



Saturday Night, September 17, 2022

Brazil and Argentina: 9:00 PM – 2:45 AM

Eastern Time Zone, N. America: 8:00 PM – 1:45 AM

Pacific Time Zone, N. America: 5:00 PM* – 10:45 PM

*Some presentations begin before Shabbat ends in this time zone

To access the Zoom session: tinyurl.com/Selihat2022

For up-to-date information: tinyurl.com/SelihatInfo2022

Presentation	Presenter	São Paulo Buenos Aires	Eastern	Pacific
Welcome, Introduction, and Havdalah	Rabbi Jacob Blumenthal	9:00 PM	8:00 PM	5:00 PM
A Taste of Selihot	Rabbi Chaya Bender	9:15 PM	8:15 PM	5:15 PM
Returning to Spiritual Wholeness Outside of Communal Prayer	Rabbi Pamela Barmash	9:45 PM	8:45 PM	5:45 PM
*To Stand or Not to Stand?	Rabbi Leandro Galanternik	10:15 PM	9:15 PM	6:15 PM
*Holding on in the Midst of a Shipwreck	Rabbi Beth Naditch	10:45 PM	9:45 PM	6:45 PM
*Sinners Anonymous: Is Sinning a Remediable Condition?	Rabbi Gerald Skolnik	11:15 PM	10:15 PM	7:15 PM
*God's Blessing as a Source for Our Spiritual Work	Rabbi Hazzan Lilly Kaufman	12:00 AM	11:00 PM	8:00 PM
Sifting Through the Trash: A Study of Psalm 27	Rabbi Margie Cella	12:45 AM	11:45 PM	8:45 PM
The Music of Selihot and the Yamim Noraim	Rabbi David Bockman	1:30 AM	12:30 AM	9:30 PM
*Ahavnu, Beirakhnu: New Versions of the Viddui from Israel	Rabbi Peretz Rodman	2:00 AM	1:00 AM	10:00 PM

*Source sheet included in packet.

*Thank you for joining us for Selihot Night Live,
a program of the Conservative/Masorti Movement*





Partners and Sponsors*

Organizations

- **United Synagogue of Conservative Judaism** - New York, NY
- **Women's League for Conservative Judaism** - New York, NY
- **Masorti Olami** - Jerusalem, Israel
- **The Masorti Movement** - Jerusalem, Israel

Congregations

- **Mosaic Law Congregation** - Sacramento, CA
- **Temple Sholom of Greenwich** - Greenwich, CT
- **Congregation Shaarei Kodesh** - Boca Raton, FL
- **Congregation Kol Chaverim** - Davie, FL
- **Congregation Rodef Sholom** - Tampa, FL
- **Sinai Synagogue** - South Bend, IN
- **Tifereth Israel Synagogue** - Des Moines, IA
- **Congregation Beth Israel** - Worcester, MA
- **Congregation Kol Shalom** - Annapolis, MD
- **Adat Chaim Synagogue** - Owings Mills, MD
- **Beth Meyer Synagogue** - Raleigh, NC
- **Bnai Israel Congregation** - Wilmington, NC
- **Pine Brook Jewish Center** - Montville, NJ
- **Congregation Torat El** - Oakhurst, NJ
- **Greenburgh Hebrew Center** - Dobbs Ferry, NY
- **Forest Hills Jewish Center** - Forest Hills, NY
- **Congregation Agudat Achim** - Niskayuna, NY
- **Congregation B'nai Sholom-Beth David** - Rockville Centre, NY
- **Beth El Congregation** - Akron, OH
- **Congregation Shaarey Tikvah** - Beachwood, OH
- **Beth Jacob Synagogue** - Hamilton, ON, Canada
- **Congregation B'nai Zion** - El Paso, TX
- **Congregation Ahavath Sholom** - Fort Worth, TX
- **Congregation Or Ami** - Houston, TX
- **Congregation Etz Hayim** - Arlington, VA
- **Rodef Sholom Temple** - Newport News, VA
- **Temple Beth-El** - Richmond, VA
- **Beth Israel Synagogue** - Roanoke, VA

*As of September 14, 2022





Source Sheet

To Stand or Not to Stand?

Rabbi Lê

(Leandro Tomchinsky Galanternik)

**Pincus Center - Seminario Rabinico Latinamericano
São Paulo, Brazil**

**Brazil and Argentina: 10:15 PM
Eastern Time Zone, N. America: 9:15 PM
Pacific Time Zone, N. America: 6:15 PM**



To stand or not to stand!?

RA Selihot Night Live

Rabbi Leandro Tomchinsky Galanternik

1

<p>ברכות י' ב:כ"ח</p> <p>וְאָמַר רַבִּי יוֹסֵי בֶרֶבִי חֲנִינָא מְשׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: הַמְתַּפְּלֵל צָרִיךְ שִׁכּוּיֵן אֶת רַגְלָיו, שְׁנֵאמַר: "וְרַגְלֵיהֶם רְגֵל יִשְׁרָה".</p>	<p>Berakhot 10b:28</p> <p>And Rabbi Yosei, son of Rabbi Ḥanina, said in the name of Rabbi Eliezer ben Ya'akov: When praying, one should align his feet next to each other, as a single foot, in order to model oneself after the angels, with regard to whom it is stated: "And their feet were a straight foot" (Ezekiel 1:7).</p>
<p>רש"י על ברכות י' ב:כ"ח:א'</p> <p>שִׁכּוּיֵן אֶת רַגְלָיו – זוֹ אֶצֶל זוֹ:</p>	<p>Rashi on Berakhot 10b:28</p> <p>one should align his feet : One next to the other</p>

2

<p>תוספתא ברכות ג':ו'</p> <p>הַמְתַּפְּלֵל צָרִיךְ שִׁכּוּיֵן אֶת לְבוֹ! אַבָּא שֶׁאֵל אֹמֵר סִימֵן לְדַבֵּר (תְּהִלִּים י' תְּכִין לִבָּם תִּקְשִׁיב אֲזִנָּה.</p>	<p>Tosefta Berakhot 3:6</p> <p>[A person] who prays [Shmoneh Esreh] must pay attention [to the meaning of the words]. Abba Shaul says, "There is a reference for [the need of attention in] prayer [in the Tanach], 'Prepare their hearts, pay attention.' " (Psalms 10:17)</p>
--	--

3

<p>According to the Talmud, when are we praying? What is important at that moment?</p>
--

4

<p>שולחן ערוך, אורח חיים צ"ה:א' כיוון איבריו בשעת תפלה.</p> <p>יכוין רגליו זה אצל זה בכוון כאלו אינם אלא אחד להדמות למלאכים דכתיב בהן ורגליהם רגל ישרה כלומר רגליהם נראים כרגל אחד: (וי"א כשעומד להתפלל ילך לפניו ג' פסיעות דרך קירוב והגשה לדבר שצריך לעשות) (רוקח):</p>	<p>Shulchan Arukh, Orach Chayim 95:1 The Position of One's Limbs at the ,Time of Prayer</p> <p>One should position one's feet next to each other as though they are one, in order to imitate angels, as it written regarding them: "their feet were a straight foot" [(Ezekiel 1:7)], which is to say their feet appeared as one foot. (Some say when one stands to pray one should take three steps forward in the way of coming close and approaching a matter that must (be done.) (Rokeach</p>
--	---

5

<p>שולחן ערוך, אורח חיים צ"ה:ד' טוב לכוין רגליו גם בשעה שאומר קדושה עם ש"צ:</p>	<p>Shulchan Arukh, Orach Chayim 95:4</p> <p>It is also proper to position one's feet [together] at the time one is reciting Kedushah with the prayer-leader</p>
--	--

6

<p>שולחן ערוך, אורח חיים צ"ח:א' - צריך שיהיה לו כוונה בתפלתו המתפלל צריך שיכוין בלבו פי' המלות שמוציא בשפתיו ויחשוב כאלו שכינה כנגדו ויסיר כל המחשבות הטורדות</p>	<p>Shulchan Arukh, Orach Chayim 98:1 One Needs to Have Concentration While Praying, One who prays needs to concentrate on the meaning of the words which one brings forth from one's mouth. One should</p>
---	--

<p>אותו עד שתשאר מחשבתו וכוונתו זכה בתפלתו</p>	<p>consider it as if if the Divine Presence is before them, and remove all distracting thoughts from themselves, until one's thought and intention remain purely about their prayer</p>
--	---

7

<p>שולחן ערוך, אורח חיים ק"א:ג' י"א שבר"ה וי"ה מותר להשמיע קולו בתפלתו אפי' בציבור: הגה וכן נוהגין ומ"מ יזהרו שלא להגביה קולם יותר מדאי:</p>	<p>Shulchan Arukh, Orach Chayim 101:3 Some say that on Rosh Hashanah and Yom Kippur it is permitted to let one's voice be heard in one's prayer, even in public <i>Rama</i>: And this is what we practice; however, people must be careful not to raise their voice too much</p>
---	--

8

<p>שולחן ערוך, אורח חיים ק"ב:ב' ויש מי שאומר שאם היושב בצד המתפלל חלוש מותר:</p>	<p>Shulchan Arukh, Orach Chayim 102:2 There are those who say that if the person sitting next to the one praying is weak, it is permitted (to remain seated).</p>
---	---

The assumption is that if someone near you is praying, you should stand (as well) - praying equals Amidah!

9

<p>שולחן ערוך, אורח חיים ק"ב:ג'</p> <p>אם היושב יושב כבר ועמד זה בצדו אין צריך לקום שהרי זה בא בגבולו (מ"מ מדת חסידות הוא לקום אפי' בכה"ג) (ב"י בשם מהרי"א):</p>	<p>Shulchan Arukh, Orach Chayim 102:3</p> <p>If the one sitting was already sitting and a person stood [to pray the Amidah] next to [the first] one, one does not need to get up [and move], because [the one who came to pray] came into one's boundary.</p> <p>(Nevertheless, it is a pious trait to get up even in such a case) (Beit Yosef in the name of Mahariyah).</p>
---	--

10

<p>שולחן ערוך, אורח חיים ק"ב:ד'</p> <p>אסור לעבור כנגד המתפללים בתוך ד' אמות ודוקא לפניהם אבל בצדיהם מותר לעבור ולעמוד:</p>	<p>Shulchan Arukh, Orach Chayim 102:4</p> <p>It is forbidden to pass within four cubits of those who are praying. And [this is] specifically in front of them; but to their side, it is permitted to pass by and stand.</p>
--	--

This is why we limit our space with three steps back and forward.

11

<p>פניני הלכה, תפילת נשים כ"ה'</p> <p>נחלקו המנהגים בשאלה אם צריך לעמוד בעת שעונים על קדיש ו'ברכו'. למנהג רוב הספרדים, אין צריך לעמוד לקראת עניית דברים שבקדושה, אבל מי שכבר היה עומד, צריך להישאר לעמוד בקדיש ו'ברכו' (מהרי"ל, כה"ח נו, כ; קמו,</p>	<p>Peninei Halakhah, Women's Prayer 20:5</p> <p>The customs differed as to whether one should stand while answering Kaddish and "barechu." According to the custom of most Sephardim, there is no need to stand to answer "things with holiness – Devarim shebikdusha", but those who have</p>
---	---

<p>כ-כא; יחו"ד ג, ד). ורוב האשכנזים נוהגים לעמוד בעת עניית הקדיש ו'ברכו', שהם דברים שבקדושה (מ"ב נו, ז-ח; קמו, יח; וכן נוהגים לעמוד ב'שתבח', לעיל יד, ג). אמנם לגבי 'ברכו' שהענייה עליו קצרה, נוהגים רבים מבני אשכנז, שאם כבר היו יושבים, כגון בקריאת התורה או לפני מעריב, שאין קמים לגמרי, אלא רק מתרוממים מעט מהכסא בעת שעונים.</p>	<p>already stood should remain in Kaddish and "barechu" (Maharil, 25:32, 20: 20-21;), And most Ashkenazim tend to stand at the time of the answering of the kaddish and "barechu", which are things in holiness (Mishna berura 56:7-8; 146:18). However, regarding "barechu", that has a short answer, many of the Ashkenazim are accustomed, for if one had already been seated, such as for the Torah reading or before Ma'ariv, do not get up completely, but only lift themselves up a bit from the chair while they respond.</p>
---	--

What is the concern of halacha!?

And finally... something else about standing:

12

<p>שולחן ערוך, אורח חיים קמ"א:א' דיני הקורא והמקרא. צריך לקרות</p>	<p>Shulchan Arukh, Orach Chayim 141:1 The Laws of The Reader and The</p>
--	--

<p>מעומד ואפילו לסמוך עצמו לכותל או לעמוד אסור אלא אם כן הוא בעל בשר: הגה וכן החזן הקורא צריך לעמוד עם הקורא [מרדכי הל' קטנו']:</p>	<p>One Who Reads [For Another] One must read [from the Torah] while standing; and even to lean on a wall or pillar is forbidden unless he is a heavy-set person. Rem"a: And so too, the chazzan who calls up [the readers] must stand with the reader. [Mordechi - Halakhot Ketanot]</p>
--	---

Until now: According to halacha, when do we **MUST** stand?

Let's complicate things a bit..

13

<p>ויקרא י"ט:ל"ב</p> <p>מִפְנֵי שִׁיבָה תִּקְוִים וְהִדַּרְתָּ פָנֶיךָ זָקֵן וִירָאתָ מֵאֱלֹהֶיךָ אֲנִי ה' {ס}</p>	<p>Leviticus 19:32</p> <p>You shall rise before the aged and show deference to the old; you shall fear your God: I am YHWH.</p>
---	--

14

<p>מכות כ"ב ב:ב'</p> <p>גמ' מ"ט אי כתיב ארבעים במספר הוה אמינא ארבעים במניינא השתא דכתיב במספר ארבעים מנין שהוא סוכם את הארבעים אמר רבא כמה טפשאי שאר אינשי דקיימי מקמי ספר תורה ולא קיימי מקמי גברא</p>	<p>TB Makkot 22b:2</p> <p>GEMARA: The Gemara begins with a discussion of the number of lashes. What is the reason that the Rabbis said that he receives forty lashes less one? If it had been written: Forty by number, I would say that it means forty as a precise sum; now</p>
--	--

<p>רבה דאילו בס"ת כתיב ארבעים ואתו רבנן בצרו חדא:</p>	<p>that it is written: "By number, forty," the reference is to a sum that approaches forty. Likewise, Rava said: How foolish are the rest of the people who stand before a Torah scroll that passes before them, and yet they do not stand before a great man, when a Sage passes before them; as in a Torah scroll, forty is written and the Sages came and subtracted one, establishing the number of lashes as thirty-nine. Apparently, the authority of the Sages is so great that they are able to amend an explicit Torah verse.</p>
---	--

Can we add another reason to stand?

15

<p>שולחן ערוך, יורה דעה רפ"ב:ב' הרואה ס"ת כשהוא מהלך חייב לעמוד לפניו ויהיו הכל עומדים עד שיעמוד זה שמוליכו ויגיענו למקומו או עד שיתכסה מעיניהם: הגה אבל לפני חומשים שלנו אין צריכים לעמוד (ב"י בשם הרמב"ם) ויש מחמירים. (רשב"א סי' קמ"ד) השומע קול הנושא ספר תורה אף</p>	<p>Shulchan Arukh, Yoreh De'ah 282:2 If one sees a Sefer Torah in motion, one must stand before it, and all should stand until the one carrying it stops and brings it to its place, or until it is visually obscured with a cover. RAMA: But before our "Chumashim" one does not need to stand (B"Y citing Rambam), although some are stringent (Rashb"a 144). If one hears the voice of the one carrying the Sefer Torah, even if one cannot see them,</p>
---	--

על פי שאינו רואה אותו חייב לעמוד (ב"י בשם הרב רבינו מנוח):	one must stand (B"Y citing R' Rabbeinu Manoach).]
--	---

Elder or Sage?

16

<p>קידושין ל"ב ב</p> <p>תנו רבנן מפני שיבה תקום יכול אפילו מפני זקן אשמאי תלמוד לומר זקן ואין זקן אלא חכם</p>	<p>Kiddushin 32b</p> <p>The Sages taught with regard to the verse: "Before the hoary head you shall stand and you shall revere the face of an elder, and you shall fear your God" (Leviticus 19:32): One might have thought that it is obligatory to stand before a simple [ashmai] elder. Therefore, the verse states: "elder," and an "elder" means nothing other than a wise man...</p>
---	---

One more... Shofar

17 Mishneh Torah Shofar 3:1

<p>המנהג הפשוט בסדר התקיעות של ראש השנה בצבור כך הוא. אחר שקוראין בתורה ומחזירין הספר למקומו יושבין כל העם ואחד עומד ומברך ברוך אתה ה' אלהינו מלך העולם אשר קדשנו</p>	<p>The widespread custom about the order of the public [shofar] blows on Rosh Hashanah is like this: After we read from the Torah and return the Torah scroll to its place, all of the people sit; and one [of them] stands and recites the blessing, "Blessed are You, Lord our God, King of the universe, who has sanctified us with</p>
---	--

בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמְעַ קוֹל שׁוֹפָר
וְכָל הָעָם עֹנִין אָמֵן. וְחוֹזֵר וּמְבַרֵךְ
נְשָׂהּ חֵינּוּ וְכָל הָעָם עֹנִין אַחֲרָיו
אָמֵן

His commandments, and
commanded us to listen to the sound
of the shofar," and all the people
answer, "Amen." And he then recites
the blessing, "who has kept us alive;"
and all the people answer, "Amen,"
after him.

My conclusion (follow at your own risk)

We MUST stand only at Amidah (and Hazarat haShatz) and if the Torah is moving (standing).

Plus the one reading from the Torah

Custom to stand for Shofar and other **customs...**

If you will be better into tfila (not only Amidah) being seated, sit.

If the Ark is open with the Sifrei Torah "seated", there is no need to stand.

BUT, if everyone is standing and you are OK, remain standing in order not to distract others.

שָׁנָה טוֹבָה וּמְתוֹקָה!!
גִּמַּר חֲתִימָה טוֹבָה!!



Source Sheet created on Sefaria by Rabbi Leandro Galanternik



Source Sheet

Holding on in the Midst of a Shipwreck Rabbi Beth Naditch

Hebrew SeniorLife
Dedham, MA, USA

Brazil and Argentina: 10:45 PM
Eastern Time Zone, N. America: 9:45 PM
Pacific Time Zone, N. America: 6:45 PM



Holding on in the Midst of the Shipwreck: Reaching for Resilience in 5783

Source Sheet by Rabbi Beth Naditch

יבמות קכ"א א:י"ח

תניא אר"ג פעם אחת הייתי מהלך בספינה וראיתי ספינה אחת שנשברה והייתי מצטער על תלמיד חכם שבה ומנו רבי עקיבא וכשעליתי ביבשה בא וישב ודן לפני בהלכה אמרתי לו בני מי העלך אמר לי דף של ספינה נזדמן לי וכל גל וגל שבא עלי נענעתי לו ראשי

Yevamot 121a:18

§ It is taught in a *baraita*: Rabban Gamliel said: Once I was traveling on a boat, and from a distance I saw a boat that shattered and sank. And I was grieved over the apparent death of the Torah scholar who was on board. And who was it? Rabbi Akiva. But when I disembarked onto dry land, he came, and sat, and deliberated before me about *halakha*. Astonished at his survival, I said to him: My son, who brought you up from the water? He said to me: A plank *daf* - also a name for a page of Talmud from the boat came to me, and I bent my head before each and every wave that came toward me. The waves did not wash me off of the board, and I reached the shore.

איכה ה':כ'-כ"ב

לָמָּה לְנִצָּחַ תִּשְׁכַּחֲנוּ תַעֲזֹבֵנוּ לְאַרְץ יָמִים: הֲשִׁיבֵנוּ ה' | אֵלֶיךָ וְנִשְׁוֶבָה [וְנִשְׁוֶבָה]
חֲדָשׁ יָמֵינוּ כְּקֶדֶם: כִּי אִם-מָאֵס מְאֹסָתָנוּ קִצְפָּתָ עָלֵינוּ עַד-מָאֵד:
[הֲשִׁיבֵנוּ ה' אֵלֶיךָ וְנִשְׁוֶבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם]

Lamentations 5:20-22

Why have You forgotten us utterly, Forsaken us for all time? **Take us back, O LORD, to Yourself, And let us come back; Renew our days as of old!**
For truly, You have rejected us, Bitterly raged against us. Take us back, O LORD, to Yourself, And let us come back; Renew our days as of old!

חדש ימינו כקדם, כאדם הראשון כמד"א (בראשית ג') ויגרש את האדם וישכן
מקדם לגן עדן...

Eichah Rabbah

"Renew our days as of old": Like the first human being, as it is written: "He drove the man out, and stationed **east** of the garden of Eden [the cherubim and the fiery ever-turning sword to guard the way to the tree of life]" (Gen 3:24).

Rabbi Robert Scheinberg

It means, "Renew our lives, as you renewed our lives after we were exiled from the Garden of Eden." *Hadesh yameinu ke-kedem* is then not a plea for restoration of a formerly perfect condition, but rather it is a plea for resilience, a plea for the ability to renew ourselves after future crises and dislocations, just as our lives have been renewed before. As Elie Wiesel said, "God gave Adam a secret — and that secret was not how to begin, but how to begin again."

Center For the Developing Child at Harvard University, Working Paper #13

"Whether it is considered an outcome, a process, or a capacity, the essence of resilience is a positive, adaptive response in the face of significant adversity. It is neither an immutable trait nor a resource that can be used up... Stated simply, resilience transforms potentially toxic stress into tolerable stress."

Source Sheet created on Sefaria by Rabbi Beth Naditch



Source Sheet

Sinners Anonymous: Is Sinning a Remediable Condition? Rabbi Gerald Skolnik

The Forest Hills Jewish Center
Forest Hills, NY, USA

Brazil and Argentina: 11:15 PM
Eastern Time Zone, N. America: 10:15 PM
Pacific Time Zone, N. America: 7:15 PM



On T'shuvah

Selihot Night Live

2022-5782

Page 1

Source Sheet by Gerry Skolnik

Mishneh Torah, Repentance 2:1-4

(1) What is complete repentance? He who once more had in it in his power to repeat a violation, but separated himself therefrom, and did not do it because of repentance, not out of fear or lack of strength. For example? One who knew a woman sinfully, and after a process of time he met her again privately, and he still loving her as theretofore, and he being in a state of potency, and the meeting is in the same land where the sin was first committed, if he parted without sinning, he has attained complete repentance. Of such Solomon said: "Remember then thy Creator

in the days of thy youth" (Ecc. 12.1). Even if he made no reparation save in his old age, at a time when it was already impossible for him to repeat his misdeeds, although it is not the best repentance, it still is of help to him and he is considered a penitent. Moreover, though he continued a life of sin but did repent on his dying day, and did die a penitent, all of his sins are forgiven, even as it is said: "While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain" (Ibid. 12.2), yea, that is the day of death. Deduct herefrom that if he remembered his Creator and did repent ere he died, he was forgiven.

משנה תורה, הלכות תשובה ב'א-ד'
(א) אי זו היא תשובה גמורה. זה שבא לידו דבר שעבר בו ואפשר בידו לעשותו ופרש ולא עשה מפני התשובה. לא מיראה ולא מכשלון כח. כיצד. הרי שבא על אשה בעברה ולאחר זמן נתיחד עמה והוא עומד באהבתו בה ובכלת גופו ובמדינה שעבר בה ופרש ולא עבר זהו בעל תשובה גמורה. הוא ששאלמה אמר (קהלת יב א) "ויזכר את בוראיו בימי בחורתיך". ואם לא שב

אלא בימי זקנותו ובעת שאי אפשר לו לעשות מה שהיה עושה אף על פי שאינה תשובה מעלה מועלת היא לו ובעל תשובה הוא. אפלו עבר כל ימיו ועשה תשובה ביום מיתתו ומת בתשובתו כל עונותיו נמחלין שנאמר (קהלת יב ב) "עד אשר לא תחשך השמש והאור והירח והכוכבים ושבו העבים אחר הגשם" שהוא יום המיתה. מפלל שאם זכר בוראו ושב קדם שימות נסלח לו:

(2) What is repentance? The sinner shall cease sinning, and remove sin from his thoughts, and wholeheartedly conclude not to revert back to it, even as it is said: "Let the wicked forsake his way" (Is. 55.7); so, too, shall he be remorseful on what was past, even as it is said: "Surely after that I was turned, I repented" (Jer. 31. 19). In addition thereto he should take to witness Him Who knoweth all secrets that forever he will not turn to repeat that sin again, according to what it is said: "Say unto Him.... neither will we call any more the work of our hands our gods" (Hos. 14.3-4). It is, moreover, essential that his confession shall be by spoken words of his lips, and all that which he concluded in his heart shall be formed in speech.

(3) He who confesses by speech but has not his heart's consent to abandon his erstwhile conduct, behold him, he is like one taking an immersion of purification and in his grasp is an impure creeping thing, when he knows the immersion to be of no value till he cast away the impure creeping thing. Even so it is advised to do, saying: "But whoso confesseth and forsaketh them shall obtain mercy" (Pro. 28. 13). In confessing to God, it is obligatory to name

(ב) ומה היא התשובה. הוא שיעזוב החוטא חטאו ויסירו ממחשבתו ויגמר בלבו שלא יעשהו עוד שנאמר (ישעיה נה ז) "יעזוב רשע דרכו" וגו'. וכן יתנחם על שעבר שנאמר (ירמיה לא יט) "כי אחרי שובי נחמתי". ויעיד עליו יודע תעלומות שלא ישוב לזה החטא לעולם שנאמר (הושע יד ד) "ולא נאמר עוד אלהינו למעשה ידינו" וגו'. וצריך להתודות בשפתיו ולומר ענינות אלו שגמר בלבו:

(ג) כל המתודה בדברים ולא גמר בלבו לעזוב הרי זה דומה לטובל ושרץ בידו שאין הטבילה מועלת לו עד שישליך השרץ. וכן הוא אומר ומודה ועזב ירחם. וצריך לפרט את החטא שנאמר (שמות לב לא) "אנא חטא העם הזה חטאה גדלה ויעשו להם אלהי זהב":



Source Sheet

God's Blessing as a Source for Our Spiritual Work

Rabbi Hazzan Lilly Kaufman

New York, NY, USA

Brazil and Argentina: 12:00 AM
Eastern Time Zone, N. America: 11:00 PM
Pacific Time Zone, N. America: 8:00 PM



God's Vow שבועת ה'

(15) The angel of the LORD called to Abraham a second time from heaven, (16) and said, "By Myself I swear, the LORD declares: because you have done this and have not withheld your son, your favored one, (17) I will bestow My blessing upon you and make your descendants as numerous **as the stars of heaven and the sands on the seashore**; and **your descendants shall seize the gates of their foes**. (18) **And all the nations of the earth shall bless themselves by your descendants**, because you have obeyed My command."



Genesis 15:5

Genesis 13:16

Genesis 24:60

Genesis 12:3

Genesis 22:15-18

(15) ויקרא מלאך ה' אל־אַבְרָהָם שְׁנִית מִן־הַשָּׁמַיִם:
 (16) וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־ה' כִּי־יַעַן אֲשֶׁר עָשִׂיתָ
 אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךְ אֶת־יְחִידְךָ:
 (17) כִּי־בָרַךְ אֲבָרְכְּךָ וְהִרְבָּה אַרְבֵּה אֶת־זַרְעֲךָ כְּכֹכְבֵי הַשָּׁמַיִם
 וְכָחֹל אֲשֶׁר עַל־שְׁפַת הַיָּם וַיִּרַשׁ זָרְעֲךָ אֶת שַׁעַר אֲיָבָיו:
 (18) וְהִתְבָּרְכוּ בְּזַרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ עֶקֶב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:



It's All About Descendants

This blessing quotes or paraphrases three blessings given to Abram by God in parshat Lech L'cha (Genesis 15:5, 13:16, 12:3), and it anticipates a blessing that will be given to Rebecca by her brother and mother in parshat Hayyei Sarah (Genesis 24:60). Notice that God's composite blessing in Genesis 22 features the word זָרַע [your descendants] three times in two verses.



Blessings Quoted, Adapted, or Anticipated in Genesis 22

On this page (in color) are the phrases that appear in God's vow at the end of the Akedah story in Genesis, chapter 22. Each phrase is followed by the text that it quotes, paraphrases, or anticipates.

כְּכֹכְבֵי הַשָּׁמַיִם

as the stars of heaven

וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט־נָא הַשָּׁמַיִמָּה
וּסְפֹר הַכּוֹכָבִים אִם־תּוּכֹל לִסְפֹּר אֹתָם
וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זֶרְעֶךָ:

He took him outside and said, "Look toward heaven
and count the stars, if you are able to count them."
And He added, "So shall your offspring be."

Genesis 15:5

וְכָחוּל אֲשֶׁר עַל־שִׁפְתַּי הַיָּם

and the sands on the seashore

וְשִׁמַּתִּי אֶת־זֶרְעֶךָ כַּעֲפֹר הָאָרֶץ
אֲשֶׁר | אִם־יּוּכַל אִישׁ לִמְנוֹת אֶת־עֲפֹר הָאָרֶץ
גַּם־זֶרְעֶךָ יִמְנָה:

I will make your offspring as the dust of the earth,
so that if one can count the dust of the earth,
then your offspring too can be counted.

Genesis 13:16

וַיִּרְשׁ זֶרְעֶךָ אֶת שַׁעַר אֹיְבָיו

and your descendants shall seize the gates of their foes

וַיְבָרְכוּ אֶת־רִבְקָה וַיֹּאמְרוּ לָהּ
אֲחֹתֵנוּ אַתְּ הִי לְאַלְפֵי רַבָּה
וַיִּרְשׁ זֶרְעֶךָ אֶת שַׁעַר שְׂנְאָיו:

And they blessed Rebecca and said to her,
"O sister! May you grow into thousands of myriads;
may your offspring seize the gates of their foes."

Genesis 24:60

וְהַתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ

All the nations of the earth shall bless themselves
by your descendants

וְאַבְרָהָהּ מְבָרְכֶיךָ
וּמִקְלָלְךָ אֶאֱרָא
וְנִבְרָכוּ בְּךָ כָּל מִשְׁפְּחוֹת הָאָדָמָה:

I will bless those who bless you
And curse him that curses you;
And all the families of the earth shall bless themselves
by you [singular].

Genesis 12:3

Genesis 12:3

I will bless those who bless you
 And curse him that curses you;
 And all the families of the earth
 shall bless themselves by you [*singular*].

וְאֶבְרָכָה מְבָרְכֶיךָ
 וּמְקַלֵּלְךָ אָאָר
 וְנִבְרְכוּ בְךָ
 כָּל מִשְׁפְּחוֹת
 הָאָדָמָה:

Genesis 22:18

All the nations of the earth shall bless
 themselves by your descendants

וְהִתְבָּרְכוּ בְּזַרְעֲךָ
 כָּל גּוֹיֵי הָאָרֶץ

The World's People Will Admire...

The identity of who will be admired by the world's people changes from **Abram** in Genesis 12 (וְנִבְרְכוּ בְךָ) to **Abraham's descendants** (including us!) in Genesis 22 (וְהִתְבָּרְכוּ בְּזַרְעֲךָ). How will this be enacted?

In a comment on Genesis 12:3, **Rashi** (1040-1105, France) explains וְנִבְרְכוּ בְךָ this way:

There are many explanations of this, but its plain meaning is: a man says to his son, 'תהא כאברהם', 'Be like Abraham'...

We can extend Rashi's teaching about Genesis 12 to Genesis 22 this way:

The people of the world will say to their children in the future, 'Be like Abraham's descendants'.

Blessing Fragments Are Assembled into a New Blessing

The parallel biblical texts quoted or paraphrased in Genesis 22:15-18 are not organized chronologically (which would have cited chapters 12, 13, 15, 24, in that order). Instead these recycled phrases are organized out of chronological order (chapters 15, 13, 24, 12). Assuming this order may be thematic, let's speculate on themes:

- Two blessings promise **survival and thriving**, expressed as **numerous children**, who are compared to numberless **stars** and **sands**.*
- The next blessing promises future **military victory**. We can read this literally as **military prowess** and **physical strength**, taking the form of aggression or self-defense. Or we can read it figuratively, as a metaphor for **security**, or for the **self-confident use of power**.**
- The last blessing promises **blessedness** and **good influence on the world's people**, predicting that future people of the earth will see Abraham's heirs as examples for their children to emulate.

To summarize the order of themes in Genesis 22:17-18:

- survival and thriving (Genesis 15 & 13)
- security and power (Genesis 24)
- being admired by, and seen as a good spiritual influence on the world's people (Genesis 12).

* Using two images where one would have sufficed hints at the idea that people possess both heavenly and earthly attributes, symbolized by stars and sands.

A Teaching Based on the Sequence of Quoted Blessings

The blessing that was given first in the Bible (in Genesis chapter 12) is now placed at the end of the new blessing in chapter 22. This deliberate a-chronology of borrowed sources suggests that *survival, thriving, security and power, while important, are not enough*. The blessing of **spiritual worthiness** and **being an inspiration to others** is essential to Abraham's legacy. It is the last divine word of the Akedah story.

The last blessing suggests the potential of Abraham's descendants to live admirable lives. Perhaps this idea is one reason we read the Akedah story on Rosh Hashanah. In its concluding divine words we are charged to be a good influence in the world in every generation.

We can use the High Holy days, when we read the Akedah story, to consider whether we have been a good influence on other people in the past year, and how we can be a good role model in the new year. We can think seriously about whether people we do not know will remark to their children, 'Be like _____ [your name here] .'

*Reflecting back on this sequence of blessings,
which of these blessings do we need the most right now?
Perhaps psychologist Abraham Maslow can help us
figure it out (see the next page.)*

* **Kli Yakar** (R. Shlomo Ephraim of Luntschitz, Poland, 1550-1619) on 'will seize the gates of their foes' (Gen. 24:60): This language was also said to Abraham (Genesis 22:17), for such is the quality of **חסד** [*hesed*, lovingkindness], that [its practitioners] have many loving friends [Proverbs 19:6]. Abraham practiced lovingkindness toward those near and far, as did Rebecca, so naturally they will seize the gates of their foes, for they have many friends who will stand with them in their hour of trouble.

The Kli Yakar has radically demilitarized this blessing!

Abraham Maslow's Hierarchy of Needs

Deficiency needs vs. Growth needs

This five-stage model can be divided into 'deficiency needs' and 'growth needs'. The first four levels are often referred to as deficiency needs (*D-needs*), and the top level is known as growth or being needs (*B-needs*).

Deficiency needs arise due to deprivation and are said to motivate people when they are unmet. Also, the motivation to fulfill such needs will become stronger the longer the duration they are denied. For example, the longer a person goes without food, the more hungry they will become.

Maslow initially stated that individuals must satisfy lower level deficit needs before progressing on to meet higher level growth needs. However, he later clarified that satisfaction of a need is not an "all-or-none" phenomenon, admitting that his earlier statements may have given "the false impression that a need must be satisfied 100 percent before the next need emerges".

[Rather, he concluded later ...] When a deficit need has been 'more or less' satisfied it will go away, and our activities become habitually directed towards meeting the next set of needs that we have yet to satisfy. These then become our salient needs. However, growth needs continue to be felt and may even become stronger once they have been engaged.

Dr. Saul McLeod, *Simply Psychology*, updated 12/29/20

Shimon HaTzaddik [Avot 1:2] identified the central 'growth needs' of Judaism as Torah, avodah, and gemilut hasadim. Has it been your experience that your need for learning, for prayer, and for doing acts of kindness grows stronger once you have engaged them?

Abraham Harold Maslow (/məzloʊ/; April 1, 1908 – June 8, 1970) was an American psychologist who was best known for creating [Maslow's hierarchy of needs](#), a theory of psychological health predicated on fulfilling innate human needs in priority, culminating in self-actualization. Maslow was a psychology professor at Brandeis University, Brooklyn College, New School for Social Research, and Columbia University. He stressed the importance of focusing on the positive qualities in people, as opposed to treating them as a "bag of symptoms".

Bio & pic from Wikipedia



Applying Maslow's hierarchy of human needs to the blessings in Genesis 22, we can ask, what are your most-wished-for blessings this year?

Are you and those you love most focused on survival, thriving, security, self-confident exercise of power/agency, or spiritual worthiness?

QUESTIONS FOR HIGH HOLY DAY PREPARATION

for your private soul-work, or to share with loved ones

1. God's blessing in Genesis 22:18 expresses the promise that Abraham's heirs (including us) will be regarded by others as worthy of emulation. Am I worthy of emulation? How do I know? Am I the best person to assess this? Who can help me assess my spiritual qualities? Is there someone I trust to discuss this with me?
2. Do we want the admiration of the people of the world? When are other peoples' opinions of us important and valuable, and when are they a distraction or destructive?
3. Our world faces some unprecedented political and natural challenges today. While living through these acute stressors, do we aspire to more than survival? To thriving? To security? To self-confident use of power? To spiritual worthiness? Who are the great role models for our highest aspirations in times of trouble?
4. Where are my loved ones on the Genesis 22 hierarchy of blessings (survival, thriving, security, power, spiritual worthiness)? Which blessing(s) do they seek? Which blessing(s) do they need?
5. Must God's blessings always be earned? What is the role of God's **חן** [*chen*, grace] in our lives? Which of my blessings of the past year have felt earned, and which have felt like God's unexpected grace?

6. Which avenues for doing good are newly open to me now, and which have closed or are more limited now? What is the current mitzvah landscape in my community? How exactly will I do good in the new year?

7. When we think about Judaism as a sacred legacy, we often focus on being good heirs of a received tradition. Activist Dena Robinson recently said, "I want to be a good ancestor one day." How can we all become good ancestors?



הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.
חֲטָאֵתֵינוּ הוּא יִמְחֹל.
זָרְעֵנוּ וְכִסְפֵּנוּ (וְשְׁלוֹמֵינוּ) יִרְבֶּה כְּחֹל.
וְכַפּוֹכֵבִים בְּלִילָה.

{בראשית כב}

{נעילה, פתח לנו שער}

יּוֹם פָּנָה כָּצֵל תִּמָּר.
אֶקְרָא לֹאֵל עָלֵי גוֹמֵר.
אָמַר שׁוֹמֵר.
אֶתָּא בִּקְרָה וְגַם לִילָה.

ישעיה כא

צִדְקָתְךָ כְּהָר תִּבּוֹר.
עַל חֲטָאֵי עֶבֶר תַּעֲבֹר.
כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר.
וְאֲשַׁמּוּרָה בְּלִילָה.

תה' צ

חֲלִפָה עוֹנֶת מִנְחָתִי.
מִי יִתֵּן מִנּוּחָתִי.
יִגְעִתִּי בְּאַנְחָתִי.
אֲשַׁחֲה בְּכָל לִילָה.

תה' ו

קוֹלִי בֶּל יִנָּטֵל.
פֶּתַח לִי שַׁעַר הַמְּנוּטֵל.
שְׂרָאשִׁי נִמְלֵא טָל.
קוֹצוֹתַי רְסִיסֵי לִילָה.

שיר השירים ה

הַעֲתֵר נֹרָא וְאִיוִם.
אֲשׁוּעַ תִּנְהָ פְדִיוִם.
בְּנֶשֶׁף בְּעָרֵב יוֹם.
בְּאִישׁוֹן לִילָה.

משלי ז

קִרְאֲתִיךָ יְהִי הוֹשִׁיעֵנִי.
אֲרַח חַיִּים תוֹדִיעֵנִי.
מִדְּלוֹת תִּבְצָעֵנִי.
מִיּוֹם וְעַד לִילָה.

{מדרש תה' 17:3}

טָהֵר טָנוּף מַעֲשֵׂי.
פֶּן יֵאמְרוּ מַכְעִיסִי.
אֵיהֵ נָא אֱלוֹהִי עוֹשֵׂי.
נוֹתֵן זְמִירוֹת בְּלִילָה.

איוב לה

נֶחֱנוּ בִידְךָ כְּחוֹמֵר.
סָלַח נָא עַל קֵל וְחוֹמֵר.
יוֹם לַיּוֹם יִבְיַע אוֹמֵר.
וְלִילָה לְלִילָה.

תה' יט

אֵל פְּדוּה מִכָּל צָר.
קִרְאֲנוּךָ מִן הַמָּצָר.
יָדְךָ לֹא תִקְצָר.
לֹא יוֹם וְלֹא לִילָה.

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.
חֲטָאֵתֵינוּ יִמְחֹל.
זָרְעֵנוּ וְכִסְפֵּנוּ יִרְבֶּה כְּחֹל.
וְכַפּוֹכֵבִים בְּלִילָה

While this piyyut (poem) is traditionally sung Motzei Shabbat (Saturday Night) following havdalah, some are of the opinion that it was originally written for the conclusion of Yom Kippur (when Havdalah is also recited), due to the references to forgiveness (stanzas 1, 3) and the waning of the day (stanza 2). It exists in both Ashkenazi and Sephardi traditions and is also an acrostic poem carrying the name of the author "**Yitzhak Hakatan**" or "Isaac the Younger"; several scholars identify him with **Isaac b. Judah ibn Ghayyat of Spain (1030-1089)**.

Source: Zemīrot Database אוצר זמירות
Annotation sources: The Koren Siddur pp. 726-7, and [LK](#).



Source Sheet

Ahavnu, Beirakhu: New Versions of the Viddui from Israel Rabbi Peretz Rodman

Head of Israel's Masorti Bet Din
Jerusalem, Israel

Brazil and Argentina: 2:00 AM
Eastern Time Zone, N. America: 1:00 AM
Pacific Time Zone, N. America: 10:00 PM



Ahavnu, Berakhnu... – New *Vidduyim* from Israel

introduced and translated by Rabbi Peretz Rodman

תשפ"ב/2022 Selihot Night Live

Note: These “artisanal” prayers will appear in a forthcoming translation of Prof. Dalia Marx’s book, *About Time: Journeys in the Jewish-Israeli Calendar* [Hebrew: *בְּזִמָּן: מסעות בלוח השנה היהודי-ישראלי*], to be published by the CCAR Press.

Not for distribution.

א.

אָטמנו	אָזנינו מִזְעָקָה דֵּל וְאַמָּל
בָּזנוּ	לִישָׁר דְּרָךְ וּנְקִי כַפִּים
גָּבַה	לִבֵּנוּ
דָּחִינוּ	דְּרָךְ אֶרֶץ מַחֲיִינוּ
הִסְכַּמְנוּ	עִם בְּעָלֵי מֵאָה
וּפָרְנוּ	עַל הַקְדָּשָׁה
זָבַחְנוּ	לְעֹגֵל הַזֶּהָב
חָרַטְנוּ	עַל דָּגְלֵנוּ "רֵק בְּחֵיל וְרֵק בְּכַח"
טָחְנוּ	תָּפַל אֶת חֲדָרֵי לְבָבֵנוּ
יָכַלְנוּ	אֶף לֹא רָצִינוּ
כָּרִינוּ	בוֹר לְתַמִּימֵי דְרָךְ
לָטְשְׁנוּ	עִין אֶל זִוְלָתָנוּ
מָהֲרָנוּ	לְהָרִים קוֹל וְיָד
נִצַּלְנוּ	כָּל הַזְדַּמָּנוֹת לְנִצָּל
סַמְכָנוּ	עַל עֲצָמָנוּ
עִבְדָנוּ	אֱלִילֵי נֶכֶר
פָּחַדְנוּ	לְהַכְרִיז עַל הָאֱמֶת בְּקוֹל
צָחֲקָנוּ	וּלְעֹגְנוּ לָרֶשׁ
קִדְשָׁנוּ	אֶת הַחֵל וְאֶת הַחֹמֶר
רָאִינוּ	וְלֹא הִעֲדָנוּ
שָׁכַחְנוּ	אֶת שְׁלֹא נָעַם לָנוּ לְזִכֹּר
תִּפְשָׁנוּ	מִרְבָּה לֹא תִפְשָׁנוּ. ³²

אָטמנו We closed our ears to the cry of the poor and wretched.
בִּזְנו We disdained people of honesty and integrity.
גָּבַהּ Our heart was haughty.
דִּחִינו We excluded good manners from our lives.
הִסְכַּמְנו We agreed with entrenched power holders.
וַתַּרְנו We gave up on holiness.
זִבְחֵנו We sanctified the golden calf.
חָרְטֵנו We set our sights on “only by might and only by power.”
טָחֵנו We daubed with plaster the flimsy chambers of our hearts.
יָכַלְנו We were able but unwilling.
פָּרִינו We dug a pit for those who walk in innocence.
לִטְשָׁנו We stared with enmity at others.
מָהָרְנו We were quick to raise our voices and our hands in aggression.
נִצַּלְנו We took advantage of every opportunity to exploit.
סִמְכָנו We were self-satisfied.
עִבְדָנו We worshipped foreign idols.
פָּחַדְנו We were afraid to proclaim the truth out loud.
צִחֲקָנו We laughed at and mocked the unfortunate.
קִדְשָׁנו We sanctified the unholy and the materialistic.
רָאִינו We saw and did not testify.
שָׁכַחְנו We forgot what was not convenient to remember.
תִּפְשָׁנו We reached for more but ended up with less.

- Hebrew original by Rabbi Mordechai Rotem,
from *Kavvanat Ha-lev: Mazor La-yamim Ha-nora'im*
(Jerusalem: Israel Movement for Progressive Judaism, 1989), 285.

ב.

We loved, we blessed, we repaid kindness
in kind,
we sought God, we were amazed, we
listened,
we were grateful, we hugged, we gave
treatment, we feared sin,
we squelched our impulses, we learned
from mistakes, we forgave,
we were born, we helped, we assisted, we
opened the door,
we laughed, we drew near to us, we
danced, we kept the Torah,
we gave support.

אָהָבֵנוּ, בֵּרַכְנוּ, גָּמְלָנוּ חֶסֶד,
דָּרַשְׁנוּ אֱלֹהִים, הִשְׁתַּאֲמוּ,
וְהִקְשַׁכְנוּ, זָכְרָנוּ טוֹב, תִּבְקָנוּ,
טִפַּלְנוּ, יָרֵאנוּ חַטָּא, פָּבֵשְׁנוּ יֵצֶר,
לְמַדְנוּ מִטְעוּיּוֹת, מָחִלְנוּ, נוֹלַדְנוּ,
סָעַדְנוּ, עֲזָרְנוּ, פָּתַחְנוּ דֶּלֶת, צָחֲקָנוּ,
קִרְבָּנוּ, רָקַדְנוּ, שָׁמְרָנוּ תּוֹרָה,
תָּמְכָנוּ.

- Hebrew original by Rabbi Ruth Gan-Kagan and Nachshon David Carmi,
for the Nava Tehillah congregation in Jerusalem

* * * * *

We loved,
 we built,
 we brought up,
 we worried,
 we tried, and we partially succeeded.
 We faked it sometimes.
 We sinned, we erred, we extricated
 ourselves somehow.
 We felt pain, we learned, we
 stumbled,
 we tried.
 We forgave ourselves and others too
 little.
 We got something done anyway.
 We provided a living.
 We were right, infrequently.
 We received much,
 We wanted too much.
 We were happy less than was
 possible and necessary.
 Thanks for everything.

אֶהְבֵנוּ,
 בָּנִינוּ,
 גִּדְלָנוּ,
 דָּאֲגָנוּ,
 הִשְתַּדַּלְנוּ, וְהִצַּלְנוּ חֵלְקִית.
 זִיפְנוּ לְפָעָמִים.
 חָטְאנוּ, טָעִינוּ, יָצָאנוּ מִזֶּה אֵיכָשָׁהוּ.
 פָּאֲבָנוּ, לְמַדְנוּ, מָעֵדְנוּ, גָּסִינוּ.
 סָלַחְנוּ מְעַט מִדֵּי לְעַצְמָנוּ וְלֵאחֵרִים.
 עָשִׂינוּ מִשָּׁהוּ בְּכָל זֹאת.
 פָּרַגְנוּ.
 צִדְקָנוּ לְעֵתִים רְחוּקוֹת.
 קִבַּלְנוּ הֶרֶבָּה,
 רָצִינוּ הֶרֶבָּה מִדֵּי.
 שִׂמְחָנוּ פְּחוֹת מִמָּה שֶׁהָיָה אֲפָשָׁר
 וְצָרִיד.
 תּוֹדָה עַל הַכֹּל.

- Hebrew original by Prof. Vered Noam,
 from her Facebook page before Yom Kippur 5774/2013.

Rivka Lubitz / *Vidduy* for the Rabbinical Court Judge

What shall we say before You, who sits on high, and what shall we tell You, who dwells in the upper worlds? Are not all hidden things and all revealed things already known to You?

For the sin which we have committed before You by duress and by our will. By duress—because we looked over our right shoulder and saw rabbis issuing stringent, draconian rulings and felt under duress to be stringent. And by our will—because sometimes, without even a glance over our shoulder, we chose to be stringent and demanding of people.

For the sin which we have committed before You unknowingly — in that we did not always know the extent of the suffering of family members when we hesitated and took our time, dragging a case on for years.

For the sin which we have committed before You through forbidden sexual relationships — like, for example, that time when we said there is no basis to require a husband to issue a divorce, because the things he did to his daughter are not connected to the relationship between husband and wife, and they do not constitute sufficient grounds for divorce [...].

For the sin which we have committed before You by levity — because we sometimes laughed at Jews-by-choice and asked them ridiculous questions. Such as, for example, when we asked an artist seeking to convert what would happen if we took down a picture of hers from the wall and gave it a cup of coffee — would that be something forbidden to touch on Shabbat (ha ha ha!) [...]

Source: Article on YNet, 2007 — <https://www.ynet.co.il/articles/0,7340,L-3450317,00.html>