



MAARIV / EVENING SERVICE
YOM KIPPUR—Kol Nidre

מַעֲרִיב
לְיָם
כְּפֹר

Out of the depths

שיר הפעלה.

מִמְעַמְקִים קָרָאתִיךְ יְיָ:
אָדָנִי שָׁמַעַת בְּקוֹלִי. תְּהִינָה אַזְנֵיכָ קָשׁוֹבָה לְקוֹל תְּהִנָּנִי:
אָם עֲזֹנוֹת תִּשְׁמַרְתִּיהָ אָדָנִי מִיּוּמָד:
כִּי־עַמְקָה הַסְלִיחָה לְמַעַן תּוֹרָא:
קָנוּתִי יְיָ קָוָתָה נֶפֶשִׁי וְלִדְבָרוֹ הַוחְלָתִי:
נֶפֶשִׁי לְאָדָנִי מְשֻׁמְרִים לְבָקָר שְׁמַרִים לְבָקָר:
יְחִיל יִשְׂרָאֵל אַלְיִי. כִּי־עַם יְיָ הַחֲסָד וְהַרְבָה עִמּוֹ פְדוֹת:
וְהַוָּא יִפְדַּה אַתִּישָׁרָאֵל מִלְלָעֲזֹנוֹתָיו:

Out of the depths I call to You, O Lord.
Hear my cry, O Lord;
Be attentive to my plea.

If You kept account of all sins,
O Lord, who could survive?

But with You there is forgiveness;
Therefore we revere You.

I wait for the Lord with all my being,
With hope I await God's word.

My soul yearns for the Lord
More anxiously than watchmen yearn for the dawn.

O Israel, put your hope in the Lord,
For the Lord is abundantly kind.

Great is the Lord's power to redeem;
May God redeem our people from all their iniquities.

Psalm 130

The Tallit: a symbol of holiness

On putting on the Tallit, say:

ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קָרָשָׁנוּ בְמִצְוֹתָיו וְצִוָּנוּ לְהַחֲטָף בְּאַיצָּתָה:

Baruh ata Adonai, Eloheynu melech ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu l'hit-ateyf ba-tzitzit.

Praised are You, Lord our God, Ruler of the universe, who
has taught us the way of holiness through the Mitzvot, and
enjoined upon us the wearing of the Tallit.

How can we enter?



On this sacred night, O Lord,
We have entered Your house—
We who are unworthy to enter.

For who may sojourn in Your sanctuary?
Who may dwell upon Your holy mountain?

They who walk before You in innocence and integrity,
Who act with perfect righteousness,
And speak the truth even in their hearts.

How, then, dare we enter Your house, O Lord,
Knowing that our failings are so many?

We come strengthened by the assuring promise:
“The Lord is near to all who call—
To all who call upon the Lord in truth.”

O cleanse us of all self-righteousness and conceit;
Teach us to speak to You in humility and in truth;
And teach us, O Lord, to listen . . .

Hershel J. Matt (adapted)

To serve You in truth

Eternal God, source of hope in every generation,
Source of strength to those who seek You,
Grant us, we pray, a clearer vision of Your truth,
A greater faith in Your redeeming power,
And a more confident assurance of Your sustaining love.

When the path before us seems dark,
Help us to walk trustingly;
When Your presence seems hidden,
Help us to hold fast to Your commandments;
When insight falters, let loyalty stand firm;
When courage wavers, let conviction remain steadfast;
When faith is weak, let love prevail.

Speak to us again with the still small voice of Your spirit,
And purify our hearts to serve You in truth.

May we speak the truth

O Lord our God, many are the evasions and deceptions which we practice upon others and upon ourselves.

We long to speak and hear truth only, yet time and again, from fear of loss or hope of gain, from dull habit or cruel deliberation, we speak half-truths, we twist facts, we are silent when others lie, and we lie to ourselves.

But we stand now before You, and our words and our thoughts speed to One who knows them before we utter them. We know we cannot lie in Your presence.

May our worship teach us to practice truth in speech and in thought before You, and before one another.

Chaim Stern

Forgiving

Ribono shel olam,
I hereby forgive
Whoever has hurt me,
And whoever has done me any wrong;
Whether deliberately or accidentally,
Whether by word or by deed.

May no one be punished on my account.
May it be Your will,
O Lord my God and God of my ancestors,
That I sin no more,
That I not revert to my old ways,
That I not anger You any more with my actions,
And that I not do that which is evil in Your sight.

Wipe away my sins
With Your great compassion,
Rather than through sickness or suffering.
May these words of my mouth
And the prayers that are in my heart
Be acceptable before You, O Lord,
My Rock and my Redeemer.

Medieval prayer, adapted by Jack Riemer

Seek the Lord while the Lord may be found;
Call upon the Lord while the Lord is near.
Let the wicked abandon their ways,
And the evil their designs.
Let them return to the Lord,
Who will have mercy upon them;
Let them return to our God,
Who is ever ready to forgive.

Based on Isaiah 55:6-7

השִׁבּוּ נָא אֱלֹהֵיכֶם וְנִשְׁׁבוּ תַּדְשִׁי יְמִינֵיכֶם:

Ha-shiveynu Adonai eyleha v'na-shuba, ha-deysh yameynu k'kedem.
Turn us to You, O Lord, and we shall return; renew our days as of old.

A MEDITATION BEFORE KOL NIDRE

¶ Eternal God, who calls us to repentance, we are grateful for the opportunity to answer Your call, to forsake our sins, and to turn to You with all our hearts.

Yet we know that repentance is difficult. We know that there have been times when we resolved to mend our ways and did not succeed.

Even the admission that we have done wrong does not come easily: our pride is as tall as the mountains; our vanity is as wide as the sea; and excuses abound.

But before You there are no secrets. To You all stands revealed. Our pettiness and our greed, our selfishness and our weakness, our running to do evil and our limping to do good—all these are known to You.

On this night of atonement, we yearn to become better than we have been. For You, O Lord, have given us the great gift of atonement, enabling individuals and communities to return to You and to do Your will.

Open our hearts to the call of this sacred night, so that the words of our prayers may remain with us to renew us and to refine us. May our deeds make us worthy to hear Your Divine assurance, "Salahti—I have forgiven."

Seek the Lord while the Lord may be found;
Call upon the Lord while the Lord is near.

Let the wicked abandon their ways,
And the evil their designs.

Let them return to the Lord
Who will have mercy upon them;
Let them return to our God,
Who is ever ready to forgive.

(Isaiah 55:6-7)

אור זרע לאצדיק ולישר-レイב שמחה:

Or zarua la-tzadik, ul-yish-rey leyv simhah.

Light is sown for the righteous, joy for the upright in heart.

We stand before our God



Read in the Synagogues of Germany, Kol Nidre Eve 1935

In this hour all Israel stands before God, the Judge and Forgiver. In God's presence let us all examine our ways, our deeds, and what we have failed to do.

Where we transgressed, let us openly confess:

"We have sinned!"

Determined to return to God, let us pray: "Forgive us."

We confess our sins; the sins of the individual
and the sins of the community.

We express our contempt for the lies concerning us and the defamation of our religion and its testimonies. We have trust in our faith and in our future.

Who made known to the world the mystery of the Eternal, the One God? Who imparted to the world the comprehension of purity of conduct and purity of family life?

Who taught the world respect for the human being, created in the image of God? Who spoke of the commandment of righteousness of social justice?

In all this we see manifest the spirit of the prophets, the divine revelation to the Jewish people. It grew out of our faith and it is still growing.

We stand before our God, on whom we rely. From God issue the truth and the glory of our history, our fortitude amidst all changes of fortune, our endurance in distress.

Our history is a history of nobility of soul, of human dignity. It is a history to which we have recourse when attack and grievous wrong are directed against us, when affliction and calamity befall us.

God has led our ancestors from generation to generation. God will guide us and our children through these days. We stand before our God, strengthened by the commandments that we fulfill.

We bow to God and stand erect before mortals. We worship God and remain firm in all vicissitudes. Humbly we trust in God and our path lies clear before us; we see our future.

All Israel stands before God in this hour. In our prayers, in our hope, in our confession, we are one with all Jews on earth. We look upon each other and know who we are; we look up to our God and know what shall abide.

Leo Baeck (adapted)

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:

בישיבה של מעלה. ובישיבה של מטה.
על העת המוקם. ועל העת הקהיל.
אנו מתיירין להחפכל עם העבריים:

כל נdry ואסרי וחרמי וקונמי וכני וקנוי ושבועות
נדראנו ואשתחבנא ואחרימנא
ואסRNA על נפתחנה.
מיום כפרים *שבוע עד יומ כפרים זה
הבא עליינו לטובה.
כל הון אהרטנא בהון. כל הון יהון שרון.
שביקין. שביתין. בטלין ומבטלין.
לא שרידין ולא קימין:
נדראנו לא נdry. ואסRNA לא אסרי.
ושבועותنا לא שבועות:

Kol nidrey ve-esarey va-ha-ramey
V'kona-mey v'hinu-yeey v'kinu-sey u-sh'vuot,
Di-n'darna u-d'ish-t'vena, u-d'alim-rimna,
V'di-asarna al naf-sha-tana
Mi-yom kipurim sheh-avar ad yom kipurim zeh
Ha-ba aleynu l'tovah,
Kol-hon ih-ratna v'hon, kol-hon y'hon sharan.
Sh'vakin, sh'vetin, b'teylin u-m'vetalim,
La sh'rarin v'la ka-yamin.
Nidrana la nidrey, ve-esa-rana la esarey,
U-sh'vua-tana la sh'vuot.

*זיה עד יומ כפרים

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־עֲרָת בְּנֵי יִשְׂרָאֵל וְלֹא יָגַר הַגָּר בַּחוֹם.
כִּי לְכָל־הָעָם בְּשָׁנָה:

Reader:

סְלַח־נَا לְשׁוֹן הָעָם הַזֶּה פְּנֵי חֶסֶד
וְכַאֲשֶׁר נְשָׁאָתָה לְעַם הַזֶּה מִמְּצָרִים וְעַד־הַגָּהָה:
וְשָׁם נָאָמֵר.

Congregation:

וַיֹּאמֶר יְהוָה סְלַח־תִּי בְּדָבָרְךָ:

Reader, followed by congregation:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁהַחֲנִינוּ וּקְיַמְנוּ וּהֲגִיעֲנוּ לִזְמָן 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 trans-
gressed 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.

Every word for the sake of Heaven

All vows



Sovereign of the universe, God of mercy and compassion,
May it be Your will this day and every day,
That I guard my mouth and my tongue
From stumbling into sinful speech.

Keep me from the sin of gossip, as the Torah says:
"You shall not carry a false report."

Keep me also from the sin of talebearing, as the Torah says:
"You shall not go about as a talebearer among your people."

May I be careful never to speak against a single person,
And, surely, never to speak against the house of Israel.

Keep me from the grievous sin of speaking
Against the ways of the Holy One, who is blessed.

Keep me from speaking falsehood, as the Torah says:
"From every false matter, keep far away."

Keep me from flattery, frivolity, and deception,
From humiliating another human being with words.

May my words be free from pride;
May they never be spoken in anger.

May every word that I speak, and every deed I perform
Be uttered and done for the sake of Heaven.

Based on a prayer by the Hafetz Hayyim



All vows, promises, and commitments made in Your presence—
May we be given the strength to keep them:

Our vows to ourselves, commitments to self-discipline—
May we take our own lives seriously enough to heed them,
Honoring our resolves in the way we eat and drink,
The way we work and rest, the way we regulate our lives.

Commitments made to loved ones and friends,
Pledges made to worthwhile causes—
Help us to become as compassionate and generous
As we sought to be at those noble moments.

The promises we made to worship and to study—
We meant them when we made them,
But distractions were many, and our wills were weak.
This time, may we be strong enough;
May our better selves prevail.

Promises made in the synagogue by young people
Who glimpsed what life as Jews might hold in store for them—
May devotion and idealism be with them all their days.

Our marriage vows—may they endure
Through dark days and through dull days,
Through fatigue and through frustration—
May our love prove strong and our faith firm.

O God, we meant the promises we made
To You, to each other, and to ourselves,
Even as we mean the vows we silently make tonight.

Reach down to us as we strive to reach up toward You;
Give us the strength and self-respect, the fidelity and vision,
To grow to become the people we have sworn to be.

All worthy vows and commitments which we make
From this Yom Kippur until the next—
May we be faithful enough and firm enough to keep them.

Harold Kushner (adapted)

THE SABBATH PSALM

It is good to thank You, O Lord,
To sing praises to Your name.
To proclaim Your love every morning,
And Your faithfulness every night.
To the sound of the ten-string lyre,
With the music of the lute and harp.
Your works, O Lord, bring me gladness;
Of Your deeds, I joyously sing.
How great are Your deeds, O Lord;
How profound are Your designs.
The superficial cannot comprehend,
The foolish cannot grasp this:
Though the wicked may thrive like grass,
And doers of evil seem to flourish,
Yet their doom is sure to come,
For Yours is the ultimate triumph.
Those who oppose You shall be destroyed;
Workers of evil are sure to be routed.
You have given me extraordinary power;
I am like one who has been anointed.
I see the defeat of my foes,
I hear the doom of my enemies.
The righteous will grow strong like the palm tree,
They will thrive like the cedar of Lebanon.
Planted in the house of the Lord,
They will flourish in the courts of our God.
They will bear fruit even in old age,
They will remain vital and vigorous,
Proclaiming that the Lord is just,
My Rock, in whom there is no unrighteousness.

Psalm 92

As we praise God's greatness and might in the "Sabbath Psalm," we look forward, with the Psalmist, to the day when the righteous will flourish, when all of God's children will live in harmony and justice, and when the spirit of Shabbat, symbol of a perfected world, will inspire all human conduct.

{Ben Saul}

מָמוֹר שִׁיר לַיּוֹם הַשְׁבָת:

טוֹב לְהַדּוֹת לֵי
לְהַגִּיד בְּבָקָר חֲסֶד
עַל־עֲשָׂר וְעַל־יְנֻבָּל
כִּי שְׁמַחְקַנִּי יְיָ בְּפֶעַל
מְהִינְדָּלוּ מְעַשֵּׂיךְ יְיָ
אִישָׁקָעַר לֹא יְדַע
בְּפֶרֶחּ רְשָׁעִים בְּמַרְעָשָׁב
לְהַשְׁמְדָם עַדְיִעַד:
וְאַתָּה מָרוֹם לְעַלְמָן יְיָ
כִּי הָנָה אִיבָּיךְ יְיָ
יְתָפְרָדוּ בְּלִפְעָלָי אָנוּ:
וְתָרַם כְּרָאִים קְרָנִי
וְתָבַט עַנְיִ בְּשָׂוָרִי
תְּשַׁמְּעָנָה אָנוּ:
צְדִיק בְּתָמָר יְפָרָח
שְׁחַולִים בְּבֵית יְיָ
עוֹד יְנוּבוּן בְּשִׁיבָה
לְהַגִּיד בְּיִזְרָר יְיָ

Tzadik ka-tamar yif-raḥ, k'erez ba-l'veanon yis-geh.
Sh'tulim b'veyt Adonai, b'hatz-rot Eloheynu yaṣ-riḥu.
Od y'nu-vun b'sey-va, d'shey-nim v'ra-a-nanim yi-h'yu.
L'hagid ki ya-shar Adonai, tzuri v'lo av-lata bo.

We acclaim God in song and prayer

The God who calls us to repentance
Is the God we acclaim in song and prayer.
It is God who gives meaning to our lives,
Guiding us through darkness and light.
To God we lift our voices, in hope and thanksgiving.

Lord, Your word brings on the evening twilight;
The heavens proclaim Your glory;
And we, Your creatures on earth,
Behold in wonder Your endless miracles.

Help us to recognize Your guiding power
In distant galaxies and in our own souls.
Teach us Your law of righteousness and love
So that Your spirit may govern our lives.

Source of peace, bless our worship;
May our meditations find favor in Your sight.
May our gratitude for Your wonders
Lead us, in love, to Your service,

So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory. Amen.

ON THE BARHŪ

In the ancient Temple in Jerusalem, a Priest would greet the first appearance of the morning sun with the exclamation:

"Praise the Lord, Source of all blessing" (Nehemiah 9:5).

This formula was later adopted to summon a congregation to worship. The reply of the congregation, "Praised be the Lord, Source of all blessing, forever" (which is mentioned in early Tannaitic sources), unites the congregation and the leader in the act of worship.

In later generations, preliminary prayers were added to the Morning Service, while in the sixteenth century, Kabbalat Shabbat Psalms and Leḥa Dodi were introduced prior to the Barhū on Sabbath Eve.

Thus, while at these services Barhū is no longer the first prayer, its brief and stirring summons still evokes a reverent response, and also calls to mind the opening words of the Torah Blessings.

GOD RULES SUPREME

On Shabbat:

לְבָשׂ יְיָ עַזְ לְחַאֲרֵךְ
אַפִּתְכּוֹן תְּבֵל בְּלִתְמּוֹת:
מְעוֹלָם אַתָּה:
נְשָׂאו נְהָרוֹת יְיָ
יְשָׂאו נְהָרוֹת דְּכִים:
מְקֻלוֹת מִים רַבִּים אֲדִיר בְּפֶרְומָן:
עֲדַתִּיךְ נְאַמְּנוּ מָאֵד יְיָ לְאַרְךְ יְמִים:

You, O Lord, are Sovereign, crowned with majesty,
Adorned with splendor, supreme in strength.

You established the earth securely;
You created a world that stands firm.

Your throne is established from of old;
You are eternal.

The rivers lift up their voice,
They raise a mighty roar.

The mighty breakers of the sea declare,
"God rules supreme."

Your decrees are dependable;
Holiness befits Your creation;
You are the Lord of eternity.

Psalm 93

Mourner's Kaddish, page 482, may be recited.

BARHU: 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.

BARHU: The call to worship

Reader:

ברכו אָחִינוּ הַמְבָרֵךְ:

Congregation and Reader:

ברוך ייְהוָה מֶלֶךְ עַל־עוֹלָם וְעַד:

ברוך אתה ייְהוָה אֱלֹהינוּ מֶלֶךְ הָעוֹלָם אשר בָּדְבָרוֹ
מַעֲרִיב עֲרָבִים בְּחִכָּמָה פּוֹתַח שָׁעָרִים וּבְתֻבוֹנָה מְשֻׁנָּה
עַתִּים וּמְפָלִיף אֶת־הַזָּמָנוֹת וּמְסִדֶּר אֶת־הַלְּכָכִים
בְּמַשְׂמְרַתְּךָם בְּרִקְיעַ כְּרִצּוֹנוֹ. בָּרוּא יוֹם וְלִילָה גּוֹלָל
אוֹר מִפְנֵי חַשֵּׁךׁ וְחוֹשֵׁךְ מִפְנֵי אוֹר. וּמְעַבֵּיד יוֹם וּמְבִיא
לִילָה וּמְבִדֵּיל בֵּין יוֹם וּבֵין לִילָה. ייְהוָה צְבָאות שָׁמוֹ.
אל חַי וְקִים תְּמִיד יִמְלֹךְ עַל־עוֹלָם וְעַד.

ברוך אתה ייְהוָה מֶלֶךְ עַל־עוֹלָם וְעַד:

Reader:

Baruh et Adonai ha-m'vo-raḥ.

Congregation and Reader:

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

Baruh atah Adonai, Eloheynu meleḥ ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hoḥma potey-ah 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,
Baruh 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)

AHAVAT OLAM: God's love expressed through Torah

אהבת עולם בית ישראל עמך אהבת.
תורה ומצוות חקקים ומשפטים אוחנו למדת.
עליכן יי' אלהינו בשכוננו ובkommenנו נשים בחקיך.
ונשמע בדבורי תורה ובמצוותך לעולם ועד.
כי הם תניינו וארכד ימינו ובהם נהגה יום ולילה.
ואהבתך אל פסיר מפניו לעולמים.
ברוך אתה יי' אוניב עמו ישראל:

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-ha ahavta,
Torah u-mitzvot, hukim u-mish-patim otanu limad'ta.
Al keyn Adonai Eloheynu,
B'shoḥ-beynu u-v'ku-meynu nasi-ah b'hukeha,
V'nismah b'divrey torateha
U-v'mitz-voteha l'olam va-ed.
Ki heym ha-yeynu v'oreh ya-meynu,
U-va-hem neh-geh yomam va-laila.
V'aha-vat-ha al tasir mimenu l'olamim,
Baruh atah Adonai, oheiv 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 "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word עיד (Ey'd) 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.

(Ben Saul)

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 Yitzhak of Berditchev)

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

שמע ישראל ייְהוָה אֱלֹהֵינוּ ייְהוָה אֶחָד:

Aloud:

ברוך שם כבוד מלכנו לעוזם ועד:

וְאַהֲבָתִ אֶת יְהוָה אֱלֹהֵיךְ בְּכָל־לְבָבֶךְ וּבְכָל־נֶפֶשֶׁךְ
וּבְכָל־מְאֹדָךְ: וְהִי תַּדְבֵּרְים הָאֶלְهָיִם אֲשֶׁר אָנֹכִי מְצֹוֶה
הַיּוֹם עַל־לְבָבֶךְ: וְשָׁנָנָתָם לְבָנֶיךְ וְדָבָרָתָם בְּשֶׁבֶתָךְ
בְּבִיתָךְ וּבְכִתְחָךְ בְּדֶרֶךְ וּבְשְׁכָבֶךְ וּבְקֹמֶךְ: וּקְשָׁרָתָם
לְאוֹת עַל־יָדֶךְ וְהִי לְטֹפֶח בֵּין עֵינֶיךְ: וּכְתַבְתָּם עַל־
מִזְוֹזֶת בַּיּוֹתָךְ וּבְשַׁעֲרֵיךְ:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Baruh sheym k'vod mal-huto l'olam va-ed.

V'ahavta eyt Adonai Eloheha
B'hol l'avavha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'verim ha-eyleh
Asher anohi m'tza-v'ha ha-yom al l'va-veha.
V'shi-nan-tam l'va-neha v'dibarta bam
B'shiv-t'ha b'vey-teha, u-v'lech-t'ha va-dereh,
U-v'shoeh-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them 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. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.

(Mcimonides)

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!

(Nahman of Bratzlav)

Rav Aḥa said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

(Talmud Yerushalmi, Peah)

וְזֹה אָמַשְׁמָע תִּשְׁמֹעוּ אֶל-מִצְוֹתִי אֲשֶׁר אָנֹכִי מְצֻהָּא אֶחָכֶם
הַיּוֹם לְאֶהֱבָה אֶת-יְהֹוָה אֱלֹהֵיכֶם וְלַעֲבֹדוּ בְּכָל-לְבָבְכֶם
וּבְכָל-גִּפְשָׁכֶם: וְנַתְּחִי מַטְרִיאָרֶצֶם בַּעַתּוֹ יוֹנָה וּמַלְקוֹשׁ
וּאַסְפָּתּ דָּגָג וּמִירָשָׂד וּמִצְהָרָךְ: וְנַתְּחִי עַשְׂבָּבְשָׂדֶךָ לְבַהֲמָתֶךָ
וּאַכְלָתְךָ וּשְׁבָעָתְךָ: הַשְּׁמָרוּ לְכֶם פָּרִיפָּתָה לְבָבְכֶם וּסְרָרָתָם
וּעֲבָרָתָם אֱלֹהִים אֶחָרִים וּהַשְׁתְּחוּנִיתָם לָהֶם: וְחַרָּה אֲפִיהָוָה
בְּכֶם וּעְצָר אֲתִ-הַשְׁמָקִים וּלְאַיִלָּה מְטָר וּהַאֲדָמָה לֹא תִּמְןָ
אֲתִ-יּוֹלָה וּאֲכָרָתָם מִהְרָה מַעַל הָאָרֶץ הַטָּבָה אֲשֶׁר יְהֹוָה
נָתַן לְכֶם: וּשְׁמָחָם אֲתִ-דְבָרִי אֱלֹהָה עַל-לְבָבְכֶם וּעַל-גִּפְשָׁכֶם
וּקְשֹׁרָתָם אֲתָם ?אוֹת עַל-יָדֶיכֶם וְהִיו ?טוֹטֶף בֵּין עַינֵיכֶם:
וּלְמִדָּתָם אֲתָם אֲתִ-בְּנֵיכֶם לְדִבֶר בָּם בְּשַׁבְתָּךְ בְּבִיתְךָ
וּבְלִכְתָּךְ בְּדַרְךָ וּבְשַׁבְבָּךְ וּבְקָמָךְ: וּכְתַבְתָּם עַל-מִזְוֹתָבָה
וּבְשַׁעֲרֵיךְ: לְמַעַן יַרְבוּ יָמִיכֶם וַיָּמִי בְּנֵיכֶם עַל הַאֲדָמָה אֲשֶׁר
נָשַׁבַּע יְהֹוָה לְאַכְתִּיכֶם לְתַחַת לְהָם בִּימֵי הַשָּׁמַיִם עַל-דְּאָרֶץ:

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Pirkey Avot 1:3)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Pirkey Avot 4:2)

If you think of reward, you think of yourself, not God.

(Salanter)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Babylonia)

And seeing them, recall



The Children of Israel were taught by Moses
New laws, new ways,
An ethos unknown to Canaan and Babylon
And pagans of other lands.

Remember them, he said out of his mighty vision,
Always; fulfill them;
Be not led astray by temptation or evil desire.

To that end sew fringes on your garments
With thread of blue,
And seeing them, recall the laws and commandments.

Think of them as true and firm,
Ever enduring, constant, right,
Beloved, precious, fearful, mighty,
Cherished, treasured, good, and beautiful;

And as a sweet remembrance of our ancestors,
For your children,
And your children's children,
And of the Children of Israel,

That they may live to the end of days;
Sew fringes of blue on your garments;
Remember the teachings,
The visions of Moses.

Emil Weitzner

The fringes are the sign

In antiquity, slaves carried on their persons the seals of their masters. The fringes are the sign and "seal" of our submission to the will of the Holy One.

Tosafot, Menahot 43b

וַיֹּאמֶר יְהוָה אֱלֹהִים לְאֹמֶר: דָּבָר אֶל־בְּנֵי יִשְׂרָאֵל וְאֹמֶרֶת אֲלֵהֶם וְעֹשֶׂה לָהֶם צִיצָת עַל־כָּנָפִי בְּגָדֵיכֶם לְדָרְתֶּם וְנֹתְנֶנוּ עַל־צִיצָת הַכּוֹנֶף פְּתִיל חֶקְלָת: וְהִיא לְכֶם לְצִיצָת וּרְאֵיתֶם אֶתְכֶם אֶת־כָּל־מְצֹות יְהוָה וְעַשְׁיַתֶּם אֶתְכֶם וְלֹא תַּתְּהִרְאֵנֶם אֶתְכֶם זְנִים אֲחֶרֶיךָם: לִמְעֵן חֻזְקָרוֹ וְעַשְׁיַתֶּם אֶת־כָּל־מְצֹותֵי וְהִיאֵתֶם קָדוֹשִׁים לְאֱלֹהֵיכֶם: אַנְיִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמָּרֵץ מִצְרָיִם לְהִזְמִין לְכֶם לְאֱלֹהִים אַנְיִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵת:

TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

Numbers 15:37-41

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)

אמֶת ואמונה בלוֹזאת וקָם עַלינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ
וְאֵין זָלֶחֶת וְאֲנָחָנוּ יִשְׂרָאֵל עַמּוֹ הַפּוֹדֵנוּ מִידֵּן מֶלֶכִים
מֶלֶכְנוּ הַגּוֹאָלָנוּ מִכְּפָה בְּלֵהָעֲרִיצִים הַאֵל הַגְּפָרָעַ לְנוּ
מִאֱקָרֵינוּ וְהַמְּשָׁלָם גָּמָול לְכָל-אֹזֶבֶת נִפְשָׁנוּ: הַעֲשָׂה נִדְלוֹת
עַד אֵין חָקָר וְגַפְלָאותׁ עַד אֵין מִסְפָּר: הַשָּׁם נִפְשָׁנוּ בְּחִים
וְלֹא נִתְּנוּ לִמוֹת רְגָלָנוּ: הַמְּדִיכָנוּ עַל בָּמוֹת אֹזֶבֶת וַיַּרְאָם
קָרְנוּנוּ עַל כְּלִישָׁנוֹנוּ: הַעֲשָׂה קָלָנוּ נִסִּים וְנִקְמָה בְּפִרְעָה
אַוְתָּה וּמוֹפְתִים בְּאֶרְמָת בְּנֵי חָם הַמְּכָה בְּעַבְרָתוֹ כָּל-
בְּכּוֹרֵי מִאֱקָרִים וַיֹּצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹךְם לְחִירּוֹת
עוֹלָם: הַמְּעַבֵּיד בְּנֵי בֵין גָּנוֹרִי יִסְּטוֹף אֶת רֹזְדִּיפָּהָם
וְאֶת שׁוֹנְאֵיכֶם בְּחַזְמֹות טָבָע. וְרוּאוּ בְנֵי גָּבוֹרָתוֹ שְׁבָחוּ
וְהַזְדוֹד לְשָׁמוֹ וּמְלָכוֹתָו בְּרָצָוֹן קָבְלוּ עַלְיכֶם. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לְקָדְשָׁנוּ שִׁירָה בְּשִׁמְחָה רְבָה וְאָמְרוּ כָּלָם.

מִירְקָמָה בְּאַלְמָם יְיָ. מִקְמָה נָאָדר בְּקָדְשָׁה. נָורָא
תְּהִלָּת. עֲשָׂה פָּלָא:
מְלָכוֹתְךָ רָאוּ בְּנֵיךְ בָּזָקָעָם לְפִנֵּי מֹשֶׁה זֶה אַלְיָ עֲנָנוּ
וְאָמְרוּ:

יְיָ יְמָלֵךְ לְעוֹלָם וְעַד:
וּנְאָמָר. כִּי-פְּרָה יְיָ אֶת-יִצְׁקָבָן וְגָאָלָן מִידֵּן חֹזֶק מִמְּנוּ.
ברָוךְ אָתָּה יְיָ נָאָל יִשְׂרָאֵל:

*Mi hamohă ba-eylim Adonai,
Mi kamohă nedar ba-kodesh,
Nora t'hilot osey se-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

השכיבנו יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִיקֵנוּ מֶלֶכְנוּ לְחִים.
וּפְרוֹשׁ עַלְיָנוּ סְכַת שְׁלוֹמָךְ וּמִתְקַנְנוּ בְּעֵצָה טוֹבָה מִלְפָנֵיךְ
וְהַושִׁיעֵנוּ לְמַעַן שְׁמָךְ. וְהַנֵּן בְּעַדְנוּ וְהַסְרֵ מַעַלְיָנוּ אֹוֵב
גָּבָר וְתָרָב וְרָעָב וְזָגָן וְהַסְרֵ שָׂטָן מִלְפָנֵינוּ וּמַאֲחֶרֶינוּ.
וּבָצֵל בְּנֵפִיךְ פָּסְתִּינָנוּ כִּי אֵל שֻׁמְךָנוּ וּמַאֲצִילָנוּ אָחָתָה כִּי
אֵל מֶלֶךְ חַנוֹן וְרַחוּם אָתָה. וּשְׁמֹר צָאתָנוּ וּבָזָנוּ לְחִים
וְלְשָׁלוֹם מַעַתָּה וְעַד עַזְלָם. וּפְרוֹשׁ עַלְיָנוּ סְכַת שְׁלוֹמָךְ.
ברוך אָתָה יי הַפּוֹרֵשׁ סְכַת שְׁלוֹם עַלְיָנוּ וְעַל בְּלָעָמוּ
ישָׂרָאֵל וְעַל יְרוּשָׁלָם:

VESHAMRU: Shabbat—an everlasting covenant

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת-הַשָּׁבָת לְעַשׂוֹת אֶת-הַשָּׁבָת
לְדִרְחָם בְּרִית עוֹלָם: בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הָיא
לְעוֹלָם בַּיּוֹשֵׁת יָמִים עֲשָׂה יי אֶת-הַשָּׁמָמִים וְאֶת-הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבָת נִגְפְּשָׁ:

V'shamru v'ney yisrael et ha-shabbat, la-asot et ha-shabbat
l'dorotam b'rít olam. Bey-ni uveyn b'ney yisrael ot
hi l'olam. Ki shey-shet yamim asa Adonai et ha-shama-
yim v'et ha-aretz uva-yom ha-sh'vi-i shavat va-yina-fash.

TO PROCLAIM THIS DAY

בְּיָמָיו הָזֶה יְכַפֵּר עַלְيָכֶם לְטֹהֶר אֶתְכֶם.
מֶלֶל חַטָּאתֵיכֶם לִפְנֵי יי תְּהִירָה:
Ki va-yom ha-zeh y'hapeyr aley-hem l'taheyr ethem,
Mi-kol ha-to-teyhem lifney Adonai titharu.

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)

HATZI KADDISH

Reader:

וַיְתַגֵּד וַיִּתְקַדֵּשׁ שְׁמָה רֶבֶא. בַּעֲלָמָא דִּיבְרָא בְּרוּותָה.
וַיִּמְלִיךְ מִלְכֹוֹתָה בְּחַיִיכָוּן וּבְיוּמִיכָוּן וּבְחַיִ רַכְלַבִּית
יִשְׂרָאֵל בְּעַנְלָא וּבְזָמָן גָּרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

הָא שְׁמָה רֶבֶא מִבְּרָךְ לְעוֹלָם וּלְעַלְמִי עַלְמִיא:

Reader:

וַיִּחְבְּרֵךְ וַיִּשְׂתַּבְחֵךְ וַיִּחְפָּאֵךְ וַיִּחְרַמֵּךְ וַיִּתְנַשֵּׁא וַיִּתְהַדֵּךְ
וַיִּחְעַלְהָ וַיִּתְהַלֵּל שְׁמָה דִּקְרָשָׁא. בְּרִיךְ הוּא. לְעַלָּא
לְעַלָּא מִכְלַבְרַכְתָּא וְשִׁירַתָּא תְּשִׁבְחַתָּא וְגַחְמַתָּא
דְּאַמְּרִין בַּעֲלָמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'lam-lil mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

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

Reader:

Yit-barah v'yish-labah 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'reh hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata 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."

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).

The Amidah

אָדָנִי שְׁפָטֵי תְּפָחָה וַיְפִי גַּזְדֵּת תְּהַלְתָּחָ:

בָּרוּךְ אֲתָה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֶבְרָהָם
אֱלֹהֵי יַצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאָל הַגָּדוֹל הַגָּבוֹר וְהַגָּדוֹר
אֵל עַלְיוֹן. גּוֹמֵל חָסָדים טוֹבִים וְקִנְחָה הַכָּל. וּוֹכֵר חָסָדי
אֶבְרָהָם וּמִכְּבָא גּוֹאֵל לְבָנֵינוּ בְּנֵי יִשְׂרָאֵל לְמַעַן שְׁמוֹ בְּאֶתְבָּהָה:

וְכָרְנוּ לְחִים מֶלֶךְ חַפְץ בְּחִים.

וְכָתַבְנוּ בְּסֶפֶר נְחִים.

לְמַעַנְךָ אֱלֹהֵים חִים:

מֶלֶךְ עַזְיר וּמוֹשִׁיעַ וּמַגָּן. בָּרוּךְ אֲתָה יְהוָה יְהוָה מֶלֶךְ אֶבְרָהָם:

אֲתָה גָּבוֹר לְעוֹלָם אָדָנִי מְתִיחָה מַתִּים אֲתָה רַב לְהֹשִׁיעָה:
מְכֻלָּל חִים בְּחֶסֶד מְתִיחָה מַתִּים בְּרַחְמִים רַבִּים. סֶמֶךְ
נוֹפְלִים וּרְוֹפֵא חֹלִים וּמְתִיד אֲסּוּרִים וּמְקִים אָמְנוֹתָה לִישְׁנָי
עַסְפָּר. מַי קְמֹוד בְּעֵל גְּבוּרוֹת וּמַי דְּזֹמָה לְךָ מֶלֶךְ מִמְּתִיחָה
וּמְתִיחָה וּמְצָמִית יִשְׁוֹעָה:

מַי קְמֹוד אָב בְּרַחְמִים.

וּוֹכֵר יִצְחָרְיוּ לְחִים בְּרַחְמִים:

וְנָאָמֵן אֲתָה לְהַחְיוֹת מַתִּים. בָּרוּךְ אֲתָה יְהוָה יְהוָה הַמְּחִים:

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

O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!

Holy are You and hallowed is Your name, and holy ones praise You daily.

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy Sovereign.

אָתָה קָדוֹשׁ וּשְׁמַךְ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל-יּוֹם יְהִלּוֹךְ סָלָה:

וּבְכָנָן תָּנוּ פְּחִדָּךְ יְיָ אֱלֹהֵינוּ עַל כָּל-מִעְשֵׂיךְ וְאַיִמְתָּחָךְ עַל כָּל-מִה-שְׁבָרָאתֶךָ. וַיַּרְאָךְ כָּל-הַמִּשְׁעִים וַיַּשְׁתַּחֲטוּ לְפָנֶיךָ כָּל-הַבְּרוֹאִים. וַיַּעֲשׂוּ כָּלָם אֲנָקָה אָתָחָה לְצַדְקָתְךָ בְּלִבְבָּשָׁלָם. כַּמֵּו שִׁגְעֻנוּ יְיָ אֱלֹהֵינוּ שְׁהַשְׁלָטָן לְפָנֶיךָ עַזָּה בְּיַדְךָ וּבְוָרָה בִּימִינְךָ וּשְׁמַךְ נֹרָא עַל כָּל-מִה-שְׁבָרָאתֶךָ: וּבְכָנָן תָּנוּ כְּבָוד יְיָ לְעַמְךָ תְּהִלָּה לִינְאָיו וִתְּקֹנָה לְדוֹרְשֵׁיךָ וַפְתַּחֲוֹן פָּה לְמִיחָלִים לְךָ. שְׁמַחָה לְאַרְאָךָ וִשְׁוֹן לְעִירָךְ בִּמְהֻרָה בִּימִינְךָ:

וּבְכָנָן צְדִיקִים יִרְאוּ וַיִּשְׁמַחוּ וַיִּשְׁרִים יַעֲלֹזָו וַחֲסִידִים בְּרִיחָה יָגִילוּ. וַעֲולָתָה תְּקִפְעִיפָּה וּכָל-דְּרִשָּׁעָה כָּלָה כַּעֲשָׂוֹת מְכָלָה. בַּיּוֹם חַעֲבֵיד מִמְּשָׁלָח יָדוֹן מִן הָאָרֶץ:

וְחַמְלֹיךְ אָתָה יְיָ לְבָדָךְ עַל כָּל-מִעְשֵׂיךָ בְּהָר צִיּוֹן מִשְׁכָּן כְּבוֹדךְ וּבְירוּשָׁלָם עִיר קָדוֹשָׁךְ כְּכָתוּב בְּדִבְרֵי קָדוֹשָׁךְ: יְמָלֵךְ יְיָ לְעוֹלָם. אֱלֹהֵיךְ צִיּוֹן לִדְרָר וְלִרְאָר. הַלְלוּיָה:

קָדוֹשׁ אָתָה וּנְורָא שְׁמַךְ וְאַיִן אַלְוָה מִבְּלָעֵדִים כְּכָתוּב. וַיְגַבֵּה יְיָ צְבָאות בְּמִשְׁפְּט וְהַאֲלֵל קָדוֹשׁ נִקְדַּשׁ בְּאַדְקָה. בָּרוּךְ אָתָה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

YAALEH V'YAVO: Invoking the merits of our ancestors as we pray for redemption

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Atonement.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

אתה בחרתנו מכל העמים. אתה אותנו ורציתך גנו.
וְרָמַמְתָנו מִכָּל-הַלְשׁוֹנוֹת. וְקָדְשָׁתנו בְמִצּוֹתֵיכָה. וְקָרְבָתנו
מֶלֶכְנו לְעַבּוֹדָתֶךָ. וְשָׁמֵךְ הַגָּדוֹל וְהַקָּדוֹש עַלְינו קָרָאת:

On Shabbat add the words in brackets.

וַתִּתְפַּרְלַנְנו ייְ אֱלֹהֵינו בָאֲהָבָה אֲתִיּוֹם נְהַשְׁבָת הַזָּה לְקָדְשָׁה
וְלִמְנוֹתָה וְאֲחִיוֹתָה הַכְּפָרִים הַזָּה לְמִיחַלָה וּלְסִלְיחָה
וּלְכְפָרָה וּלְמִחְלָבָה אֲתִכְלַעֲנוֹתֵינו (בָאֲהָבָה) מִקְרָא קָדְשָׁךָ.
זָכָר לִיצְאת מָצָרִים:

אֱלֹהֵינו וְאֱלֹהֵי אֲבוֹתֵינוּ. יָעַלְה וַיָּבָא וַיַּעֲשֵׂה. וַיַּרְאָה וַיְצַא
וַיִּשְׁמַע. וַיִּפְקַד וַיִּזְכַר זְכָרוֹנֵנו וַיִּפְקַדְנוּ. וַיִּכְרֹן אֲבוֹתֵינוּ.
וַיִּכְרֹן מְשִׁים בְּרוּדִים עַבְךָ. וַיִּכְרֹן יְרוּשָׁלָם עִיר קָדְשָׁךָ.
וַיִּכְרֹן כָּל-עַמָך בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטה לְטוֹבָה לְחֻן
וְלִחְסָד וְלִרְחָמִים לְחַיִם וְלִשְׁלוּם בַיּוֹם הַכְּפָרִים הַזָּה:
וַיִּכְרֹנוּ ייְ אֱלֹהֵינוּ בָו לְטוֹבָה. וַיִּפְקַדנוּ בָו לְבָרֶכה. וַיַּחֲשִׁעֵנו
בָו לְחַיִם. וַיִּדְבַר יְשֻׁעָה וְרַחֲמִים חֹס וַתְנַנוּ וְרַחֲם עַלְינוּ
וַהֲשִׁיעֵנוּ. בַי אֱלֹהֵיךָ עִינֵינוּ. בַי אֶל מֶלֶך חָנוֹן וְרַחֲם אָתָה:

On Shabbat add the words in brackets.

אֱלֹהֵינו וְאֱלֹהֵי אֲבוֹתֵינוּ מִחְל לְעַנוֹתֵינוּ בַיּוֹם נְהַשְׁבָת
הַזָּה וּבַיּוֹם הַכְּפָרִים הַזָּה מִחְא וְהַעֲבָר פְשָׁעֵינוּ וַחֲטָאתֵינוּ
מִנְנָד עִינֵיכָה. כְאָמֹר אָנֹכִי אָנֹכִי הוּא מִחְא פְשָׁעֵיךָ לְמַעַן
וַחֲטָאתֵיךָ לֹא אָזְכֵר: וַנָּאֹמֶר מִחְיֵיכָה כַעֲבָר פְשָׁעֵיךָ וְכַעֲן

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

Our God and God of our ancestors [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

חטאתייך שובה אליך נאלהתיך: ונאמר ביריות הזה יכפר עליכם לטהר אתכם מכל חטאיכם לפני ייְהוָה: אללהינו ואלהי אבوتינו וראה במנוחתנו קדשו במצוותיך ומון חלכנו בתרחץ שבענו מטוּבך ושמחנו בישועתך. ונהנחתנו ייְהוָה באהבה וברצון שבךך גדרך וניחוחה בה ישראל מקדשי טהרו וטהר לבנו לעבדך באמתך. כי אתה סלchan לישראל ומהלן לשכתי ישرون בכל דור ודור ומבלעדיך אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה ייְהוָה מלך וסולח לעונותינו ולעונות עמו בית ישראל. מעבריך אשמותינו בכל שנה ושנה. מלך על כל הארץ מקדש והשכחה וישראל ויום הקברים:

ראה ייְהוָה לנו בעמך ישראל. וophysical באהבה תקבל ברכzon. ויהי לרצון תמיד עבודה ישראל עטך: ותחזינה עינינו בשובך לציון ברחים. ברוך אתה ייְהוָה מהפיך שכינתו לציון:

מודים אנחנו לך שאתה הוא ייְהוָה אלהי אבותינו לעולם ועד. צור חינו מגן ישענו אתה לדור ודור. נודה לך ונספר תהלחת על חינו המסורים בידך ועל בשמותינו הפקודות לך ועל נסיך שבכל ימים עמו ועל נפלאותיך וטבוחיך שבכל עית ערבות ובקרא זכריהם. הטוב כי לא-כלו רחמים. ומרחם כי לא-תמו חסידיך. מעולם קיינו לך:

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Inscribe all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

BLESS US WITH PEACE

*Grant lasting peace to Your people Israel, for You are the sovereign Lord of peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

*In the Morning Service, substitute the following paragraph:

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel. Bless us, O Divine Parent of us all, with the light of Your sacred presence. For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace. In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

וְעַל־כָּלִם יְתַבֵּךְ וַיִּתְרֹמֶם שְׁמֵךְ מֶלֶכְנוּ תְּמִיד לְעוֹלָם
וְעַד:

וְכַחֲזֵב לְחַיִם טוֹבִים כָּל־בְּנֵי בְּרִיתֶךָ:
וְלֹל הַחַיִם יוֹדֵךְ סָלָה וַיְהִלֵּלוּ אֶת שְׁמֵךְ בְּאֶמֶת הַאֱלֹהִים
יְשֻׁעָתֵנוּ וְעֹזֶרֶתֵנוּ סָלָה. בָּרוּךְ אָתָה יְיָ הַטּוֹב שְׁמֵךְ וְלֹלֵךְ
נָאָה לְהֹדוֹת:

*שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְקָד חַשִּׁים לְעוֹלָם. כִּי אָתָה
הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעִינֵיךְ לְבָרֵךְ אָתָה
עַמְקָד יִשְׂרָאֵל בְּכָל־עֵית וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ:

בְּסֶפֶר חַיִם בְּרָכָה וּשְׁלוֹם וּפְרִנְסָה טוֹבָה. נִכְרֵת וּגְכַתֵּב
לְפָנֵיךְ. אָנֹחָנוּ וּכְל־עַמְקָד בֵּית יִשְׂרָאֵל. לְחַיִם טוֹבִים
וּשְׁלוֹם. בָּרוּךְ אָתָה יְיָ עֹשֶׂה הַשָּׁלוֹם:

*In the Morning Service, substitute the following paragraph:

שִׁים שָׁלוֹם טוֹבָה זְבָרָכָה בְּעוֹלָם חַן וְחַסְדָּךְ וּרְחַמְּדָךְ עַל־ינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמְקָד. בְּרָכָנוּ אָבִינוּ כָּל־נוּ בְּאֶחָד בְּאוֹר פָּנִים.
כִּי בְּאוֹר פָּנִים נִתְחַת לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִם וְאַהֲבַת חַסְדָּךְ
וְאַדְקָה וּבְרָכָה וּרְחַמְּדָךְ וּמִתְּחַנְּנָה וּשְׁלוֹם. וְטוֹב בְּעִינֵיךְ לְבָרֵךְ
אַחַ-עַמְקָד יִשְׂרָאֵל בְּכָל־עֵית וּבְכָל־שָׁעָה בְּשָׁלֹמָךְ: בְּסֶפֶר חַיִם
בְּרָכָה וּשְׁלוֹם וּפְרִנְסָה טוֹבָה. נִכְרֵת וּגְכַתֵּב לְפָנֵיךְ. אָנֹחָנוּ וּכְל־
עַמְקָד בֵּית יִשְׂרָאֵל. לְחַיִם טוֹבִים וּשְׁלוֹם. בָּרוּךְ אָתָה יְיָ עֹשֶׂה
הַשָּׁלוֹם:

THE CONFESSİONAL

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.

What can we say to You, exalted God? What can we tell You, Lord of the universe? For You know everything, the hidden and the open.

You know the mysteries of the universe as well as the secrets of every mortal. You search the deepest recesses of the human soul, and probe all our thoughts and motives. Nothing escapes You, nothing is concealed from You.

Therefore, may it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבָא לִפְנֵיךְ חַפְלָתָנוּ וְאֶל
תְּחֻלָּם מִתְחַפְּטָנוּ. שֶׁאָינָן אֲגַחֲנוּ עַזִּים וּקְשִׁי עָרָף לְזֹמֶר
לִפְנֵיךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צָדִיקִים אֲנָחָנוּ וְלֹא חַטָּאנוּ
אֲכָל אֲנָחָנוּ חַטָּאנוּ:

אֲשָׁמָנוּ. בָּגָדָנוּ. גָּלָנוּ. דָּבָרָנוּ דָּפִי.
הָעָזָנוּ. וְהַרְשָׁעָנוּ. זָרָנוּ. חַמְסָנוּ. טָפָלָנוּ שָׁקָרָ.
יָעָצָנוּ רָעָ. כָּזָבָנוּ. לְצָנוּ. מְרַךְּנוּ. גָּאָצָנוּ.
סְרַרְנוּ. עָזָנוּ. פְּשָׁעָנוּ. צְרַרְנוּ. קָשָׁינוּ עָרָף.
רְשָׁעָנוּ. שְׁחַתָּנוּ. תְּעַבָּנוּ. תְּעַמְּדָנוּ. תְּעַמְּדָנוּ:

סְרָנוּ מִמְּצֹחָה וּמִמְּשֹׁפְטָה הַטוֹּבִים וְלֹא שָׂוָה לָנוּ:
וְאַתָּה צָדִיק עַל כָּל-הָבָא עַלְלָינוּ. כִּי אֶمְתָּח עַשְׁתָּ וְאֲנָחָנוּ
הַרְשָׁעָנוּ:

מַה-זָּאָמֵר לִפְנֵיךְ יוֹשֵׁב מָרוֹם וּמוֹהִגְסָפֵר לִפְנֵיךְ שֹׁוכֵן
שְׁחָקִים. בְּלֹא כָּל-הַגְּסָתָרוֹת וְתָגָלוֹת אַתָּה יְדָעָ:
אַתָּה יְרַעַץ רַעַץ עָזָם. וּתְעַלְמוֹת סְתָרִי כָּל-חַיִּ: אַתָּה
חוֹפֵשׁ כָּל-חַדְרִי בְּטֻן וּבָכוֹן כָּל-יוֹת וְלֹבֶן: אַיִן דָּבָר נִעְלָם
מִמֶּה. וְאַיִן נִסְתַּר מִנּוּנָד עִינָּיכָ:

וּבָכֵן יְהִי רָצֵן מֶלֶפְנֵיךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
שְׁתַּסְלִיחַלְלָנוּ עַל כָּל-חַטָּאתֵינוּ. וּתְמַחַלְלָנוּ עַל כָּל-
עֲוֹנוֹתֵינוּ. וּתְכַפֵּר-לָנוּ עַל כָּל-פְּשָׁעֵינוּ:

AL HET: The multitude of our sins

We have sinned against you willingly and unwillingly;
And we have sinned against You by hardening our hearts.

We have sinned against You by acting without thinking;
And we have sinned against You by speaking perversely.

We have sinned against You through sexual immorality;
And we have sinned against You publicly and privately.

We have sinned against You knowingly and deceitfully;
And we have sinned against You by corrupt speech.

We have sinned against You by wronging others;
And we have sinned against You by evil thoughts.

We have sinned against You by licentiousness;
And we have sinned against You by insincere confession.

We have sinned against You by disrespecting parents and
teachers;
And we have sinned against You intentionally and
unintentionally.

We have sinned against You by violence;
And we have sinned against You by desecrating Your name.

We have sinned against You by foul speech;
And we have sinned against You by foolish talk.

We have sinned against You through the inclination to evil;
And we have sinned against You knowingly and
unknowingly.

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

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בָּאֶנָּס וּבְרַצְוֹן.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בָּאָמוֹץ הַלְּבָב:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּבָלִי דָּעַת.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּבָטוֹי שְׁפָתִים:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּגָלוֹי עֲרֵיות.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּגָלוֹי וּבְסָחר:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּדָעַת וּבְמְרַמָּה.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּדָבָר פָּה:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּהַזְנָאת רֹעַ.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּהַרְהֹור הַלְּבָב:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּלֻעִידָת זְנוּת.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּלָדוֹי פָּה:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּזָלוֹל הָזְרִים וּמוֹרִים.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּזָדוֹן וּבְשָׁגָן:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּחוֹזֶק יָד.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּחַלּוֹל הַשֵּׁם:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּטַמַּאת שְׁפָתִים.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּטַפְשָׁוָת פָּה:
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בִּיצָר הָרָע.
ועל חטא שְׁחַטָּנוּ לִפְנֵיךְ בִּזְדָעִים וּבְלֹא זְדָעִים:
ועל כלם אֱלֹהָה סְלִיחָות סְלִיחָלָנוּ. מְחַלְלָנוּ. כְּפֶרֶלָנוּ:

We have sinned against You by fraud and falsehood;
And we have sinned against You by bribery.

We have sinned against You by mocking;
And we have sinned against You by slander.

We have sinned against You in our business affairs;
And we have sinned against You in eating and drinking.

We have sinned against You by usury and extortion;
And we have sinned against You by false pride.

We have sinned against You by idle gossip;
And we have sinned against You by wanton glances.

We have sinned against You by haughtiness;
And we have sinned against You by effrontery.

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

We have sinned against You by rejecting Your commandments;
And we have sinned against You by perverting justice.

We have sinned against You by betraying others;
And we have sinned against You by envy.

We have sinned against You by being irreverent;
And we have sinned against You by being stubborn.

We have sinned against You by running to do evil;
And we have sinned against You by talebearing.

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּכָחֵשׁ וּבְכֹזֶב.

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּכָפָחַ שְׁחָד:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּלִצְוֹן.

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּלָשׁוֹן הָרָע:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּמִשְׁאָ וּבְמִתְּחָן:

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּמַאֲכֵל וּבְמִשְׁתָּה:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּגַנְשָׂךְ וּבְמַרְבִּית:

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּגַטְינָה גְּדוֹן:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּשִׁיחַ שְׁפָתּוֹתֵינוּ:

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּשִׁקּוּר עֵין:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּעֵינִים רַמּוֹת:

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּעֻזּוֹת מַחְזָה:

וְעַל בָּלָם אֱלֹהָה סְלִיחוֹת סְלִיחָלָנוּ. מַחְלָלָנוּ. בְּפֶרֶץָלָנוּ:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּפְרִיקָת עַל.

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּפְלִילּוֹת:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּצִדְחַת רַע.

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּצָרוֹת עֵין:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּקַלּוֹת רָאש.

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּקַשְׁיוֹת עַרְף:

על חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּרִיצַת רְגָלִים לְהָרָע.

וְעַל חטא שְׁחַטָּנוּ לִפְנֵיךְ בְּרַכִּילּוֹת:

We have sinned against You by swearing falsely;
And we have sinned against You by causeless hatred.

We have sinned against You by breach of trust;
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.

Forgive us for the breach of positive commandments and negative commandments, whether done actively or passively, whether known to us or unknown to us.

The sins known to us we have already confessed; and those unknown to us are certainly known to You, as it is written in the Torah:

"The secret things belong to the Lord our God; but the things that are known belong to us and to our children forever, that we may fulfill all the words of this Torah."

For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as our Sovereign, who grants us pardon and forgiveness.

GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law. Save Your loved ones, O Lord; answer us with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

Adapted from the Hebrew

על חטא שחתנו לפניו בשבועת שוא.
ועל חטא שחתנו לפניו בשנאת חנס:
על חטא שחתנו לפניו בתשומת ייד.
ועל חטא שחתנו לפניו בת מהונ לבב:
ועל כלם אלה סליחות סלח לנו. מחל לנו. בפרלנו:

ועל מצוח עשה ועל מצוח לא תשעה. בין שיש בה קום עשה ובין שאין בה קום עשה. אתי הגלים לנו ואחד שאינם גלויים לנו: אתי הגלים לנו כבר אמרנו לפניו והודינו לך עליהם. ואתי שאינם גלויים לנו לפניו הם גלויים וידועים. בדבר שנאמר. הנסתרת לי אלהינו. והגנלה לנו ולכני עדהולים. לשות אדכל דברי התורה הזאת:

כ אפה סלחן לישראל ומחלנו לשפטינו ישرون בכל דור
ודור ומבלעד אין לנו מלך מוחל וסולח אלא אתה:

אליה. נצור לשוני מרע ושפטמי מרים. ולמקללי נפשי תרdom ונפשי בעפר לכל תהיה: פתח לבי בתרתך ובמצוחיתך תרדוף נפשי. וכל החושבים על רעה. מהרחה הפר עצחים נקלקל מחשבתם: עשה למען שמא עשה למען ימינה עשה למען קדרתך עשה למען חורתך: למען יחלzion ידיך הושעה ימינה וענני: יהיו לרצון אמרפי והגנו לבי לפניו. כי צורי וגאלי: עשה שלום במזרמי הויא יעשה שלום עליינו ועל כל ישראל. ואמרו אמן:

On Shabbat, this page is added.

VAY'HULU: God blessed the seventh day (Genesis 2:1-3)

The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation; and so God rested from all this work. Then God blessed the seventh day and sanctified it because on it God ceased all the Divine work of Creation.

MAGEYN AVOT: Our shield in all generations (Adapted from the Hebrew)

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, revered, and supreme, Lord of heaven and earth.

God's word was a shield to our ancestors; and it confers immortal life. God alone is the holy Sovereign, who gives rest to our people on the holy Sabbath, taking delight in them. Let us serve the Lord in reverence and awe, and offer thanks every day. For God is the source of our blessings, the One to whom all thanks are due. The Lord of peace sanctifies the Sabbath and blesses the seventh day, giving our people the joy of Sabbath rest, as a commemoration of Creation.

MEKADEYSH HA-SHABBAT: Holiness and joy

Our God and God of our ancestors, may our Sabbath rest be acceptable to You. May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

Purify our hearts to serve You in truth, and help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who sanctify Your name, rest on this day. Praised are You, O Lord, who sanctifies the Sabbath.

Mageyn avot bi-d'varo m'ha-yey meytim b'ma-amro.
Ha-meleh ha-kadosh sheh-eyn kamohu
Ha-meyniaḥ l'amo b'yom shabbat kod-sho.
Ki vam ratza l'haniaḥ lahem, l'sanav na-avod b'yira va-sahad,
V'no-deh li-sh'mo b'hol yom tamid mey-eyn ha-b'rachot.
Eyl ha-hoda-ot adon ha-shalom,
M'kadeysh ha-shabbat u-m'vereyḥ sh've-i,
U-meyni-ah bi-k'dusha l'am m'dush-ney oneg,
Zeyher l'ma-asey v'reyshit.

On Shabbat, this page is added.

וַיְכֹל הָשָׁמִים וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכֹל אֱלֹהִים בַּיּוֹם הַשְׁבִּיעִי מְלָאכָתוֹ אֲשֶׁר עָשָׂה. וַיֵּשֶׁת בַּיּוֹם הַשְׁבִּיעִי מְכֹלֶל־מְלָאכָתוֹ אֲשֶׁר עָשָׂה: וַיִּבְרֶךְ אֱלֹהִים אֲחִיוֹתָם הַשְׁבִּיעִי וַיִּקְרֹדֶשׁ אֹתָו. כִּי בָּזֶה שְׁבַת מְכֹלֶל־מְלָאכָתוֹ אֲשֶׁר־בָּרוּא אֱלֹהִים לְעַשׂוֹת:

Reader:

ברוך אתה יי' אלקיינו ואלקי אבותינו.
אלקי אבותם אלקי יצחק ואלקי יעקב.
האל הגדול הנורא והגורא אל עליון קנה שמים וארצים.

Congregation and Reader:

מן אבות בربורו מתחיה מחים במאמרו.
המלך הקדוש שאין כמותו המנich לעמו ביום שבת קדשו.
כיבם רצה להנitch להם. לפניו נשבוד ביראה ופחד
ונודה לשמו בכל יום חמיד מעין הברכות.
אל ההוראות ארון השלום. מקדש השבת ומברך שביעי.
ומנחת בקדשה לעם מדרשי ענן. זכר למעשה בראשית:

אֱלֹהִינוּ וְאֱלֹהִי אֲבוֹתֵינוּ רְצָה בְּמִנְחָתֵנוּ. קָדְשָׁנו בְּמִצְוֹתֵיכָךְ וּמִן
חַלְקָנו בְּחֻזְקָתְךָ. שְׁבַענו מַטּוּבָךְ וְשְׁמַחֲנו בְּיִשְׁעָתְךָ. וְתָהָר לְבָנָנו
לְעַבְדָך בְּאַמְתָה. וְתִנְחַלֵנו יי' אֱלֹהִינו בְּאֶחָבָה וּבְרָצֹן שְׁבַת קְדָשָׁה.
וַיִּנְחַז בָה יִשְׂרָאֵל מִקְדְשֵׁי שָׁמָה. ברוך אתה יי' מקדש השבת:

(“Mageyn Avot” transliteration on facing page.)

Va-y'hulu ha-shama-yim v'ha-aretz v'hol tz'va-am.
Va-y'hal Elohim ba-yom ha-sh've-i m'laḥto asher asa,
Va-yish-bot ba-yom ha-sh've-i mi-kol m'laḥto asher asa,
Va-y'vereh Elohim et yom ha-sh've-i va-y'kadeysh oto,
Ki vo shavat mi-kol m'laḥto asher bara Elohim la-asot.

An invitation to God

¶ The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward God's goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. . . .

Prayer is an invitation to God to intervene in our lives, to let the Divine Will prevail in our affairs; it is the opening of a window to God in our will, an effort to make God the Lord of our soul.

Abraham J. Heschel (adapted)

As we call upon Your name

¶ On this night of Atonement, grant us, O God,
A sense of Your presence, as we call upon Your name.

Speak Your hopeful message to each yearning heart;
And answer the worthy petitions of each searching soul.

Purify and strengthen our noble strivings;
And cleanse us of all our unworthy desires.

Join us together in fellowship and in love;
And grant us the joy which comes from enriching other lives.

Help us to be loyal to the heritage we share;
Draw us near to Torah in wisdom and in faith.

Strengthen our devotion to our people everywhere;
Keep alive our faith in righteousness and truth.

Bless us with hopes to uplift our daily lives;
And keep steadfast our courage and our resolve at all times.

On this night of Atonement, help us, O God,
To be worthy of Your presence, as we call upon Your name.

Prayer: The service of the heart



Our Sages taught: "Prayer is the service of the heart." For the Jew, "to pray" means more than to request.

It means to seek God's help—
"To keep our tongue from evil,"
"To purify our heart,"
"To fulfill in love the words of the Torah."

To pray means to teach ourselves to be grateful
For the miracles which God bestows upon us daily:
Love and fellowship, health and understanding.

It means to pledge ourselves anew to those ideals
With which we can build a decent world.

To pray means to meditate upon those moments in ages past
When God became real in people's lives,
When God's spirit moved them and guided their actions—

And to permit those moments to give us, today,
The courage to work for justice, peace, and freedom.

To pray means to sense the reality of God in our own lives,
In our acts, and in our thoughts;

To feel the purity and the exaltation
Which come from being near God;

And to gain for our souls that peace
Which neither worldly wealth nor worldly failure,
Neither love of life nor fear of death can shatter.

Simon Greenberg (adapted)

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.

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-anu 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.

יעלה פְּחַנְנָנוּ מִעָרֵב.
וַיָּבֹא שְׁוֹעֲתָנוּ מִבָּקֶר.
וַיְרָאָה רְנוּנָנוּ עַד עָרֵב:

יעלה קוֹלָנוּ מִעָרֵב.
וַיָּבֹא צְדָקָתָנוּ מִבָּקֶר.
וַיְרָאָה פְּרִזּוֹנָנוּ עַד עָרֵב:

יעלה עֲנֵנָנוּ מִעָרֵב.
וַיָּבֹא סְלִיחָתָנוּ מִבָּקֶר.
וַיְרָאָה נָאָקָתָנוּ עַד עָרֵב:

יעלה מְנֻסְנָנוּ מִעָרֵב.
וַיָּבֹא לְמַעַןָּנוּ מִבָּקֶר.
וַיְרָאָה בְּפּוֹרָנוּ עַד עָרֵב:

יעלה יְשֻׁעָנוּ מִעָרֵב.
וַיָּבֹא טְהָרָנוּ מִבָּקֶר.
וַיְרָאָה חֲנָנָנוּ עַד עָרֵב:

יעלה זְכָרוֹנָנוּ מִעָרֵב.
וַיָּבֹא וְעִזָּנוּ מִבָּקֶר.
וַיְרָאָה גְּדֻרָתָנוּ עַד עָרֵב:

יעלה דְּפָקָנָנוּ מִעָרֵב.
וַיָּבֹא גַּילָּנוּ מִבָּקֶר.
וַיְרָאָה בְּקַשְׁתָנוּ עַד עָרֵב:

יעלה אֲנָקָטָנוּ מִעָרֵב.
וַיָּבֹא אַלְיךָ מִבָּקֶר.
וַיְרָאָה אַלְעָנוּ עַד עָרֵב:

IN REVERENCE AND THANKSGIVING

O God who hears prayer,
To You shall all creatures come.

They shall come and worship before You,
And render homage to Your name.

Come, let us worship and bow down;
Let us bend the knee before the Lord, our Maker.

Come, let us sing to the Lord;
Let us acclaim the Rock of our deliverance.

Let us draw near to the Lord with thankfulness;
Let us acclaim the Lord with songs of praise.

Righteousness and justice sustain God's throne;
Love and truth attend God always.

The sea is God's, who made it,
Whose hands formed the dry land.

In God's hand is the life of every creature,
The spirit of every human being.

Biblical verses

SHOW COMPASSION, O LORD, TO YOUR HANDIWORK

The soul is Yours, the body is Your creation;
Have compassion on Your handiwork.

The soul is Yours, the body is Yours;
Forgive us Lord, for the sake of Your name.

We have come trusting in You,
Lord, deal kindly for Your name's sake.

Gracious and compassionate God,
Forgive us, for numerous are our sins.

שמע חפלה עדיך כל-בשר יבוא:
באו וישתחו לפניה אדני ויכברו לשמה:
באו נשתחוה ונקרעה נברכה לפנינו עשנו:

לכו גראננה לי נריעה לוצר ישענו:
נאכימה פניו בחרודה בזמרות נריע לנו:
צרך ומשפט מכוון בסאך חסד ואמת יקדמו פניכ: אשר-לו הם והוא עשה ויבשת ידו יארו:
אשר בידו נפש כל-חי ורוחם כל-בשר-איש:

הנשמה לך והגוף פועלך חוסה על עמלך:
הנשמה לך והגוף שלך כי עשה למען שמה:
אתהנו על שמה כי עשה למען שמה:
בעבור בבוז שמה כי אל חנון ורחום שמה:
למן שמה כי וסלחת לעוננו כי רב הוא:

KI HINEY KA-HOMER: We are in Your hand

As clay in the hand of the potter,
Who thickens or thins it at will,
So are we in Your hand, O God of love;
Recall Your covenant, forgive our sin.

As stone in the hand of the mason,
Who preserves or breaks it at will,
So are we in Your hand, O God of life;
Recall Your covenant, forgive our sin.

As iron in the hand of the artisan,
Who forges or rejects it at will,
So are we in Your hand, O God who saves;
Recall Your covenant, forgive our sin.

As glass in the hand of the blower,
Who shapes or melts it at will,
So are we in Your hand, O gracious God;
Recall Your covenant, forgive our sin.

As cloth in the hand of the draper,
Who drapes or twists it at will,
So are we in Your hand, O righteous God;
Recall Your covenant, forgive our sin.

As silver in the hand of the smelter,
Who alloys or refines it at will,
So are we in Your hand, O healing God;
Recall Your covenant, forgive our sin.

Morris Silverman (adapted)

La-b'rit habeyt, v'al teyfen la-yey-tzer.

כִּי הָנָה כְּחָמֵר בַּיד הַיּוֹצֵר. בְּרָצָתוֹ מֶרְחִיב וּבְרָצָתוֹ
מַקָּאָר. בָּן אֲנָחָנוּ בַּיד חַסְדְּךָ נֹזֵר.

לְבִרְית הַבְּטָה וְאֶל תְּפִין לִיְצָר:

כִּי הָנָה כְּאָבוֹן בַּיד הַמְּסֻתָּה. בְּרָצָתוֹ אָוחָז וּבְרָצָתוֹ
מַכְתָּה. בָּן אֲנָחָנוּ בַּיד מַחְיהָ וּמְמוֹתָה.

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כִּי הָנָה כְּגָרוֹן בַּיד הַחֲרֵשׁ. בְּרָצָתוֹ דָּבֵק לְאוֹר וּבְרָצָתוֹ
פְּרֵשׁ. בָּן אֲנָחָנוּ בַּיד תּוֹמֵךְ עֲנֵי וְרֵישׁ.

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מַמְוֹגָן. בָּן אֲנָחָנוּ בַּיד מַעֲבִיר זְדוֹן וּשְׂוֹגָן.

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כִּי הָנָה כְּיִרְיעָה בַּיד הַרְוקָם. בְּרָצָתוֹ מִשְׁר וּבְרָצָתוֹ
מַעֲקָם. בָּן אֲנָחָנוּ בַּיד אֶל קְנוֹא וּגְנוֹקָם.

לְבִרְית הַבְּטָה וְאֶל תְּפִין לִיְצָר:

כִּי הָנָה כְּכַסְף בַּיד הַצּוֹרָף. בְּרָצָתוֹ מְסֻונָּג וּבְרָצָתוֹ
מַאֲרָף. בָּן אֲנָחָנוּ בַּיד מִמְּצָיאָה לְמַזּוֹר תְּרָף.

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As silver in the hand of the smelter,
Who alloys or refines it at will,
So are we in Your hand, O healing God;
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Morris Silverman (adapted)

La-b'rit habeyt, v'al teyfen la-yey-tzer.

בְּיַהֲנָה כְּחֹמֶר בִּינְדֵּה יְזָאָר. בְּרָצֹתָהוּ מְרַחִיב וּבְרָצֹתָהוּ
מַקָּאָר. כִּן אָנָּחָנוּ בִּינְדֵּה חָסֶד נְזָאָר.

לְבָרִית הַבְּטָה וְאֶל קְפָּנֵן לִיאָר:

בְּיַהֲנָה כְּאָכָּן בִּינְדֵּה הַמְּסֻתָּה. בְּרָצֹתָהוּ אָוָחָז וּבְרָצֹתָהוּ
מִכְּפָתָה. כִּן אָנָּחָנוּ בִּינְדֵּה מִחְיָה וּמִמוֹתָה.

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פֶּרֶשׁ. כִּן אָנָּחָנוּ בִּינְדֵּה תּוֹמֵךְ עַנִּי וּוֹרֵשׁ.

לְבָרִית הַבְּטָה וְאֶל קְפָּנֵן לִיאָר:

בְּיַהֲנָה כְּהָנָה בִּינְדֵּה הַמֶּלֶךְ. בְּרָצֹתָהוּ אָוָחָז וּבְרָצֹתָהוּ
שָׁלָח. כִּן אָנָּחָנוּ בִּינְדֵּה אֶל טֹב וּסְלָחָה.

לְבָרִית הַבְּטָה וְאֶל קְפָּנֵן לִיאָר:

בְּיַהֲנָה כְּזָכוֹכִית בִּינְדֵּה הַמְּנוֹגָה. בְּרָצֹתָהוּ חֹנוֹג וּבְרָצֹתָהוּ
מִמְּנוֹגָה. כִּן אָנָּחָנוּ בִּינְדֵּה מַעֲבִיר זְדוֹן וּשְׂזָנוֹן.

לְבָרִית הַבְּטָה וְאֶל קְפָּנֵן לִיאָר:

בְּיַהֲנָה כְּבִירִיעָה בִּינְדֵּה הַרוֹקָם. בְּרָצֹתָהוּ מִישָׁר וּבְרָצֹתָהוּ
מַעֲקָם. כִּן אָנָּחָנוּ בִּינְדֵּה אֶל קְנוֹא וּנוֹקָם.

לְבָרִית הַבְּטָה וְאֶל קְפָּנֵן לִיאָר:

בְּיַהֲנָה כְּכַסְף בִּינְדֵּה הַצּוֹרָף. בְּרָצֹתָהוּ מְסֻגָּן וּבְרָצֹתָהוּ
מַצּוֹּף. כִּן אָנָּחָנוּ בִּינְדֵּה מִמְּצִיא לְמַזּוֹר תַּרְפָּה.

לְבָרִית הַבְּטָה וְאֶל קְפָּנֵן לִיאָר:

Prelude to the "Thirteen Attributes"



Who has ever lived who did not sin?
Is there any mortal untainted by iniquity?

No one is free of all transgression;
All, therefore, stand in need of God's forgiveness.

Our ancestors sinned at the very foot of Sinai,
Where the command of God had just been proclaimed.

Though they had pledged "we will do, we will obey,"
They soon broke their promise of loyalty to God.

Faithlessly, they broke the commandments of the Lord;
They fashioned and worshiped a calf of gold.

How wondrous then, was God's compassion;
For God did not destroy the rebellious people.

Subduing the Divine wrath, God forgave our ancestors,
Revealing the thirteen aspects of Divine mercy.

Now we, O Lord, come before You in contrition,
Recalling those same attributes of Your compassion.

As You had mercy upon our ancestors,
Have mercy also upon us, we pray;
For we, O God, have also sinned.

We, too, forsake and break our pledge;
We, too, worship the work of our own hands;
We, too, make of gold a god;
We, too, cast off the Torah's yoke.

Show compassion, O Lord; forgive our sins;
For we, like our ancestors, need Your pardon.

Hershel J. Matt (adapted)

We are clay



"We are clay.
You are the potter
Who shapes us at Your will."
Mold us into worthy vessels
Even though we're only clay.
Do not smash us if we prove imperfect,
Remember we are only clay.

"We are glass.
You are the artisan
Who can form us into many shapes."
Form us into finest crystal—
Even if You have to twist and turn us.
But do not smash us if we are not pure,
Remember we are only glass.

"We are silver.
You are the smith
Who molds us as You wish."
Hammer us as You design
Even though we are not gold.
Do not smash us if we tarnish,
Remember we are only silver.

"We are the rudder.
You are the helmsman
Who steers us to the left or to the right."
Direct us to the shore You choose.
Do not let us idly spin
Even if we consistently resist Your grasp,
Remember that the waves are very strong.

"We are threads.
You are the weaver
Who creates the patterns that You like."
Weave us, God, into Your plan.
Make us supple, straight, and true.
And do not discard us
If we should be imperfect.
Remember we are only threads.

Michael Hecht (adapted)

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.

אל מלך יושב על כסא רחמים.
מְתַנֵּג בְּחִסִּידוֹת מָוחֵל עֲזֹנוֹת עָמוֹ.
מַעֲבֵר רָאשׁוֹן רָאשׁוֹן.

מִרְבָּה מְחִילָה לְחֶטְאִים וּסְלִיכָה לְפֹשָׁעִים.
עוֹשֶׂה אֶרְקּוֹת עִם כָּל-בָּשָׂר וּרוֹחַ.
לֹא בְּרַעֲתָם תָּגֻמּוֹל.
אל חֹזֵרֶת לְנוּ לוֹמֶר שֶׁלֶשׁ עַשְׂרָה.
זָכַרְלָנוּ הַיּוֹם בִּרְית שֶׁלֶשׁ עַשְׂרָה.
כְּמוֹ שְׁחוֹדָעַת לְעַנוּ מִקְדָּם כְּמוֹ שְׁכָתוֹב.
וַיַּרְדֵּן יְהֹוָה בְּעַנְןָן וַיַּחֲזַב עִמּוּ שְׁם וַיַּקְרָא בְּשָׁם יְהֹוָה:

וַיַּעֲבֵר יְהֹוָה עַל-פְּנֵינוּ וַיַּקְרָא.

"יְהֹוָה אֱלֹהֵינוּ וָתֹנוֹן. אֶרְךְ אַפִּים וּרְבִיחֶסֶד וְאֶמֶת:
נִצְרָחֵד לְאֶלְףִים. נִשְׁאָעֵן וְפִשְׁעָו וְחֶטְאָה וְנִקְהָה:
וְסִלְחָתָה לְעַונְנוּ וְלְחֶטְאָתָנוּ וְנִחְלָתָנוּ:

סְלִיחָלָנוּ אֶבְינוּ בַּיְחָנָנוּ. מְחַלְלָנוּ מֶלֶכְנוּ בַּיְשָׁעָנוּ:
בַּיְאָתָה אֶדְנִי טֹוב וְסִלְחָה וּרְבִיחֶסֶד לְכָל-קָרְאֵיךְ:

*Adonai Adonai Eyl rahum v'hanun,
ereh apa-yim v'rav hesed ve-emet.
No-tzeyr hesed la-alafim,
nosey avon va-se-sha v'hata-a v'nakey.*

REMEMBER US, RECALL THE COVENANT, AND PURIFY US

O Lord, remember Your mercy and Your kindness,
For they are everlasting.

Remember us, O Lord, and show us Your favor;
Remember us and deliver us.

Remember the people You redeemed from bondage,
And Mount Zion, the site of Your presence.

Remember, O Lord, Your love of Jerusalem;
Forget not Your love for Zion.

Remember, O Lord, Your Covenant with our forebears:

"I will remember My Covenant with Jacob, Isaac, and Abraham, and I will remember the land."

Remember, O Lord, Your Covenant with our ancestors:

"I will remember My Covenant with your ancestors, whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Have mercy upon us, O Lord, and do not destroy us:

"The Lord is a merciful God who will not forsake you, nor destroy you, nor ever forget the Covenant."

Open our hearts that we may love and revere You:

"The Lord your God will open your heart and the heart of your children, so that you will love God with all your heart and with all your soul, that you may live."

Gather our dispersed and our homeless, as was promised:

"Even if you are dispersed in the remotest parts of the world, from there the Lord your God will gather and fetch you."

Be with us, O Lord, when we seek You:

"If you seek the Lord your God, you shall find God—if you seek with all your heart and all your soul."

Forgive our sins on this day, O Lord, and purify us:

"On this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

וְלִרְצָמֵךְ ייְהֹוָה וּמַסְרֵיךְ כִּי מְעוֹלָם קֶמֶה: זָכַרְנוּ ייְהֹוָה בְּרָצֹן עַמְּךָ. פְּקַדְנוּ בִּשְׁוּבָתְךָ: זָלֶר עֲדָתְךָ גָּנִית קָדָם. אַלְתָּ שְׁבָט נְחַלְתָּךְ. חֲרִיצָיוֹן זוֹה שְׁכָנָתְךָ בּוֹ: זָכַר ייְהֹוָה חֲפַת יְרוּשָׁלָם. אַהֲבָת צִיּוֹן אֶל פְּשָׁבָח לְגַנְצָח:

זָכַרְלָנוּ בְּרִית אֲבוֹת בְּאָשֶׁר אָמְרָתָךְ. זָכַרְתִּי אַחֲדָבָרִתִּי יְעַקֹּוב וְאֶתְכָּרִתִּי יְצָקָק וְאֶתְכָּרִתִּי אֶבְרָהָם אָוֶרֶב וְהָאָרֶץ אָוֶרֶב: זָכַרְלָנוּ בְּרִית רָאשָׁנִים בְּאָשֶׁר אָמְרָתָךְ. זָכַרְתִּי לְהָם בְּרִית رָאשָׁנִים. אָשֶׁר הַזָּכָאתִי אֶתְכָּם מִאָרֶץ מִזְרָחִים לְעֵינֵי הָגּוּם לְהִזְהִיר לְהָם לְאֱלֹהִים. אָנָּנוּ ייְהֹוָה רְחִם עַלְלֵינוּ וְאֶל תְּשִׁיחֵתֵינוּ בָּמָה שְׁבָתוֹב. כִּי אֶל רְחוֹם ייְהֹוָה יְהָדָה לֹא יַרְפֵּךְ וְלֹא יַשְׁחִיתֵךְ וְלֹא יַשְׁבַּח אַחֲדָבָרִתִּי אֶבְתָּחִיךְ אֲשֶׁר נִשְׁבַּע לְהָם: מֻול אַתְּלִבְנָנוּ לְאַהֲבָה וּלְיִרְאָה אַחֲדִישָׁמָךְ בְּקַחְטוּב בְּתֹורָתְךָ. וּמַל ייְהֹוָה אַתְּלִבְבָּךְ וְאֶתְכָּלְבָּךְ לְבָב וּרְאֵךְ לְאַהֲבָה אַתְּיָה אֶלְהָדָה בְּכָלְלִבְבָּךְ וּבְכָלְלִבְבָּךְ נִפְשָׁךְ לְמַעַן חַיֵּךְ:

קְבָץ נִדְתְּנוּ בָּמָה שְׁבָתוֹב. אַסְמִיהָה נִדְתְּחָכָבְקָצָה הַשָּׁמָים. מִשֵּׁם יַקְבָּצָךְ ייְהֹוָה וּמִשֵּׁם יַקְמָתָךְ: הַמְּצָא לְנוּ בְּקַשְׁתָּנוּ בָּמָה שְׁבָתוֹב. וּבְקַשְׁתָּם מִשֵּׁם אַתְּיָה אֶלְהָדָה וּמִצָּאתָךְ. כִּי תַּרְדִּישָׁנוּ בְּכָלְלִבְבָּךְ וּבְכָלְלִבְבָּךְ:

כְּפֶר חַטְאֵינוּ בַּיּוֹם הַזֶּה וּטְהַרְנוּ בָּמָה שְׁבָתוֹב. כִּי־בַּיּוֹם הַזֶּה יַכְפֵּר עַלְיכֶם לְטַהֵר אֶתְכֶם. מִפְּלַח חַטְאֵיכֶם לִפְנֵי ייְהֹוָה תִּטְהַרְוּ:

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."

שמע קולנו יי אֱלֹהֵינוּ חום ורָחֵם עַלְנוּ וִקְבַּל בְּרָכָמִים
וּבְרָצֵן אֶת-תִּתְפְּלִיןָנוּ:

בְּשִׁיבָנָנוּ יי אֱלֹהֵיךְ וּנְשׁוּבָה חֲדַשׁ יְמֵינוּ בְּקֶדֶם:

אֶל-תִּשְׁלִיכָנָנוּ מִלְּפָגֵח וְרוּחַ קָדוֹשׁ אֶל-תִּתְקַח מִמְּנוּ:

אֶל-תִּשְׁלִיכָנָנוּ לְעֵת וּקְנָה כְּכָלוֹת בְּחִנָּנוּ אֶל-חִזְעָנוּ:

אֶל-חִזְעָנוּ יי אֱלֹהֵינוּ אֶל-תַּرְחַק מִמְּנוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֶל-חִזְעָנוּ. וְאֶל-חִטְשָׁנוּ. וְאֶל-
תִּכְלִימָנוּ. וְאֶל-תִּפְרַח בְּרִיתֵךְ אַתָּנוּ. קָרְבָנָנוּ לְתוֹרַתְךָ. לְמִרְנָנוּ
מִצּוֹתִיךְ. הַזְכָנָנוּ רַכְבֵיכְךָ. הַט לְבָנָנוּ לִירָאָה אֶת שְׁמֶךָ. וּמוֹלֵךְ
אַתְיַלְבָנָנוּ לְאַהֲבָתְךָ. וּנְשׁוּב אֱלֹהֵיךְ בְּאֶמֶת וּבְלֵב שְׁלָמָם.
וְלֹמְעַן שְׁמֶךָ נִגְדּוֹל תִּמְחֹל וְתִסְלַח לְעָנוּנוּ בְּכָתוּב בְּדָבָרִ
גָּדוֹשׁ. לִמְעַן שְׁמֶךָ יי וְסַלְחַת לְעָזָני בַּיּוֹבִיזָהוָא:

Sh'ma koleynu, Adonai Eloheynu, hu v'raheym aleynu,
V'kabeyl b'rahamim uv-ratzon et t'silateynu.

Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.

Al tashli-heynu mil-saneha,
V'rueh kod-sh'ha al tika'h mimenu.

Al tashli-heynu l'eyt zikna,
Ki-h-lot koheynu al ta-azveynu.

Al ta-azveynu Adonai Eloheynu, al tirhak mimenu.

KI ANU AMEHA: We are Your people, and You are our God

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.

We are Your children, and You are our Parent.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our Ruler.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

THE EXISTENCE OF GOD

God exists; but unless we acknowledge this, and unless our belief in God's existence has some influence on our life and character, then for us God does not exist. . . . God exists when we recognize God's sovereignty! The Sages of the Midrash had their own way of teaching this idea that, in a sense, God depends on us just as we depend on God: "You are My witnesses, says the Lord, and I am God" (Isaiah 43:12). When you are My witnesses, I am God; but when you are not My witnesses, I am, as it were, not God."

Louis Jacobs (adapted)

אלֹהֵינוּ וְאֶלְهִי אֲבֹתֵינוּ סַלְחָנָנוּ. מַחְלָלָנוּ. בְּפִרְלָלָנוּ:

כִּי אָנוּ עָמֵךְ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֵיךְ וְאַתָּה אָבִינוּ:

אָנוּ עַבְדֵיךְ וְאַתָּה אֲדוֹנוּנוּ.

אָנוּ צָאנָךְ וְאַתָּה רֹעֵנוּ:

אָנוּ פָעֵלָתֶךְ וְאַתָּה יוֹצַרְנוּ:

אָנוּ בְּרָמָךְ וְאַתָּה נוֹטְרָנוּ:

אָנוּ רַעִיתֶךְ וְאַתָּה דּוֹקָנוּ:

אָנוּ מַאמְרָךְ וְאַתָּה מַאֲמִירָנוּ:

אָנוּ עַמְךְ וְאַתָּה מַלְכָנוּ:

אָנוּ עַזְךְ פְנִים וְאַתָּה רְחוּם וְחָנוּן.

אָנוּ קָשֵׁי עָרֵף וְאַתָּה

אָרֵד אָפִים.

אָנוּ מְלָאֵי עֹז וְאַתָּה מְלָאֵ רְחַםִים.

אָנוּ יָמִינָנוּ בְּכָל עֹזֶר.

וְאַתָּה הַוָּא וְשָׁנוֹתְךָ לֹא יִתְּפַמֵּן:

Ki anu ameha v'ata Eloheynu,
Anu vaneha v'ata avinu.

Anu avadeha v'ata adoneynu,
Anu k'haleha v'ata hel-keynu.

Anu naḥ-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.

Anu ḥarmeha v'ata notreynu,
Anu f'u-lateha v'ata yotz-reynu.

Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.

Anu ameha v'ata malkeynu,
Anu ma-amireha v'ata ma-amireynu.

THE CONFESSONAL

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!

Rabbi Simḥah Bunam

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָבָא לִפְנֵיךְ חֶפְלַתְנוּ וְאֶל
חַתְעַלְםָ מִתְחַנְמָנוּ. שָׁאַיָּן אֲנַחְנוּ עַזִּי פָנִים וְקַשִּׁי עַרְףׁ לִוּמָר
לִפְנֵיךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ
אֲכָל אֲנַחְנוּ חַטָּאנוּ:

אֲשָׁמָנוּ. בְּגַדְנוּ. גַּזְלָנוּ. דְבָרָנוּ דָפִי.
הַעֲנִינוּ. וְהַרְשָׁעָנוּ. זְדָנוּ. חַמְסָנוּ. טַפְלָנוּ שָׁקָרָ.
יְעַצְנוּ רָעָ. בְּזָבָנוּ. קְלָצָנוּ. מְרָדָנוּ. נְאַצָּנוּ.
סְרָרָנוּ. עָזָנוּ. פְשָׁעָנוּ. צְבָרָנוּ. קְשִׁיןָנוּ עַרְףָ.
רְשָׁעָנוּ. שְׁחַתָּנוּ. תְעַבָּנוּ. תְעַנֵּינוּ. תְעַתְּעָנוּ:

סְרָנוּ מִמְצֹותָךְ וּמִמְשֻׁפְטָיךְ הַטוֹבִים וְלֹא שָׁׂהָ לָנוּ:
וְאַתָּה צְדִיק עַל כָּל־הָבָא עַלְנוּ. בַּי אַמְתָח עַשְׁית וְאֲנַחְנוּ
הַרְשָׁעָנוּ:

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

FORGIVE OUR SINS

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive and pardon our sins [on this Sabbath day and] on this Day of Atonement.

Answer our prayers; blot out and remove our transgressions from Your sight. Direct our impulses that we may serve You, and humble our pride that we may return to You.

Renew our inner being so that we may observe Your commandments, and open our hearts so that we may love and revere You; as it is written in Your Torah: "The Lord your God will open your heart and the heart of your children, so that you will love the Lord with all your heart and with all your soul, that you may live."

What can we say to You, exalted God?
What can we tell You, Lord of the universe?
For You know everything, the hidden and the open.

YOU KNOW OUR DEEPEST THOUGHTS

You know the mysteries of the universe
as well as the secrets of every mortal.
You search the deepest recesses of the human soul,
and probe all our thoughts and motives.
Nothing escapes You,
nothing is concealed from You.

Therefore, may it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. סָלַח וּמְחַל לְעֻזּוֹתֵינוּ בַּיּוֹם
וְהַשְׁבָת תְּהָ וּבִיוֹם הַכְּפֹרִים תְּהָ. וְהַעֲתַר-לָנוּ בְּחַפְלָתֵנוּ.
מִנָּה וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עִינֵּךְ. וּכְזֹב אֲתִיכְרָנוּ
לְהַשְׁתְּעַבְּדָךְ. וְהַכְּנַע עַרְפָּנוּ לְשׁוֹב אַלְיכְּ. וְחִדְשָׁ
כְּלִזּוֹתֵינוּ לְשִׁמְרוֹד פְּקָדֵךְ. וּמְזֹל אַתִּילְבָּנוּ לְאַהֲבָה
וְלִירָאָה אֲתִישָׁמָךְ כְּכָחֵב בְּתוֹרָתֶךָ. וּמֶל יְיָ אֱלֹהֵיךְ אַתְּ
לְבָבֶךָ וְאַתִּילְבָּבֶךָ וּרְאֵךְ לְאַהֲבָה אֲתִיכְיָ אֱלֹהֵיךְ בְּכָל-לְבָבֶךָ
וּבְכָל-נְפָשֶׁךָ לְמַעַן חִינֵּךְ:

מהذנאמר לפניך יושב מרים.
ומ מהנ בספר לפניך שוכן שחקים.
הַלְאָכָל-הַגְּסָתרֹות וְהַגְּלֹלוֹת אַתָּה יְדָעָ:

אַתָּה יְדָעָ רַנוּ עַולְם וְחַעֲלָמוֹת סְתָרֵי כָּל-חַיִּים:
אַתָּה חֹפֵשׁ כָּל-חַדְרֵי גַּטְוָן וּבָכוֹן כָּלִיּוֹת וְלַבָּ:
אֵין דָּבָר נָעַלְם מִמֶּךָ וְאֵין גְּסָפֵר מִנֶּגֶד עִינֵּךְ:

וּבְכָן יְהִי רְצָוָן מִלְפָנֵיךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
שְׁחַטְלָחָלָנוּ עַל כָּל-חַטָּאתֵינוּ. וּמְמַחְלָלָנוּ עַל כָּל-
עֻזּוֹתֵינוּ. וּמְכַפֵּר-לָנוּ עַל כָּל-פְּשָׁעֵינוּ:

AL HET: 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'lihot, s'lah lanu, m'hal 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'lihot, s'lah lanu, m'hal 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'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

על חטא שחתנו לפניו באמוח הלב.
ועל חטא שחתנו לפניה בבטוי שפתים:
על חטא שחתנו לפניה בגלי ובසחר.
ועל חטא שחתנו לפניה בלבד בהרהור הלב.
ועל חטא שחתנו לפניה בודוי פה:
על חטא שחתנו לפניה בזדון ובשנה.
ועל חטא שחתנו לפניה בחולול השם:
ועל כלם אלה סליחות סלח לנו. בפרילנו:

על חטא שחתנו לפניה בטפשות פה.
ועל חטא שחתנו לפניה ביודעים ובלא יודעים:
על חטא שחתנו לפניה בכפת שחד.
ועל חטא שחתנו לפניה בלשון הרע:
על חטא שחתנו לפניה במאכל ובמשתה.
ועל חטא שחתנו לפניה בנטית גרון:
ועל כלם אלה סליחות סלח לנו. סחילנו. בפרילנו:
על חטא שחתנו לפניה בשקור עין.
ועל חטא שחתנו לפניה בעוזות מצח:
על חטא שחתנו לפניה בפלילות.
ועל חטא שחתנו לפניה באורות עין:
על חטא שחתנו לפניה בקשיות ערך.
ועל חטא שחתנו לפניה ברכילות:
על חטא שחתנו לפניה בשנאת חם.
ועל חטא שחתנו לפניה בת מהן לבב: ועל כלם ...

Repentance: God is our ally



Our physical characteristics may be determined by heredity, but our human stature, we fashion for ourselves.

Our environment determines the language we speak; but it is we who determine whether our words are cruel or gentle, cutting or comforting.

Passions, appetites, and instincts are part of our animal equipment; but whether they rule us or we rule them, we ourselves determine.

We are neither robots nor puppets; we are human beings, capable of choosing between right and wrong, and morally responsible for our deeds.

Because we are free to choose, we are capable of change. We can give new direction to our lives.

This is the liberating glory of T'shuva! We can throw off the tyranny of debasing habits. We can conquer the greed which gnaws at us, the selfishness which shrinks us, the prejudice which enslaves us, the indifference which dehumanizes us.

We can reach great moral heights if we so choose—if we will it with all our hearts, with all our souls, and with all our might.

In this struggle for repentance, we are not alone. God is our ally. God, who calls us to T'shuva, has given us the power to repent.

God helps us in our effort to refine our characters, to reshape our goals, to redirect our lives.

This is the meaning of Yom Kippur: responsibility for yesterday, opportunity for tomorrow, and choices to be made today!

A new Al Het



For the sin of the hardened heart,
And for the sin of the talebearing lips;

For the sin of the lustful look,
And for the sin of the pious mask;
For the sin of enjoying violence,

And for the sin of polluting Your earth;
For the sin of debasing our speech,

And for the sin of degrading Your name;
For the sin of the yes that was no,

And for the sin of the promise unkept;
For all these sins, O God of forgiveness,

forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

For the sin of the covetous eye,
And for the sin of the haughty head;

For the sin of the insensitive soul,
And for the sin of the mocking voice;

For the sin of the clenched fist,
And for the sin of the deceitful smile;

For the sin of eating too much,
And for the sin of drinking too hard;

For the sin of not hearing the oppressed,
And for the sin of closing our eyes;

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

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

Richard Levy (adapted)

AS GOD ANSWERED IN AGES PAST...

As God answered Abraham, our father, on Mount Moriah,
And his son, Isaac, when bound upon the altar,
So may God answer us!

As God answered Jacob in Beth El,
And Joseph unjustly imprisoned in Egypt,
So may God answer us!

As God answered our ancestors at the Sea,
And Moses in the wilderness of Horeb,
So may God answer us!

As God answered Aaron bearing an offering,
And Phinehas when he fought for the right,
So may God answer us!

As God answered Joshua in Gilgal,
And Samuel in Mizpah,
So may God answer us!

As God answered David and Solomon in Jerusalem,
Elijah on Mount Carmel, and Elisha in Jericho,
So may God answer us!

As God answered Jonah inside the fish,
And Hezekiah in his illness,
So may God answer us!

As God answered Hananiah, Mishael and Azariah,
Thrown into the fiery furnace,
So may God answer us!

As God answered Daniel in the lions' den,
And Mordecai and Esther in Shushan,
So may God answer us!

As God answered Ezra in exile,
And all the righteous, the faithful, and the upright,
So may God answer us!

מִשְׁעָנָה לְאַבְרָהָם אֲבֵינוּ בָּהֶר הַמֹּרִיה
מִשְׁעָנָה לְיַצְחָק בָּנוֹ בְּשַׁגְעָךְ עַל גַּב הַמִּזְבֵּחַ
מִשְׁעָנָה לְיַעֲקֹב בָּבֵית אֵל
מִשְׁעָנָה לְיַוֹּסֵף בָּבֵית הַאֲסּוּרִים
מִשְׁעָנָה לְאַבּוֹתֵינוּ עַל יַם סֻוּף
מִשְׁעָנָה לְמֹשֶׁה בָּחֹרֶב
מִשְׁעָנָה לְאַהֲרֹן בָּמִחְתָּה
מִשְׁעָנָה לְפִינְחָס בָּקָרְמוֹ מִתּוֹךְ הַעֲדָה
מִשְׁעָנָה לְיְהֹשֻׁעַ בְּגַלְגָּל
מִשְׁעָנָה לְשְׁמוֹאֵל בְּמִצְפָּה
מִשְׁעָנָה לְדָדוֹ וְשַׁלְמָה בָּנוֹ בִּירוּשָׁלָם
מִשְׁעָנָה לְאַלְיָהוּ בָּהֶר הַכְּרָמֵל
מִשְׁעָנָה לְאַלִּישָׁע בִּירִיחוּ
מִשְׁעָנָה לְיוֹנָה בְּמַעַי הַדָּנָה
מִשְׁעָנָה לְחִזְקִיָּהוּ בְּחִלּוּיו
מִשְׁעָנָה לְחַנְנִיהָ מִשְׁאָל וְעֹזְרִיהָ בְּחִזְקָה
בְּבִשְׁן הָאָשָׁר
מִשְׁעָנָה לְדָנִיאָל בְּגֹבְּהָאָרִיות
מִשְׁעָנָה לְמַרְדָּכָי וְאַסְטָר בְּשֹׁוֹשָׁן הַבִּרְהָה
מִשְׁעָנָה לְעֹזָרָא בְּגֹלוֹה
מִשְׁעָנָה לְכָל הָאָדִיקִים וְהַחֲסִידִים וְהַתְּמִימִים
וְהַיְשָׁרִים

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 מֶלֶכְנוּ חַטָּאנוּ לְפָנֵיךְ:

אָבִינוּ מֶלֶכְנוּ אֵין לְנוּ מֶלֶךְ אֶלָּא אַתָּה:

אָבִינוּ מֶלֶכְנוּ הַחֲזִיקָנוּ בְּחַשׁוֹבָה שֶׁלֶמֶה לְפָנֵיךְ:

אָבִינוּ מֶלֶכְנוּ חֶדֶשׁ עַלְיָנוּ שָׁנָה טוֹבָה:

אָבִינוּ מֶלֶכְנוּ שְׁלָחָן רִפּוֹאָה שֶׁלֶמֶה לְחוֹלִי עַמָּךְ:

אָבִינוּ מֶלֶכְנוּ הַפְּרָץ עַצְתְּ אֹוּבִינוּ:

אָבִינוּ מֶלֶכְנוּ זִכְרָנוּ בָּזִיכְרוֹן טוֹב לְפָנֵיךְ:

אָבִינוּ מֶלֶכְנוּ בְּחַבְנָנוּ בְּסֶפֶר חַיִם טוֹבִים:

אָבִינוּ מֶלֶכְנוּ בְּחַבְנָנוּ בְּסֶפֶר גָּאֵלה וַיְשֻׁעָה:

אָבִינוּ מֶלֶכְנוּ בְּחַבְנָנוּ בְּסֶפֶר פְּרִנְסָה וּכְלָכְלָה:

אָבִינוּ מֶלֶכְנוּ בְּחַבְנָנוּ בְּסֶפֶר זִכְיות:

אָבִינוּ מֶלֶכְנוּ בְּחַבְנָנוּ בְּסֶפֶר סְלִיחָה וּמִחְילָה:

אָבִינוּ מֶלֶכְנוּ הַצָּמָח לְנוּ יְשֻׁועָה בְּקָרוֹב:

אָבִינוּ מֶלֶכְנוּ הַרְמָן קָרְנוּ יְשֻׁאָל עַמָּךְ:

אָבִינוּ מֶלֶכְנוּ שָׁמָע קָוְלָנוּ חֹסֵם וּרְחָם עַלְיָנוּ:

אָבִינוּ מֶלֶכְנוּ קָבַל בְּרָכָה וּבְרָכוֹן אַתְּהַתְּפָלָתָנוּ:

אָבִינוּ מֶלֶכְנוּ חִמּוֹל עַלְיָנוּ וְעַל עַוְלָלָנוּ וּטְפָנוּ:

אָבִינוּ מֶלֶכְנוּ עָשָׂה לִמְעָן בָּאִי בְּאָשׁ וּבְקָם עַל קְדוּשָׁ שְׁמָךְ:

אָבִינוּ מֶלֶכְנוּ עָשָׂה לִמְעָנד אִם לֹא לִמְעָנָנוּ:

אָבִינוּ מֶלֶכְנוּ חָנָנוּ וּעֲנָנוּ כִּי אֵין בָּנוּ מַעֲשִׂים

עָשָׂה עָמָנוּ צְדָקָה וְחַסְדָּה וְהַזִּיעָנוּ:

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

The righteous live their faith



Pledging allegiance to God and to God's Law cannot suffice; professing unswerving faith in the truth and the right is not enough.

We must live our allegiance, and weave our faith into the pattern of all for which we strive.

Justice and love dare not remain mere iridescent dreams for the spirit to indulge in on Sabbaths and solemn days.

The Kingdom of God cannot be defended by those of mere passive faith, by those who are persuaded that God causes righteousness to triumph, regardless of what we do.

Only that faith which impels us to live in mutual helpfulness can enable us to overcome the deadly enemies of God and humanity.

God is a Lord of hosts. To be numbered among those hosts we must engage in unyielding struggle to make this world safe for all who want to be free and just and kind;

For only thus will the ancient vision be fulfilled:
“The impious, their power shall fail them,
If they who profess righteousness will live by their faith.”

Mondecaï M. Kaplan

Avinu Malkeynu, give us honesty and strength



Avinu Malkeynu, give us the honesty to call a sin a sin.

Avinu Malkeynu, help us to renounce the idols we worship.

Avinu Malkeynu, give us the strength to seek forgiveness.

Avinu Malkeynu, give us the understanding to grant forgiveness.

Avinu Malkeynu, keep us from being our own worst enemies.

Avinu Malkeynu, liberate us from the chains we forge for ourselves.

Avinu Malkeynu, keep us from surrendering our hopes.

Avinu Malkeynu, help us to use our strength to do Your work.

Avinu Malkeynu, free us from needless worry and useless anxiety.

Avinu Malkeynu, keep us mindful of the needs of all Your children.

Avinu Malkeynu, teach us to cherish the good we have abandoned.

Avinu Malkeynu, help us to abandon the evil we cherish.

Avinu Malkeynu, help us to love You with all our hearts.

Avinu Malkeynu, help us to seek You with all our souls.

Avinu Malkeynu, help us to serve You with all our might.

Avinu Malkeynu, help us in our quest for truth and beauty.

Avinu Malkeynu, teach us the joy of studying Torah.

Avinu Malkeynu, give us the strength to walk in its ways.

Avinu Malkeynu, show us the way to harmony and reconciliation.

Avinu Malkeynu, may our words and deeds proclaim That You are, truly, our Parent and Sovereign.

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'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-almei alma-ya.

Reader:

Yit-barah 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'rīḥ 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-oseh 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:

יְהִינֶּל וַיַּתְקַדֵּשׁ שְׁמָה רַבָּא. בְּעַלְמָא דִיבָּרָא כְּרוּוֹתָה.
וַיִּמְלִיךְ מֶלֶכְתָּה בְּחַיִּים וּבְיוּמִיכָּן וּבְחַיִּי רַכְלִיבִּית
יִשְׂרָאֵל בְּעַגְלָא וּבְזָמָן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהָא שְׁמָה רַבָּא מַבְרָךְ לְעוֹלָם וּלְעוֹלָמִי עַלְמִיא:

Reader:

יְחִיבָּרְךָ וַיְשַׁפְּבָחָ וַיְתַפְּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׁא וַיִּתְהַדר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׁמָה דִבְרָשָׁא. בְּרִיךְ הוּא. לְעַלָּא
לְעַלָּא מִכְלִיבְרַכָּתָא וְשִׁירָתָא תְּשִׁבְחָתָא וּגְחַמְתָּא
דְּאָמִרָן בְּעַלְמָא. וְאָמְרוּ אָמֵן:

תְּחַקְּבָל צָלֹחוֹן וּבְעוֹתָהּוּן דְכָלִישָׁרָאֵל קָדָם
אֲכֹהּוֹן דִיבְשָׁמְיאָ. וְאָמְרוּ אָמֵן:
יְהָא שְׁלָמָה רַבָּא מִן שְׁמִיא וּמִים עַלְיָנוּ וּלְכָל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שָׁלוֹם בְּמִרְומֵי הָאָיָה יַעֲשֵׂה שָׁלוֹם עַלְיָנוּ וּלְכָל־
יִשְׂרָאֵל. וְאָמְרוּ 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'hinat uzo b'gov-hey m'romim.
Hu Eloheynu eyn od,
Emet mal-keynu eses zu-lato, ka-katuv b'torato,
V'yada-ta ha-yom va-ha-shey-vota el l'va-veha
Ki Adonai hu ha-Elohim
Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.

Alenu

עלינו לשבח לאדון הכל
למח גראלה ליוצר בראשית.
שלא עשנו בני הארץ
ולא שמננו במשפחות הארץ.
שלא שם חלקנו בהם
ונרלנו בכל הימים:
ואנחנו כורעים ומשתתפים ומודים
לפניהם מלכי המלכים
הקדוש ברוך הוא.

שהוא נושא שממים ויוסד ארץ ומושב יקרו בשמים ממעל
ושכינה עוז בגביה מרים: הוא אלהינו אין עוד. אמת מלכנו
אפס זולתו. בבחורו. יידעתו היום והשבת אל-לבב
בי"י הוא האלוהים בשמיים ממעל ועל הארץ מתחת. אין עוד:

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-ah 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'hot ha-adama.
Sheh-lo sam hel-keynu ka-hem,
V'gora-leynu k'hol hamonam.
Va-anahnu kor-im u-mishta-havim u-modim,
Lifney meleḥ malhey ha-m'lachim,
Ha-kadosh baruh hu.

WE HOPE FOR THE DAY

Because we believe in You, O God,
We hope for the day when Your majesty will prevail,
When all false gods will be removed,
And all idolatry will be abolished;
When the world will be made a "Kingdom of God,"
When all humanity will invoke Your name,
And the wicked will be turned to You.

May all who live be convinced
That to You every knee must bend,
Every tongue must vow loyalty.

Before You may all bow in reverence,
Proclaiming Your glory, accepting Your sovereignty.

May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.

So is it written in Your Torah:
"The Lord shall reign for ever and ever."

The prophet too, proclaimed this promise:
"The Lord shall be Sovereign over all the earth;
That day the Lord shall be One and God's name One."



A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.

In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

עליכנו נקעה לך יי' אללהינו לראות מהרה בחתפראת
יעזך להעביר גלולים מן הארץ והאלילים ברוח
יכרhone. לתקן עולם בממלכות שדי. ובלבני בשור יקרו
בשםך להפנות אליך כל דשען הארץ. יכירו וידעו כל-
יושבי חבל. כי לך תברע כל-ברך תשבע כל-לשון:
לפניך יי' אלהינו יכרכעו וינפלו. ולכבוד שמה יקר יתנו.
ויקבלו כלם את על מלכותך. ותמלך עלייהם מהרה
לעולם ועד. כי הממלכות שלך היא ולעולם עד תמלך
בכבוד: בכחוב בחורתך. יי' מלך לעם ועד:

ונאמר. זהה יי' למלך על-כל-הארץ.
ביום ההוא יהיה יי' אחד ושמו אחד:

V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.

MOURNER'S KADDISH

*Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ḥiru-tey, v'yan-lih mal-hutey
B'ha-yey-ḥon u-v'yomey-ḥon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.*

Congregation and mourners:

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

Mourners:

*Yit-barah 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'rīh 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'ha-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:

*תְּהִגֵּל וַיִּחְדֹּשׁ שְׁמָה רַבָּא. בְּעַלְמָא דִּיבְּרָא כֶּרְעוּמָה.
וַיִּמְלִיךְ מְלֻכָּתָה בְּתִיכְנוֹן וּבְיוּמִיכְנוֹן וּבְחַיִּים דְּכָלִיבָה.
יִשְׂרָאֵל בְּעַגְלָא וּבְזַמְּן קָרִיב. וְאָמְרוּ אָמָן:*

Congregation and mourners:

יְהָא שְׁמָה רַבָּא מִבְּרָךְ לְעוֹלָם וּלְעַלְמִי עַלְמִיא:

Mourners:

*חֲבָרָךְ וַיִּשְׂתַּבֵּחַ וַיִּחְפֹּאֵר וַיִּתְרַמֵּס וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׁמָה דִּקְרָשָׁא. בָּרוּךְ הוּא. לְעַלָּא
לְעַלָּא מְכַלְּבָרְכָתָא וְשִׁירָתָא חַשְׁבָּחָתָא וּנְחַמָּחָתָא
דָּאָמִירָן בְּעַלְמָא. וְאָמְרוּ אָמָן:*

*יְהָא שְׁלָמָא רַבָּא מִן שְׁמִיא וּחִים עַלְנוּ וּעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמָן:*

*עֲשֵׂה שָׁלוֹם בָּמְרוּמִיו הָוּא יַעֲשֵׂה שָׁלוֹם עַלְנוּ וּעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמָן:*

PSALMS FOR THE PENITENTIAL SEASON

TRUST IN THE LORD—Psalm 27 (selected from the Hebrew)

The Lord is my light and my help; whom shall I fear?
The Lord is the strength of my life; whom shall I dread?
Should an army be arrayed against me, I would not fear.
Should war beset me, still would I be confident.

One thing I ask of the Lord, for this do I yearn:
That I may dwell in the house of the Lord all my life,
To feel the goodness of the Lord in the Lord's sanctuary.

On the day of trouble God will shield me,
Lifting me to safety; my head will be high above my foes.

In God's Tabernacle I will bring offerings of jubilation,
With chanting and joyous singing.

O Lord, hear my voice when I call;
Be gracious to me and answer me.

O Lord, I truly seek You. Do not hide Yourself from me;
Turn not in anger from Your servant.

You have always been my help;
Do not forsake me, O God, my Deliverer.

Teach me Your way, O Lord; lead me on a straight path.
Deliver me not to the will of my enemies.

Trust in the Lord and be strong;
Take courage and hope in the Lord.

Alternate Penitential Psalm—Psalm 130

Out of the depths I call to You, O Lord.
Hear my cry, O Lord; be attentive to my plea.
If You kept account of all sins,
O Lord, who could survive?
But with You there is forgiveness;
Therefore we revere You.
With all my being I wait for the Lord,
Whose word I await with hope.
My soul yearns for the Lord
More anxiously than watchmen yearn for the dawn.
O Israel, put your hope in the Lord,
For the Lord is abundantly kind.
Great is the saving power of the Lord,
Who will redeem our people from all their iniquities.

(We reflect upon the twin themes of Divine Judgment and Divine Mercy, as the Psalmist calls upon us to put our hope and trust in the Lord.)

לְדוֹד. ז"ז אָזֶרֶי נִשְׁעֵי מַפִּי אִירָא ז"ז מַעֲוָז תְּנִי מַמִּי אַפְּחָד: בְּקָרְבָּן עַלְיָן מְרוּעִים לְאַלְלָן אַתְּ-בָשָׂרִי אַרְיָן וְאַיְבָּי לְיִהְמָה כְּשָׁלוֹן וּנְפָלוֹן: אַסְ-תְּחִנָּה עַלְיָן מְחֻנָּה לְאַיְרָא לְבָי אַסְ-תְּקוּם עַלְיָן מְלָחָמָה בְּוֹאָת אָנָּי בּוֹטָח: אַחֲת שְׁאַלְתִּי מַאת ז"ז אַוְתָּה אַבְּקָשׁ שְׁבָתִי בְּבִיתִי קְלִימִי חַיִּי לְחַזּוֹת בְּגַעַם יְהִי וְלִבְקָרְבָּן בְּהִיכְלָלָן: בְּיִצְפְּנֵי בְּסָכָה בְּיּוֹם רָעוֹה יְסַתְּרֵנִי בְּסַתְּרָן אַהֲלָוּן בְּצָרָר יְרֻומָּנוּן: וְעַתָּה בְּרוּם רַאֲשֵׁי עַל-אַיְבָּי סְבִיבָותִי וְאוּבָחָה בְּאַהֲלָוּן זְבָחִי תְּרוּעָה אַשְׁרָה וְאוֹמְרָה לְיַיִן: שְׁמַעְיִי קְולִי אַקְרָא וְחַנְנִי וְעַנְנִי: לְכָה אָמַר לְבִי בְּקָשׁוֹ פְּנֵי אַחֲ-פְּנֵיךְ ז"ז אַבְּקָשׁ: אַל-תִּסְתַּחַר פְּנֵיךְ מִמְּנִי אַל-יִחַט בְּאָפָע עַבְדָּךְ עַזְרָתִי הַנִּיתְחַתְּשָׁנִי וְאַל-תִּעְזְבָּנִי אֱלֹהִי יְשֻׁעָי: בְּיִאָבִי וְאַמִּי עַזְבָּנִי וְיִאָסְפָּנִי: הַזְּרָנִי ז"ז דָּרְכָךְ וְנוֹחֲנִי בָּאָרֶחֶת מִישָׁר לְמַעַן שְׁרָרִי: אַל-תִּחְתַּנְנִי בְּנַפְשִׁי אַרְיִי בְּיִי קְמָרְבִּי עַדְיִשְׁקָר וַיְפַח חַמְסָן: לֹוְלָא הָאָמְנָתִי לְרָאֹת בְּטוּבָה ז"ז בְּאָרֶץ חַיִים: קְוָה אַלְיִי חַיִק וְיַאֲמַץ לְבָקָר וְקָוָה אַלְיִי:

Alternate Penitential Psalm
מַמְעַמְקִים קְרָאתִיךְ ז"ז:

אָדָנִי שְׁמַעָה בְּקֹולִי. תְּהִינָה אָזְנִיךְ קְשׁוּבָה לְקֹל תְּחִנּוּנִי:
אָם עֲזֹנּוֹת תְּשִׁמְרִיךְהָאָדָנִי מִיעַם:
כִּי-עַמְקָמֵךְ הַסְלִיךְהָאָדָנִי לְמַעַן תּוֹרָא:
קְנִיתִי ז"ז קְוָתָה נְפָשִׁי וְלִדְרָבוֹ הַוּחָלָתִי:
נְפָשִׁי לְאָדָנִי מְשִׁמְרִים לְבָקָר שְׁמִרִים לְבָקָר:
יְחִיל יְשָׁרָל אַלְיִי. כִּי-עַמְקָמֵךְ הַחַסְד וְתַרְבָּה עַמוֹּ פְּדוּתִי:
וְהָוָא יְפַדָּה אַתִּישָׁרָל מְפַל עֲזֹנּוֹתִי:

YIGDAL

*Yigdal Elohim hai v'yish-tabaḥ,
 Nimtza v'eyn eyt el m'tzi-uto.*
*Eḥad v'eyn yaḥid 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've-o ne-emana 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'ha-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.

נִמְצָא וְאֵין עַת אֶל מִצְיאוֹתָו:
 נִעַלְמָם וְגַם אֵין סֻוֹף לְאַחֲרוֹתָו:
 אֵין לוּ רְמוֹת הַנוֹּפֶף וְאֵינוּ גּוֹפֶף לֹא נִعַרְזֵךְ אֶלְיוֹ קְדַשְׁתָּו:
 קְדָמָנוּ לְכַלְּדָכֶר אֲשֶׁר נִבְרָא רְאִשׁוֹן וְאֵין רְאִשָּׁית לְרִאשָׁיו:
 הַפּוּ אֲדוֹן עוֹלָם וּכְלָנוֹצָר יוֹרָה נִדְלָתוֹ וּמִלְכָותָו:
 שְׁפָעַ נִבְוָאתָו נִתְנָנוּ אֶל אֲנָשֵׁי סְגָלָתוֹ וּתְפָאָרוֹתָו:
 לֹא קָם בִּישראל בְּמִשְׁהָ עַזְדָּ נִבְיא וּמִבֵּיט אַתִּתְמָנוֹתָו:
 תּוֹרָה אָמָת נָתָן לְעַמּוֹ אֶל עַלְיִד נִבְיאוֹ נִאָמָן בִּיחָוָה:
 לֹא יְחִיל חָאֵל וְלֹא יְמִיר דָּתוֹ לְעוֹלָמִים לְוַלְחוֹ:
 צְוֹפָה וּיְזַקֵּעַ סְתִּירֵינוּ מִבֵּיט לְסֻוֹף דָּכֶר בְּקָדְשָׁתוֹ:
 גּוֹמֵל לְאִישׁ חָסֵר כְּמִפְעָלוֹ נָתָן לְרַשְׁעַ רָע בְּרִשְׁעָתוֹ:
 יְשַׁלֵּח לְקָצֵן יָמִין מְשִׁיחָנוּ לְפָדוֹת מְחַבֵּי גָּאֵן יְשִׁיעָתוֹ:
 מְתִים יְמִיה אֶל בָּרְבָּ חָסְדוֹ בְּרוּךְ עָדִי עַד שָׁם חַהֲלָתוֹ:

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.

ADON OLAM

The Eternal Lord reigned alone
While yet the universe was naught;
When by Divine Will all things were wrought,
God's sovereign name was first known.

And when this all shall cease to be,
In dread splendor shall God yet reign;
God was, God is, God shall remain
In glorious eternity.

For God is one, no other shares
God's nature or uniqueness;
Unending and beginningless,
All strength is God's; all sway God bears.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within God's palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Israel Zangwill (adapted by Adina N. Samuelson)

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
לְעֵת נָעַשָּׂה בְּחִפְצָוָה
וְאַחֲרֵי כְּבָלוֹת הַפְּלָיָה
וְהָוָא קִיהְ וְהָוָא הָנוּ
וְהָוָא אָחָד וְאֵין שְׁנִי
בְּלִי רַאשִׁית בְּלִי תְּכִלִּת
וְהָוָא אַלִּי וְחַי נֹאַלִּי
וְהָוָא נָסִי וּמְנוּסָלִי
בְּרוּ אַפְקַיד רֻוחִי
וְעַם רֻוחִי גָּוִתִּי

בְּטֶרֶם כָּל יְצִיר נִבְרָא:
אוֹי מֶלֶךְ שְׁמוֹ נִקְרָא:
לְבָדוֹ יִמְלֹךְ נֹורָא:
וְהָוָא יִהְיָה בְּתִפְאָרָה:
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
וְלֹא הָעַז וְהַמְשָׁרָה:
וְצָרָר חַבְלִי בָּעֵת אָרָה:
מִנְתָּה כּוֹסִי בַּיּוֹם אָקְרָא:
בָּעֵת אִישָּׁן וְאַעֲירָה:
יְלִי וְלֹא אִירָא:

Adon olam asher malaḥ, b'terem kol y'tzir niv-ra.
L'eyt na-asah v'hеftzo kol, azai meleḥ sh'mo nikra.
V'aharey kih-lot ha-kol, l'vedo yim-loḥ nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
V'hu ehad v'eyn shey-ni, l'ham-shil lo l'haḥ-bira.
B'li reyshit b'li taḥlit, v'lo ha-oz v'ha-misra.
V'hu Eylei v'hai go-ali, v'tzur ḥevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.
B'yado afkid ruḥi, b'eyt ishan v'a-ira.
V'im ruḥi g'vi-yati, Adonai li v'lo ira.