

## Visual Prayer

Prayers paint pictures in our mind and heart. That is particularly true of High Holiday prayers rich in poetry and imagery. We want to know what you see and want to share your vision with the congregation.

- Read through Avinu Malkeinu (below)
- What do you picture when you consider these words? People, places, events?
- Snap a picture of something that reminds you of this prayer or that this prayer inspires.
- Send us the picture and the words from the passage that inspired it.
- You are welcome to send a written description as well but it's not necessary.

Some questions you might ask yourself:

- How do you feel when you pray these words?
- What challenges you? What resonates with you?
- Where in your life or in our world are these prayers most needed?

For more information, see Machzor Lev Shalem (p. 92-93)

If you'd like to learn more about this prayer or discuss ideas for your submission, contact Rabbis Davis or Olitzky.

## 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 מִלְּפָנָיו! חֲטָאנוּ לְפָנֶיךָ.

אָבִינוּ מִלְּפָנָיו! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אָבִינוּ מִלְּפָנָיו! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

אָבִינוּ מִלְּפָנָיו! חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

אָבִינוּ מִלְּפָנָיו! בְּטַל מֵעַלְיָנוּ כָּל־גְּזֵרוֹת קָשׁוֹת.

אָבִינוּ מִלְּפָנָיו! בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.

אָבִינוּ מִלְּפָנָיו! הִפֵּר עֲצַת אוֹיְבֵינוּ.

אָבִינוּ מִלְּפָנָיו! פְּלֵה כָּל־צָר וּמַשְׁטֵיִן מֵעַלְיָנוּ.

אָבִינוּ מִלְּפָנָיו! פְּלֵה דְבַר וְחָרֵב וְרָעַב וְשָׂבִי וּמַשְׁחִית וְעוֹן

וְשִׁמְד מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מִלְּפָנָיו! סַלַּח וּמַחַל לְכָל־עוֹנוֹתֵינוּ.

אָבִינוּ מִלְּפָנָיו! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

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

אָבִינוּ מִלְּפָנָיו! הַחֲזִירְנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ.

אָבִינוּ מִלְּפָנָיו! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמְּךָ.

אָבִינוּ מִלְּפָנָיו! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.

אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכַלְפָּה.

אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר זְכוּיֹת.

אָבִינוּ מִלְּפָנָיו! כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ מִלְּפָנָיו! הִצְמַח לָנוּ יִשׁוּעָה בְּקִרְבֵּנוּ.

אָבִינוּ מִלְּפָנָיו! הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

אָבִינוּ מִלְּפָנָיו! הָרֵם קֶרֶן מְשִׁיחֶךָ.

אָבִינוּ מִלְּפָנָיו! שְׁמַע קוֹלְנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מִלְּפָנָיו! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

אָבִינוּ מִלְּפָנָיו! נָא אַל תִּשְׁיִבְנוּ רִיקָם מִלְּפָנֶיךָ.

אָבִינוּ מִלְּפָנָיו! זְכוֹר כִּי עָפָר אָנַחְנוּ.

אָבִינוּ מִלְּפָנָיו! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

אָבִינוּ מִלְּפָנָיו. 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 prayerbooks 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, honneinu 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.*

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.  
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחֻדְךָ.  
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל  
קִדּוּשׁ שְׁמֶךָ.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.  
אָבִינוּ מַלְכֵנוּ! חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְכֵנוּ! חֲטֵאנוּ לְפָנֶיךָ.  
בּוֹרְאָנוּ מְבָרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.  
גּוֹאֲלָנוּ מִשְׁמַרְנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.  
דּוֹרְשָׁנוּ מִפְּרִנְסָנוּ, חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה.  
הוֹדִינוּ מוֹשִׁיעֵנוּ, בְּטַל מַעֲלֵינוּ כְּלִי-גְזֵרוֹת קְשׁוֹת.  
וְתִיקְנוּ מִפְּלִטָנוּ, בְּטַל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.  
זַנְנוּ מְנוּסָנוּ, כִּלָּה דְבַר וְחָרַב וְרָעַב וְשָׁבִי וּמִשְׁחִית וְעוֹן  
וְשִׁמְד מִבְּנֵי בְרִיתְךָ.

חֹסְנוּ מִחַיֵּינוּ, הִפֵּר עֵצַת אוֹיְבֵינוּ.  
טְהוּרָנוּ מִרְחַמְנוּ, סֶלַח וּמַחֵל לְכָל-עוֹנוֹתֵינוּ.  
יוֹצֵרְנוּ מִלְמַדְנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
כּוֹנְנָנוּ מִכְּלַפְלָנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.  
לְבוֹבְנוּ מִגְדָּלְנוּ, זְכַרְנוּ בְּזַפְרוֹן טוֹב לְפָנֶיךָ.  
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.  
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.  
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר זְכוֹת.  
אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ מַלְכֵנוּ. מִלְכֵנוּ. 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 מִפְּלֹטְנוּ, הִצַּמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב.  
סוֹמְכֵנוּ מִצִּילָנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.  
עֲזָרָנוּ מִקְשִׁיבָנוּ שָׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.  
פּוֹדְנוּ מִשְׁמֵרָנוּ, קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתָנוּ.  
צוּרָנוּ מְנוּסָנוּ, נָא אַל תְּשִׁיבָנוּ רִיקִם מִלְּפָנֶיךָ.  
קְדוּשָׁנוּ מִצְדִּיקָנוּ, זְכוֹר כִּי עִפָּר אֲנַחְנוּ.  
רַחֲמָנוּ מַחֲיֵינוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ.  
שׁוֹמְרָנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוּשָׁךְ.  
תּוֹמְכֵנוּ מְסַעְדָנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנָנוּ.  
אֲבֵינוּ מִלִּפְנֵי, חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים,  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

*The ark is closed.*

### קדיש שלם

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקְדוּשָׁא, בְּרִיךְ הוּא, לְעֵלְא לְעֵלְא  
מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין  
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְכָל־יִשְׂרָאֵל קְדָם אָבוּהוֹן  
דִּי בְשַׁמַּיָּא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

**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.