heart. Their fulfilment would not make me happy. My mouth shall not utter them."²

Friedländer's radical program was not put into effect immediately. Neither the reformed services which were held a few years later in Berlin nor the Hamburg Temple Prayerbook of 1819 saw fit to do away completely with the references to Zion and Jerusalem. The elimination of such prayers was a gradual process in the history of European Liberal and Reform liturgies, nor was it a process which led in one direction only. Yet, until the post-World War II editions of the prayerbook, the sentiments voiced by Friedländer in 1812 dominated the thinking of the editors of Reform and Liberal liturgies in Europe. There were disagreements. But the disagreements were about details and about formulations, and not about the principle.

Typical of the level on which the problem was debated is a controversy between Abraham Geiger (1810–1874) and Manuel Joël (1826–1890) which we shall now consider in some greater detail.

In 1854, Geiger had edited a prayerbook for the use of the Breslau community, in which, among other changes, the references to Jerusalem had been altered (though not completely abolished). As Geiger stated in his Preface:

Jerusalem and Zion are places from which instruction went forth, and to which holy memories are attached. But, as a whole, they are to be celebrated more as a spiritual idea—as the nur-

sery of the Kingdom of God—than as a certain geographical locale connected with a special divine providence for all times.³

Manuel Joël became Geiger's successor as rabbi of the Breslau community, in 1864. In 1872, Joël published a revised version of Geiger's prayerbook,⁴ the revisions all being in the direction of greater faithfulness to the traditional text and the traditional doctrines. The groundwork for those revisions was laid by Joël in a pamphlet entitled, *Toward an Orientation in the Problem of the Cult*.⁵ On the question of Zion and Jerusalem, Joël expressed himself as follows:

There has never been any argument about the fact that Jerusalem has to be mentioned in the prayerbook. If one has but the slightest idea of the essence of worship, he will declare a Jewish prayerbook, from which Jerusalem is missing, to be resting upon faulty liturgical principles. If the historical past is to find its place in the worship service, and *nobody* denies this, then Jerusalem and Palestine occupy the most important place in that past. That is why they will always remain a precious and indelible memory in the Jewish heart. It would be tantamount to a self-denial were we to forget the place where David sang his Psalms, and where the Prophets spoke their words which have sounded down through the millennia. Jew, Christian and Muslim regard the cradle of religion with like veneration, and they are unwilling to consider Jerusalem as an indifferent city. That is why we shall remember her in our prayer. We shall ask of the Lord that He lift her up out of her present sad condition. In this way, too, the prayers for the restoration of Jerusalem from her lamentable circumstances are harmless. The difference in principle only begins where we give expression in prayer to the wish for a *personal return*. Modern consciousness is unable to make this wish its own; and it is this point against which protest is made.⁶

Joël's *Orientation* was fiercely attacked by Geiger, in an article entitled, "Something about Belief and Prayer. In Defense and in Defiance."⁷

About Jerusalem I can only repeat what I said, fifteen years ago, in the Preface to my prayerbook: "Jerusalem and Zion are places from which instruction went forth . . ." On that basis, too, the changes in my prayerbook have been made. What goes beyond that is evil. Dr. J., in his desire for concessions and their theoretical justification, seeks, here too, to go a little beyond that. He thinks that the Jew, the Christian and the Muslim look upon Jerusalem, also today, as the cradle of religion, and that they are unwilling to consider her as an indifferent city. That

V'LIRUSHALAYIM

ircha b'rachamim tifneih
 viy'hi shalom bisharehah
 v'shalvah b'lev yoshvehah,
 v'Torat'cha miTzion teitzei,
 ud'varcha miY'rushalayim.
 Baruch atah, Adonai,
 notein shalom biY'rushalayim.

וְלִירוּשָׁלַיִם
 עִירְךָ בְּרַחֲמִים תִּפְנֶה,
 וְיִהְיֶה שָׁלוֹם בְּשַׁעְרֶיהָ
 וְשָׁלְוָה בְּלֵב יוֹשְׁבֶיהָ,
 וְתוֹרַתְךָ מִצִּיּוֹן תֵּצֵא,
 וּדְבָרְךָ מִירוּשָׁלַיִם.
 בְּרוּךְ אַתָּה, יְיָ,
 נוֹתֵן שָׁלוֹם בְּירוּשָׁלַיִם.

עֲבוֹת וְאַמְחוֹת
 גְּבוּרוֹת
 קִנְיָה
 בִּינָה
 תְּשׁוּבָה
 סְלִיחָה
 גְּאֻלָּה
 רַפְאוּה

AND TURN in compassion to Jerusalem, Your city.
 May there be peace in her gates, quietness in the hearts of her inhabitants.
 Let Your Torah go forth from Zion and Your word from Jerusalem.
 Blessed is Adonai, who gives peace to Jerusalem.

בְּרַחֲמֵי הַשָּׁמַיִם
 חֲרוּת
 מִשְׁפָּט

EMET mei-eretz titzmach v'tzedek

mishamayim nishkaf,
 v'keren amcha tarum bishuatecha,
 ki lishuat'cha kivinu kol hayom.
 Baruch atah Adonai, matzmiach keren y'shuah.

אֱמֶת מֵאֶרֶץ תִּצְמַח וְצֶדֶק
 מִשָּׁמַיִם נִשְׁקַף,
 וְקֶרֶן עֲמֶךָ תָרוּם בִּישׁוּעַתְּךָ,
 כִּי לִישׁוּעַתְּךָ קִוִּינוּ כָּל הַיּוֹם.
 בְּרוּךְ אַתָּה, יְיָ, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

עַל הַרְשָׁעָה
 צְדִיקִים
 יְרוּשָׁלַיִם
 יְשׁוּעָה
 שׁוֹמֵעַ תְּפִלָּה

TRUTH springs up from the earth;
 justice looks down from the heavens.
 May the strength of Your people flourish through
 Your deliverance for we continually hope for Your deliverance.
 Blessed are You, Adonai, who causes salvation to flourish.

עֲבוּדָה
 הוֹדָאָה
 שָׁלוֹם
 תְּפִלַּת הַלֵּב

SH'MA KOLEINU, Adonai Eloheinu,

chus v'racheim aleinu,
 v'kabeil b'rachamim uv'ratzon et t'filateinu,
 ki El shomei-a t'filot v'tachanunim atah.
 Baruch atah, Adonai, shomei-a t'filah.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ,
 חוּס וְרַחֵם עָלֵינוּ,
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלַּתֵנוּ,
 כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
 בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

HEAR our voice, Adonai our God,
 have compassion upon us and accept our prayer with favor and mercy,
 for You are a God who hears prayer and supplication.
 Blessed is Adonai, who hearkens to prayer.

On Hanukkah, Purim, and Yom Ha-atzma'ut:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

On Hanukkah:

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean Kohen, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

On Purim:

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma'ut:

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

יום העצמאות, פורים, חנוכה On

על הנסים ועל הפרקון ועל הגבורות, ועל התשועות, ועל המלחמות שעשית לאבותינו בימים ההם ובזמן הזה.

On חנוכה:

בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו, כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את ריבם, הנתת את דינם, נקמת את נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקון כהיום הזה. ואחר כן באו בניך לדביר ביתך ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

On פורים:

בימי מרדכי ואסתר בשושן הבירה, כשעמד עליהם המן הרשע, בקש להשמיד, להרג ולאבד את כל היהודים, מנער ועד זקן, טף ונשים, ביום אחד בשלושה עשר לחדש שנים עשר, הוא חודש אדר, ושללם לבוז, ואתה ברחמיך הרבים הפרת את עצתו, וקלקלת את מחשבתו, והשבות לו גמולו בראשו, ותלו אותו ואת בניו על העץ.

יום העצמאות On

בימי שיבת בנים לגבולם, בעת תקומת עם בארצו בימי קדם, נסגרו שערי ארץ אבות בפני אהינו פליטי חרב, ואויבים בארץ ושבעה עממים בעלי בריתם קמו להכרית עמך ישראל, ואתה ברחמיך הרבים, עמדת להם בעת צרתם, רבת את ריבם, הנתת את דינם, חזקת את לבם לעמוד בשער, ולפתח שערים לנרדפים ולגרש את צבאות האויב מן הארץ. מסרת רבים ביד מעטים, ורשעים ביד צדיקים, ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקון כהיום הזה.

"particularism" in the 'Alenu prayer. The English translations we append are *not* those of the Hebrew texts we quote, but our English rendition of the vernacular translations or paraphrases which the prayerbooks under consideration offer of the Hebrew texts they print.

- 1) *DIE DEUTSCHE SYNAGOGE* (Berlin), 1817.
 'Alenu is not used as a concluding prayer, but only as part of the New Year *Musaph* Service. The Hebrew text is not printed, but a rubric indicates that the traditional Hebrew text is to be recited.
 Translation: . . . Who hath not placed us like unto the other tribes of the earth. Not such is our portion, not like the lot of their multitude.
- 2) *HAMBURG*, 1819.
 Not used as concluding prayer, but only as part of the New Year *Musaph* Service. Traditional Hebrew text.
 Translation: He hath not made us like unto many of the peoples of the earth, and hath not commingled us with the heathen tribes. Our destiny is not like unto theirs, nor our portion like unto that of their great multitude.
- 3) *HAMBURG*, 1841.
 Not used as a concluding prayer, but only as part of the New Year *Musaph* Service. Traditional Hebrew text.
 Translation: . . . that He did not let us become like unto the peoples of the lands, and that He did not make us like unto those tribes of the earth; that He did not make our portion equal unto theirs, nor our destiny like unto that of their great multitude.
- 4) *WEST LONDON SYNAGOGUE*, 1841.
 אשר בחר-בנו מכל-העמים. ונתן לנו את-תורתו.
 Translation: Who hath chosen us from amongst all people and hath given us His Law.
- 5) *KIRCHENRAT MAIER*, 1848.
 German only. . . . that He hath redeemed us from the darkness of unbelief and superstition, and hath revealed unto us His enlightening Word.
- 6) *AACHEN*, 1853.
 Traditional Hebrew text.
 Translation: . . . that Thou hast redeemed us from the darkness of all false belief and superstition, and enlightened

עֲלֵינוּ ב'

ALEINU II

ALEINU l'shabei-ach laadon hakol,
lateir g'dulah l'yotzeir b'reishit,
shehu noth shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסַד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשֹׁכֵנֵת עַד בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.

LET US ADORE the ever living God,
and render praise unto the One who spread out the heavens
and established the earth, whose glory is revealed in the heavens above
and whose greatness is manifest throughout the world.
You are our God; there is none else.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

נֶאֱנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Therefore we bow in awe and thanksgiving
before the One who is Sovereign over all,
the Holy and Blessed One.

Continue on page 287.

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair. *Eugene Borowitz*

Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, and not something to start with. *Henry Slominsky*

עֲלֵינוּ א'

ALEINU I

ALEINU l'shabei-ach laadon hakol,
lateir g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haartzot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׂם חֵלְקֵנוּ כְּהֵם,
וְגִרְלָנוּ כְּכָל־הַמּוֹנָם.

OURS IS THE RESPONSIBILITY to praise the God of all,
to ascribe to the greatness of the Creator,
who has set us apart from the other families of earth,
giving us a destiny unique among the nations.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

נֶאֱנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְאָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

We bend the knee and bow,
acknowledging the supreme Sovereign,
the Holy One of Blessing.

Continue on page 286.

Historical choreography: Rabbinic practice includes at the word כּוֹרְעִים *kor'im*, one bends the knees; at *umishtachavim*, one bows at the waist; and at *lifnei Melech*, one stands straight.

Aleinu, one of our oldest prayers, was composed to introduce the sound of the shofar on Rosh HaShanah, announcing God's ultimate and universal rule. By the fourteenth century, this prayer joined the final קַדִּישׁ *kaddish* as a concluding note of hope for every service.

Lawrence A. Hoffman

אבות ואמהות

גבורות

קדושה

בינה

תשובה

סליחה

פאנה

רפואה

ברכת השנים

חרות

משפט

על הרשעה

צדיקים

ירושלים

ישועה

שומע תפלה

עבודה

הודאה

שלום

תפלת הלב

ATAH gibor l'olam, Adonai,
m'chayeh hakol (meitim),
rav l'hoshia.

*WINTER — Mashiv haruach
umorid hagashem.

*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeh hakol (meitim)
b'rachamim rabim, someich noflim,
v'rofei cholim, umatir asurim,
um'kayyim emunato lischeinei afar.
Mi chamocho baal g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — Mi chamocho Av harachamim,
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדוֹנָי,
מְחַיֶּה הַכּל (מֵיַתִּים) אֶתָּה,
רַב לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ — WINTER*

וּמוֹרִיד הַגֶּשֶׁם.

מוֹרִיד הַטַּל — SUMMER*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכּל (מֵיַתִּים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָה.
מִי כַמוֹךְ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — מִי כַמוֹךְ אָב הַרַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אֶתָּה לְהַחְיֹת הַכּל (מֵיַתִּים).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּל (הַמֵּיַתִּים).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

*WINTER — You cause the wind to shift and rain to fall.

*SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

BETWEEN ROSH HASHANAH AND YOM KIPPUR — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּל (הַמֵּיַתִּים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

For morning K'dushah, turn to pages 82-83.

אַתָּה גִּבּוֹר לְעוֹלָם Atah gibor l'olam . . . You are forever mighty . . . Is there nothing beyond God's ability? Historically, the g'vurot takes on the mystery of death in the face of God's power. God can reverse death. So it concludes, יְיָ מְחַיֶּה הַמֵּיַתִּים, Baruch atah, Adonai, m'chayeh hameitim, Blessed are You, Adonai, who revives the dead. Our Reform tradition emphasizes life, and God's power to direct it in any way. יְיָ מְחַיֶּה הַכּל, Baruch atah, Adonai, m'chayeh hakol, Blessed are You, Adonai, who gives life to all.

בשושן פורים בירושלים:

עַל הַנְּסִים וְעַל הַפְּרוֹק וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת שֶׁעָשִׂיתָ
לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָה הַזֶּה.

בַּיָּמִי מְרֹדְכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, בְּשָׁעֵמֶד עֲלֵיהֶם הִמָּן הַרְשָׁע, בִּקְשׁ לְהַשְׁמִיד
לְהוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים מִנְּעַר וְעַד זָקֵן טָף וְנָשִׁים בַּיּוֹם אֶחָד, בְּשִׁלּוּשָׁה
עֶשֶׂר לַחֹדֶשׁ שְׁנַיִם עָשָׂר, הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז, וְאֶתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרִאשׁוֹ, וְתָלוּ אוֹתוֹ
וְאֶת בָּנָיו עַל הָעֵץ.

וְעַל כָּל־מִצְוֹתֶיךָ.

וְעַל כָּל־מִצְוֹתֶיךָ וְיִתְפָּרֵךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

בשבת שובה: וכתב לחיים טובים כל בני ברייתך.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת
הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְיֵךְ נֶאֱדָה לְהוֹדוֹת.

ברכת שלום

שְׁלוֹם רַב עַל יִשְׂרָאֵל

עִמָּךְ תְּשִׁים לְעוֹלָם

כִּי אַתָּה הוּא

מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ

לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה

בְּשָׁלוֹמְךָ.

ארץ ישראל:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה

חַן וְחֶסֶד וְרַחֲמִים

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.

בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ

כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד

וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

On Shushan Purim in Jerusalem:

עַל הַנְּסִים [We thank You also] for the miracles, the redemption, the mighty deeds,
and the victories in battle which You performed for our ancestors in those days, at
this time.

In the days of Mordekhai and Esther, in Shushan the capital, the wicked
Haman rose up against them and sought to destroy, slay and exterminate all the
Jews, young and old, children and women, on one day, the thirteenth day of the
twelfth month, which is the month of Adar, and to plunder their possessions. Then
You in Your great compassion thwarted his counsel, frustrated his plans, and caused
his scheme to recoil on his own head, so that they hanged him and his sons on the
gallows.

Continue with "For all these things".

For all these things may Your name be blessed and
exalted, our King, continually, for ever and all time.

On Shabbat Shuva: And write, for a good life,
all the children of Your covenant.

Let all that lives thank You, Selah! and praise Your name in truth,
God, our Savior and Help, Selah!

'Blessed are You, LORD, whose name is "the Good"
and to whom thanks are due.

PEACE

Grant

great peace
to Your people Israel

for ever,

for You are

the sovereign LORD

of all peace;

and may it be good

in Your eyes

to bless Your people Israel

at every time,

at every hour,

with Your peace.

In Israel:

Grant peace,

goodness and blessing,

grace, loving-kindness and compassion

to us and all Israel Your people.

Bless us, our Father, all as one,

with the light of Your face,

for by the light of Your face

You have given us, LORD our God,

the Torah of life and love of kindness,

righteousness, blessing, compassion,

life and peace.

May it be good in Your eyes

to bless Your people Israel

at every time, in every hour,
with Your peace.