**Focusing Prayer** 

God of All Generations

God's Powers

The Power of This Day

**God's Holiness** 

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

THE RIGHTEOUS, they say, are invisible to all. Hidden and unknown, they live in quiet decency, hurting no one but suffering the pain of the world. Were it not for these thirty-six, the Sages say, the universe could not exist.

If you think you might be one of the thirty-six, chances are you're wrong.
They labor in obscurity,
bombarded every minute of every day
by unbearable sounds from everywhere:
the weeping of sick and hungry children,
abused women; sad and wounded men,
tormented souls who feel they're all alone.

The thirty-six shudder; they cover their ears.

They can't bear the anguish, the assault of tears—
and their hearts break, over and over
and over again, and the bleeding never stops.

But they are the righteous;
they have to endure it
every minute of every day
so that the world can go on,
and the rest of us can live
in peace.

## FOR RIGHTEOUS GENTILES

Our Sages teach: The righteous of all nations have a place in the world-to-come. And Scripture says: My House shall be called a house of prayer for all peoples. So let them be blessed: all those who pursue justice and act with compassion; those who give strength to the Jewish people and help to build our future; cherished family and friends; allies and supporters. With gratitude and love, we give them praise.

## How Do We Sense God's Holiness?

Through Righteousness

Uvchein tzadikim yiru v'yismachu, יבֵּחוּ, visharim yaalozu, vachasidim b'rinah yagilu; v'olatah tikpotz-piha, v'chol harishah kulah k'ashan tichleh, ki taavir memshelet zadon min haaretz. יונ מנ הארץ.

And so, in Your holiness, give the righteous the gift of a vision bright with joy: a world where evil has no voice and the rule of malevolence fades like wisps of smoke. Good people everywhere will celebrate the stunning sight of arrogance gone from the earth.

ודוש

ִּכִּי תַּגְּבִיר מֶּמְשֶׁלֶׁת זַדוֹן מִן הָאָבֹּץ. וְבָל הָרִשְׁנָה כָּלָּה כְּצָשׁׁן תִּכְלָה, וַחֲסִידִּים בִּרָבָּּה יָבִּילוּ, וַחֲסִידִים בַּרָבָּה יָבִילוּ, וּבְכֵּן צַבִּילִם יִרְאוּ וְיִשְׁמֵחוּ, בַּוָנָה Kavanah ואמהות

אָבוֹת וְאָמֶהוֹת Avot v'Imahot

גבורות G'vurot

וְבֶתְנֶה תְקף Untaneh Tokef

קְדָשַּת הַשֵּם K'dushat HaShem

קְדָשֶׁת הֵיוֹם K'dushat HaYom

עֲבוֹדָה Avodah

הוֹדָאָה Hodaah

שָׁלוֹם Shalom

תְפַלֵּת הַלֵּב T'filat HaLev

emphasize honest self-scrutiny and unflinching acknowledgment of how we have harmed ourselves, those around us, and the larger world. Yet, at the same time, the Day of Atonement is rich in the liturgy of hope. Here, in the conclusion of a three-part sequence that explores divine holiness, the poet imagines a world in which evil has been vanquished and good people celebrate the fulfillment of their dreams. Confrontation with dispiriting realities must be balanced by a beautiful vision that inspires us to persist in the work of *tikkun* (healing and repair).

INVISIBLE TO ALL. Based on the legend of the Lamed-Vavniks, thirty-six hidden righteous individuals for whose sake the world endures. (In gimatriyah, the numerical value of the letters lamed and vav is thirty-six.) The legend comes from a Talmudic statement: "There are no less than thirty-six righteous persons in the world who receive the Divine Presence" (Sanhedrin 97b; Sukkah 45b).

THE RIGHTEOUS OF ALL NATIONS, Tosefta Sanhedrin 13:2; Maimonides, Laws of T'shuvah 3.5.

MY HOUSE SHALL BE CALLED, Isaiah 56:7.