מחזור חדש

THE NEW MAHZOR

KOL NIDRE

VALLEY BETH SHALOM

TO CONVENE AND CONSENT

By the authority of the heavenly court
And by the authority of this earthly court,
With Divine consent
And with the consent of this congregation,
We hereby declare it permissible
To pray with those who have transgressed.

Kol Nidre

All vows, oaths, and promises
Which we made to God and were not able to fulfill—
From last Yom Kippur to this Yom Kippur—
May all such vows between ourselves and God be annulled.
May they be void and of no effect.
May we be absolved of them and released from them.
May these vows not be considered vows,
These oaths not be considered oaths,
And these promises not be considered promises.

TO SEEK ATONEMENT

For transgressions between a human being and God, repentance on Yom Kippur brings atonement. For transgressions between one human being and another, Yom Kippur brings no atonement until the injured party is reconciled.

Mishnah, Yoma 8:9

Reader:

בִּישִׁיבָה שֶׁל מַעֲלָה. וּבִישִׁיבָה שֶׁל מַטָּה.
עַל דַּעַת הַמָּקוֹם. וְעַל דַּעַת הַקָּהָל.
אֲנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבַרְיָנִים:

כָּל נִדְרֵי וְאֲסָרֵי וַחֲרָמֵי וְקוֹנָמֵי וְכִנּוּיֵי וְקִנּוּסֵי וּשְׁבוּעוֹת
דִּנְדַרְנָא וְדְאִשְׁתְּבַעְנָא וְדַאֲחַרִימְנָא
וְדַאֲסַרְנָא עַל נַפְשָׁתָנָא.
מִיּוֹם כִּפּוּרִים *שֶׁעָבַר עַד יוֹם כִּפּוּרִים זֶה
הַבָּא עָלֵינוּ לְטוֹבָה.
כֻּלְּהוֹן אִתְּרְטָנָא בְּהוֹן. כֻּלְּהוֹן יְהוֹן שְׁרָן.
שְׁבִיקִין. שְׁבִיתִין. בְּטֵלִין וּמְבָטָלִין.
לָא שְׁרִירִין וְלָא קַיָּמִין:
נִדְרָנָא לָא נִדְרֵי. וְאֲסָרָנָא לָא אֲסָרֵי.
וּשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

Kol nidrey ve-esarey va-ḥa-ramey
V'kona-mey v'ḥinu-yey v'kinu-sey u-sh'vuot,
Di-n'darna u-d'ish-t'vana, u-d'aḥ-rimna,
V'di-asarna al naf-sha-tana
Mi-yom kipurim sheh-avar ad yom kipurim zeh
Ha-ba aleynu l'tovah,
Kol-hon iḥ-ratna v'hon, kol-hon y'hon sharan.
Sh'vikin, sh'vitin, b'teylin u-m'vutalin,
La sh'ritin v'la ka-yamin.
Nidrana la nidrey, ve-esa-rana la esarey,
U-sh'vua-tana la sh'vuot.

*וְזֶה עַד יוֹם כִּפּוּרִים

On this night of atonement

O God of forgiveness,
on this night of atonement we come before You,
haunted by memories of duties unperformed,
of promptings disobeyed, of beckonings ignored.

We confess
that there were opportunities for kindness and service
which we allowed to pass by in the year just ended.

We are ashamed
of sins committed with evil intent,
as well as of follies committed unwittingly,
or even with good intentions.

Make us honest enough to recognize our transgressions,
big enough to admit them, strong enough to forsake them.

Humble us by showing us what we are;
exalt us with a vision of what we may yet grow to be.

Keep us ever mindful of our dependence upon You,
and help us to understand Your need of us.

United with You in a holy partnership,
may we dedicate our lives to Your law of love.

Help us to create homes filled with joy and harmony,
and to labor for peace among communities and nations.

On this sacred night, grant us atonement,
and help us to find serenity within ourselves.

Kindle within us the fires of faith,
and set aglow our courage to live the words we pray.

Reader and congregation:

וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם.
כִּי לְכָל־הָעָם בִּשְׁגָגָה:

Reader:

סְלַחְנָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ
וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד־הֵנָּה:
וְשָׁם נֶאֱמַר.

Congregation:

וַיֹּאמֶר יְיָ סָלַחְתִּי כִּדְבָרֶךָ:

Reader, followed by congregation:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

Reader and congregation:

May forgiveness be granted to the whole congregation of Israel and to the stranger in their midst, for all the people have transgressed unwittingly. Numbers 15:26

Reader:

In Your unbounded mercy, forgive the sin of this people, as You have ever forgiven our people from the days of Egypt until now.

Numbers 14:19

Congregation:

And the Lord said:
"I have pardoned them as you have asked." Numbers 14:20

Reader, followed by congregation:

Praised are You, Lord our God, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

Baruḥ ata Adonai, Eloheynu meleḥ ha-olam,
sheh-heh-ḥeh-yanu, v'kiy'manu, v'higi-anu la-z'man ha-zeh.

BARḤU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Praised be the Lord, Source of all blessing, forever.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler of the universe,
Whose word brings on the dusk of evening.
Your wisdom opens the gates of dawn;
Your understanding regulates time and seasons.
The stars above follow their appointed rounds,
In response to Your divine will.
You create day and night;
You alternate darkness and light.
You remove the day and bring on the night;
You separate one from the other.
We call You "Lord of heavenly hosts";
You are our living God.
May You rule over us as You rule over nature;
Praised are You, O Lord, who brings the evening dusk.

Two blessings before and after the "Evening Shema"

The *Mishnah* prescribes that the reading of the Evening Shema be preceded by two blessings and followed by two blessings (*Berahot* 1:4).

The first blessing **before** the Evening *Shema*, *Ha-Maariv Aravim* ("Your command brings on the evening twilight"), acknowledges that the orderliness of nature manifests the continuous activity of a loving God.

The second blessing before the Evening *Shema*, *Ahavat Olam* ("With everlasting love"), expresses gratitude for the love which God has bestowed upon the House of Israel, as reflected in the Divine gift of Torah.

The first blessing **after** the Evening *Shema* is the Redemption Blessing; it closes the *Emet ve-Emunah* ("True and certain . . .") which is a reaffirmation of the principles articulated and implied in the *Shema*, and a recollection of Divine acts of deliverance and redemption.

The second blessing after the Evening *Shema*, *Hashkivenu* ("Help us to lie down in peace"), seeks protection from peril and fear.

Thus, the Evening *Shema* is "framed" by prayers whose themes encompass the cosmic and the communal, the historical and the immediate.

BARḤU: The call to worship

Reader:

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Congregation and Reader:

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ
מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה
עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים וּמְסַדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיְלָה גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמֵבִיא
לָיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים׃

Reader:

Barḥu et Adonai ha-m'vo-raḥ.

Congregation and Reader:

Baruḥ Adonai ha-m'vo-raḥ l'olam va-ed.

Baruḥ atah Adonai, Eloheynu meleḥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'ḥoḥma potey-aḥ sh'arim u-vitvuna m'shaneh itim,
U-maḥa-lif et ha-z'manim u-m'sadeyr et ha-koḥavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ḥo-sheḥ v'ḥo-sheḥ mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl ḥai v'ka-yam tamid yimloḥ aleynu l'olam va-ed,
Baruḥ atah Adonai, ha-ma-ariv aravim.

"These words . . ."

Let us commit our hearts and might
to accept, in love, the sovereignty of Heaven,
to do that which is expected of us,
to live the Covenant day and night.

"HEAR"

Let no egotism, personal or national, seal our ears
to the cry for compassion
or to the voice of divine command.

"O ISRAEL"

We are linked by a bond we are not free to break.
We are of the covenant people whose ancestors
heard God's voice, whose prophets beheld God in visions.
We have been compared to the lamb,
torn by vicious wolves,
and to the lion, unafraid to walk alone among the peoples.

"THE LORD OUR GOD"

In a pagan world, which treated nature as divine
and adored gods with the vices of mortals,
our people stood apart, witnesses to a daring faith:
The God of holiness, who loves us,
demands justice and mercy,
and will, one day, be the God of all humanity.

"THE LORD IS ONE"

The universe,
its diversity, complexity, and seeming contradictions,
all derive from one source, the One Creator.
People, unlike by history, race, and temperament,
are yet of one family, the children of One Parent.
God is our King, whose kingship is not in a far-off age.
It is in us, and upon us, if we will now accept its yoke.

Nahum Waldman (adapted)

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ.
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ.
עַל־כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ.
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה.
וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

With everlasting love You have loved Your people Israel,
Teaching us the Torah and its *Mitzvot*,
Instructing us in its laws and judgments.

Therefore, O Lord our God,
When we lie down and when we rise up,
We shall speak of Your Commandments,
And rejoice in Your Torah and *Mitzvot*.

For they are our life and the length of our days;
On them we will meditate day and night.
May Your love never depart from us.

Praised are You, O Lord,
Who loves Your people Israel.

Ahavat olam beyt yisrael am-ḥa ahavta,
Torah u-mitzvot, ḥukim u-mish-patim otanu limad'ta.
Al keyn Adonai Eloheynu,
B'shoḥ-beynu u-v'ku-meynu nasi-aḥ b'ḥukeḥa,
V'nismaḥ b'divrey torateḥa
U-v'mitz-voteḥa l'olam va-ed.
Ki heym ḥa-yeynu v'oreḥ ya-meynu,
U-va-hem neh-geh yomam va-laila.
V'aha-vat-ḥa al tasir mimenu l'olamim,
Baruḥ atah Adonai, oheyv amo yisrael.

The Shema

Hear, O Israel: the Lord is our God, the Lord is One.

Aloud:

Praised be God's glorious sovereignty for ever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word "Sh'ma" is written with an enlarged final *ayin* (ע); and the word "Eḥad" with an enlarged final *daled* (ד). These two letters form the Hebrew word עֵד *(Eyd)* which means "witness."

Whenever we recite the *Sh'ma*, we are responding to the Divine call: You are My witnesses, *Atem Eydai* (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"—in both our personal and collective lives. (See Soul)

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others. (Levi Yitzḥak of Berditchev)

In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action. (Leo Baeck)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

Aloud:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם
לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־
מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

Shema Yisrael, Adonai Eloheynu, Adonai Eḥad.

Baruḥ sheym k'vod mal-ḥuto l'olam va-ed.

V'ahavta eyt Adonai Eloheḥa
B'ḥol l'vavḥa, u-v'ḥol naf-sh'ḥa, u-v'ḥol m'odeḥa.
V'ha-yu ha-d'varim ha-eyleh
Asher anoḥi m'tza-v'ḥa ha-yom al l'va-veḥa.
V'shi-nan-tam l'va-neḥa v'dibarta bam
B'shiv-t'ḥa b'vey-teḥa, u-v'leḥ-t'ḥa va-dereḥ,
U-v'shoḥ-b'ḥa u-v'ku-meḥa.
U-k'shar-tam l'ot al ya-deḥa,
V'ha-yu l'totafot beyn eyneḥa.
U-ḥ'tav-tam al m'zuzot bey-teḥa u-vish-areḥa.

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God;
And there is none like our Lord.

It is God who redeemed us from the might of tyrants,
And delivered us from slavery to freedom.

Great are the things that God has done;
The Lord's wonders are without number.

God brought forth Israel from Egyptian bondage;
And has been our hope in every generation.

May You continue Your protecting care over Israel,
And guard all Your children from disaster.

When the Children of Israel beheld Your might,
They gave thanks to You and praised Your name.

They accepted Your sovereignty willingly,
And sang in joyous thanksgiving.

Moses and the Children of Israel
Proclaimed in great exultation:

"Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?"

When You rescued Israel at the Sea,
Your children beheld Your power.

"This is my God!" they exclaimed, and said:
"The Lord shall reign for ever and ever!"

As You delivered Israel from a mightier power,
So may You redeem all Your children from oppression.

Praised are You, O Lord,
Redeemer of Israel.

Morris Silverman (adapted)

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ
כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ:
הָעֹשֶׂה גְּדֹלוֹת עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר:
הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ:
הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיָּרֶם קַרְנֵנוּ עַל כָּל־שׂנְאֵינוּ:
הָעֹשֶׂה לָנוּ נְסִים וְנָקָמָה בְּפַרְעֹה אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם.
הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם:
הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף
אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע.
וְרָאוּ בָנָיו גְּבוּרָתוֹ שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ.
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם.

מִי־כָמֹכָה בָּאֵלִם יְיָ. מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ.
נוֹרָא תְהִלֹּת. עֹשֵׂה פֶלֶא:
מַלְכוּתְךָ רָאוּ בָנֶיךָ בוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֵלִי עָנוּ וְאָמְרוּ.
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
וְנֶאֱמַר. כִּי־פָדָה יְיָ אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל:

Emet ve-emunah kol zot v'ka-yam aleynu.
Ki hu Adonai Eloheynu v'eyn zulato, va-anaḥnu yisrael amo.
Mi ḥamoḥa ba-eylim Adonai. Mi kamoḥa nedar ba-kodesh.
Nora t'hilot osey fe-leh . . . Adonai yimloḥ l'olam va-ed.

HASHKIVENU: Help us to lie down in peace

Help us, O God, to lie down in peace,
And awaken us to life on the morrow.

May we always be guided by Your good counsel,
And thus find shelter in Your tent of peace.

Shield us, we pray, against our foes,
Against plague, destruction, and sorrow.

Strengthen us against the evil forces
Which abound on every side.

May we always sense Your care,
For You are our merciful Sovereign.

Guard us always and everywhere;
Bless us with life and peace.

Praise to You, O God of peace,
Whose love is always with us,

Who shelters Your people Israel,
And protects Jerusalem in love.

VESHAMRU: Shabbat—an everlasting Covenant

The Children of Israel shall observe the Sabbath, maintaining it throughout their generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

Exodus 31:16-17

TO PROCLAIM THIS DAY

For on this day
Atonement shall be made for you to cleanse you;
Of all your sins shall you be clean before the Lord.

Leviticus 16:30

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים.
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב
דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ.
בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם:

VESHAMRU: Shabbat—an everlasting Covenant

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

V'shamru v'ney yisrael et ha-shabbat,
La-asot et ha-shabbat l'doro-tam b'rit olam.
Bey-ni u-veyn b'ney yisrael ot hi l'olam.
Ki shey-shet yamim asa Adonai
Et ha-shama-yim v'et ha-aretz,
U-va-yom ha-sh'vi-i shavat va-yi-nafash.

TO PROCLAIM THIS DAY

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם.
מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ:

Ki va-yom ha-zeh y'ḥapeyr aley-ḥem l'taheyr et-ḥem,
Mi-kol ḥato-teyḥem lifney Adonai titharu.

The Amidah

"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS*

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, awesome God, supreme over all.
You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.
You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, and free the captives.
You keep faith with those who sleep in the dust.
Who is like You, almighty God?
Who can be compared to You, Ruler over life and death,
Source of redemption?
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

** This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 891).*

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים.
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

מִי כָמוֹךָ אַב הָרַחֲמִים.
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים:

For the Hebrew text of the "Interpretive Amidah Blessings," see page 890.

Preludes to the Amidah

ABRAHAM, ISAAC, AND JACOB

Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of the person who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. "Abraham is still standing before God" (Genesis 18:22); Abraham endures forever. We are Abraham, Isaac, and Jacob.

Abraham J. Heschel

TO REMEMBER WITH REVERENCE

Let us be silent with our ancestors,
Remember with reverence their ancient prayer,
Pronounced for millennia, their words, their faith.

Gather the gleanings with thanks,
The marvelous gleanings,
Those we can share in truth to ourselves
And our sense, and our thinking.

Shine in the glow of their vision with gladness,
That we may build as their seed
Upon their soul's searching
Seeking for meaning in the mystery of life and of being.

Through justice, mercy, truth, and peace,
Through love of others, and through humility.

Emil Weitzner (adapted)

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ.
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלָּא
לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ḥiru-tey, v'yam-liḥ mal-ḥutey
B'ḥa-yey-ḥon uv-yomey-ḥon uv-ḥa-yey d'ḥol beyt yisrael
Ba-agala u-viz-man kariv, v'imru **amen.**

Congregation and Reader:

Y'hey sh'mey raba m'varaḥ l'alam ul-almey alma-ya.

Reader:

Yit-baraḥ v'yish-tabaḥ v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'riḥ hu. *l'eyla l'eyla mi-kol bir-ḥata v'shi-rata*
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru **amen.**

"Magnified and sanctified be God's great name in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen."

YAALEH: May our prayers be accepted

May our supplication rise at nightfall,
Our plea approach Your presence in the morning,
And our exultation come at dusk.

May our voices rise in prayer at nightfall,
Our cause ascend to You in the morning,
And redemption come to us at dusk.

May our penitence rise to You at nightfall,
Our pardon come before You in the morning,
And our cry be heard by You at dusk.

May our trust in You rise up at nightfall,
Our hope be granted for Your sake in the morning,
And our atonement come at dusk.

May our deliverance mount at nightfall,
Our cleansing come to us in the morning,
And Your favor come to us at dusk.

May our remembrance rise to You at nightfall,
Our assemblage be acceptable to You in the morning,
And Your glory shine upon us at dusk.

May our knocking at Your gates be heard at nightfall,
Our joy come to us in the morning,
And our petition be granted at dusk.

May our cry rise up to You at nightfall,
Our plea reach Your presence in the morning,
And Your mercy be shown to us at dusk.

יַעֲלֶה	תַּחֲנוּנֵנוּ	מֵעֶרֶב.
וְיָבֹא	שַׁוְעָתֵנוּ	מִבֹּקֶר.
וְיֵרָאֶה	רִנָּתֵנוּ	עַד עֶרֶב:
יַעֲלֶה	קוֹלֵנוּ	מֵעֶרֶב.
וְיָבֹא	צִדְקָתֵנוּ	מִבֹּקֶר.
וְיֵרָאֶה	פִּדְיוֹנֵנוּ	עַד עֶרֶב:
יַעֲלֶה	עֲנוּיֵנוּ	מֵעֶרֶב.
וְיָבֹא	סְלִיחָתֵנוּ	מִבֹּקֶר.
וְיֵרָאֶה	נַאֲקָתֵנוּ	עַד עֶרֶב:
יַעֲלֶה	מְנוּסָתֵנוּ	מֵעֶרֶב.
וְיָבֹא	לְמַעֲנוֹ	מִבֹּקֶר.
וְיֵרָאֶה	כִּפּוּרֵנוּ	עַד עֶרֶב:
יַעֲלֶה	יִשְׁעֵנוּ	מֵעֶרֶב.
וְיָבֹא	טָהֳרָתֵנוּ	מִבֹּקֶר.
וְיֵרָאֶה	חֲנוּתֵנוּ	עַד עֶרֶב:
יַעֲלֶה	זִכְרוֹנֵנוּ	מֵעֶרֶב.
וְיָבֹא	וְעוּדֵנוּ	מִבֹּקֶר.
וְיֵרָאֶה	הַדְרָתֵנוּ	עַד עֶרֶב:
יַעֲלֶה	דָּפְקֵנוּ	מֵעֶרֶב.
וְיָבֹא	גִּילֵנוּ	מִבֹּקֶר.
וְיֵרָאֶה	בַּקָּשָׁתֵנוּ	עַד עֶרֶב:
יַעֲלֶה	אָנְקָתֵנוּ	מֵעֶרֶב.
וְיָבֹא	אֵלֶיךָ	מִבֹּקֶר.
וְיֵרָאֶה	אֵלֵינוּ	עַד עֶרֶב:

Ya-aleh taḥa-nu-neynu mey-erev,
V'yavo shava-teynu mi-boker,
V'yey-ra-eh rinu-neynu ad arev.

Ya-aleh koleynu mey-erev,
V'yavo tzidka-teynu mi-boker,
V'yey-ra-eh pidyo-neynu ad arev.

Ya-aleh inu-yeynu mey-erev,
V'yavo s'liḥa-teynu mi-boker,
V'yey-ra-eh na-aka-teynu ad arev.

Ya-aleh m'nu-seynu mey-erev,
V'yavo l'ma-ano mi-boker,
V'yey-ra-eh kipu-reynu ad arev.

Ya-aleh yish-eynu mey-erev,
V'yavo taho-reynu mi-boker,
V'yey-ra-eh ḥinu-neynu ad arev.

Ya-aleh ziḥro-neynu mey-erev,
V'yavo viu-deynu mi-boker,
V'yey-ra-eh hadra-teynu ad arev.

Ya-aleh daf-keynu mey-erev,
V'yavo gi-leynu mi-boker,
V'yey-ra-eh baka-sha-teynu ad arev.

Ya-aleh enka-teynu mey-erev,
V'yavo ey-leḥa mi-boker,
V'yey-ra-eh ey-leynu ad arev.

THE THRONE OF MERCY

O God our Sovereign, enthroned in mercy,
You rule with lovingkindness.

You pardon Your people's transgressions,
Forgiving them again and again.

You are generous in forgiveness to sinners;
You deal mercifully with all creatures,
Not according to the evil of their deeds.

Lord, You taught us through the humble one, Moses,
To recite Your thirteen attributes of mercy.

Remember, as You judge us,
The covenant of mercy which You then revealed.

Thus is it written in Your Torah:
"The Lord descended in a cloud,
And Moses was with the Lord there,
And proclaimed the name of the Lord."

THE COVENANT OF MERCY: The Thirteen Attributes

"Then the Lord passed before Moses and proclaimed:

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

"Pardon our iniquity and our sin; take us to be Your own."

Forgive us, our Lord, for we have sinned;
Pardon us, our Sovereign, for we have transgressed.

For You, O Lord, generously forgive;
Great is Your love for all who call upon You.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים.
מִתְנַהֵג בְּחַסִידוּת מוֹחֵל עֲוֹנוֹת עַמּוֹ.
מַעֲבִיר רִאשׁוֹן רִאשׁוֹן.
מַרְבֶּה מְחִילָה לְחַטָּאִים וּסְלִיחָה לְפוֹשְׁעִים.
עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ.
לֹא כְרָעָתָם תִּגְמוֹל.
אֵל הוֹרֵיתָ לָּנוּ לוֹמַר שְׁלֹשׁ עֶשְׂרֵה.
זְכֹר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה.
כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנָו מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב.
וַיֵּרֶד יְיָ בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְיָ:

וַיַּעֲבֹר יְיָ עַל־פָּנָיו וַיִּקְרָא.

יְיָ יְיָ אֵל רַחוּם וְחַנּוּן. אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:
נֹצֵר חֶסֶד לָאֲלָפִים. נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה:

וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתֶּנוּ:

סְלַח־לָנוּ אָבִינוּ כִּי חָטָאנוּ. מְחַל־לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ:
כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:

Adonai Adonai Eyl raḥum v'ḥanun.
ereḳ apa-yim v'rav ḥesed ve-emet.
No-tzeyr ḥesed la-alafim.
nosey avon va-fe-sha v'ḥata-a v'nakey.

SHEMA KOLEYNU: Hear our voice

Hear our voice, Lord our God; spare us, pity us,
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Do not banish us from Your presence;
Do not deprive us of Your holy spirit.

Do not cast us off in old age;
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God;
Do not make Yourself distant from us.

DO NOT FORSAKE US: Teach, purify, and forgive us

Our God and God of our ancestors,
Do not abandon or forsake us;
Do not shame us;
Do not break Your covenant with us.

Bring us closer to Your Torah;
Teach us Your commandments; show us Your ways.

Incline our hearts to revere You;
Purify our hearts to love You,
So that we return to You sincerely and wholeheartedly.

Forgive and pardon our iniquities,
As it is written in Your Holy Scriptures:

"For Your own sake, O Lord,
Pardon my sin though it is great."

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:

הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

אַל־תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנּוּ:

אַל־תַּשְׁלִיכֵנוּ לְעֵת זִקְנָה כִּכְלוֹת כֹּחֵנוּ אַל־תַּעַזְבֵנוּ:

אַל־תַּעַזְבֵנוּ יְיָ אֱלֹהֵינוּ אַל־תִּרְחַק מִמֶּנּוּ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אַל־תַּעַזְבֵנוּ. וְאַל־תִּטְּשֵׁנוּ. וְאַל־תַּכְלִימֵנוּ. וְאַל־תָּפֵר בְּרִיתְךָ אִתָּנוּ. קָרְבֵנוּ לְתוֹרָתֶךָ. לַמְּדֵנוּ מִצְוֹתֶיךָ. הוֹרֵנוּ דְרָכֶיךָ. הַט לִבֵּנוּ לְיִרְאָה אֶת שְׁמֶךָ. וּמוֹל אֶת־לְבָבֵנוּ לְאַהֲבָתֶךָ. וְנָשׁוּב אֵלֶיךָ בֶּאֱמֶת וּבְלֵב שָׁלֵם. וּלְמַעַן שְׁמְךָ הַגָּדוֹל תִּמְחוֹל וְתִסְלַח לַעֲוֹנֵינוּ כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ. לְמַעַן־שִׁמְךָ יְיָ וְסָלַחְתָּ לַעֲוֹנִי כִּי רַב־הוּא:

Sh'ma koleynu, Adonai Eloheynu, ḥus v'raḥeym aleynu,
V'kabeyl b'raḥamim uv-ratzon et t'filateynu.

Ha-shiveynu Adonai eyleḥa v'na-shuva,
Ḥadeysh yameynu k'kedem.

Al tashli-ḥeynu mil-faneḥa,
V'ruaḥ kod-sh'ḥa al tikaḥ mimenu.

Al tashli-ḥeynu l'eyt zikna,
Kiḥ-lot koḥeynu al ta-azveynu.

Al ta-azveynu Adonai Eloheynu, al tirḥak mimenu.

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your *Mitzvot* and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

THE GREAT TRANSGRESSION

The great transgression is not that we commit sins—for temptation is strong and our power is slight. Rather the great transgression is that at every instant we could turn to God in repentance—and yet we do not do so!

Rebbi Simhah Bunem

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ. שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ:

אָשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹפִי.
הֶעֱוִינוּ. וְהִרְשַׁעְנוּ. זַדְנוּ. חָמַסְנוּ. טָפַלְנוּ שֶׁקֶר.
יָעַצְנוּ רָע. כִּזַּבְנוּ. לַצְנוּ. מָרַדְנוּ. נִאַצְנוּ.
סָרַרְנוּ. עָוִינוּ. פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֹרֶף.
רָשַׁעְנוּ. שִׁחַתְנוּ. תָּעַבְנוּ. תָּעִינוּ. תִּעְתָּעְנוּ:

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, ḥamasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-ḥatnu, tiavnu, tainu, ti-tanu.

AL ḤET: The multitude of our sins

We have sinned against You by hardening our hearts;
And we have sinned against You by speaking perversely.
We have sinned against You publicly and privately;
And we have sinned against You by corrupt speech.
We have sinned against You by evil thoughts;
And we have sinned against You by insincere confession.
We have sinned against You intentionally and unintentionally;
And we have sinned against You by desecrating Your name.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'liḥot, s'laḥ lanu, m'ḥal lanu, ka-per lanu.

We have sinned against You by foolish talk;
And we have sinned against You knowingly and unknowingly.
We have sinned against You by bribery;
And we have sinned against You by slander.
We have sinned against You in eating and drinking;
And we have sinned against You by false pride.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'liḥot, s'laḥ lanu, m'ḥal lanu, ka-per lanu.

We have sinned against You by wanton glances;
And we have sinned against You by effrontery.
We have sinned against You by perverting justice;
And we have sinned against You by envy.
We have sinned against You by being stubborn;
And we have sinned against You by talebearing.
We have sinned against You by causeless hatred;
And we have sinned against You by confusion of values.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'liḥot, s'laḥ lanu, m'ḥal lanu, ka-per lanu.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֲמוּץ הַלֵּב.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגָלוּי וּבַסֵּתֶר.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־לָנוּ. כַּפֶּר־לָנוּ:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּיוֹדְעִים וּבִלֹא יוֹדְעִים:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּלְשׁוֹן הָרָע:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן:
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־לָנוּ. כַּפֶּר־לָנוּ:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עַיִן.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְרוּת עַיִן:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׂנְאַת חִנָּם.
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּתַמְהוֹן לֵבָב: וְעַל כֻּלָּם . . .

AVINU MALKEYNU

Avinu Malkeynu, we have sinned before You.

Avinu Malkeynu, we have no Sovereign but You.

Avinu Malkeynu, help us to return to You fully repentant.

Avinu Malkeynu, grant us a good new year.

Avinu Malkeynu, send complete healing for our afflicted.

Avinu Malkeynu, frustrate the designs of our adversaries.

Avinu Malkeynu, remember us favorably.

Avinu Malkeynu, inscribe us in the book of goodness.

Avinu Malkeynu, inscribe us in the book of redemption.

Avinu Malkeynu, inscribe us in the book of sustenance.

Avinu Malkeynu, inscribe us in the book of merit.

Avinu Malkeynu, inscribe us in the book of forgiveness.

Avinu Malkeynu, hasten our deliverance.

Avinu Malkeynu, grant glory to Your people Israel.

Avinu Malkeynu, hear us, pity us, and spare us.

Avinu Malkeynu, accept our prayer with mercy and favor.

Avinu Malkeynu, have pity on us and on our children.

Avinu Malkeynu, act for those who went through fire
and water for the sanctification of Your name.

Avinu Malkeynu, act for Your sake if not for ours.

Avinu Malkeynu, graciously answer us,
although we are without merits;
Deal with us charitably and lovingly save us.

A Note on Avinu Malkeynu appears on page 886.

On Shabbat omit.

אָבִינוּ מַלְכֵּנוּ חָטָאנוּ לְפָנֶיךָ:
אָבִינוּ מַלְכֵּנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:
אָבִינוּ מַלְכֵּנוּ הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:
אָבִינוּ מַלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבִינוּ מַלְכֵּנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ:
אָבִינוּ מַלְכֵּנוּ הָפֵר עֲצַת אוֹיְבֵינוּ:
אָבִינוּ מַלְכֵּנוּ זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ:
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה:
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר זְכִיּוֹת:
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:
אָבִינוּ מַלְכֵּנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:
אָבִינוּ מַלְכֵּנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:
אָבִינוּ מַלְכֵּנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:
אָבִינוּ מַלְכֵּנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
אָבִינוּ מַלְכֵּנוּ חֲמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ:
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ:
אָבִינוּ מַלְכֵּנוּ חָנֵנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu mal-keynu, ḥoney-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dakah va-ḥesed, v'ho-shi-eynu.

KADDISH SHALEM

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ḥiru-tey, v'yam-liḥ mal-ḥutey
B'ḥa-yey-ḥon u-v'yamey-ḥon
U-v'ḥa-yey d'ḥol beyt yisrael
Ba-agala u-viz-man kariv, v'imru **amen.**

Congregation and Reader:

Y'hey sh'mey raba m'varaḥ l'alam ul-almey alma-ya.

Reader:

Yit-baraḥ v'yish-tabaḥ v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'riḥ hu, *l'eyla l'eyla mi-kol bir-ḥata v'shi-rata*
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru **amen.**

Tit-kabeyl tz'lot-hon uva-ut-hon d'ḥol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru **amen.**

Y'hey sh'lama raba min sh'ma-ya, v'ḥa-yim,
Aleynu v'al kol yisrael, v'imru **amen.**

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru **amen.**

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי־בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

KADDISH SHALEM

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-liḥ mal-hutey
B'ḥa-yey-ḥon u-v'yomey-ḥon
U-v'ḥa-yey d'ḥol beyt yisrael
Ba-agala u-viz-man kariv, v'imru **amen.**

Congregation and Reader:

Y'hey sh'mey raba m'varaḥ l'alam ul-almey alma-ya.

Reader:

Yit-baraḥ v'yish-tabaḥ v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'riḥ hu, *l'eyla l'eyla mi-kol bir-ḥata v'shi-rata*
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru **amen.**

Tit-kabeyl tz'lot-hon uva-ut-hon d'ḥol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru **amen.**

Y'hey sh'lama raba min sh'ma-ya, v'ḥa-yim,
Aleynu v'al kol yisrael, v'imru **amen.**

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru **amen.**

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי־בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Alenu

Let us now praise the Lord of all;
Let us acclaim the Author of Creation,

Who made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world,

Who made our heritage different from theirs,
And assigned to us a unique destiny.

We bend the knee and reverently bow
Before the supreme Sovereign,
The Holy One, who is to be praised,

Who spread forth the heavens and established the earth,
And whose glorious presence can be found everywhere.

The Lord is our God; there is no other.
Truly, our sovereign Lord is incomparable.

As it is written in the Torah:
"This day accept, with mind and heart,

That God is the Lord of heaven and earth;
There is no other."

(Alenu continues on next page)

Among the themes which find majestic expression in the Alenu are thanksgiving for the unique religious heritage of the Jewish People, and confident hope for a world transformed, under the sovereignty of our Creator.

When the realities of the world (or of our lives) discourage or distress us, the Alenu reminds us of our Vocation, calls upon us to reaffirm our Faith, and redirects our troubled thoughts toward a future of renewed hope.

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
U-mo-shav y'karo ba-shama-yim mi-maal,
U-sh'ḫinat uzo b'gov-hey m'romim.
Hu Eloheynu eyn od,
Emet mal-keynu efes zu-lato, ka-katuv b'torato,
V'yada-ta ha-yom va-ha-shey-vota el l'va-veḫa
Ki Adonai hu ha-Elohim
Ba-shama-yim mi-maal v'al ha-aretz mi-taḫat, eyn od.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם:
וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְכֵּנוּ
אֶפֶס זוּלָתוֹ. כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת. אֵין עוֹד:

In the Alenu, we reverently acclaim God as Creator of the universe; we affirm the distinctive character of our People and our Faith; and we pray, with hope, for the salvation of all God's children, looking beyond the idolatries which still abound.

Alenu is thus a quintessential Jewish prayer; for here the voices of the "universal" and the "particular" are joined, in a chorus of faith and hope.

Aleynu l'sha-bey-aḥ la-adon ha-kol,
La-teyt g'dula l'yotzeyr b'reyshit.
Sheh-lo asanu k'go-yey ha-aratzot,
V'lo samanu k'mish-p'ḥot ha-adama.
Sheh-lo sam ḥel-keynu ka-hem,
V'gora-leynu k'ḥol hamonam.
Va-anaḥnu kor-im u-mishta-ḥavim u-modim,
Lifney meleḥ malḥey ha-m'laḥim,
Ha-kadosh baruḥ hu.

MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ḥiru-tey, v'yam-liḥ mal-ḥutey
B'ḥa-yey-ḥon u-v'yomey-ḥon
U-v'ḥa-yey d'ḥol beyt yisrael
Ba-agala u-viz-man kariv, v'imru **amen.**

Congregation and mourners:

Y'hey sh'mey raba m'varaḥ l'alam ul-almey alma-ya.

Mourners:

Yit-baraḥ v'yish-tabaḥ v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, *l'eyla l'eyla mi-kol bir-ḥata v'shi-rata*
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru **amen.**

Y'hey sh'lama raba min sh'ma-ya, v'ḥa-yim,
Aleynu v'al kol yisrael, v'imru **amen.**

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru **amen.**

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

A meditation before the Kaddish

Eternal God, who remembers our deeds and our lives, we turn to You for solace and hope when we are bowed in grief.

As we recall with affection those who have been taken from our midst, we thank You for our years of love and companionship with them, and for the memories and the undying inspiration which they have left behind.

In solemn testimony to the unbroken faith which links the generations of the house of Israel, those who mourn now rise to sanctify Your name.

Mourners:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

YIGDAL

Yigdal Elohim ḥai v'yish-tabaḥ,
Nimtza v'eyn eyt el m'tzi-uto.

Eḥad v'eyn yoḥid k'yi-ḥudo,
Ne-lam v'gam eyn sof l'aḥ-duto.

Eyn lo d'mut ha-guf v'eyno guf,
Lo na-aroḥ eylav k'dushato.

Kadmon l'ḥol davar asher niv-ra,
Rishon v'eyn reyshit l'reyshito.

Hino adon olam v'ḥol notzar,
Yoreh g'dulato u-mal-ḥuto.

She-fa n'vu-ato n'tano,
El an-shey s'gulato v'tif-arto.

Lo kam b'yisrael k'moshe od,
Navi u-mabit et t'munato.

Torat emet natan l'amo Eyl,
Al yad n'vi-o ne-eman beyto.

Lo yaḥa-lif ha-Eyl v'lo yamir dato,
L'olamim l'zulato.

Tzo-feh v'yo-dey-a s'ta-reynu,
Ma-bit l'sof davar b'kad-mato.

Gomeyl l'ish ḥesed k'mif-alo,
Noteyn l'rasha ra k'rish-ato.

Yish-laḥ l'keytz yamin m'shi-ḥeynu,
Lifdot m'ḥakey keytz y'shu-ato.

Meytim y'ḥa-yeh Eyl b'rov ḥasdo,
Baruḥ adey ad sheym t'hilato.

---

1. God is Eternal; 2. God is One; 3. God is incorporeal; 4. God created the universe in time; 5. God alone is to be worshiped; 6. God revealed Divine truth to the prophets; 7. Moses was the greatest prophet; 8. The Torah is true; 9. The Torah is immutable; 10. God knows our thoughts and the future; 11. God rewards those who obey the Divine will and punishes those who transgress; 12. A Messiah will come; 13. God grants eternal life.

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח נִמְצָא וְאֵין עֵת אֶל מְצִיאוּתוֹ׃

אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ נֶעְלָם וְגַם אֵין סוֹף לְאַחְדּוּתוֹ׃

אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גּוּף לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ׃

קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ׃

הִנּוֹ אָדוֹן עוֹלָם וְכָל־נוֹצָר יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ׃

שֶׁפַע נְבוּאָתוֹ נָתַן אֶל אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאָרְתּוֹ׃

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נָבִיא וּמַבִּיט אֶת־תְּמוּנָתוֹ׃

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ׃

לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ׃

צוֹפֶה וְיוֹדֵעַ סִתְרֵינוּ מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ׃

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ נוֹתֵן לָרָשָׁע רַע כִּרְשָׁעָתוֹ׃

יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ לִפְדוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ׃

מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ׃

Yigdal, a poetic summary of the thirteen principles of faith as formulated by Moses Maimonides in his Commentary on the Mishnah (Sanhedrin 10:1), is believed to have been written by Daniel ben Judah, a fourteenth-century Italian poet.

VALLEY BETH SHALOM