

God of Mercy, who answers the poor, answer us.

*May the Merciful One, who answers the
downtrodden, answer us.*

God of Mercy, who answers the broken-hearted, answer us.

May the Merciful One answer us.

God of Mercy, pity us.

May the Merciful One redeem us.

God of Mercy, save us.

*May the Merciful One have compassion upon us, speedily,
now and in time to come.*

Rahamana d'anei la-aniyyei aneina.

Rahamana d'anei l'makkikhei ruha aneina.

Rahamana d'anei li-t'virei libba aneina.

Rahamana aneina, Rahamana hus,

Rahamana p'ruk, Rahamana shazzeiv,

Rahamana rahem alan, hashta ba-agala u-viz'man kariv.

ה

רַחֲמָנָא דְעֵנִי לְעֵנִי עֲנִינָא.

רַחֲמָנָא דְעֵנִי לְמַכְיֵי רוּחָא עֲנִינָא.

רַחֲמָנָא דְעֵנִי לְתַבִּירֵי-לִבָּא עֲנִינָא.

רַחֲמָנָא עֲנִינָא,

רַחֲמָנָא חוּס,

רַחֲמָנָא פָּרַק,

רַחֲמָנָא שׂוּב,

רַחֲמָנָא רַחֵם עָלָן, הַשְׁתָּא בְּעֵגְלָא

וּבְזִמָּן קָרִיב.

רַחֲמָנָא GOD OF MERCY.

This is an Aramaic prayer written in the late first millennium, similar to "May the One who answered," *כְּמִי שֶׁעָנָה*, on p. 240. Here, though, the movement from ancestors to the self is more insistent. The first three lines contain four words each; and then the rhythm breaks entirely and the remaining lines simply plead for God to act speedily. The pace gets

faster; the lines get shorter; the words more urgent. We are pleading then for our lives, nothing less. With this brokenhearted cry, the confession traditionally ends.