

DAYS OF AWE

YOM KIPPUR

5782



TEMPLE BETH OR

*The Day of  
Atonement*



**NEED HELP?**

**[executivedirector@tboraleigh.org](mailto:executivedirector@tboraleigh.org)**

**SAID THE HOLY ONE** to Israel:

I asked you to pray in the synagogue of your city  
but if you cannot pray in the synagogue,  
pray outdoors in an open field;  
and if you cannot pray in the field,  
pray in the shelter of your home;  
and if you cannot pray in your home,  
pray in the dark on your bed;  
and if you cannot pray on your bed,  
meditate in your heart without words.

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**SAID THE HOLY ONE.** Based on Midrash *T'hilim* on Psalm 4:9.



# הַתְּפִלָּה

## *HaT'filah* · Standing before God

*Adonai, s'fatai tiftach —*

*ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,

וּפִי יַגִּיד תְּהִלָּתְךָ.



*Baruch atah, Adonai, Eloheinu*  
*v'Elohei avoteinu v'imoteinu:*  
*Elohei Avraham, Elohei Yitzchak,*  
*v'Elohei Yaakov;*  
*Elohei Sarah, Elohei Rivkah,*  
*Elohei Rachel, v'Elohei Leah;*  
*haEl hagadol hagibor v'hanora,*  
*El elyon,*  
*gomeil chasadim tovim,*  
*v'koneih hakol —*

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:  
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,  
 וְאֱלֹהֵי יַעֲקֹב,  
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
 אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,  
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
 אֵל עֶלְיוֹן,  
 גּוֹמֵל חֲסָדִים טוֹבִים,  
 וְקוֹנֵה הַכֹּל —



*v'zocheir chasdei avot v'imahot,  
umeivi g'ulah livnei v'neihem,  
l'maan sh'mo b'ahavah.*

*Zochreinu l'chayim,  
Melech chafeitz bachayim.  
V'chotveinu b'sefer hachayim,  
l'maancha, Elohim chayim.*

*Melech ozeir umoshia umagein —*

וזָכוֹר חֲסֵדֵי אָבוֹת וְאִמּוֹת,  
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,  
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכוּרֵנוּ לְחַיִּים,  
מֶלֶךְ חֹפֵץ בַּחַיִּים.  
וּכְתֹבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

בָּרוּךְ אַתָּה, יי, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

*Baruch atah, Adonai, magein Avraham v'ezrat Sarah.*



*Atah gibor l'olam, Adonai —  
m'chayeih hakol/meitim  
atah, ravl'hoshia.*

*Morid hatal.*

*M'chalkeil chayim b'chesed,  
m'chayeih hakol/meitim  
b'rachamim rabim*

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי –  
מַחֲיֵה הַכֹּל־מֵתִים  
אַתָּה, רַב לְהוֹשִׁיעַ.  
מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מַחֲיֵה הַכֹּל־מֵתִים  
בְּרַחֲמִים רַבִּים –



*someich noflim,  
v'rofei cholim  
umatir asurim;  
umkayeim emunato  
lisheinei afar.  
Mi chamocha, baal g'vurot;  
umi domeh-lach? —  
melech meimitum chayeh  
umatzmiach y'shuah.*

סוּמַיִךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים  
וּמַתִּיר אֲסוּרִים,  
וּמַקְיֵם אֱמוּנָתוֹ  
לִישְׁנֵי עָפָר.  
מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת,  
וּמִי דוֹמֶה לָךְ,  
מֶלֶךְ מֵמִית וּמַחְיֶה  
וּמַצְמִיחַ יְשׁוּעָה.



*Mi chamocha, El harachamim?*

*zocheir y'tzurav*

*l'chayim b'rachamim.*

*V'ne·eman atah l'hachayot*

*hakol/meitim.*

*Baruch atah, Adonai, m'chayeih*

*hakol/hameitim.*

מִי כִּמּוֹךְ, אֵל הַרְחָמִים,

זוֹכֵר יְצוּרָיו

לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת

הַכֹּל מֵתִים.

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה

הַכֹּל מֵהֵמֵתִים.



*N'kadeish et shimcha baolam,  
k'shem shemakdishim oto  
bishmei marom;  
kakatuv al yad n'vi-echa:  
V'kara zeh el-zeh v'amar:*

*"Kadosh, kadosh, kadosh  
Adonai tz'vaot,  
m'lo chol-haaretz k'vodo."*

*Adir adireinu,  
Adonai adoneinu—  
mah-adir shimcha  
b'chol haaretz.*

*"Baruch k'vod-Adonai  
mim'komo."*

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,  
כְּשֵׁם שִׁמְךָ דִּשְׁיָם אוֹתוֹ  
בְּשִׁמֵי מְרוֹם,  
כִּכְתוּב עַל יַד נְבִיאֶךָ:  
וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ  
יְיָ צְבָאוֹת,  
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ,  
יְיָ אֲדֹנֵינוּ—  
מַה־אֲדִיר שְׁמֶךָ  
בְּכָל־הָאָרֶץ.

בָּרוּךְ כְּבוֹד־יְיָ  
מִמְקוֹמוֹ.



*Echad hu eloheinu,  
hu avinu,  
hu malkeinu,  
hu moshi-einu —  
v'hu yashmi-einu  
b'rachamav l'einei kol chai:  
"Ani Adonai Eloheichem."*

אֶחָד הוּא אֱלֹהֵינוּ,  
הוּא אָבִינוּ,  
הוּא מַלְכֵנוּ,  
הוּא מוֹשִׁיעֵנו —  
וְהוּא יִשְׁמִיעֵנו  
בְּרַחֲמָיו לְעֵינֵי כָל חַי:  
אֲנִי יְיָ אֱלֹהֵיכֶם.



*"Yimloch Adonai l'olam;  
Elohayich, Tziyon,  
l'dor vador,  
hal'lu-Yah!"*

יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֵיךָ, צִיּוֹן,  
לְדֹר וָדֹר,  
הַלְלוּ-יָהּ.



## THE GIFT OF AWE

Come to the woods, for here is rest.  
There is no repose like that of the deep green woods. . . .

The clearest way into the Universe  
is through a forest wilderness.

The winds will blow their own freshness into you and the  
storms their energy, while cares will drop off like autumn  
leaves. As age comes on, one source of enjoyment after  
another is closed, but nature's sources never fail.

The poetry of earth is never dead.



Study nature, love nature,  
stay close to nature. It will never fail you.

Nature is the living, visible garment of God.

Nature never hurries: atom by atom, little by little,  
she achieves her work.

That seems to be a stone is a drama.

The joy of looking and comprehending  
is nature's most beautiful gift.



Then I behold Your heavens, the work of Your fingers,  
the moon and stars that You set in place . . .

Replete is the world with a spiritual radiance, replete  
with sublime and marvelous secrets.  
But a small hand held against the eye hides it all.

The heavens declare the glory of God;  
the sky proclaims God's handiwork.

What we lack is not a will to believe,  
but a will to wonder.



## **“TRUE JOY IN JERUSALEM . . .”**

Jerusalem port city on the shores of eternity.

The Holy Mount is a huge ship, a luxurious pleasure liner. From the portholes of her Western Wall happy saints look out, travelers. Hasidim on the dock wave good-bye, shout hurrah till we meet again. She's always arriving, always sailing. And the gates and the docks and the policemen and the flags and the high masts of churches and mosques and the smokestacks of synagogues and the boats of praise and waves of mountains. The sound of the ram's horn is heard: still another sailed. Day of Atonement sailors in white uniforms climb among ladders and ropes of seasoned prayers.

And the trade and the gates and the gold domes:  
Jerusalem is the Venice of God.



**THE BEGGAR** who has been sitting and sleeping  
on the same bench in the park  
day after day,  
surrounded by paper bags stuffed with her belongings,  
has now become a donor:  
feeding with crumbs the pigeons and sparrows  
in a broad circle about her.

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**THE BEGGAR.** By Charles Reznikoff (1894–1976).



You are holy. Your name is Awe. There is nothing divine beyond You — as the prophet Isaiah taught: “The Source of all might is exalted through justice, the God of holiness made holy through righteousness.”

בָּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

*Baruch atah, Adonai, haMelech hakadosh.*

Blessed are You, Adonai, holy Sovereign.



## **“A DAY ON WHICH OUR WRONGS ARE FORGIVEN . . .”**

**AS I WISH** to be forgiven for what I’ve done wrong,  
viewed with leniency and understanding,  
my good intentions acknowledged,  
even when I fall short—  
so I commit myself to follow the model of the Holy One:  
giving others the benefit of the doubt,  
perceiving their virtues as keenly as I see their flaws,  
offering them the chance to begin anew,  
relinquishing the need to punish.



Our God, and God of the generations before us,  
may a memory of us ascend and come before You.  
May it be heard and seen by You,  
winning Your favor and reaching Your awareness —  
together with the memory of our ancestors,  
the memory of Your sacred city, Jerusalem,  
and the memory of Your people, the family of Israel.  
May we be remembered —  
for safety, well-being, and favor, for love and compassion,  
for life, and for peace —  
on this Day of Remembrance.



God who is ours  
and God of our fathers and mothers:  
In Your glory  
*pardon*  
our failings on this Day of Atonement;  
erase our misdeeds; see beyond our defiance.

For Isaiah said in Your name: “It is I, I alone  
who wipe away your defiant acts — this is My essence.  
I shall pay no heed to your errors.”

And the prophet said: “As a cloud fades away,  
as mist dissolves into air,  
so your wrongs and mistakes shall be gone;  
I will wipe them away — come back to Me, that I may redeem you.”

As You said to Moses: “For on this day  
atonement shall be made for you  
to purify you from all your wrongs.  
And pure you shall be in the presence of Adonai.”



*R'tzeih, Adonai Eloheinu,*

*b'am'cha Yisrael.*

*Utfilatam b'ahavah*

*t'kabeil b'ratzon,*

*ut-hi l'ratzon tamid*

*avodat Yisrael amecha.*

*El karov l'chol korav,*

*p'neih el avadecha v'choneinu.*

*Sh'foch ruchacha aleinu,*

*v'techezenah eineinu b'shuvcha l'Tziyon*

*b'rachamim.*

רְצֵה, יי אֱלֹהֵינוּ,

בְּעַמְךָ יִשְׂרָאֵל.

וּתְפַלְתֵּם בְּאַהֲבָה

תִּקְבֹּל בְּרָצוֹן,

וְתִהְיֶה לְרָצוֹן תָּמִיד

עֲבֹדַת יִשְׂרָאֵל עַמְּךָ.

אֵל קָרוֹב לְכָל קִרְבָּיו,

פָּנֶה אֶל עַבְדֶּיךָ וְחֲנֹנֵנוּ.

שִׁפְךָ רוּחְךָ עָלֵינוּ,

וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבְךָ

לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*Baruch atah, Adonai, hamachazir Sh'chinato l'Tziyon.*



## ***GRATITUDE: THE VIRTUE OF HODAAH***

### **THE URGE TO GIVE THANKS**

The older we get, the greater becomes our inclination to give thanks, especially heavenward. We feel more strongly than we could have ever felt before that life is a free gift. Our hands reach out gratefully to receive the unexpected gift of each good hour.



But we also feel, again and again, an urge to thank a friend, even if he or she has not done anything special for us. For what, then? For really meeting me when we meet; for opening her eyes, and not mistaking me for someone else; for opening her ears, and listening carefully to what I had to say; indeed, for opening up to me what I really wanted to address—her securely locked heart.

—Martin Buber (1878–1965), adapted



*Sim shalom tovah uvrachah,  
chein vachesed v'rachamim,  
aleinu v'al kol Yisrael amecha.*

*V'tov b'einecha l'vareich  
et am'cha Yisrael,  
b'chol eit uvchol shaah,  
bishlomecha.*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,  
חֵן וְחֶסֶד וְרַחֲמִים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמָּךְ יִשְׂרָאֵל,  
בְּכָל עֵת וּבְכָל שָׁעָה,  
בְּשָׁלוֹמְךָ.



*Yiyu l'ratzon imrei-fi  
v'hegyon libil'fanecha,  
Adonai, tzuri v'go·ali.*

יְהִיוּ לְרָצוֹן אִמְרֵי־פִי  
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,  
יְי, צוּרִי וְגֹאֲלִי.



## Vidui Zuta — The Short Confession

*Eloheinu v'Elohei avoteinu v'imoteinu,* אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
*tavo l'fanecha t'filateinu;* וְאִמּוֹתֵינוּ, תָּבֹא לְפָנֶיךָ תִּפְלִיתֵנוּ,  
*v'al titalam mit'chinateinu.* וְאַל תִּתְעַלֵּם מִתְחִנָּתֵנוּ.

**Our God and God of all generations, may our prayers reach Your presence. And when we turn to You, do not be indifferent. Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin. In truth, we have stumbled and strayed. We have done wrong.**



*Ashamnu, bagadnu, gazalnu,  
dibarnu dofi. He·evinu, v'hirshanu,  
zadnu, chamasnu, tafalnu sheker.  
Yaatznu ra, kizavnu, latznu,  
maradnu, niatznu, sararnu, avinu,  
pashanu, tzararnu, kishinu oref.  
Rashanu, shichatnu,  
tiavnu, ta·inu, titanu.*

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ,  
דִּבַּרְנוּ דָּפִי. הֶעֱוִינוּ, וְהִרְשָׁנוּ,  
זָדְנוּ, חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר.  
יַעֲצֵנוּ רָע, כִּזְבָּנוּ, לָצְנוּ,  
מַרְדְּנוּ, גֵּאֲצָנוּ, סָרַרְנוּ, עֲוִינוּ,  
פָּשַׁעְנוּ, צָרַרְנוּ, קִשְׁינוּ עֶרֶף.  
רָשַׁעְנוּ, שִׁחַתְנוּ,  
תִּיבְנוּ, תַּעִינוּ, תִּיבְנוּ.



## Vidui Rabbah — The Long Confession

**For these sins, our God, we ask forgiveness:**

*Al cheit shechatanu l'fanecha*

*b'zadon uvishgagah;*

*v'al cheit shechatanu l'fanecha*

*bishvuat shav.*

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּזָדוֹן וּבִשְׁגָגָה,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּשִׁבוּעַת שָׁוְא.

**The ways we have wronged You deliberately and by mistake;  
and harm we have caused in Your world through insincere promises.**



*Al cheit shechatanu l'fanecha*

*biflilut;*

*v'al cheit shechatanu l'fanecha*

*b'kalut rosh.*

**The ways we have wronged You by judging others unfairly;  
and harm we have caused in Your world by making light of  
serious matters.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּפִלּוּת,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּקָלוּת רֹאשׁ.

*Al cheit shechatanu l'fanecha*

*b'yeitzer hara;*

*v'al cheit shechatanu l'fanecha*

*b'einayim ramot.*

**The ways we have wronged You by giving in to our hostile impulses;  
and harm we have caused in Your world through condescension.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּיֵצֶר הָרָע,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּעֵינַיִם רָמוֹת.



*Al cheit shechatanu l'fanecha*

*b'hirhur halev;*

*v'al cheit shechatanu l'fanecha*

*b'dibur peh.*

**The ways we have wronged You through our innermost thoughts;  
and harm we have caused in Your world through the words of  
our mouths.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּהִרְהוּר הַלֵּב,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּדִבּוּר פֶּה.

*Al cheit shechatanu l'fanecha*

*b'chachash uvchazav;*

*v'al cheit shechatanu l'fanecha*

*b'honaat rei-a.*

**The ways we have wronged You through lies and deceit;  
and harm we have caused in Your world by mistreating a friend  
or neighbor.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּכַחַשׁ וּבְכַזָּב,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּהוֹנָאת רֵיעַ.



*Al cheit shechatanu l'fanecha*

*b'sinat chinam;*

*v'al cheit shechatanu l'fanecha*

*b'vidui peh.*

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּשִׁנְאָת חִנָּם,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּוִדּוּי פֶה.

**The ways we have wronged You by hating without cause;  
and harm we have caused in Your world through hypocrisy.**

*V'al kulam, Elo·ah s'lichot, s'lach*

*lanu, m'chal lanu, kapper-lanu.*

וְעַל כָּל־אֵלֶּה, אֱלֹהֵי סְלִיחוֹת, סְלַח

לָנוּ, מַחֲל לָנוּ, כַּפֵּר־לָנוּ.

**For all these failures of judgment and will —  
God of forgiveness, forgive us, pardon us, lead us to atonement.**



*V'al kulam, Elo·ah s'lichot, s'lach*      וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת, סֶלַח  
*lanu, m'chal lanu, kapper-lanu.*      לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

**For all these failures of judgment and will —  
God of forgiveness, forgive us, pardon us, lead us to atonement.**



*Al cheit shechatanu l'fanecha*  
*bagalui uvasater;*  
*v'al cheit shechatanu l'fanecha*  
*bivli daat.*

**The ways we have wronged You openly and secretly;  
and harm we have caused in Your world through our  
thoughtlessness.**

*Al cheit shechatanu l'fanecha*  
*b'chilul hashem;*  
*v'al cheit shechatanu l'fanecha*  
*b'tumat s'fatayim.*

**The ways we have wronged You by profaning Your name in public;  
and harm we have caused in Your world through offensive speech.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ  
בְּגִלּוֹי וּבִסְתֵּר,  
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ  
בְּבִלִי דַעַת.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ  
בְּחִלּוּל הַשֵּׁם,  
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ  
בְּטִמְאַת שְׁפָתַיִם.



*Al cheit shechatanu l'fanecha*

*birchilut;*

*v'al cheit shechatanu l'fanecha*

*b'zilzul horim umorim.*

**The ways we have wronged You through gossip and rumor;  
and harm we have caused in Your world through disrespect to  
parents and teachers.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּרַכִּילוּת,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּזִלְזוּל הֹרִים וּמוֹרִים.

*Al cheit shechatanu l'fanecha*

*b'tzarut-ayin;*

*v'al cheit shechatanu l'fanecha*

*b'masa uvmatan.*

**The ways we have wronged You through narrow-mindedness;  
and harm we have caused in Your world through dishonesty in  
business.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּצָרוּת עֵינַי,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּמַשָּׂא וּבְמַתָּן.



*Al cheit shechatanu l'fanecha*

*b'gilui arayot;*

*v'al cheit shechatanu l'fanecha*

*b'maachal uvmishteh.*

**The ways we have wronged You through sexual immorality;  
and harm we have caused in Your world through consumption  
of food and drink.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּגִלּוּי עֲרִיּוֹת,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּמֵאכַל וּבְמִשְׁתֶּה.

*Al cheit shechatanu l'fanecha*

*bitsumet yad;*

*v'al cheit shechatanu l'fanecha*

*b'ritzat raglayim l'hara.*

**The ways we have wronged You by betraying trust;  
and harm we have caused in Your world through impulsive acts  
of malice.**

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּתִשּׁוּמַת יָד,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ

בְּרִיצַת רַגְלִים לְהָרַע.



*V'al kulam, Elo·ah s'lichot, s'lach*      וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת, סְלַח  
*lanu, m'chal lanu, kapper-lanu.*      לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

**For all these failures of judgment and will —  
God of forgiveness, forgive us, pardon us, lead us to atonement.**



*Avinu Malkeinu, choneinu vaaneinu;*

*ki ein banu maasim.*

*Aseih imanu tz'dakah vachessed,*

*v'hoshi-einu.*

אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ,

כִּי אֵין בָּנוּ מַעֲשִׂים.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,

וְהוֹשִׁיעֵנוּ.

***Avinu Malkeinu* — Almighty and Merciful —  
answer us with grace, for our deeds are wanting.  
Save us through acts of justice and love.**



*Aleinu* —

ours the duty to listen and ours the duty to praise;  
ours is the duty to respond to what we hear;  
to raise questions  
and build houses of study in which to ask them;  
to praise the Creator for creating;  
to praise the Creator for rest;  
to praise the God of Torah for the challenge of Torah;  
to praise the God of eternity for every hour, every day;  
to plant and build, to seek peace and pursue it;  
ours the duty to do justice; ours the duty to be Israel:  
to fix the broken, to open doors of hope;  
to bow before a commanding Power that speaks to us  
from Sinai, from history, from deep within the heart.

Hear, O Israel:

it is not your duty to complete the work,  
but you may not turn away.



*Aleinu l'shabei-ach laadon hakol,*  
*lateit g'dulah*  
*l'yotzeir b'reishit —*  
*shelo asanu*  
*k'goyei haaratzot,*  
*v'lo samanu*  
*k'mishp'chot haadamah;*  
*shelo sam chelkeinu kahem,*  
*v'goraleinu k'chol hamonam.*

*Vaanachnu korim,*  
*umishtachavim, umodim*  
*lifnei melech*  
*malchei ham'lachim:*  
*HaKadosh, baruch hu,*

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה  
לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ  
כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ  
כְּמִשְׁפְּחוֹת הָאָדָמָה,  
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם,  
וְגִרְלָנוּ כְּכֹל הַמוֹנִם.

וְאֶנְחֵנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים  
לִפְנֵי מֶלֶךְ  
מְלֻכֵי הַמְּלָכִים,  
הַקָּדוֹשׁ בָּרוּךְ הוּא.



*V'ne·emar:*

*"V'hayah Adonai*

*l'melech al-kol-haaretz.*

*Bayom hahu yiyeh*

*Adonai echad,*

*ushmo echad."*

וְנֵאמָר:

וְהָיָה יי

לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.

בַּיּוֹם הַהוּא יִהְיֶה

יי אֶחָד

וּשְׁמוֹ אֶחָד.

