

Yom Kippur *Minhah*

Amidah and Concluding Prayers



RECONSTRUCTING JUDAISM

Deeply rooted. Boldly relevant.

In order to support this year's socially distanced High Holiday season, Reconstructing Judaism is making this excerpt from the *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe* available without cost. We hope that providing this excerpt will help make your at-home High Holidays observances uniquely meaningful.

We are grateful for the efforts of Rabbi Amy Loewenthal for producing this excerpt in tandem with the Reconstructionist Rabbinical Association under the leadership of Rabbi Elyse Wechterman.

If you are in a position to do so, please consider a gift to support Reconstructing Judaism's movement of accessible, inclusive Judaism. Your support will allow us to continue providing free resources like this one, in addition to training the next generation of rabbis, leading in Jewish innovation, and connecting our communities across the globe. To make a gift, [please visit our website](#).

MAKE A GIFT TODAY

If you would like to purchase a hardbound copy of this *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe*, [please visit the Reconstructionist Press](#).

BUY MAHZOR

HAPPY NEW YEAR • SHANAH TOVAH • שנה טובה

AMIDAH CHANTED ON YOM KIPPUR AFTERNOON

The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For the silent Amidah, see pages 739-774. For meditations see pages 1-20. The Amidah below can be said aloud in its entirety, or it can be begun aloud and completed silently.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, ANCIENT ONE, our God, God of our ancestors,
God of Abraham God of Sarah
God of Isaac God of Rebekah
God of Jacob God of Rachel
and God of Leah;

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

By the counsel of the sages and the wise,
and by the knowledge of all learned in our ways,
may my mouth be opened, and my prayers arise,
to entreat the sovereign full of mercy and compassion,
who forgives and pardons all transgression. ↩

תהלתך... ארוני / Open...praise (Psalms 51:17).

עמידה

The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For the silent Amidah, see pages 739-774. For meditations see pages 1-20. The Amidah below can be said aloud in its entirety, or it can be begun aloud and completed silently.

אֲדַנִּי שְׁפַתִּי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאֵמוֹת



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רַבְקָה
אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
וְאֱלֹהֵי לֵאָה:

הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וְאֵמוֹת וּמְבִיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

מְסוּד חַכְמִים וְנִבְוֹנִים וּמְלַמֵּד דַּעַת מְבִינִים אֲפַתְחָה פִּי בְּתַפְלָה
וּבְתַחֲנוּנִים לְחִלוֹת וּלְחַגֵּן פָּנָי מְלֶךְ מְלֵא רַחֲמִים מוֹחֵל וְסוֹלֵחַ
לְעוֹנִים: ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu
elohey avraham elohey sarah
elohey yitzhak elohey rivkah
elohey ya'akov elohey rahel
veylohey le'ah

Ha'el hagadol hagibor vehanora el elyon gomel ḥasadim tovim
vekoney hakol vezoher ḥasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah. ↪

Remember us for life,
our sovereign who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and help of Sarah.

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE,
abundant in your saving acts. You send down the dew.

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life
held dormant in the earth.

Who can compare to you, almighty God,
who can resemble you, the source of life and death,
who makes salvation grow?

Who can compare to you, source of all mercy,
remembering all creatures mercifully, decreeing life!

Faithful are you in giving life to every living thing.
Blessed are you, THE FOUNT OF LIFE,
who gives and renews life. ↪

זָכַרְנוּ לְחַיִּים מְלֶךְ חַפִּיץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים
חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעִזְרַת
שָׂרָה:

Zohrenu lehayim meleḥ hafetz bahayim veḥotvenu besefer
haḥayim lema'aneḥa elohim ḥayim.

Meleḥ ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah.

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטָּל: מְכַלְכֵּל חַיִּים
בְּחֻסֵּד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ מְלֶךְ מַמִּית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הֶרְחַמִּים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וּנְאֻמֵּן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי: ←

Atah gibor le'olam adonay rav lehoshi'a. Morid hatal.

Mehalkel ḥayim behesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umekayem emunato
lisheney afar. Mi ḥamoḥa ba'al gevurot umi domeh laḥ meleḥ
memit umehayeh umatzmi'ah yeshu'ah.

Mi ḥamoḥa av haraḥamim zoher yetzurav leḥayim beraḥamim.
Vene'eman atah lehaḥayot kol ḥay. Baruh atah adonay meḥayey
kol ḥay. ↵

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

As it is written by the prophet's hand:
They call, one to another, and declare:

“Holy, holy, holy is THE CREATOR of the Multitudes of Heaven!
All the world is filled with divine glory!”

God's glory fills the world,
as the ministering angels ask, one to another,
“What place could contain God's holiness?”
And they are answered with a blessing:
“Blessed is the glory of THE OMNIPRESENT,
wherever God may dwell!”

And from God's place, God mercifully turns
bestowing graciousness upon the people
who declare the oneness of the divine name
evening and morning, each day continually,
as twice a day they say, with love: “Shema!”
“Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!” ↩

וכבוד...וקרא / And...glory! (Isaiah 6:3).
ממקומו...ברוך / Blessed...dwell! (Ezekiel 3:12).
שמע...אחד / Listen...alone! (Deuteronomy 6:4).

קְדֻשַׁת הַשֵּׁם

פְּתוּב עַל יַד נְבִיאָדָּ: וְקָרָא זֶה אֶל זֶה וְאָמַר

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מְשָׁרְתָיו שׂוֹאֲלִים זֶה לְזֶה אֵיִה מְקוֹם כְּבוֹדוֹ
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מְמַקְוֵמוֹ:
מְמַקְוֵמוֹ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמִּיֻחָדִים שְׁמוֹ לְעָרֵב וּבִקֵּר בְּכָל
יוֹם תְּמִיד פְּעַמִּים בְּאַהֲבָה שְׂמֵעַ אוֹמְרִים:
שְׂמֵעַ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: ←

Kakaturv al yad nevi'eḥa vekara zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'arets kevodo.

Kevodo maley olam mesharetav sho'alim zeh lazeh ayey mekom kevodo le'umatam baruh yomeru:

Baruh kevod adonay mimekomo.

Mimekomo hu yifen beraḥamim veyahon am hamyahadim shemo erev vavoker behol yom tamid pa'amayim be'ahavah shema omrim:

Shema yisra'el adonay eloheynu adonay ehad. ↻

This is our God.
This is our source.
This is our sovereign.
This is our saving power.
And this one, mercifully,
shall declare a second time,
for every living being to hear,
confirming God's divinity for you:
"I am THE OMNIPRESENT ONE, your God!"

O, mighty one, our mighty one,
THE SOVEREIGN who watches over us,
how mighty is your name throughout the earth!
The time shall come that GOD will reign
throughout the earth. On that day
shall THE FOUNT OF LIFE be one,
the divine name be one.
And as is written in your sacred words of psalm:
"May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next. Halleluyah!"

From one generation to the next
may we declare your greatness,
and for all eternities may we affirm your holiness.
And may your praise, our God,
never be absent from our mouths
now and forever.
For you are a great and holy God. ↪

אני...אלהיכם / I...God! (Numbers 15:41).
יהוה אדנינו...הארץ / THE SOVEREIGN...earth! (Psalms 8:10).
והיה יהוה...אחד / The time...be one (Zechariah 14:9).
הללויה...ימלך / May...Halleluyah! (Psalms 146:10).

הוא אֱלֹהֵינוּ הוא אָבִינוּ הוא מַלְכֵנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים:

אָנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְהוָה אֲדִירָנוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ: וְהָיָה יְהוָה
לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד וְשָׁמוֹ אֶחָד:
וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

יְמֶלֶךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּהָ:

לְדֹר וָדֹר נָגִיד גְּדֹלָךְ וּלְנִצָּח נְצַחִים קִדְשָׁתְךָ נְקִדִּישׁ וְשִׁבְחָךְ
אֱלֹהֵינוּ מִפְּיָנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקִדּוֹשׁ
אָתָּה: ←

Hu eloheynu hu avinu hu malkenu hu moshi'enu vehu
yashmi'enu berahamav shenit le'eyney kol hay lihyot lahem
leylohim. Ani adonay eloheyhem.

Adir adirenu adonay adoneynu mah adir shimeha behol ha'arets.
Vehayah adonay lemelech al kol ha'arets bayom hahu yihyeh
adonay ehad ushemo ehad.

Uvedivrey kodsheha katuv lemor.

Yimloch adonay le'olam elohayih tziyon ledor vador halleluyah.
Ledor vador nagid godleha ulenetzah netzahim kedushateha
nakdish veshivaha eloheynu mipinu lo yamush le'olam va'ed ki
el melech gadol vekadosh atah. ↪

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud, it is customary to be seated here.

And therefore, HOLY ONE, let awe of you
infuse the whole of your Creation,
and let knowledge of your presence
dwell in all your creatures.
And let every being worship you,
and each created life pay homage to your rule.
Let all of them, as one, enact your bidding
with a whole and peaceful heart.
For we have always known, ALMIGHTY ONE,
that all authority to rule belongs to you,
all strength is rooted in your arm,
all mighty deeds have emanated from your hand.
Your name alone is the source of awe
that surges through all life.

And therefore, HOLY ONE, let awe of you
infuse your people, let the praise of you
ring out from all who worship you.
Let hope enliven all who seek you,
and let all who look to you with hope
find strength to speak.
Grant joy throughout your Land,
let happiness resound throughout your holy city,
soon, and in our days.

And therefore, let the just behold your peace,
let them rejoice,
let all who follow in your path sing out with joy,
let all who love you dance in celebration,
and may your power overwhelm all treachery,
so that it vanish wholly from the earth like smoke.
Then shall the power of injustice pass away! ↪

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud, it is customary to be seated here.

וּבְכֵן יִתֵּן פְּחָדֶיךָ

יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאִימְתָךְ עַל כָּל־
מַה־שִּׁבְרָאתָ וְיִירְאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים
וְיַעֲשׂוּ כְּלֵם אַגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְךָ שְׁלֵם כְּמוֹ שֶׁיִּדְעֵנוּ
יהוה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ וְשִׁמְךָ
נִזְרָא עַל כָּל־מַה־שִּׁבְרָאתָ:

וּבְכֵן יִתֵּן כְּבוֹד

יהוה לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ
וּפְתִחוֹן פֶּה לְמִיַּחֲלִים לָךְ שִׁמְחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ בְּמַהֲרָה
בְּיַמֵּינוּ:

וּבְכֵן צְדִיקִים

יִרְאוּ וְיִשְׁמְחוּ וְיִשְׂרִים יַעֲלִזוּ וְחַסִּידִים בְּרִנָּה
יִגִּילוּ וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כְּלָה כַּעֲשׂוֹן תִּכְלָה כִּי
תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ: ←

May you alone be sovereign over all of your Creation,
and Mount Zion be the seat and symbol of your glory,
and Jerusalem, your holy city—

as is written in your holy scriptures:

“THE ETERNAL ONE shall reign forever,
your God, O Zion, through all generations!
Halleluyah!”

Holy are you,
and awe-inspiring is your name,
and there is no God apart from you,
as it is written: “THE CREATOR of the multitudes of heaven
shall be exalted through the rule of law,
and God, the Holy One, made holy by the reign of justice.”
Blessed are you, ETERNAL ONE,
the holy sovereign power.

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

On Shabbat add the words in parenthesis.

You have loved us, and have taken pleasure in us,
and have made us holy with your mitzvot,
and you have brought us, sovereign one,
near to your service,
and have called us to the shelter of your great and holy name.
And you gave us, HOLY ONE, our God, with love,
(this day of Shabbat, for holiness and rest, and)
this Day of Atonement,
for pardon, for forgiveness, and for atonement,
a day for pardoning all of our wrongful acts,
(with love,)
a holy convocation,
a remembrance of the going-out from Egypt. ↪

וְתַמְלֵךְ אֶתְּהָ יְהוָה לְבִרְךָ עַל כָּל-מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קְדוֹשֶׁךָ: כַּפְתּוּב בְּדַבְרֵי קְדוֹשֶׁךָ: יְמַלֵּךְ יְהוָה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלוֹהִי מִבְּלַעְדֶּיךָ: כַּפְתּוּב: וַיְגַבֶּה יְהוָה
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה
הַמְּלֵךְ הַקְדוֹשׁ:

קְדוּשַׁת הַיּוֹם 

On Shabbat add the words in parenthesis.

אַתָּה אֱהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקְדַשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַתָּנוּ מִלְכָּנוּ
לְעַבֹדְתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קִרְאתָ:

וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה
וְלִמְנוּחָה וְאֶת יוֹם) הַכַּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה
וְלִמְחֹל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זְכוֹר לִיצִיאַת
מִצְרָיִם: ←

הללויה...הלויה / THE ETERNAL...Halleluyah! (Psalms 146:10).
בצדקה...ויגבה / THE CREATOR...justice (Isaiah 5:16).

Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care; for life, well-being and peace, on this Day of Atonement.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.



Pour out your heart like water
in the presence of THE LIVING GOD.



Return us, PRECIOUS ONE; let us return!
Renew our days, as you have done of old!



Hear our voice, ETERNAL ONE, our God,
and accept our prayer with mercy and good will.
Turn us, ANCIENT ONE, toward you, let us return.
Renew our days like days of old.
Do not cast us away from dwelling in your presence,
and do not remove your holy spirit from our midst. ↩

שפכי...אדוני / Pour...God (Lamentations 2:19).

השיבנו...כקדם / Return...old (Lamentations 5:21).

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה
 וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקוּדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ
 וְזִכְרוֹן יְמוֹת הַמַּשְׁיָיִחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה וְזִכְרוֹן כָּל עַמּוּךְ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטּוֹבָה לְחַן וְלַחֲסֵד וְלִרְחֻמִּים לְחַיִּים
 וְלִשְׁלוֹם בְּיוֹם הַכַּפּוּרִים הַזֶּה: זְכוּרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה:
 וּפְקוּדוֹתֵנוּ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס
 וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן
 וְרַחוּם אַתָּה:



שִׁפְחֵי כַמִּים לְבָךְ נִכַח פְּנֵי אֲדוֹנָי:

Shifhi hamayim libeh nohah penev adonay.



הַשִּׁיבָנוּ יְהוָה אֱלֹהֵיךָ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.



שְׁמַע קוֹלֵנוּ

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ
 וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ:
 הַשִּׁיבָנוּ יְהוָה אֱלֹהֵיךָ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:
 אֶל־תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּיֵחַ קְדוֹשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ: ←

Shema kolenu adonay eloheynu hus verahem, aleynu
 vekabel berahamim uveratzon et tefilatenu.
 Hashivenu adonay eleha venashuvah hadesh yameynu kekedem.
 Al tashliheni milefaneha veru'ah kodsheha al tikah mimenu. ↪

And do not cast us off as we grow old;
do not forsake us when our strength departs.
Do not forsake us, GENTLE ONE, our God,
do not withdraw from us.
Give us a sign of blessing,
so that anyone who bears us ill
shall hesitate to harm us.
For truly, you, ETERNAL ONE,
have always helped us and consoled us.
Hear now our words, GOD OF COMPASSION,
and behold our contemplation.
May our words of prayer,
and meditations of our hearts,
be seen favorably, PRECIOUS ONE,
our rock, our champion.
For we place our hope in you, ETERNAL ONE,
so may you answer us,
Almighty One, our God.

Our God, our ancients' God,
do not forsake us, and do not turn us away,
and do not cause us shame,
and do not nullify your covenant with us,
but bring us nearer to your Torah,
teach us your mitzvot,
instruct us in your ways.
Incline our hearts to treat your name with awe,
and open up our inner nature to your love,
and bring us back to you in truth,
with whole and peaceful heart. ↪

אֶל־תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה כְּכֹלֹת כְּחֵנוּ אֶל־תַּעֲזֹבֵנוּ:
 אֶל־תַּעֲזֹבֵנוּ יְהוָה אֱלֹהֵינוּ אֶל־תִּרְחַק מִפָּנֵינוּ:
 עֲשֵׂה־עֲמָנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְּשׂוּ
 כִּי־אַתָּה יְהוָה עֲזָרְתָנוּ וְנִחַמְתָּנוּ:
 אֲמַרְינוּ הַאֲזִינָה יְהוָה בְּיָנָה הַגִּיגָנוּ:
 יִהְיוּ לְרִצּוֹן אֲמַרְי־פִינוּ וְהִגְיוֹן לִפְנֵיךָ יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ:
 כִּי־לָךְ יְהוָה הוֹחֵלְנוּ אַתָּה תַעֲנֶנָּה אֲדָנִי אֱלֹהֵינוּ:

Al tashliḥenu le'et ziknah kiḥlot koḥenu al ta'azvenu.

Al ta'azvenu adonay eloheynu al tirḥak mimenu.

Asey imanu ot letovah veyiru soneynu veyevoshu

ki atah adonay azartanu veniḥamtanu.

Amareynu ha'azinah adonay binah hagigenu.

Yihyu leratzon imrey finu vehegyon libenu lefaneḥa adonay tzurenu vego'alenu.

Ki leḥa adonay hoḥalnu atah ta'aneh adonay eloheynu.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ אֶל תַּעֲזֹבֵנוּ וְאֶל תִּשְׁשְׁנוּ וְאֶל
 תִּכְלִימֵנוּ וְאֶל תִּפְרַח בְּרִיתְךָ אֲתָנוּ קְרַבְנוּ לְתוֹרַתְךָ לְמִדְּנוּ מִצְוֹתֶיךָ
 הוֹרְנוּ דְרָכֶיךָ הֵט לִפְנֵינוּ לִירְאָה אֶת־שִׁמְךָ וּמוֹל אֶת־לִבְּנוּ לְאַהֲבַתְךָ
 וּנְשׁוּב אֵלֶיךָ בְּאַמֶּת וּבְלִב שָׁלֵם ←

NOTE. *Shema Kolenu* is based on various biblical passages.

And for the sake of your great name,
be merciful, and grant forgiveness for our wrongs,
as it is written in your prophets' words:
"For the sake of your great name, ETERNAL ONE,
forgive my wrongdoing, for I have done much wrong."

Our God, our ancients' God,
forgive us, pardon us, help us atone—
for we are your people, and you are our God,
we are your children, and you are our creator,
we are your servants, and you are our sovereign,
we are your community, and you are our portion,
we are your possession, and you are our fate,
we are your sheep, and you are our shepherd,
we are your vineyard, and you are our keeper,
we are your creation, and you are our fashioner,
we are your loved ones, and you are our beloved,
we are your treasure, and you are our kin,
we are your people, and you are our ruler,
we are your faithful, and you our source of faith!

We are strong-willed and stubborn,
but you are merciful and gracious.
We are stiff-necked, but you are slow to anger.
We are full of error, but you are full of mercy.
We—our days are like a passing shadow,
but you are one whose years shall never end. ↪

וּלְמַעַן שְׂמָךְ הַגְּדוֹל תִּמְחַל וְתִסְלַח לְעוֹנֵינוּ כְּכַתוּב בְּדִבְרֵי קְדוֹשֶׁךְ:
לְמַעַן-שְׂמָךְ יִהְיֶה וְסָלַחְתָּ לְעוֹנֵי כִּי רַב-הוּא:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ סָלַח לָנוּ: מַחַל לָנוּ: כְּפֹר-לָנוּ:
כִּי אָנוּ עֲמֹךְ וְאַתָּה אֱלֹהֵינוּ: אָנוּ בְּיָדְךָ וְאַתָּה אֲבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵינוּ: אָנוּ קִהַלְךָ וְאַתָּה חִלְקֵנוּ:
אָנוּ נִחַלְתֶּךָ וְאַתָּה גּוֹרְלֵנוּ: אָנוּ צִאֲנֶךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְרֵמֶךָ וְאַתָּה נוֹטְרֵנוּ: אָנוּ פְּעַלְתֶּךָ וְאַתָּה יוֹצְרֵנוּ:
אָנוּ רַעֲיֶתְךָ וְאַתָּה דוֹרְנוּ: אָנוּ סִגְלֶתְךָ וְאַתָּה קְרוֹבֵנוּ:
אָנוּ עֲמֹךְ וְאַתָּה מְלַכְנוּ: אָנוּ מְאֲמִירְךָ וְאַתָּה מְאֲמִירֵנוּ:

Eloheynu veylohey avoteynu ve'imoteynu
selah lanu. Mehal lanu. Kaper lanu.

Ki anu ameha ve'atah eloheynu. Anu vaneha ve'atah avinu.
Anu avadeha ve'atah adoneynu. Anu kehaleha ve'atah helkenu.
Anu nahalateha ve'atah goralenu. Anu tzoneha ve'atah ro'enu.
Anu harmeha ve'atah notrenu. Anu fe'ulateha ve'atah yotzrenu.
Anu rayateha ve'atah dodenu. Anu segulateha ve'atah kerovenu.
Anu ameha ve'atah malkenu. Anu ma'amireha ve'atah
ma'amirenu.

אָנוּ עֲדֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן: אָנוּ קָשִׁי עֲרַף וְאַתָּה אֶרֶךְ אַפַּיִם:
אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים: אָנוּ יִמֵּינוּ כְּצֵל עוֹבֵר וְאַתָּה הוּא
וְשִׁנוֹתֶיךָ לֹא יִתָּמוּ: ←

למען.../For the sake...wrong (Psalms 25:11).

If seated, we rise.

Our God, our ancients' God,
may our prayer come before you.
Hide not from our supplication,
for we are not so insolent and stubborn
as to say, here in your presence,
"HOLY ONE, God of our fathers and our mothers,
we are righteous, and we have not sinned,"
for we indeed have sinned.

We have acted wrongly,
we have been untrue,
and we have gained unlawfully
and have defamed.

We have harmed others,
we have wrought injustice,
we have zealously transgressed,
and we have hurt
and have told lies.

We have improperly advised,
and we have covered up the truth,
and we have laughed in scorn.

We have misused responsibility
and have neglected others
and have stubbornly rebelled.

We have offended,
we have perverted justice,
we have stirred up enmity,
and we have kept ourselves from change.

We have reached out to evil,
we have shamelessly corrupted
and have treated others with disdain.

Yes, we have thrown ourselves off course,
and we have tempted and misled. ↪

If continuing aloud, we are seated.

If seated, we rise.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ תְּבוֹא לְפָנֶיךָ תִּפְלָתָנוּ וְאֵל
תְּתַעֲלֵם מִתְחַנְּתָנוּ שְׂאִין אֲנַחְנוּ עֲזִי פָנִים וּקְשֵׁי עֶרְף לֹמֵר לְפָנֶיךָ
יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבֵל אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ: בְּגָדְנוּ: גְּזָלְנוּ: דִּבְרָנוּ דְּפִי:
הֶעֱוִינוּ: וְהִרְשַׁעְנוּ: וְדָנוּ: חָמְסָנוּ:
טַפְּלָנוּ שֶׁקֶר: יַעֲצֵנוּ רַע: כְּזָבְנוּ: לִצְנוּ:
מִרְדְּנוּ: גֵּאֲצָנוּ: סָרְרָנוּ: עֲוִינוּ:
פִּשְׁעָנוּ: צָרְרָנוּ: קִשְׁיָנוּ עֶרְף: רִשְׁעָנוּ:
שִׁחַתְנוּ: תִּלְעָבְנוּ: תִּלְעִינוּ: תִּעֲתָעָנוּ: ←

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi.
He'evinu. Vehirshanu. Zadnu. Hamasnu.
Tafalnu shaker. Ya'atznu ra. Kizavnu. Latznu.
Maradnu. Ni'atznu. Sararnu. Avinu.
Pashanu. Tzararnu. Kishinu oref. Rashanu.
Shihatnu. Ti'avnu. Ta'inu. Titanu.

If continuing aloud, we are seated.

We have turned away from your mitzvot,
and from your righteous laws,
as if it did not matter to us.

And you are just,
whatever comes upon us,
for what you do is truth,
and we have done much wrong.

We have done wrong, and have rebelled.
And so, we were not ready for your help.
Place into our hearts the will
to leave behind the path of evil,
and so hasten our redemption and renewal—
as is written by your prophet's hand:
“Let the wicked leave behind their unjust way,
let the unworthy cast away their plans,
let them return to THE COMPASSIONATE, who will be merciful,
returning to our God, who shall abundantly forgive.”

Blot out and banish from your sight
our sins and our wrongdoing,
and shape our inner will to serve you humbly,
and subdue our stubborn resistance to return to you,
and renew our sense of conscience
to uphold what you command,
and open up our hearts to love and to revere your name,
as it is written: “THE BOUNTIFUL, your God,
shall circumcise your hearts,
and your children's hearts,
to love THE FOUNT OF LIFE, your God,
with all your heart, with all your soul,
that you might live.” ↪

טָרְנוּ מִמְצוֹתַיָּךְ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ: וְאַתָּה צַדִּיק עַל
כָּל־הַבָּא עָלֵינוּ כִּי־אָמַת עָשִׂיתָ וְאַנְחָנוּ הִרְשַׁעְנוּ:

הִרְשַׁעְנוּ וּפְשַׁעְנוּ לְכֵן לֹא נוֹשַׁעְנוּ וְתַן בְּלִבְנוּ לַעֲזוֹב דְּרָךְ רָשָׁע וְחִישׁ
לָנוּ יֵשַׁע כַּפְתּוֹב עַל יַד נְבִיאָךְ: יַעֲזוֹב רָשָׁע דְרָכּוֹ וְאִישׁ אֶוֹן
מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל־יְהוָה וַיִּרְחַמֶּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוּחַ:

מַחַה וְהַעֲבֵר פְּשַׁעֵינוּ וְחַטָּאתֵינוּ מִגִּגְד עֵינֶיךָ וְכַף אֶת־יִצְרָנוּ
לְהַשְׁתַּעֲבֹד־לָךְ וְהַכְנַע עַרְפָּנוּ לְשׁוֹב אֵלֶיךָ וְחַדֵּשׁ כְּלִיֹּתֵינוּ לְשִׁמּוֹר
פְּקָדֶיךָ וּמֹל אֶת־לִבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ כַּכְתּוֹב
בְּתוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְכֶם וְאֶת־לִבְכֶם וְרַעַף לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְכֶם וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ: ←

And...wrong (Nehemiah 9:33). ואתה...הרשענו

Let...forgive (Isaiah 55:7). יעזוב...לסלוח

THE BOUNTIFUL...live (Deuteronomy 30:6). ומל...חייך

So, let it be your will,
ETERNAL ONE, our God, God of our ancestors,
that you may grant forgiveness to us for all of our sins,
and be merciful to us for all of our injustices,
and let us atone for all we have done wrong:

If seated, we rise.

For an alternative Al Het, see pages 435-436, 833-834 or 969-970.

For the wrong that we have done before you
in the closing of the heart,
and for the wrong that we have done before you
without knowing what we do.

For the wrong that we have done before you
whether open or concealed,
and for the wrong that we have done before you
knowingly and by deceit.

For the wrong that we have done before you
through the prompting of the heart,
and for the wrong that we have done before you
through the influence of others.

For the wrong that we have done before you
whether by intention or mistake,
and for the wrong that we have done before you
by the hand of violence.

For the wrong that we have done before you
through our foolishness of speech,
and for the wrong that we have done before you
through an evil inclination.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone!

For the wrong that we have done before you
in the palming of a bribe,
and for the wrong that we have done before you
by expressions of contempt. ↪

וּבְכֵן יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 שְׂתַסְּלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ וְתִכְפֹּר
 לָנוּ עַל כָּל פְּשָׁעֵינוּ:

*If seated, we rise.
 For an alternative Al Het, see pages 435-436, 833-834 or 969-970.*

עַל הַטָּא

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוֹץ הַלֵּב:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דְעַת:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְּשׁוֹת פֶּה:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְר הָרַע:

וְעַל כָּלֵם אֵלֹוה סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כִּפֹּר לָנוּ:

Ve'al kulam eloah selihot selah lanu. Mehal lanu. Kaper lanu.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֶׁחַד:
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצְוֹן: ←

For the wrong that we have done before you
through misuse of food and drink,
and for the wrong that we have done before you
by our avarice and greed.

For the wrong that we have done before you
through offensive gaze,
and for the wrong that we have done before you
through a condescending glance.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone!

For the wrong that we have done before you
by our quickness to oppose,
and for the wrong that we have done before you
by deception of a friend.

For the wrong that we have done before you
by unwillingness to change,
and for the wrong that we have done before you
by running to embrace an evil act.

For the wrong that we have done before you
by our groundless hatred,
and for the wrong that we have done before you
in the giving of false pledge.

And for them all, God of forgiveness,
please forgive us, pardon us, help us atone! ↩

If continuing aloud, we are seated.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכֹל וּבְמִשְׁתֶּה :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁוֵי וּבְמִרְבִּית :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עֵינַי :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רְמוֹת :

וְעַל כָּלֵם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כִּפּוּר לָנוּ:

Ve'al kulam eloah seliḥot selah lanu. Meḥal lanu. Kaper lanu.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפְלִלוֹת :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עָרְף :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהִרְע :
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם :
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד :

וְעַל כָּלֵם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ: מְחַל לָנוּ: כִּפּוּר לָנוּ: ←

Ve'al kulam eloah seliḥot selah lanu. Meḥal lanu. Kaper lanu. →

If continuing aloud, we are seated.

And for mitzvot that call on us to act,
and for mitzvot that bid us not to act,
for mitzvot that say: “Arise, and do...!”
and for mitzvot that do not say: “Arise, and do...!”
for those that are made known to us,
and those that are not known to us.

Those that are known to us
are things we have acknowledged
and confessed before you in times past,
but those that are not known to us
are things revealed and known only to you,
as it is said: “The hidden things
belong to THE ETERNAL ONE, our God.
What is revealed belongs to us and to our children,
always and forever—all the matters
of this Torah that are ours to carry out.”

And through the love, ETERNAL ONE, our God,
with which you love your people Israel,
and through the compassion you have shown
to all who share your covenant,
you gave us, BLESSED ONE
(this day of Shabbat for holiness and for rest, and)
this Day of Atonement,
for forgiveness of our sins,
for pardoning of our transgressions,
and for atonement of the wrong that we have done. ↩

וְעַל מַצּוֹת עֲשֵׂה וְעַל מַצּוֹת לֹא תַעֲשֶׂה בֵּין שֵׁשׁ־בָּה קוּם עֲשֵׂה וּבֵין
שְׁאֵין בָּה קוּם עֲשֵׂה אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ: אֶת־
הַגְּלוּיִים לָנוּ כָּבֹד אֲמַרְנוּם לְפָנֶיךָ וְהוֹדִינוּ לְךָ עֲלֵיהֶם וְאֶת־שְׂאִינָם
גְּלוּיִים לָנוּ לְפָנֶיךָ הֵם גְּלוּיִים וַיְדוּעִים כַּדָּבָר שֶׁנֶּאֱמַר: הַנְּסִתְרוּת
לִיהוָה אֱלֹהֵינוּ וְהַנְּגִלַת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי
הַתּוֹרָה הַזֹּאת:

וַיֵּאֱהָבְתָךְ יְהוָה אֱלֹהֵינוּ שֶׁאֵהָבָתְךָ אֶת יִשְׂרָאֵל עִמָּךְ וּמַחְמֶלְתָךְ
מִלִּפְנֵינוּ שֶׁחֲמֶלְתָּ עַל בְּנֵי בְרִיתְךָ נִתַּתְּ לָנוּ יְהוָה אֱלֹהֵינוּ אֶת (יוֹם
הַשַּׁבָּת הַזֶּה לְקַדְּשָׁה וּלְמַנוּחָה וְאֶת) יוֹם הַכַּפָּרִים הַזֶּה לְמַחֲלִילַת
חַטָּא וּלְסִלִּיחַת עוֹן וּלְכַפֶּרֶת פְּשָׁע: ←

1102 / AMIDAH

A hymn of praise I sing to you,
Bearing my voice on high,
to you, the Shield of Abraham.
Who is a God like you?

Great deeds of yours I teach about,
the Sovereign One, the Holy One.
Who is a God like you?

Discoursing on your words of knowledge,
you who grace us with your knowledge.
Who is a God like you?

Have you not said: "Return!"
you who desire our return?
Who is a God like you?

Wishing to pardon, wishing to forgive,
how often you forgive!
Who is a God like you?

Calling out in songs of thanks,
how good it is to offer thanks to you!
Who is a God like you?

Revered One on high, bless the multitude assembled here:
"May THE ETERNAL bless you!" it is said.
Who is a God like you?

Sheḥinah, your presence in the world, is peace,
you who make peace.
Who is a God like you?

You overlook your people's wrongdoing, as it is written by your prophet's hand: "Who is a God like you?—forgiving sin, absolving the transgressions of the remnant of your heritage, you who do not cling to anger, but desire only kindness, ↪

מי אל כָּמוֹךָ:	אֶהְלֵךְ בְּקוֹל רֶם מִגֵּן אֲבֹרָהֶם
מי אל כָּמוֹךָ:	גִּדְלֶךָ אֲדַרְשׁ הַמַּלְאָךְ הַקְּדוֹשׁ
מי אל כָּמוֹךָ:	דוֹרֵשׁ אֲמַרְי רַעַת חוֹנֵן הַרְעַת
מי אל כָּמוֹךָ:	הָאֵמֵר שׁוֹבָה הַרוּצָה בְּתִשׁוּבָה
מי אל כָּמוֹךָ:	וּמוֹחֵל וְסוֹלֵחַ הַמִּרְבֵּה לְסִלּוֹת
מי אל כָּמוֹךָ:	קוֹל רִנָּה וְתוֹדוֹת הַטּוֹב לָךְ לְהוֹדוֹת
מי אל כָּמוֹךָ:	רֵם בְּרַךְ קֹהֵל הַמּוֹנִי יִבְרַכְךָ יְהוָה
מי אל כָּמוֹךָ:	שְׂכִינְתֶךָ שְׁלוֹם עוֹשֶׂה הַשְּׁלוֹם

כְּכַתוּב עַל יַד נְבִיאָךְ: מִי־אֵל כָּמוֹךָ נִשְׂא עֵוֹן וְעִבֵּר עַל־פְּשָׁע לְשֹׂאֲרֵית גִּחְלָתוֹ לֹא־הִתְזַיֵּק לְעַד אִפּוּ כִּי־חִפֵּץ חֶסֶד הוּא: ←

מי אל...חסד הוא / Who is...kindness (Micah 7:18).

you who act mercifully once again,
subduing the effects of our transgressions,
casting to the ocean waters all our wrongs.”

All the wrongs done by your people Israel
you hereby cast into oblivion.
Those deeds shall not be dwelt on any further,
nor shall they come to mind again.

“You show faithfulness to Jacob,
love to Abraham,
as you have sworn
from days of old.”

On Shabbat add the words in parenthesis.

Our God, our ancients' God,
forgive us our transgressions
this Day (of Shabbat, and) of Atonement,
blot out and cause to pass away
our wrongdoings and our errors
from before your eyes, as it is said:
“I, yes I, shall be the one
who blots out your wrongdoing, for my sake;
your errors I shall not remember any more!”
And it is said: “I have made your sins
vanish like a storm cloud,
and, like a mist, the things you have done wrong.
Return to me, for it is I who have redeemed you!”
And it is said: “For on this day,
atonement shall be made for you,
to make you clean from all of your wrongdoings.
Before THE FOUNT OF MERCY, you shall all be clean.” ↵

יָשׁוּב וְיִרְחַמֵּנוּ יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בְּמִצְלוֹת יָם כָּל־חַטָּאתָם:
וְכָל־חַטָּאת עִמָּךְ בֵּית יִשְׂרָאֵל תִּשְׁלִיךְ בְּמָקוֹם אֲשֶׁר לֹא יִזְכְּרוּ וְלֹא
יִפְקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם: תִּתֵּן אִמָּת לִיעֶקֶב חֶסֶד לְאַבְרָהָם
אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ וְלֵאמֹתֵינוּ מִיָּמֵי קֶדֶם:

On Shabbat add the words in parenthesis:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנֵינוּ מְחַל לְעוֹנוֹתֵינוּ בַּיּוֹם (הַשַּׁבָּת
הַזֶּה וּבַיּוֹם) הַכְּפוּרִים: הַזֶּה מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד
עֵינֶיךָ כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא
אֶזְכֵּר: וְנֹאמֵר: מְחִיתִי כְעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי
גִאלִתֶּיךָ: וְנֹאמֵר: כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטִהַר אֶתְכֶם מִכָּל
חַטָּאתֵיכֶם לְפָנַי יְהוָה תִּטְהָרוּ: ←

ישוב...חטאתם /you who...wrongs (Micah 7:19).

חַתָּן...קדם /You show...old (Micah 7:20).

אזכר /I, yes...more! (Isaiah 43:25).

מחיתי...גאלתיך /I have...you! (Isaiah 44:22).

כי ביום...תטהרו /For on...clean (Leviticus 16:30).

Our God, our ancients' God (take pleasure in our rest),
enable us to realize holiness with your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation,
(and help us to perpetuate, ETERNAL ONE, our God,
your holy Shabbat, with love and joy,
and let all Israel, and all who treat your name as holy,
rest upon this day,) and refine our hearts
to serve you truthfully.

For you are a forgiving God to Israel,
and compassionate to all the tribes of Yeshurun
in each and every generation,
and apart from you we have no sovereign,
none full of compassion and forgiveness,
except you.

Blessed are you, FORGIVING ONE,
sovereign of mercy and forgiveness
for our wrongdoings, and for those
of all your kin, the house of Israel,
you who make our guilt to pass away,
year after year,
the sovereign power over all the earth
who raises up to holiness
(Shabbat,) the people Israel
and the Day of Atonement.

5. AVODAH / WORSHIP

Take pleasure GRACIOUS ONE, our God, in Israel your people;
lovingly accept their fervent prayer. May Israel's worship always
be acceptable to you. ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רְצֵה בְּמִנוּחָתָנוּ) קִדְשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
 (וְהִנְחֵלְנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וְיִנְוְחוּ בָּהּ
 יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ) וְטִהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת כִּי אַתָּה סֵלֶתָן
 לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וְדוֹר וּמִבְּלַעֲדֶיךָ אֵין לָנוּ
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
 לְעוֹנֵי־לֵבָב וְלְעוֹנֵי־עֵמֹד בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־שָׁנָה
 וּשְׁנָה מֶלֶךְ עַל־כָּל־הָאָרֶץ מְקַדֵּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים:

עֲבוּדָה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלָתָם בְּאַהֲבָה תִּקַּבֵּל
 בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ: ←

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you.

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever.

Our creator, our sovereign,
remember your love for us,
and banish pestilence and war,
and famine, and captivity, and slaughter,
and crime, and violence, and plague,
and terrible disaster,
and every kind of illness,
and every kind of tragic accident,
and every kind of strife,
and all the forms of retribution,
and all evil decrees,
and groundless hatred,
from our midst,
and from the midst of all
who share in your world. ↪

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבֵךְ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינְתוֹ לְצִיּוֹן:

הַהוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׂמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְשִׁיךָ שְׂבָכָל יוֹם עֲמָנוּ וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל־עַת עָרַב וְבָקָר וְצֹהָרִים: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ מֵעוֹלָם קְוִינוּ לָךְ:

וְעַל כָּלֵם יִתְבַרְךָ וְיִתְרוֹמֵם שְׂמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

אֲבִינוּ מִלְּפָנֵינוּ זָכַר רַחֲמֶיךָ וְכִלְיָה דְּכָר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית
וְעוֹן וְשָׂמֵד וּמִגָּפָה וּפִגְעָה רַע וְכָל־מַחְלָה וְכָל־תַּקְלָה וְכָל־קִטְטָה
וְכָל־מִינֵי פְרַעֲנוּת וְכָל־גְּזוּרָה רָעָה וְשִׁנְאוֹת חֲנָם מֵעֲלֵינוּ וּמֵעַל
כָּל־בְּנֵי עוֹלָמְךָ: ←

And write down for a good life
all who share your covenant.

Let all of life acknowledge you! May all beings praise your name
in truth, O God, our rescue and our aid. Blessed are you,
GRACIOUS ONE, whose name is good, to whom all thanks are due.

7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the Amidah is chanted aloud.

Our God, our ancients' God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you
and protect you.

Let it be God's will!

May THE ETERNAL'S face give light
to you, and show you favor.

Let it be God's will!

May THE ETERNAL'S face be lifted
toward you, and bestow upon you
peace.

Let it be God's will! ↪

שלום...יברכך / May...peace (Numbers 6:24-26).

וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדֶיךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֶמֶת הָאֵל יִשׁוּעָתָנוּ
וַעֲזָרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְיָדְךָ נֹאֶה לְהוֹדוֹת:

בְּרַכַת הַשְּׁלוֹם

The following paragraph is said only when the Amidah is chanted aloud.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְּשַׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹר:

יְנַרְכֶּךָ יְהוָה וַיִּשְׁמְרֶךָ:
כְּנִיחָה רָצוֹן:

יֵאֵר יְהוָה פְּנֵינוּ אֱלֹהֵינוּ
וַיִּחַנֶּךָ:

כְּנִיחָה רָצוֹן:

יִשָּׂא יְהוָה פְּנֵינוּ אֱלֹהֵינוּ
וַיִּשֶׂם לָךְ שְׁלוֹם:

כְּנִיחָה רָצוֹן:


Eloheynu veylohey avoteynu ve'imoteynu
barehenu baberahah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:

Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon. 

Grant peace, goodness and blessing in the world,
grace, love, and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one
amid your light,
for by your light,
WISE ONE, our God, you give to us
Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in your eyes
to bless your people Israel, and all peoples,
with abundant strength and peace.

In the book of life, blessing, and peace, and proper sustenance,
may we be remembered and inscribed,
we and all your people, the house of Israel,
for a good life and for peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

The silent Amidah traditionally concludes with bowing and taking three steps back.

For Kaddish, see page 1187.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמֶּךָ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאָחַד בְּאוֹר פְּנִיךָ: כִּי בְּאוֹר
פְּנִיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֹךְ אֶת־עַמְּךָ
יִשְׂרָאֵל וְאֶת־כָּל־הָעַמִּים בְּרַב־עֵז וְשְׁלוֹם:

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרָגְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם:

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Sim shalom tovah uvrahah ba'olam hen vahe^used verahamim
aley^{nu} ve'al kol yisra'el ame^{ha}. Bare^{he}nu avinu kulanu ke'e^{had}
be'or pane^{ha}. Ki ve'or pane^{ha} natata lanu adonay elohe^{ynu} torat
hayim ve'ahavat hesed utzedakah uverahah verahamim vehayim
veshalom. Vetov be'eyne^{ha} levare^h et ame^{ha} yisra'el ve'et kol
ha'amim berov oz veshalom.

Besefer hayim bera^hah veshalom ufarnasah tovah niza^{her}
venikatev lefane^{ha} ana^hnu vehol ame^{ha} beyt yisra'el lehayim
tovim uleshalom.

Baru^h atah adonay osey hashalom.

The silent Amidah traditionally concludes with bowing and taking three steps back.

For Kaddish, see page 1188.

KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

May God's great name be blessed forever and as long as worlds endure.

May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

קדיש תתקבל

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי כְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלָא לְעֵלָא מְפַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין
בְּעֻלְמָא וְאִמְרוּ אָמֵן:

תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון די
בשמיא ואמרו אמן:

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

עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ועל
כל יושבי תבל ואמרו אמן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 1207. Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth
and planted eternal life within us.



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven's heights and spread out its expanse,
who laid the earth's foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about. ↩

COMMENTARY. This *mahzor* offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist *siddur*, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

עלינו

We rise for Aleynu. It is customary to bow at "korim." For an alternative version, see page 1207. Choose one of the following.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שנתן לנו תורת אמת
והיי עולם נטע בתוכנו:

Continue on page 1204.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veru'ah laholehim bah. ↪

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
בורא השמים ונוטיהם
רקע הארץ וצאצאיה
ניתן נשמה לעם עליה
ורוח להלכים בה: ←

Continue on page 1204.

עלינו לשבח לאדון הכל לתת גדלה
ליוצר בראשית שלא עשנו כגויי
הארצות ולא שמנו כמשפחות האדמה
שלא שם חלקנו בהם וגורלנו ככל
המונם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
"You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God." ↪

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (Adapted)

וְיָדַעְתָּ...עוֹד / You...other God (Deuteronomy 4:39).

וְאַנְחֵנוּ כְּרֹעִים וּמִשְׁתַּחֲוִים וּמִדָּוִים לְפָנַי מִלֶּךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֵה שְׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינַת
עֻזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּפָנָיו אָפֶס
זוּלָתוֹ פְּכָתוֹב בְּתוֹרָתוֹ: וְיִדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לְכַבְּדָךְ כִּי יְהוּה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתְחַת אֵין עוֹד: ←

Va'anahnu korim umishtaḥavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveḥa
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

NOTE. The *Aleynu* prayer, which signals the imminent conclusion of a service, originated in the liturgy of Rosh Hashanah. Originally recited annually, the *Aleynu* eventually moved into the daily liturgy as well, perhaps due to its eloquent appeal for a time of universal peace.

COMMENTARY. The imagery of sovereignty before which “we bend the knee and bow” often seems alien, even alienating, to modern Jews, for whom the notion of submission appears as an affront to their autonomy. Yet we know that there are some things in our world—moral absolutes, ethical imperatives, communal consensus, and the calling of conscience among them—before which we must in fact yield in acknowledgment. It is, perhaps, not a bad thing to be reminded on occasion that for all of our accomplishments, the mystery of life and death and the compelling nature of divinity are not so easily dismissed. R.H.

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
“THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY NAMED be one,
God’s name be one!”

KAVANAH. A world of God-callers is a world of truth and peace, a world where the lust for power, greed, and envy—the idols of pride—is uprooted from the individual and group psyche. S.P.W.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (Adapted)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (Adapted)

עַל בֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲוֹךְ לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ וְהֵאֱלִילִים כְּרוֹת יִכְרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת
שְׁדֵי: וְכָל בְּנֵי בְשָׂר יִקְרְאוּ בְשֵׁמֶךָ: לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ:
יִפְּרֹוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לָךְ תִּכְרַע כָּל בָּרָךְ תִּשָּׁבַע כָּל־לְשׁוֹן:
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ וַיִּקְבְּלוּ
כָּל־אֶת עַל מַלְכוּתְךָ וְתַמְלִךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי
הַמַּלְכוּת שְׁלֶךָ הִיא וְלְעוֹלָמֵי עַד תַּמְלִךְ בְּכַבוֹד כְּפִתּוּב בְּתוֹרָתְךָ:
יְהוָה יִמְלֶךְ לְעֹלָם וָעֶד: וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Kakaturv betorateḥa: Adonay yimloḥ le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

DERASH. Maybe God and perfection are at the end, and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, not something to start out with. Our own prophets and prayer books seem to have had an inkling of this. At culminating points in our liturgy we say a phrase borrowed from one of the last prophets (Zechariah 14:9), “On that day God will be One, and God’s name shall be One.” On that day, not as yet, alas, but surely on that day God shall be One, as God is not yet One. For how can God be called One, i.e., real, if humanity is rent asunder in misery and poverty and hate and war? When humankind has achieved its own reality and unity, it will thereby have achieved God’s reality and unity. Till then, God is merely an idea, an ideal: the world’s history consists in making that ideal real. In simple religious earnestness it can be said that God does not exist. Till now God merely subsists in the vision of a few great hearts, and exists only in part, and is slowly being translated into reality.

Henry Slonimsky (Adapted)

ועד / THE ETERNAL ONE... forever (Exodus 15:18).

אחד / THE EVERLASTING ONE... one (Zechariah 14:9).

INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners' Kaddish. In many congregations a *Yahrzeit* list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered. D.A.T.

קְדִישׁ יְתוֹם

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעֵלָא לְעֵלָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעַלְמָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תְּהוֹמָא וְאָמְרוּ אָמֵן:

Yitgadal veyitkadash shemey raba
be'alma di vera hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Yehey shemey raba mevarah le'alam ulalmey almaya.

Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le'ela le'ela mikol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.