

Yom Kippur 5781

Minchah

*Meditation on Prayer*

In the Bible, God speaks to us, and we listen. At the moment of prayer, we speak to God and God listens. —ISAAC ARAMA

*Bending the Knees and Bowing*

The Talmud encourages us to pay attention to the movement of each of our vertebrae as we bow, enabling us to focus on the miracle of our bodies' construction. We stand up straight when we reach God's name, for we speak to God face to face.

*God of Abraham, God of Isaac, and God of Jacob*

Why is the word "God" repeated each time? We might more easily have said it once. The repeated use of the word "God" highlights that each patriarch—and matriarch—knew God personally and sought a distinct relationship with God.

*We rise as the ark is opened.*

As I proclaim God's name, ADONAI, exalt our God.  
ADONAI, open my lips that my mouth may speak Your praise.

*First B'rakhah: Our Ancestors*

*Version with Patriarchs:*

*Barukh atah ADONAI,*  
our God and God of our  
ancestors,  
God of Abraham, God of  
Isaac, and God of Jacob,  
great, mighty, awe-inspiring,  
transcendent God,  
who acts with lovingkindness  
and creates all things,  
who remembers the loving  
deeds of our ancestors,  
and who will send a redeemer  
to their children's children  
with love  
for the sake of divine honor.

*Version with Patriarchs and Matriarchs:*

*Barukh atah ADONAI,*  
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, awe-inspiring,  
transcendent God,  
who acts with lovingkindness  
and creates all things,  
who remembers the loving  
deeds of our ancestors,  
and who will send a redeemer  
to their children's children  
with love  
for the sake of divine honor.

Inspired by the insight of sages  
and the teachings of those who acquired wisdom,  
I open my lips in prayer and supplication  
to entreat the Merciful Sovereign,  
who forgives and pardons sin.

*The ark is closed.*

*We rise as the ark is opened.*

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדּוֹל לְאַלְהֵינוּ.  
אֲדַנִּי שִׁפְתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

*Version with Patriarchs and Matriarchs:*

בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאַלְהֵי לֵאָה,  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
חֲסֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאַהֲבָה.

*Version with Patriarchs:*

בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאַלְהֵי יַעֲקֹב, הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
חֲסֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאַהֲבָה.

מְסוֹד חֲכָמִים וְנְבוֹנִים,  
וּמִלְמַד דַּעַת מְבִינִים,  
אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,  
לְחַלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא רַחֲמִים  
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

*The ark is closed.*

**GREAT, MIGHTY, AWE-INSPIRING** הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God's might is characterized by the befriending of the stranger, the widow, and the orphan.

**REDEEMER** גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection.

**INSPIRED BY THE INSIGHT** חֲכָמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day's themes. The reference to "sages" and "those who acquired wisdom" is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah's *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations.

**AMIDAH.** In every Amidah, the first three *b'rakhot* and the last three *b'rakhot* consistently address the same themes. On Yom Kippur, a single intermediate *b'rakhah* recounts the day's holiness. Our public confession is inserted into that *b'rakhah* whenever the leader repeats the Amidah.

**ADONAI, OPEN MY LIPS** אֲדַנִּי שִׁפְתֵי תִפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

**GOD OF SARAH** שָׂרָה. Many congregations add the names of the four matriarchs at the beginning of this *b'rakhah* because of their significance as founders of our people and as part of our effort to reclaim women's voices and to honor women's experiences.

A Meditation  
on Immortality

Each morning You  
restore consciousness  
to my sleep-filled body,  
and I awake.  
Each spring You restore  
vitality to trees, plants,  
and animals that have  
hibernated through the  
winter, and they grow  
once more.  
Each day I remember  
those who have died;  
they live on beyond the  
grave.  
Each moment I contem-  
plate the rebirth of our  
people; I recall that You  
put the breath of life  
into dry bones.  
Praised are You, Adonai,  
for planting immortal-  
ity in my soul, in my  
people, and in our  
world.

—ROBERT SCHEINBERG

Remember us for life, Sovereign who delights in life,  
and inscribe us in the Book of Life, for Your sake, God of life.

*Zokhreinu l'hayyim, melek hafeitz ba-hayyim,  
v'khotveinu b'seifer ha-hayyim, l'ma-ankha Elohim hayyim.*

Version with Patriarchs:

You are the Sovereign  
who helps and saves and  
shields.

*Barukh atah ADONAI,*  
Shield of Abraham.

Version with Patriarchs and Matriarchs:

You are the Sovereign who  
helps and guards, saves and  
shields.

*Barukh atah ADONAI,*  
Shield of Abraham and  
Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are mighty forever, ADONAI—

You give life to the dead;  
great is Your saving power.

You sustain the living through love,  
and with great mercy give life to the dead.

You support the falling, heal the sick,  
loosen the chains of the bound,  
and keep faith with those who sleep in the dust.

Who is like You, Almighty,  
and who can be compared to You? —  
Sovereign, who brings death and life,  
and causes salvation to flourish.

*M'khalkeil hayyim b'hesed, m'hayyeih meitim b'rahamim rabbim,  
someikh nof'lim, v'rofei holim, u-mattir asurim, u-m'kayyeim emunato  
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melek  
meimit u-m'hayyeh u-matzmi-ah y'shu-ah.*

Who is like You, source of compassion,  
who remembers with compassion Your creatures for life?

*Mi khamokha av ha-rahamim, zokheir y'tzurav l'hayyim b'rahamim.*

You are faithful in bringing life to the dead.  
*Barukh atah ADONAI,* who gives life to the dead.

זְכֹרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד  
וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן  
אֲבֹרָהם וּפוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְהוָה, מַגֵּן  
אֲבֹרָהם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחֲיָה מֵתִים אַתָּה,  
רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵים  
אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה  
לָךְ, מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיו לַחַיִּים בְּרַחֲמִים.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,  
מַחֲיָה הַמֵּתִים.

גְּבוּרָה (g'vurah), and God's qualities of mercy and lovingkind-  
ness (hesed). Throughout the year, this b'rakhah reminds  
us that God is unsurpassed in power. At this season of judg-  
ment, we add this line to remind us—and God—that God is  
also unsurpassed in mercy.

GIVES LIFE TO THE DEAD מַחֲיָה הַמֵּתִים. Over the millennia,  
many Jewish perspectives on the afterlife have been proposed.  
Many sages (including Saadia Gaon, 10th century, and  
Maimonides, 12th century) caution against speculation about  
the specific implications of the doctrine of bodily resurrection  
of the dead. They understand it to be an articulation of God's  
supreme power: God cares for even the dead.

זְכֹרְנוּ REMEMBER US. This  
brief prayer is the first of  
four that are added on the  
ten days of the High Holy  
Day season. Each of the  
four phrases of this short  
addition ends with the  
word חַיִּים (hayyim), "life."

SHIELD OF ABRAHAM מגֵּן  
אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH פּוֹקֵד  
שָׂרָה. Or: "the One who  
remembered Sarah" (after  
Genesis 21:1). We, who  
stand here today, are the  
fruit of God's promise to  
Abraham and Sarah.

SUPPORT THE FALLING  
סוֹמֵךְ נוֹפְלִים. After Psalm  
145:14.

HEAL THE SICK רוֹפֵא חוֹלִים.  
After Exodus 15:26.

LOOSEN THE CHAINS OF  
THE BOUND מַתִּיר אֲסוּרִים.  
Psalm 146:7.

BRINGS DEATH AND LIFE  
מַמִּית וּמַחֲיָה. 1 Samuel 2:6.

WHO IS LIKE YOU, SOURCE  
OF COMPASSION מִי כְמוֹךָ  
אֵב הַרְחָמִים. Jewish mys-  
tical tradition highlights  
the theological tension  
between God's qualities of  
power and strict judgment,



### Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation, Halleluyah! And You, O Holy One, are enthroned through the praises of the people Israel. God, please hear us.

*Recited with a minyan:*

**KEDUSHAH**

Each cried out to the other:

"Holy, holy, holy is Adonai Tz'va-ot, the whole world is filled with God's glory!"

*Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.*

God's glory fills the universe. As one angelic chorus asks, "Where is the place of God's glory?" another responds:

"Praised is ADONAI's glory wherever God dwells."

*Barukh k'vod Adonai mi-m'komo.*

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma: "Hear, O Israel, ADONAI is our God, ADONAI alone."

*Sh'ma yisra-el, Adonai eloheinu, Adonai ehad.*

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:

*Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rahmav shehinit l'einei kol hai, lihyot lakhem leilohim.*

"I, ADONAI, am your God."

*Ani Adonai eloheikhem.*

Majesty, our majesty, "ADONAI, our master, how majestic is Your name throughout the world!"

ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

*Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.*

From one generation to another we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

יְמִלֵךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ-יָהּ.  
וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל גָּאֵר.

*Recited with a minyan:*

**קְדוּשָׁה**

כְּכָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,

מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם  
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:  
בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וַיַּחֲוֶן עִם הַמַּיְחָדִים שָׁמוֹ  
עָרַב וּבָקֵר בְּכָל-יוֹם תָּמִיד, פְּעַמִּים בְּאַהֲבָה שָׁמַע  
אוֹמְרִים:

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל-חַי, לְהִיּוֹת לָכֶם  
לְאֱלֹהִים:  
אֲנִי יְהוָה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירְנוּ יְהוָה אֲדַנְנוּ, מֶה אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ.  
וְהִיא יְהוָה לְמִלָּךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה  
אֶחָד וְשִׁמּוֹ אֶחָד. וּבִדְבָרֶיךָ קִדְשְׁךָ כָּתוּב לֵאמֹר:

יְמִלֵךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ-יָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצָּח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ,  
וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֵךְ  
גָּדוֹל וְקְדוֹשׁ אַתָּה.

**KEDUSHAH.** The Kedushah is a poetic elaboration of the third *b'rakhah* of the Amidah, in which the congregation and the leader proclaim God's holiness responsively. Antiphonal proclamations of God's holiness such as this are referred to as *d'varim she-bikt'ushah*, "sections of holiness," and are recited only in the presence of a minyan. In this ancient mystic prayer, we pattern our praise after the angelic glorification of God. The Kedushah of the Amidah occurs in many different versions, but always contains three biblical quotations: "Holy, holy, holy" (Isaiah 6:3), "Praised is Adonai's glory wherever God dwells" (Ezekiel 3:12), and "Adonai will reign forever" (Psalm 146:10). The prayers surrounding these verses vary. On weekdays, they are brief. On Shabbat and holy days, they are more elaborate. On Yom Kippur, the Kedushah at all services is recited in its most elaborate version, which during the year is reserved for the Musaf service on Shabbat and festivals.

*(adapted from Reuven Hammer)*

**HOLY** קְדוֹשׁ. These are the words uttered by the angels, which Isaiah recorded when he had an overwhelming experience of being in the very presence of God. Holiness is God's essential quality, of which we can partake when we dedicate ourselves to God and undertake to imitate the divine qualities of mercy and love.

*May All Be  
Bound Together*

The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body.... Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they atone for each other. —MARTIN BUBER

Have compassion on Your creation,  
and rejoice in Your handiwork.  
As You vindicate Your people,  
all who trust in You will declare:  
“Be sanctified, Lord, throughout Your creation.”

*U-v'khein*—ADONAI our God,  
instill Your awe in all You have made,  
and fear of You in all You have created,  
so that all You have fashioned revere You,  
all You have created bow in recognition,  
and all be bound together, carrying out Your will wholeheartedly.  
For we know that true sovereignty is Yours,  
power and strength are in Your hands,  
and Your name is to be revered beyond any of Your creations.

*U-v'khein*—Bestow honor to Your people, ADONAI,  
praise to those who revere You,  
hope to those who seek You,  
recognition to those who await You,  
joy to Your land, and gladness to Your city.  
*Simhah l'artzekha v'sason l'irekha*  
May the light of David, Your servant, dawn,  
and the lamp of the son of Jesse, Your anointed,  
be kindled speedily in our day.

*U-v'khein*—The righteous, beholding this, will rejoice,  
the upright will be glad,  
the pious will celebrate with song,  
evil will be silenced,  
and all wickedness will disappear like smoke,  
when You remove the tyranny of arrogance from the earth.

You alone, ADONAI, will rule all Your creation,  
from Mount Zion, the dwelling-place of Your glory,  
and from Jerusalem, Your holy city.  
As it is written in the Book of Psalms:  
“ADONAI will reign forever;  
your God, O Zion, from generation to generation. Halleluyah!”

חַמַּל עַל מַעֲשֵׂיךָ  
וְתִשְׁמַח בְּמַעֲשֵׂיךָ,  
וַיֹּאמְרוּ לְךָ חוֹסֵיךָ  
בְּצִדְקָתְךָ עֲמוּסֵיךָ,  
תִּקְדָּשׁ אֲדוֹן עַל כָּל-מַעֲשֵׂיךָ.

וּבִכְן תֵּן פִּחְדְּךָ יְהוָה אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ  
וְאִימָתְךָ עַל כָּל-מַה-שִּׁבְרָאתָ,  
וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים  
וַיִּשְׁתַּחֲווּ לִפְנֵיךָ כָּל-הַבְּרוּאִים,  
וַיַּעֲשׂוּ כָל־מַצְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם,  
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ,  
שֶׁהַשְּׁלֹטוֹן לִפְנֵיךָ, עַז בִּידְךָ וּגְבוּרָה בִּימִינְךָ,  
וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שִּׁבְרָאתָ.

וּבִכְן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ,  
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרֶיךָ,  
וּפִתְחוֹן פֶּה לַמִּיחָלִים לָךְ,  
שִׁמְחָה לְאַרְצְךָ וְשִׁשׂוֹן לְעִירָךְ,  
וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ,  
וְעִרְיַכַת גֵּר לְבֶן-יִשְׂרָאֵל מִשִּׁיחָךָ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבִכְן צְדִיקִים יֵרְאוּ וַיִּשְׁמְחוּ,  
וַיִּשְׂרִים יַעֲלֹזוּ,

וְחִסְדֵּיךָ בְּרָנָה יִגִּילוּ,  
וְעוֹלָתְךָ תִּקְפֹּץ-פִּיָּהּ,  
וְכָל-הָרָשָׁעָה כָּלָה כַּעֲשָׂן תִּכָּלֶה,  
כִּי תַעֲבִיר מִמַּשְׁלַת יָדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יְהוָה לְבָדְךָ, עַל כָּל-מַעֲשֵׂיךָ,  
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
כְּכַתוּב בְּדִבְרֵי קֹדֶשְׁךָ:  
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ-יָהּ.

וּבִכְן *u-v'khein*. These three paragraphs, which are all introduced by the same word, (*u-v'khein*), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the Amidah.

Stages of redemption are described in this series of prayers. The first paragraph implores God to cause the entire world to live with reverence for God.

The second paragraph discusses not the universal, but the particular: the return of the people Israel to its land (and specifically to Jerusalem), and the kingship of David.

The third paragraph describes the rejoicing that will come to the righteous “when You remove the tyranny of arrogance from the earth” and God will rule alone over the entire world from Zion and Jerusalem.

(adapted from Reuven Hammer)

אִוֶּה . . . פֶּחַד . . . אִימָתָהּ. These emotions are meant to describe obedience to God's will and inspire us to bring sanctity to the world.

תִּקְוָה לְדָוִד. See Psalm 132:17.

יְהוָה אֱלֹהֵינוּ . . . יִמְלֹךְ. God's sovereignty is always envisioned as the rule of justice, and therefore a time of peace. It is the ultimate conclusion of history.

אֲדֹנָי יִמְלֹךְ לְעוֹלָם. Psalm 146:10.



### Chosenness

In Maimonides' view chosenness does not imply superiority or inherent sanctity, since the correct reading of the Bible in fact implies conditional chosenness. The election is one of duty, not of rights or attributes. Superiority and sanctity do not belong to historical Israel, to concrete individuals, but to a mythical Israel, held up as a model and ideal, defined by submission to God's commandments and respect for the covenant. . . . Judaism avoided being drawn into a universalistic, proselytizing monotheism through its interpretation of election as a duty, the particular relation between a people and its God in its social and historical reality.

—HENRI ATLAN

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “*Adonai Tz’va-ot* will be exalted through justice, the holy God sanctified through righteousness.”

*Barukh atah ADONAI*, the Holy Sovereign.

### Fourth B'rakhah: The Holiness of Yom Kippur

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, this [Shabbat, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.

Our God and God of our ancestors,  
may the thought of us rise up and reach You.  
Attend to us and accept us;  
hear us and respond to us.  
Keep us in mind,  
and keep in mind the thought of our ancestors,  
as well as the Messiah, the descendant of David;  
Jerusalem, Your holy city;  
and all Your people, the House of Israel.  
On this Yom Kippur respond to us  
with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*

respond to us with blessing; *Amen.*

redeem us with life. *Amen.*

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

קדוש אתה ונורא שמך, ואין אלה מבלעדך,  
כפתיב: ויגבה יהוה צבאות במשפט, והאל הקדוש  
נקדש בצדקה. ברוך אתה יהוה, המלך הקדוש.

אתה בחרתנו מכל העמים,

אהבת אותנו ורצית בנו,

ורוממתנו מכל הלשונות,

וקדשתנו במצותיך,

וקרבתנו מלכנו לעבודתך,

ושמך הגדול והקדוש עלינו קראת.

ותתן לנו יהוה אלהינו באהבה את יום [השבת הזה

לקדשה ולמנוחה ואת יום] הפפורים הזה למחילה

ולסליחה ולכפרה ולמחל-בו את כל עונותינו

[באהבה] מקרא קדש, וזכר ליציאת מצרים.

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע

ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו,

וזכרון אבותינו [ואמותינו], וזכרון משיח בן דוד

עבדך, וזכרון ירושלים עיר קדשה, וזכרון כל עמך בית

ישראל לפניך לפליטה לטובה, לחן ולחסד ולרחמים,

לחיים ולשלום, ביום הפפורים הזה.

זכרנו יהוה אלהינו בו לטובה, אמן.

ופקדנו בו לברכה, אמן.

והושיענו בו לחיים, אמן.

ובדבר ישועה ורחמים, חוס וחסנו, ורחם עלינו

והושיענו, כי אליך עינינו,

כי אל מלך חנון ורחום אתה.

ADONAI TZ’VA-OT WILL BE EXALTED יהוה צבאות  
Isaiah 5:16. In concluding the *b'rakhah*, this verse highlights its themes as expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

THE HOLY SOVEREIGN המלך הקדוש  
The rest of the year, this *b'rakhah* concludes with the words הקדוש “the Holy God.” The High Holy Days, though, emphasize God’s sovereignty.

CALLING US BY YOUR GREAT AND HOLY NAME ושמך הגדול והקדוש עלינו קראת.  
The name “Israel” means “wrestling with God” (Genesis 32:28). Our relationship with God is part of our self-definition as Jews.

§ From Ibn Gabirol's *Keter Malkhut*

How can I repay You for  
having placed a soul in  
this body  
and having granted me  
life,  
to teach and direct me,  
to save me from pitfalls?

You formed me from  
earth,  
and breathed in me from  
birth.  
You granted me wisdom,  
fashioned me as more  
than animal,  
instructed me to enter a  
higher realm. . . .

You placed in me a holy  
soul;  
though I have sinned,  
and am not whole.  
My instincts made me  
violate the gift of self.  
Not against You have  
I sinned, but against  
myself. . . .

Terrible urges have  
pulled me apart.  
I intend to act innocently,  
then sow with guile and  
deceit;  
I desire peace,  
but cause contention and  
enmity. . . .

Do not repay me accord-  
ing to my deeds;  
do not demean me;  
do not desert me while  
my life is not yet over;  
do not hide Your face  
from me.

Renew me with life,  
raise me from the  
depths. . . .

#### THE THIRTEEN ATTRIBUTES

God, Sovereign who sits on a throne of mercy, acting with un-  
bounded grace, forgiving the sins of Your people, one by one, as  
each comes before You, generously forgiving sinners and pardon-  
ing transgressors, acting charitably with every living thing: do not  
repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of  
Your name; remember the promise implied in these thirteen  
attributes, which You first revealed to Moses, the humble one,  
as it is written: God descended in a cloud and stood beside him,  
and he called the name ADONAI.

And ADONAI passed before him and called:  
ADONAI, ADONAI, God, merciful and compassionate, patient,  
abounding in love and faithfulness, assuring love for thou-  
sands of generations, forgiving iniquity, transgression, and  
sin, and granting pardon.

*Adonai, Adonai, El rahum v'hannun, erekh appayim v'rav hesed  
ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v'hatta-ah  
v'nakkeih.*

Forgive our transgressions and our sins; claim us for Your own.

*Some customarily strike their heart when asking God to forgive and pardon:*

Forgive us, our creator, for we have sinned;  
pardon us, our sovereign, for we have transgressed—  
for You, ADONAI, are kind and forgiving;  
You act generously to all who call on You.

*S'lah lanu avinu ki hatanu, m'hal lanu malkeinu ki fashanu,  
ki atah Adonai tov v'sallah, v'rav hesed l'khol kor'ekha.*

For our sake, remember the covenant You made with our ances-  
tors, as You said in the Torah: "I will remember My covenant  
with their ancestors whom I took out of the land of Egypt in  
the sight of all nations, to be their God. I am ADONAI."

Sweep aside our transgressions like a mist, disperse them like a  
cloud, as You promised in the words of Isaiah: "I sweep aside  
your sins like a mist, and disperse your transgressions like a  
cloud. Turn back to Me, for I will redeem you."

Purify us, as Your prophet Ezekiel promised in Your name: "I will  
sprinkle purifying water upon you and you shall be cleansed;  
I will cleanse you of all your impurities and your idolatries."

THRONE OF MERCY כִּסֵּא רַחֲמִים. In rabbinic imag-  
ery, God is said to have  
two thrones: the seat of  
judgment and the seat of  
mercy. On Rosh Hashanah  
God sits in judgment; on  
Yom Kippur God moves to  
the throne of mercy.

GOD, YOU TAUGHT US אֵל הוֹרִית לָנוּ. The biblical  
verse is ambiguous as to  
whether it was Moses  
or God who recited the  
Thirteen Attributes of  
God. Rabbi Yohanan in the  
Babylonian Talmud (Rosh  
Hashanah 17b) describes  
God wearing a tallit like a  
leader of communal prayer  
and showing Moses how  
to pray. God said to Moses:  
"Whenever Israel sins, they  
should pray like this and  
I will forgive them." And  
then God recited the Thir-  
teen Attributes.

FOR OUR SAKE, REMEMBER  
זְכַרְלָנוּ בְּרִית. Leviticus  
26:45; Isaiah 44:22; Ezekiel  
36:25; Leviticus 16:30; and  
Isaiah 56:7. These verses  
are taken from contexts  
in which God promises to  
show kindness to those  
who have been exiled. The  
quotations ask God to  
remember our relationship,  
forgive our sins, and see us  
as pure despite our failings.  
Taken together, their im-  
agery progresses from the  
wiping away of sin to an  
ultimate scene of redemp-  
tion, as all are gathered  
together in God's house.

אֵל, מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים, מִתְנַהֵּג בְּחִסְדִּים,  
מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבִיר רָאשׁוֹן רָאשׁוֹן, מִרְבָּה מְחִילָה  
לְחַטָּאִים, וְסִלִּיחָה לְפוֹשְׁעִים, עוֹשֶׂה צְדָקוֹת עִם כָּל-  
בָּשָׂר וָרוּחַ, לֹא כִרְעָתָם תִּגְמֹל.

אֵל, הוֹרִית לָנוּ לומר שְׁלֹשׁ עֲשָׂרָה, זְכַרְלָנוּ הַיּוֹם  
בְּרִית שְׁלֹשׁ עֲשָׂרָה, כְּמוֹ שֶׁהוֹדֵעֵת לַעֲנוּ מִקֶּדֶם, כְּמוֹ  
שֶׁפָּתוּב: וַיֵּרֶד יְהוָה בְּעָנָן, וַיִּתְיַצֵּב עִמּוֹ שָׁם, וַיִּקְרָא בְּשֵׁם  
יְהוָה.

וַיַּעֲבֵר יְהוָה עַל-פָּנָיו וַיִּקְרָא:

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב-חֶסֶד  
וְאֵמֶת. נִצָּר חֶסֶד לְאֱלֹפִים, נִשָּׂא עוֹן וְפָשַׁע וְחַטָּאָה,  
וְנִקָּה.

וְסִלַּחַת לַעֲוֹנֵנוּ וְלַחַטָּאתֵנוּ וְנִחַלְתָּנוּ.

*Some customarily strike their heart when asking God to forgive and pardon:*

סִלַּח לָנוּ אֲבִינוּ כִּי חָטֵאנוּ, מָחַל לָנוּ מִלְכָּנוּ כִּי פָשַׁעְנוּ,  
כִּי אַתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב-חֶסֶד לְכָל-קוֹרְאֶיךָ.

זְכַרְלָנוּ בְּרִית רַחֲמוֹנִים כְּאֲשֶׁר אָמַרְתָּ: וְזָכַרְתִּי לָהֶם  
בְּרִית רַחֲמוֹנִים, אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם  
לְעֵינֵי הַגּוֹיִם לְהִיוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְהוָה.

מָחָה פִּשְׁעֵינוּ כְּעָב וְכָעָן, כְּאֲשֶׁר אָמַרְתָּ: מְחִיתִי כְּעָב  
פִּשְׁעֶיךָ וְכָעָן חַטֹּאוֹתֶיךָ, שׁוּבָה אֵלַי כִּי גָאֻלְתֶּיךָ.

זֶרַק עֲלֵינוּ מִים טְהוֹרִים וְטָהַרְנוּ כְּמָה שֶׁפָּתוּב: וְזָרַקְתִּי  
עֲלֵיכֶם מִים טְהוֹרִים וְטָהַרְתֶּם, מִכָּל טִמְאוֹתֵיכֶם וּמִכָּל-  
גִּלּוּלֵיכֶם אֲטָהֵר אֶתְכֶם.



Grant atonement and purify us this day, as it is written in the Torah, “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”  
Bring us to Your holy mountain and make us joyful in Your house of prayer, as Isaiah prophesied, “I shall bring you to My holy mountain and make you joyous in My house of prayer, for My house shall be called a house of prayer for all people.”

#### CULMINATION OF S’LIHOT: HEAR OUR VOICE

*The ark is opened. After the leader recites each verse, we repeat it.*

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

*Turn us toward You, ADONAI, and we will return to You;  
make our days seem fresh, as they once were.*

Do not cast us away from You;

take not Your holy presence from us.

*Do not cast us away as we grow old;  
do not desert us as our energy wanes.*

*Sh'ma koleinu, Adonai eloheinu, hus v'raheim aleinu,*

*v'kabbeil b'rahmim u-v'ratzon et t'fillateinu.*

*Hashiveinu Adonai eilekha v'nashuvah, haddeish yameinu k'kedem.*

*Al tashlikheinu mi-l'fanekha, v'ru-ah kodsh'kha al tikkah mimmennu.*

*Al tashlikheinu l'eit ziknah, ki-kh'lot koheinu al ta-azveinu.*

*Said quietly:*

Do not abandon us, ADONAI our God, do not distance Yourself from us.

*Give us a signal of hope, so that our enemies will understand  
and hesitate, knowing that You have been our help and comfort.*

Hear our words, ADONAI, and consider our innermost thoughts.

*May the words of our mouths and the meditations of our  
hearts be acceptable to You, ADONAI, our rock and redeemer.*

It is for You we wait; surely You will respond, ADONAI our God.

*The ark is closed.*

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us. Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts to love You; then, we will turn to You, faithfully, with a perfect heart. And as befits Your own great name, pardon and forgive our sins, as the psalmist wrote: “For the sake of Your own name, forgive my sin, though it be great.”

*V'salahta la-avoni ki rav hu.*

כָּפַר חַטָּאיִנוּ בַּיּוֹם הַזֶּה וְטַהֲרֵנוּ, כִּמָּה שְׁפָתוֹב: כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עָלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ.

הִבִּיאֵנוּ אֶל הַר קְדֹשְׁךָ וְשִׁמְחָנוּ בְּבֵית תִּפְלֹתְךָ, כִּמָּה שְׁפָתוֹב: וְהִבִּיאוֹתִים אֶל־הַר קְדֹשִׁי וְשִׁמְחָתִים בְּבֵית תִּפְלֹתִי, כִּי בֵּיתִי בֵּית־תִּפְלָה יִקְרָא לְכָל־הָעַמִּים.

*The ark is opened. After the leader recites each verse, we repeat it.*

שָׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,  
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תִּפְלֹתֵנוּ.

הִשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

אַל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קְדֹשְׁךָ אַל־תִּקַּח מִמֶּנּוּ.

אַל־תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה, כְּכֹלֹת כְּחָנוּ אַל־תַּעֲזֹבֵנוּ.

*Said quietly:*

אַל־תַּעֲזֹבֵנוּ, יְהוָה אֱלֹהֵינוּ, אַל־תִּרְחַק מִמֶּנּוּ.

עֲשֵׂה־עֲמָנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,  
כִּי־אַתָּה יְהוָה עֲזָרְתָנוּ וְנִחַמְתָּנוּ.

אֲמָרֵינוּ הֶאֱזִינָה יְהוָה, בִּינָה הִגִּיגְנוּ. יִהְיוּ לְרָצוֹן אֲמָרֵי־

פִּינוּ וְהִגִּיוֹן לִבֵּנוּ לִפְנֶיךָ, יְהוָה צוּרֵנוּ וְגֹאֲלֵנוּ.

כִּי־לֶךְ יְהוָה הוֹחֲלָנוּ, אַתָּה תַּעֲנֶה, אֲדֹנָי אֱלֹהֵינוּ.

*The ark is closed.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

אֶל תַּעֲזֹבֵנוּ וְאֶל תִּטְשֵׁנוּ,

וְאֶל תִּכְלִימֵנוּ וְאֶל תִּפְרַר בְּרִיתְךָ אֶתָּנוּ.

קִרְבָּנוּ לְתוֹרָתְךָ, לְמַדְנוּ מִצְוֹתֶיךָ, הוֹרֵנוּ דְרָכֶיךָ,

הֵט לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָתְךָ,

וְנִשׁוּב אֱלֹהֶיךָ בְּאַמֶּת וּבְלֵב שָׁלֵם.

◀ וּלְמַעַן שִׁמְךָ הַגָּדוֹל תִּמְחַל וְתִסְלַח לַעֲוֹנוֹנוּ,

בְּכָתוֹב בְּדִבְרֵי קְדֹשְׁךָ:

לְמַעַן־שִׁמְךָ יְהוָה, וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב־הוּא.

שָׁמַע קוֹלֵנוּ. The first sentence in this set of verses is a quotation from the concluding prayer of personal petition in the daily Amidah. It is typical of Jewish liturgy that before or after the main body of requests, there is a generalized plea that God hear our prayer. Sh'ma Koleinu ("Hear our voice") is a supplication that seeks to penetrate the silence surrounding us, to evoke a response from God, and to draw God into our prayer. "Hear our voice" may be among the most poignant words spoken in prayer.

The verses quoted here are Lamentations 5:21; Psalms 51:13; 71:9; 38:22; 86:17; 19:15; 5:2; 38:16. A millennium ago, the mahzor's editors adapted the biblical text by changing singular wording to plural.

**DO NOT ABANDON US** אַל־תַּעֲזֹבֵנוּ. This verse is only whispered, for we do not want to assert out loud even the possibility of abandonment. The whispering then extends to what follows—personal prayers that our plea may be heard.

**MY SIN** עֲוֹנִי. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.



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 portion.
We are Your heritage,	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 spouse,	and You are our beloved;
we are Your cherished ones,	and You are near to us.
We are Your people,	and You are our sovereign;
we are the ones You address,	and You are the One to whom we speak.

*Ki*

<i>Anu ammekha,</i>	<i>v'atah eloheinu,</i>
<i>anu vanekeha</i>	<i>v'atah avinu.</i>
<i>Anu avadekha</i>	<i>v'atah adoneinu,</i>
<i>anu k'halekha</i>	<i>v'atah helkein.</i>
<i>Anu nahalatekha</i>	<i>v'atah goraleinu,</i>
<i>anu tzonekha</i>	<i>v'atah ro-einu.</i>
<i>Anu kharmekha</i>	<i>v'atah not'reinu,</i>
<i>anu f'ullatekha,</i>	<i>v'atah yotz'reinu.</i>
<i>Anu ra-ayatekha</i>	<i>v'atah dodeinu,</i>
<i>anu s'gullatekha</i>	<i>v'atah k'roveinu.</i>
<i>Anu ammekha</i>	<i>v'atah malkein,</i>
<i>anu ma-amirekha</i>	<i>v'atah ma-amireinu.</i>

## VIDDUI — PRAYERS OF CONFESSION

We are insolent;	You are gracious and compassionate.
We are obstinate;	You are patient.
We are sinful;	You are merciful.
Our days are a passing shadow,	but You are the One who truly is,
for time without end.	

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

*Sin and Repentance*  
No sin is so light that it may be overlooked; no sin is so heavy that it may not be repented of.  
—MOSES IBN EZRA

אלהינו ואלהי אבותינו [ואמותינו],  
סלח לנו, מחל לנו, כפר-לנו.  
כי

אנו עמך	ואתה אלהינו,
אנו בנך	ואתה אבינו.
אנו עבדך	ואתה אדוננו,
אנו קהלך	ואתה חלקנו.
אנו נחלתך	ואתה גורלנו,
אנו צאנך	ואתה רוענו.
אנו כרמך	ואתה נוטרנו,
אנו פעלתך	ואתה יוצרנו.
אנו רעיתך	ואתה דודנו,
אנו סגלתך	ואתה קרובנו.
אנו עמך	ואתה מלכנו,
אנו מאמריך	ואתה מאמירנו.

## וידוי

אנו עזי פנים	ואתה רחום וחנון.
אנו קשי ערף	ואתה ארך אפים.
אנו מלאי עון	ואתה מלא רחמים.
אנו ימינו כצל עובר	ואתה הוא ושנותיך לא יתמו.

אלהינו ואלהי אבותינו [ואמותינו],  
תבא לפניך תפלתנו, ואל תתעלם מתחנונתנו,  
שאינ אנחנו עזי פנים וקשי ערף לומר לפניך,  
יהוה אלהינו ואלהי אבותינו [ואמותינו],  
צדיקים אנחנו ולא חטאנו,  
אבל אנחנו ואבותינו [ואמותינו] חטאנו.

the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end" (Psalm 102:26–28).

**WE, LIKE OUR ANCESTORS** אנחנו ואבותינו. In the Babylonian Talmud, Mar Zutra remarked that anyone who says "we have sinned" has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.

**WE ARE YOUR PEOPLE** כי אננו עמך. An early medieval poem, which expands on the verse from Song of Songs: "I am for my beloved and my beloved is mine" (2:16). It completes the S'lihot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

**VIDDUI—PRAYERS OF CONFESSION** וידוי. In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is *viddui* (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.

**A PASSING SHADOW** כצל עובר. Psalm 144:4.

**FOR TIME WITHOUT END** וישנותיך לא יתמו. "Of old You established the earth; /

### We Betray

When we sin, we betray our true selves; when we repent, we rediscover the purity of our souls—and find, once again, that God dwells within us. As the 20th-century Jewish thinker and rabbi Joseph Ber Soloveitchik remarked, it is because we ourselves are God's temple that repentance and forgiveness are possible.

### Repentance

Penitence can transform all our past sins into spiritual assets. From every error we can derive an important lesson, and from every lowly fall we can derive the inspiration to climb to spiritual heights.

### Who Are We

Emotions ebb and flow throughout these holy days. Paradoxes swim in the stream of prayer. At one moment, we believe our deeds to be of such import that the world stands still so that we may take account of them. At another moment, we imagine ourselves so small, so insignificant that our lives are like a passing breath. We are great; we are small. We are the center of the universe; we are nothing at all. And yet, no matter how large we imagine our sins to be, and no matter how puny we imagine ourselves to be, God will never forsake us.

—NINA BETH CARDIN

## The Shorter Confession—Ashamnu

*Customarily, we each strike our heart as we recite every phrase of this confession.*

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi;  
he-evinu, v'hirshanu, zadnu, hamasnu, tafalnu sheker;  
ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu;  
sararnu, avinu, pashanu, tzararnu, kishinu oref;  
rashanu, shihatnu, ti-avnu, ta-inu, titanu.*

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

*PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION  
One or more of the following penitential prayers may be included.*

א

We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: "Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them."

ב

Our God and God of our ancestors, forgive and pardon our sins [on this Shabbat and] on this Day of Atonement. Blot out and disregard our sins and errors; subdue our instincts so that they may serve You. Bend our stiffness so that we turn to You; renew our passion for observing Your ordinances. Circumcise our hearts to love and revere Your name, as it is written in Your Torah: "Then ADONAI your God will circumcise your heart and the hearts of your offspring to love ADONAI your God with all your heart and all your soul, that you may live."

*Customarily, we each strike our heart as we recite every phrase of this confession.*

אֲשָׁמְנוּ, בִּגְדָנוּ, גָּזַלְנוּ, דִּבְרָנוּ דֹּפִי.  
הֶעֱוִינוּ, וְהִרְשָׁעְנוּ, וְדָנוּ, חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.  
יַעֲצֵנוּ רָע, כִּזְבָּנוּ, לָצָנוּ, מָרְדָנוּ, נֶאֱצָנוּ.  
סָרָרְנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרָרְנוּ, קִשְׁיֵנוּ עָרָף.  
רָשָׁעְנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתֵעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שׁוּה לָנוּ.  
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ  
וְאַנְחָנוּ הִרְשָׁעְנוּ.

*One or more of the following penitential prayers may be included.*

א

הִרְשָׁעְנוּ וּפִשְׁעֵנוּ, לָכֵן לֹא נוֹשָׁעֵנוּ. וְתֵן בְּלִבְנוּ לַעֲזוֹב דָּרָךְ  
רָשָׁע וְחַיֵּשׁ לָנוּ יֵשַׁע, כִּכְתוּב עַל יָד נְבִיאֶךָ: יַעֲזֹב רָשָׁע דַּרְכוֹ,  
וְאִישׁ אֶן מִחֻשְׁבָּתוֹ, וְיֵשֶׁב אֶל־יְהוָה וִירַחֲמֵהוּ, וְאֶל־אֱלֹהֵינוּ  
כִּי־יִרְבֶּה לְסֻלּוֹחַ.

ב

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ],  
סָלַח וּמָחַל לַעֲוֹנוֹתֵינוּ  
בְּיוֹם [הַשְׁכָּתָה הַזֶּה וּבְיוֹם] הַכְּפוּרִים הַזֶּה.  
מָחָה וְהַעֲבֵר פִּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ,  
וְכַף אֶת־יָצָרְנוּ לְהִשְׁתַּעֲבֹד־לָךְ,  
וְהַכְנַע עָרְפָנוּ לְשׁוּב אֵלֶיךָ,  
וְחַדֵּשׁ כְּלִוּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ,  
וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,  
כִּכְתוּב בַּתּוֹרָתְךָ: וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְבְּךָ,  
וְאֶת־לִבְּךָ וְרָעָךְ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ  
בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ  
לְמַעַן חַיֶּיךָ.

**BLOT OUT AND DISREGARD** מָחָה וְהַעֲבֵר. Both inner and outer parts of the body are mentioned in this prayer. Body and soul are intimately bound, as we seek to behave differently. It is as if we simultaneously ask the Creator to fashion for us a less sinful body as the home for our newly purified self.

**CIRCUMCISE** וּכְמַל. Deuteronomy 30:6. Circumcision is an act of completion and perfection. Removing the flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.

**STRIKE OUR HEART.** The custom of striking our heart while confessing our sins is first mentioned in a midrash on Ecclesiastes 7:2 ("the living will lay it to heart"): "Rabbi Meir said: 'Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin'" (Ecclesiastes Rabbah).

**WE ABUSE** אֲשָׁמְנוּ. The liturgical list is alphabetical, with the hope that it will help us find our own words to name our transgressions. We might concentrate on one particular failing in our lives.

**WE DESTROY** שָׁחַתְנוּ. In this bilingual alphabetical list, the English word that represents the letter D means roughly the same as the Hebrew word that represents the letter ש (shin). The sin of בַּל תַּשְׁחִית (bal tash-hit), "not destroying anything needlessly," was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God's work, to reject God's gift.

**YOU HAVE ACTED FAITHFULLY** וְאַתָּה צָדִיק. Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

**LET THE WICKED FORSAKE** יַעֲזֹב רָשָׁע. Isaiah 55:7.



באותו ערב מוזר

מישהו שאל:

האם אפשר לשנות את

העבר?

וקאשה החולנית ענתה בזעף:

העבר איננו מכשיר

חתום בתוף קפסול של בדלח

גם איננו

קיש בתוף צנצנת של כהל -

העבר מתנועע

בתוף החרה

ויאשר ההנה נופל לתוף בור

נופל אתו העבר -

באשר העבר מביט בשמימיה

זו הרמת החיים קלם,

גם חיי עבר נחזק עד מאד.

אך האיש הנלמד מלמל:

והלא הנה פעם אברהם בתפל

זה שילא לקח אפילו חוט

מנפש מולידו.

In that strange night  
someone asked:

Can you change the past?

And the sick woman

angrily responded:

The past is not a piece of

jewelry sealed in a crystal

box nor is it a snake

preserved in a bottle of

formaldehyde—

The past trembles within

the present

when the present falls

into a pit the past goes

with it—

when the past looks

toward heaven all of life

is upraised, even the

distant past.

But the lonely man  
muttered:

Did not Abraham once

stride the earth,

he who did not seem

attached to even the cord

of the one who gave him

birth?

—ZELDA

(trans. Edward Feld)

ג

You recognize both our sins and our mistakes, acts of will and  
those committed under compulsion; public acts and private  
ones are equally revealed and known to You.

What are we? What is our life? Our goodness? Our righteous-  
ness? Our achievement? Our power? Our victories?

What shall we say in Your presence,  
ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence,  
famous people are as if they never existed,  
the wise seem ignorant,  
and clever ones as if they lack reason.

The sum of their acts is chaos;  
in Your presence the days of their lives are futile.

Human beings have no superiority over beasts;  
all life is vanity.

What can we say before You, You who live in the transcendent?  
And what can we tell about ourselves to You who dwell on high?  
You surely know both the secret and the revealed.

ד

You have always been known as the one who overlooks  
transgression.

Hear our cry, as we stand before You, in prayer.

Overlook the transgressions of a people turning from  
transgression.

Wipe away our transgressions from Your sight.

ה

You know the mysteries of the universe,  
the deepest secrets of everyone alive.  
You probe our innermost depths;  
You examine our thoughts and feelings.

Nothing escapes You;  
nothing is secret from You.  
Therefore, may it be Your will, our God and God of our ancestors,  
to forgive us for all our sins,  
to pardon us for all our iniquities,  
and to grant us atonement for all our transgressions.

ג

הַזְדוּנוֹת וְהַשְׁגָּוֹת אֶתָּה מְכִיר. הָרָצוֹן וְהָאֲנֵס,  
הַגְּלוּיִים וְהַנְּסֻתִּים, לְפָנֶיךָ הֵם גְּלוּיִים וִידוּעִים.  
מָה אֲנִי, מָה חַיִּינוּ, מָה חֲסִדְנוּ, מָה צַדִּיקְנוּ,  
מָה יִשְׁעֵנוּ, מָה כְּחוֹנוּ, מָה גְבוּרַתְנוּ.

מָה נֹאמַר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

וְאַלֹּהֵי אֲבוֹתֵנוּ [וְאַמּוּתֵינוּ].

הֲלֹא כָּל־הַגְּבוּרִים כְּאִין לְפָנֶיךָ,

וְאַנְשֵׁי הַשָּׁם כְּלֹא הִיוּ,

וְחַכְמַיִם כְּכֹלִי מִדַּע,

וְנְבוֹנִים כְּכֹלִי הַשִּׁפְלָה,

כִּי רַב מַעֲשֵׂיהֶם תָּהִי,

וַיְמִי חַיֵּיהֶם הִבֵּל לְפָנֶיךָ.

וּמֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין,

כִּי הִפֵּל הֶבֶל.

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,

וּמִה־נִּסְפָּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים.

הֲלֹא כָּל־נִסְתָּרוֹת וְהַנְּגֻלוֹת אֶתָּה יוֹדָע.

ד

שָׁמַךְ מַעוֹלָם עוֹבֵר עַל פֶּשַׁע,

שׁוֹעֲתֵנוּ תֹאזִין בְּעַמְדְּנוּ לְפָנֶיךָ בַּתְּפִלָּה.

תַּעֲבֹר עַל פֶּשַׁע לָעַם שְׁבִי פֶשַׁע,

תִּמְחָה פֶּשְׁעֵינוּ מִנֶּגֶד עֵינֶיךָ.

ה

אֶתָּה יוֹדָע רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרֵי כָּל־חַי.

אֶתָּה חוֹפֵשׁ כָּל־חַדְרֵי בֶטֶן, וּבוֹחֵן כְּלִיּוֹת וְלֵב.

אֵין דָּבָר נֶעְלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ,

יְהוָה אֱלֹהֵינוּ וְאַלֹּהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ],

שֶׁתְּסַלַּח לָנוּ עַל כָּל־חַטָּאוֹתֵינוּ,

וְתִמְחַל לָנוּ עַל כָּל־עוֹנוֹתֵינוּ,

וְתִכְפֹּר לָנוּ עַל כָּל־פֶּשְׁעֵינוּ.

אתה מכיר אתה מוכיר.  
Our confession is not to  
enlighten the High Court;  
God already knows all that  
we have done. Rather, we  
recite these words to pro-  
claim in our own voice that  
we acknowledge and take  
responsibility for our deeds.

מה אני - What are we. This  
prayer, which originated  
here in the Yom Kippur lit-  
urgy, is now included in the  
daily prayerbook, as part of  
the introductory morning  
service throughout the year.

אתה תמיד ידוע. From  
a double alphabetical  
acrostic piyyut by Elijah the  
Elder (ca. 1040). It begins  
(atah meivin ta-alumot lev), "You  
understand the secrets of  
the heart." Almost all rites  
preserve only these final  
lines, corresponding to the  
Hebrew alphabet's last two  
letters.

אתה יודע אתה יודע  
אתה יודע. The Babylonian  
Talmud (Yoma 87b) offers  
various liturgies that fulfill  
the obligation of confes-  
sion. This one is offered by  
Rav (3rd century, Baby-  
lonia).



### Kavvanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious experience. . . . What the world needs is a sense of embarrassment. . . . We are guilty of misunderstanding the meaning of existence; we are guilty of distorting our goals and misrepresenting our souls. We are better than our assertions, more intricate, more profound than our theories maintain. . . .

What is the truth of being human? The lack of pretension, the acknowledgment of opaqueness, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA HESCHEL

¶ All our secrets are known to You, Adonai, we cannot even fool ourselves. Lying is a vain exercise; help us not even to try.

How could we deceive You, within us, at once forming and knowing our most secret thoughts?

We live in a world of illusion. We each think we are separate, alone, cut off, misunderstood, unwanted. We forget we are part of Your glory, each of us a unique ray of Your light.

As we live our lives, rent asunder, each in our own small world, help us to remember what we often forget: We need one another; we each are part of the other; and in some place, so well known, yet so secret, we may find our true solace in You.

—JULES HARLOW (adapted)

### The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words "We have sinned."

We have sinned against You unwillingly and willingly,

*And we have sinned against You through hardening our hearts.*

We have sinned against You thoughtlessly,

*And we have sinned against You in idle chatter.*

We have sinned against You through sexual immorality,

*And we have sinned against You openly and in private.*

We have sinned against You knowingly and deceitfully,

*And we have sinned against You by the way we talk.*

We have sinned against You by defrauding others,

*And we have sinned against You in our innermost thoughts.*

We have sinned against You through forbidden trysts,

*And we have sinned against You through empty confession.*

We have sinned against You by scorning parents and teachers,

*And we have sinned against You purposely and by mistake.*

We have sinned against You by resorting to violence,

*And we have sinned against You by public desecration of Your name.*

We have sinned against You through foul speech,

*And we have sinned against You through foolish talk.*

We have sinned against You through pursuing the impulse to evil,

*And we have sinned against You wittingly and unwittingly.*

*For all these sins, forgiving God, forgive us, pardon us, grant us atonement.*

*V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.*

We have sinned against You through denial and deceit,

*And we have sinned against You by taking bribes.*

We have sinned against You by clever cynicism,

*And we have sinned against You by speaking badly of others.*

על חטא שחטאנו לפניך באנס ובִּרְצוֹן.

ועל חטא שחטאנו לפניך באמוץ הלב.

ועל חטא שחטאנו לפניך בבלי דעת,

ועל חטא שחטאנו לפניך בבטוי שפתיים.

ועל חטא שחטאנו לפניך בגלוי עריות,

ועל חטא שחטאנו לפניך בגלוי ובסתר.

ועל חטא שחטאנו לפניך בדעת ובמרמה,

ועל חטא שחטאנו לפניך בדבור פה.

ועל חטא שחטאנו לפניך בהונאת רע,

ועל חטא שחטאנו לפניך בהרהור הלב.

ועל חטא שחטאנו לפניך בועידת זנות,

ועל חטא שחטאנו לפניך בודוי פה.

ועל חטא שחטאנו לפניך בזלזול הורים ומורים,

ועל חטא שחטאנו לפניך בזדון ובשגגה.

ועל חטא שחטאנו לפניך בחזק יד,

ועל חטא שחטאנו לפניך בחלול השם.

ועל חטא שחטאנו לפניך בטמאת שפתיים,

ועל חטא שחטאנו לפניך בטפשות פה.

◀ על חטא שחטאנו לפניך ביצר הרע,

ועל חטא שחטאנו לפניך ביוֹדעים ובלא יודעים.

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר־לנו.

ועל חטא שחטאנו לפניך בכחש ובכזב,

ועל חטא שחטאנו לפניך בכפת שחד.

ועל חטא שחטאנו לפניך בלצון,

ועל חטא שחטאנו לפניך בלשון הרע.

DEFAUDING OTHERS הוֹנָאת רֵעַ. Or, "oppressing others" (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS בלשון הרע. The tradition distinguished between הרע (I'shon ha-ra) and רכילות (r'khihut), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

### THE LONGER CONFESSION.

Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as "sins between people and God." It is taken for granted that only sins "between one person and another" need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadia Gaon's prayerbook (10th century), the twelve in Amram Gaon's (9th century), and the twenty-two in Maimonides' (12th century).

**CONSPIRATORIAL GLANCES**  
בְּשִׁקּוּר עֵינַי. Many sins in this section and the next refer to attitudes we hold in relationships. The Hebrew speaks of the way we “see” the world. We confess to שִׁקּוּר עֵינַי (sikkur ayin), “conspiratorial glances”; עֵינַיִם רָמוֹת (einayim ramot), literally “eyes raised high,” which we translate as “condescension”; צָרוּת עֵינַי (tzarut ayin), “selfishness,” literally, “narrow vision.”

**SUPERFICIALITY** בְּקִלּוּת רֹאשׁ. Literally, “lighththeadedness.” The Rabbis used this term to refer to a state of mind in which we are unable to exercise sound judgment. Many Jewish legal authorities oppose the use of mind-altering drugs if they deny us the ability to make reasoned judgments.

**SECRET MATTERS** הַסֵּתֶרֶת. Deuteronomy 29:28.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאכָל וּבְמִשְׁתָּה.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁפָּךְ וּבְמִרְבִּית,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עֵינַי.  
◀ עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.

וְעַל כָּלֶם, אֱלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִרְיָקָת עַל,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְיָלוֹת.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶף.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרֶעַ,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכִּילוֹת.  
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבְעַת שְׂוֹא,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת חֻנָּם.  
◀ עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשְׁוִמַּת־יָד,  
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לִבִּי.

וְעַל כָּלֶם, אֱלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מְחַל לָנוּ, כְּפָר־לָנוּ.

וְעַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ כָּה קוֹם עֲשֵׂה, וּבֵין שְׁאֵין כָּה קוֹם עֲשֵׂה, אֶת־הַגְּלוּיִים לָנוּ וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ. אֶת־הַגְּלוּיִים לָנוּ כְּכֹר אֲמִרְנוֹם לְפָנֶיךָ, וְהוֹדִינוּ לָךְ עֲלֵיהֶם; וְאֶת־שְׂאִינָם גְּלוּיִים לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִים וְיִדּוּעִים, כְּדָכֹר שְׁנֵאֲמַר: הַנְּסִתָּרֶת לִיהוּה אֱלֹהֵינוּ, וְהַנְּגִלָת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת.

**Enumerating Sins**  
No list of sins can ever be complete. By beginning with *alef* and ending with *tav*, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the Al Het does not relieve us of our individual obligation to confess the particular sins of which we are each personally responsible. And we are also called upon to contemplate those sins which are especially prevalent in our world today.

We have sinned against You by the way we do business,  
*And we have sinned against You in our eating and drinking.*  
We have sinned against You by greed and oppressive interest,  
*And we have sinned against You through arrogance.*  
We have sinned against You in everyday conversation,  
*And we have sinned against You through conspiratorial glances.*  
We have sinned against You through condescension,  
*And we have sinned against You through ego.*

*For all these sins, forgiving God, forgive us, pardon us, grant us atonement.*

*V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.*

We have sinned against You by throwing off all restraint,  
*And we have sinned against You by rashly judging others.*  
We have sinned against You by plotting against others,  
*And we have sinned against You through selfishness.*  
We have sinned against You through superficiality,  
*And we have sinned against You through stubbornness.*  
We have sinned against You by rushing to do evil,  
*And we have sinned against You through gossip.*  
We have sinned against You through empty promises,  
*And we have sinned against You through baseless hatred.*  
We have sinned against You by betraying a trust,  
*And we have sinned against You by succumbing to confusion.*

*For all these sins, forgiving God, forgive us, pardon us, grant us atonement.*

*V'al kullam, elo-ah s'lihot, s'lah lanu, m'hal lanu, kapper lanu.*

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”



*Our Ancestors and Us*  
Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God's own promise of mercy, God's wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor.

—NINA BETH CARDIN

#### What Do I Want?

You know what is for my good. If I recite my wants, it is not to remind You of them, but so that I may better understand how great is my dependence on You. If, then, I ask You for the things that may not be for my well-being, it is because I am ignorant; Your choice is better than mine and I submit myself to Your unalterable decree and Your supreme direction.

—BAHYA IBN PAKUDA

Hannah, sad and depressed, prayed to You, her heart overflowing with tears, her voice inaudible. But You understood her heartfelt cry and turned to her. Answer us in our time of need, as You responded to the plea of the woman in Shiloh, that like her we may sing: ADONAI “brings down and lifts up, raises up the poor from the dust of the earth.”

Your servant David pleaded before You: “Who can be aware of error? Cleanse me of my most secret sins.” Cleanse us, ADONAI our God, of all our transgressions; purify us of all our foulness; pour over us purifying water that we may be cleansed, as the prophet Ezekiel wrote: “I will sprinkle purifying water upon you and you shall be cleansed; I will cleanse you of all your impurities and your idolatries.”

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now our eyes look toward You, to accept our repentance.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Our God and God of our ancestors: [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. *Barukh atah ADONAI*, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

*melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el*

חנה, מרת רוח התפללה לפניך, וימלא לבבה בכי, וקולה לא ישמע, אף בחנת את-לבה ותפן אליה. ענה לנו בעת בקשתנו כשענית לתחנת האשה בשילה ונזכה לשיר כמותה: יהוה משפיל אף-מרומם, מקים מעפר דל.

ודוד עבדך אמר לפניך: שגיאות מי-יבין, מנסתרות נקני. נקנו יהוה אלהינו מכל-פשעינו, וטהרנו מכל-טמאותינו, וזרוק עלינו מים טהורים וטהרנו, ככתוב על יד נביאך: וזרקתי עליכם מים טהורים וטהרתם, מכל טמאותיכם ומכל-גלוליכם אטהר אתכם.

ואתה רחום מקבל שבים, ועל התשובה מראש הבטחתנו ועל התשובה עינינו מוחלות לה.

אלהינו ואלהי אבותינו [ואמותינו], מחל לעונותינו ביום [השבת הזה וביום] הכפורים הזה. מחה והעבר פשעינו וחטאתינו מנגד עיניך, כאמור: אנכי אנכי הוא מחה פשעיך למעני, וחטאתיך לא אזכר. ונאמר: מחיתי כעב פשעיך וכענן חטאתיך, שובה אלי כי גאלתיך. ונאמר: כי-ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם, לפני יהוה תטהרו.

אלהינו ואלהי אבותינו [ואמותינו], [רצה במנוחתנו] קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושמחנו בישועתך, [והנחילנו יהוה אלהינו, באהבה וברצון שבת קדשך, וינוחו בה ישראל, מקדשי שמך] וטהר לבנו לעבדך באמת, כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל-דור ודור, ומבליעדיך אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יהוה, מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל-שנה ושנה, מלך על כל-הארץ מקדש [השבת ו] ישראל ויום הכפורים.

HANNAH. Hannah became, for the Rabbis, the model of proper prayer; David, the psalmist, was seen as the master of prayer.

I, SURELY I. אנכי אנכי. Isaiah 43:25.

I SWEEP ASIDE YOUR SINS LIKE A MIST. מחיתי כעב פשעיך. Isaiah 44:22.

FOR ON THIS DAY. כי-ביום הזה. Leviticus 16:30.

YOU FORGIVE. אתה. סלחן. The grammatical form of the nouns (solhan) and (moholan) indicate an essential personal quality. For example, when one (lomed), “studies,” until becoming a scholar, one is then called a lamdan. The use of this form reflects the poet’s belief that God’s forgiving nature is, in fact, God’s essence.



### Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

### Sixth B'rakhah: Gratitude for Life and Its Blessings

*While reciting the first words, by custom we remain seated while bowing our head.*

*Leader recites:*

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

*Congregation recites:*

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

רָצָה, יהוה אֱלֹהֵינוּ, בְּעֶמְךָ יִשְׂרָאֵל וּבִתְפִלָּתֶם, וְהִשָּׁב אֶת־הָעֲבוּדָה לְדִבּוּר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל] וּתְפִלָּתֶם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יהוה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*While reciting the first words, by custom we remain seated while bowing our head.*

*Congregation recites:*

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד, צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר נִוְדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שְׂבָכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת, עָרֵב וּבֹקֵר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּל־מַלְכֵינוּ שְׂמַךְ מִלְכָּנוּ תָּמִיד לְעוֹלָם וָעֶד.

*Leader recites:*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד, צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר נִוְדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שְׂבָכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת, עָרֵב וּבֹקֵר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

RESTORE WORSHIP TO YOUR SANCTUARY וְהִשָּׁב אֶת־הָעֲבוּדָה לְדִבּוּר בֵּיתְךָ. According to the Babylonian Talmud, "Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God" (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.

PROTECTOR OF OUR LIVES צוּר חַיִּינוּ. God is our source of support and stability.

FROM ONE GENERATION TO THE NEXT לְדוֹר וָדוֹר. After Psalm 79:13. In a world where nations, values, and ideals rise and fall, our relationship with God is a constant truth.

### The Blessing of Shalom

When the blessing of *shalom* is lacking, however much we have of other blessings—wealth or power, fame or family, even health—these all appear as nothing. But when *shalom* is present, however little else we have somehow seems sufficient.

*Shalom* means “peace,” of course, but it means so much more as well: wholeness, fullness, and completion; integrity and perfection; healing, health, and harmony; utter tranquility; loving and being loved; consummation; forgiveness and reconciliation; totality of well-being.

And even all of these together do not spell out sufficiently the meaning of *shalom*. But though we cannot accurately translate or adequately define *shalom*, we can experience it.

—HERSHEL J. MATT

*Avinu Malkeinu*, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us, for all the people of Your covenant, and for all humanity.

And inscribe all the people of Your covenant for a good life.

*U-kh'tov l'hayyim tovim kol b'nei v'ritekha.*

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

*Barukh atah ADONAI*, whose name is goodness

and to whom praise is fitting.

### Seventh B'rakhah: Prayer for Peace

Our God and God of our ancestors, bless us with the three-fold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

*So may it be God's will. Kein y'hi ratzon.*

May ADONAI's countenance shine upon you and

grant you kindness. *So may it be God's will. Kein y'hi ratzon.*

May ADONAI's countenance be lifted toward you and

grant you peace. *So may it be God's will. Kein y'hi ratzon.*

Grant peace to the world: goodness and blessing, grace, love, and compassion to us and all the people Israel. Bless us, our creator, united as one in the light of Your countenance; by that light, ADONAI our God, You gave us a guide to life: the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*B'seifer hayyim b'rakhah v'shalom u-farnasah tova, nizzakheir v'nikkateiv l'fanekha, anahnu v'khol am'kha beit yisra-el, l'hayyim tovim u-l'shalom.*

*Barukh atah ADONAI*, who brings peace.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 390.

אֲבִינוּ מִלְפָּנֶיךָ, זָכֹר רַחֲמֶיךָ וּכְבֹּדְךָ פְּעֻסָּךְ, וְכָל־דָּבָר וְחָרָב וְרָעָב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשָׂמֵד וּמִגָּפָה וּפָגַע רָע וְכָל־מַחֲלָה, וְכָל־תַּקְלָה וְכָל־קִטְטָטָה, וְכָל־מִיָּי פְּרַעְנוּיֹת וְכָל־גְּזֵרָה רָעָה וְשִׁנְאָת חָנּוּם, מִמֶּעַלֵינוּ מַעַל כָּל־בְּנֵי בְרִיתֶךָ, וּמִמֶּעַל כָּל־הָעוֹלָם.

וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיֶה לָּךְ אֶת־שִׁמְךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלֶךְ נָאָה לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹנוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו, כֹּהֲנִים, עִם קְדוּשָׁתְךָ, כְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. כֵּן יִהְיֶה רָצוֹן.

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. כֵּן יִהְיֶה רָצוֹן.

יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שְׁלוֹם. כֵּן יִהְיֶה רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ כָּל־יָמֵינוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמֶּךָ יִשְׂרָאֵל, בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ.

בְּסֻפֵּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְׁלוֹם.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 390.

AND INSCRIBE This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

MAY ADONAI BLESS YOU AND PROTECT YOU בְּרִכַּתְךָ וְיִשְׁמְרֶךָ יְהוָה. This blessing (Numbers 6:24–26) is known as Birkat Kohanim, the “Priestly Blessing,” as the Torah prescribes that it is to be recited by Aaron and his descendants, the *kohanim* (priests), to bring God's blessing upon the people Israel. In most synagogues in Israel, this blessing is recited every day. The *kohanim*, who come to the front of the synagogue after preparing themselves ritually, extend their hands toward the community in a traditional gesture, thus serving as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* reenact this ancient blessing during the Musaf service on High Holy Days and festivals.

שִׁים שְׁלוֹם. Generally in the Ashkenazic liturgy, the *b'rakhah* Sim Shalom is recited only during the morning (Shaharit and Musaf) services, whereas a similar *b'rakhah*, Shalom Rav (“Grant abundant peace”), is recited instead at afternoon and evening services. However, on fast days such as Yom Kippur, Sim Shalom is said at every service.



## Avinu Malkeinu

Many congregations omit Avinu Malkeinu at Minhah, reserving it for Ne'ilah. We rise as the ark is opened. An alternate version begins on page 244. Avinu Malkeinu is not recited on Shabbat.

Avinu Malkeinu, we have sinned in Your presence.

*Avinu Malkeinu, we have no sovereign but You.*

Avinu Malkeinu, act toward us kindly in accord with Your name.

*Avinu Malkeinu, make this a good new year for us.*

Avinu Malkeinu, annul every harsh decree against us.

*Avinu Malkeinu, nullify the designs of our foes.*

Avinu Malkeinu, frustrate the plots of our enemies.

*Avinu Malkeinu, rid us of every oppressor and adversary.*

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

*Avinu Malkeinu, forgive and pardon all our sins.*

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

*Avinu Malkeinu, return us to Your presence, fully penitent.*

Avinu Malkeinu, send complete healing to the sick among Your people.

*Avinu Malkeinu, remember us favorably.*

Avinu Malkeinu, inscribe us for good in the Book of Life.

*Avinu Malkeinu, inscribe us in the Book of Redemption.*

Avinu Malkeinu, inscribe us in the Book of Sustenance.

*Avinu Malkeinu, inscribe us in the Book of Merit.*

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

*Avinu malkeinu, ha'azireinu bi-t'shuvah sh'leimah l'fanekha.*

*Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.*

*Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.*

*Avinu malkeinu, kotveinu b'seifer hayyim tovim.*

*Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.*

*Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.*

*Avinu malkeinu, kotveinu b'seifer z'khuyyot.*

*Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.*

Avinu Malkeinu, cause our salvation to flourish soon.

*Avinu Malkeinu, cause Your people Israel to be exalted.*

Avinu Malkeinu, raise up Your anointed with strength.

*Avinu Malkeinu, hear our voice, be kind, sympathize with us.*

Avinu Malkeinu, accept our prayer, willingly and lovingly.

*Avinu Malkeinu, do not turn us away empty-handed.*

Avinu Malkeinu, remember that we are but dust.

*Avinu Malkeinu, have compassion for us, our infants, and our children.*

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

*Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.*

Many congregations omit Avinu Malkeinu at Minhah, reserving it for Ne'ilah. We rise as the ark is opened. An alternate version begins on page 244. Avinu Malkeinu is not recited on Shabbat.

אָבִינוּ מֶלְכֵנוּ! חָטֵאנוּ לְפָנֶיךָ.

אָבִינוּ מֶלְכֵנוּ! אֵין לָנוּ מֶלֶךְ אֲלֵא אַתָּה.

אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

אָבִינוּ מֶלְכֵנוּ! חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

אָבִינוּ מֶלְכֵנוּ! בְּטֹל מַעְלֵינוּ כָּל־גְּזֵרוֹת קִשּׁוֹת.

אָבִינוּ מֶלְכֵנוּ! בְּטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.

אָבִינוּ מֶלְכֵנוּ! הַפֵּר עֲצַת אוֹיְבֵינוּ.

אָבִינוּ מֶלְכֵנוּ! כִּלֵּה כָּל־צָר וּמַשְׁטֵין מַעְלֵינוּ.

אָבִינוּ מֶלְכֵנוּ! כִּלֵּה דָבָר וְחָרֵב וְרָעַב וּשְׁבִי וּמַשְׁחִית וְעוֹן

וּשְׂמִד מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מֶלְכֵנוּ! סִלַּח וּמַחֵל לְכָל־עֲוֹנוֹתֵינוּ.

אָבִינוּ מֶלְכֵנוּ! מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנִּגְדֵּי עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

אָבִינוּ מֶלְכֵנוּ! הַחֲזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

אָבִינוּ מֶלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.

אָבִינוּ מֶלְכֵנוּ! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מֶלְכֵנוּ! כְּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מֶלְכֵנוּ! כְּתֹבנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.

אָבִינוּ מֶלְכֵנוּ! כְּתֹבנוּ בְּסֵפֶר פְּרִיָּסָה וְכִלְכָּלָה.

אָבִינוּ מֶלְכֵנוּ! כְּתֹבנוּ בְּסֵפֶר זְכוֹת.

אָבִינוּ מֶלְכֵנוּ! כְּתֹבנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ מֶלְכֵנוּ! הַצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.

אָבִינוּ מֶלְכֵנוּ! הֵרֵם קָרֵן יִשְׂרָאֵל עִמָּךְ.

אָבִינוּ מֶלְכֵנוּ! הֵרֵם קָרֵן מְשִׁיחֶךָ.

אָבִינוּ מֶלְכֵנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מֶלְכֵנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְלָתֵנוּ.

אָבִינוּ מֶלְכֵנוּ! נָא אַל תִּשְׁיִבֵנוּ רִיקָם מִלְּפָנֶיךָ.

אָבִינוּ מֶלְכֵנוּ! זְכוֹר כִּי עַפְרָא אָנַחְנוּ.

אָבִינוּ מֶלְכֵנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁךְ.

אָבִינוּ מֶלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחֻדְךָ.

אָבִינוּ מֶלְכֵנוּ. The Babylonian Talmud reports: "It once happened that Rabbi Eliezer led the congregation and recited twenty-four *brakhot*, but his prayers were not answered. Then Rabbi Akiva followed him and led the congregation in prayer, saying, 'Our father, our sovereign, You are truly our father. Our father, our sovereign, we have no ruler but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, have mercy on us. Our father, our sovereign, do it for Your name's sake,' and his prayers were answered" (Ta'anit 25b). Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. It then took on an added layer of pleas against devastation by human enemies, and finally, special prayers for the High Holy Days (for instance, "inscribe us in the Book of Life").

The image of God as "father" represents relatedness and closeness; that of God as Ruler conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as ineffable and God as close at hand. The appeal here brings together both aspects of God.



Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.  
*Avinu Malkeinu, do this for Your sake if not for ours.*  
Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient, deal with us charitably and lovingly, and redeem us.

*Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz'dakah va-hesed v'hoshi-einu.*

*The ark is closed.*

*Kaddish Shalem*

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen.*

May God's great name be acknowledged forever and ever!  
*Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.*

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen.*

May the prayers and pleas of all Israel be accepted by their creator in heaven. And respond with: *Amen.*

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen.*

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].  
And respond with: *Amen.*

*Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.*

אָבינו מלכנו! עֲשֵׂה לַמַּעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שִׁמְךָ.  
אָבינו מלכנו! עֲשֵׂה לַמַּעַן אִם לֹא לַמַּעַן.  
אָבינו מלכנו! חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנו.

*The ark is closed.*

קדיש שלם

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל־בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא לְעָלָא מְכַל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְיֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

קדיש Kaddish Shalem is recited at the end of every worship service that features an Amidah. Its distinguishing sentence is the line ,תתקבל צלותהון , "May the prayers . . . of all Israel be accepted."

שלום PEACE . . . HARMONY . . . Like many traditional Jewish prayers, this one ends with thoughts of peace.