



סליחות

Selichot Service

Ashrey

אֲשֶׁר־י יוֹשְׁבֵי בֵיתָךְ
אֲשֶׁר־י הָעַם שֹׁכְכָה לוֹ

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ
בְּכָל־יּוֹם אֲבָרְכֶךָ
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד
דֹּר לְדֹר יִשְׁבַח מַעֲשֵׂיךָ

הַדָּר כְּבוֹד הַדָּרְךָ

וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ

זָכַר רַב־טוֹבָךָ יִבְיַעוּ

חַנּוּן וְרַחוּם יְיָ

טוֹב־יְיָ לְכָל

יְדוּוּךָ יְיָ כָּל מַעֲשֵׂיךָ

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ

לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרָתוֹ

מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים

סוֹמֵךְ יְיָ לְכָל הַנְּפִלִים

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ

פֹּתַח אֶת יְדֶךָ

צַדִּיק יְיָ בְּכָל־דַּרְכָּיו

קָרוֹב יְיָ לְכָל־קוֹרְאֵיו

רְצוֹן יִרְאִיו יַעֲשֶׂה

שׁוֹמֵר יְיָ אֶת־כָּל־אֲהַבָּיו

תְּהַלֵּל יְיָ יְדַבֵּר־פִּי

וְאֲנַחְנוּ נִבְרַךְ יְהִי

עוֹד יְהַלְלוּךָ סֻלָּה

אֲשֶׁר־י הָעַם שִׁי אֱלֹהֵיו:

וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

וְאֶהְלֵלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד:

וּלְגַדְלָתוֹ אֵין חֶקֶר:

וּגְבוּרָתֶיךָ יִגִּידוּ:

וְדַבְּרֵי גִפְלֹאתֶיךָ אֲשִׁיחָה:

וּגְדוּלְתְךָ אֶסְפְּרֶנָּה:

וְצַדִּיקְתְךָ יִרְנְנוּ:

אֲרָךְ אַפִּים וּגְדֹל־חֶסֶד:

וְרַחֲמֵי עַל־כָּל־מַעֲשֵׂיו:

וְחִסְדֵיךָ יִבְרַכּוּכָה:

וּגְבוּרָתְךָ יִדְבְּרוּ:

וּכְבוֹד הַדָּר מַלְכוּתוֹ:

וּמִמְשַׁלְתְךָ בְּכָל דֹּר וָדָר:

וְזוֹקֵף לְכָל־הַכְּפוּפִים:

וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן:

וְחֹסֵיד בְּכָל־מַעֲשֵׂיו:

לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:

וְאֵת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם:

וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:

וַיְבָרֵךְ כָּל־בְּשָׂר שֵׁם קִדְשׁוֹ, וּלְעוֹלָם וָעֶד:

מִעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

Ashrey yosh-vey vey-teha, od y'ha-l'luha selah.

Ashrey ha-am sheh-kaha lo, ashrey ha-am sheh-Adonai Elohav.

T'hila l'David.

Aro-mimha Elohai ha-meleh, va-avarha shimha l'olam va-ed.

B'hol yom avar-heka, va-ahal'la shimha l'olam va-ed.

Gadol Adonai u-m'hulal m'od, v'li-g'dulato eyn hey-ker.

Dor l'dor y'shabah ma-aseha, u-g'vuro-teha ya-gidu.

Hadar k'vod ho-deha, v'div-rey nif-l'oteha a-siha.

Ve-ezuz no-ro-teha yo-meyru, u-g'dulat-ha asap-rena.

Zey-her rav tuvha ya-biu, v'tzid-katha y'ra-neynu.

Hanun v'rahum Adonai, ereh apa-yim u-g'dol hased.

Tov Adonai la-kol, v'ra-hamav al kol ma-asav.

Yo-duha Adonai kol ma-aseha, va-ha-sideha y'var-huha.

K'vod mal-hutha yo-meyru, u-g'ou-rat-ha y'da-beyru.

L'hodia li-v'ney ha-adam g'ou-rotav, u-h'vod hadar mal-huto.

Mal-hutha mal-hut kol olamim u-mem-shal-t'ha b'hol dor va-dor.

Someyh Adonai l'hol ha-nof-lim, v'zo-kef l'hol ha-k'fufim.

Eyney hol eyleha y'sa-beyru, v'ata noteyn lahem et oh-lam b'ito.

Po-teyah et ya-deha, u-mas-bia l'hol hai ratzon.

Tzadik Adonai b'hol d'ra-hav, v'hasid b'hol ma-asav.

Karov Adonai l'hol ko-rav, l'hol asher yik-ra-uhu ve-emet.

R'tzon y'rey-av ya-aseh, v'et shav-atam yish-ma v'yo-shi-eym.

Shomeyr Adonai et kol oha-vav, v'eyt kol ha-r'sha-im yash-mid.

T'hilat Adonai y'daber pi,

Vi-vareyh kol basar sheym kod-sho l'olam va-ed.

Va-anh-nu n'va-reyh Yah, mey-ata v'ad olam, Halleluyah.

WHAT HAVE WE MADE OF OUR LIVES

We are assembled at this late hour to meditate on the meaning of our lives. We have come to confess our failings and to pray for forgiveness.

We have come in a spirit of humility and expectant hope. The glory of human life is its unending capacity to grow, to improve, to become better. But we cannot grow better unless we are aware of our weaknesses.

We are the heirs of a noble heritage, which has set before us the demand to strive for perfection. This is the theme of the High Holy Day season, which speaks to us in the stirring music of its elaborate rites and ceremonies, calling us to look within, to take stock of our lives, to re-evaluate our goals and purposes. It reaches its climax on the Day of Atonement when we are asked to acknowledge our sins and by a repentance of deeds no less than of words and feelings, to purge ourselves of our shortcomings, and to reach out for a nobler life in the new year.

Our Selichot service is the inauguration of the High Holy Day mood. Let us approach it with the solemnity and awe born of knowing the great challenge that confronts us.

What have we made of our lives? What have we done with the gifts that the bountiful hand of God has planted in our being? Have we allowed them to flower, or have we permitted them to be dissipated and to wither away? What have we done with the love, which we have received from those dear to us? Have we cherished it duly, and have we returned love for love? Have we set an example to our children of virtues that will inspire them to emulate us? Have we made the world better because we have been in it, or has our life been concerned only with our own ambitions, with acquiring more possessions and spending them on our own petty pleasures.

We are the children of a people that has always idealized the life of the spirit, that has strived to seek happiness in the service of God, the pursuit of truth, and the performance of acts of loving kindness toward our fellow creatures.

Have we been worthy children of our people? Has a neighbor's need been our need too? In times of crisis, were we counted with those who helped our community, and our people meet its tasks with honor? Have we borne the name of the Jew with dignity? Have our actions brought honor or embarrassment to our people? Does the eternal light of our faith shine brightly in our hearts and in our homes?

May the call to penitence stir us to searching our ways, that we may get a new heart and a new spirit.

HAPPY ARE THEY WHO REVERE THE LORD

Happy are they who dwell in Your house;
Forever shall they praise You.

*Happy is the people so favored;
Happy is the people whose God is the Lord.*

Happy are they whose ways are blameless,
Who follow the teaching of the Lord.

*Happy are they whom the Lord finds blameless,
In whose hearts there is no deceit.*

Happy are they who revere the Lord,
Who are greatly devoted to God's commandments.

*Happy are they who act justly,
Who do right at all times.*

Happy are they who are thoughtful of the needy;
In time of trouble, may the Lord keep them from harm.

*Happy are they whose help is the Lord,
Whose hope is in the God of Jacob.*

Let us, therefore, praise the Lord,
At this time and for evermore; Hallelujah.

AN ALTERNATE ASHREI: Psalms 84:5, 144:15, 119:1, 32:2, 112:1, 106:3, 41:2, 146:5, 115:18

A PARABLE ON REPENTING

It is told of Rabbi Israel Salanter that late one night he was passing through a main street where a cobbler lived. He noticed through the window that the candle that gave the shoemaker light was flickering and would soon go out. Rabbi Israel entered the cobbler's hut and said to him: "My friend, why do you sit up so late? You worked all day long; the candlelight is almost out, it is in its last flickering. Isn't it better for you to go to bed and rest?" "Well, Rabbi," retorted the shoemaker, "as long as there is light in this candle, I can still do some mending." Rabbi Israel then, so the story goes, kept on repeating, "As long as there is light, I can still do some mending."

READER'S HATZI KADDISH

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא
 כְּרַעוּתִיהָ, וְיִמְלִיךָ מְלְכוּתִיהָ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב
 וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ
 הוּא. לְעֵלְמָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
 וְנִחַמְתָּא דְאִמְרוּ בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
 B'alma di v'ra hiru tey, v'yam-lih malhutey
 Bha-yey-hon u-v'yomey-hon
 U-v'ha-yay d'hol beyt yisrael
 Ba-gala u-viz-man kariv, v'imru amen.

Congregation and Reader:

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

Reader:

Yit-baraḥ v'yish-tabaḥ v'yit-pa-ar v'yit-romam v'yit-na-sey
 V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha-
 B'riḥ hu, l'eyla min kol bir-r.tata v'shi-rata
 Tush-b'hata v'ne-ḥemata da-amiran b'alma, v'imru amen.

DELIVER US

From all sickness of body and soul, from fear and from want, from servility or arrogance, from hypocrisy in word and dishonesty in deed:

From the sins that embitter us, deliver us, Lord.

From all self-seeking, from abuse of authority, from corruption and greed, from callousness and indecency:

From the sins that demoralize us, deliver us, Lord.

From all social discord, from class strife and race hatred, from forgetfulness of You and indifference to humanity:

From the sins that divide us, deliver us, Lord.

From all moral cowardice, from infirmity of purpose and indolence in effort, from evasion of responsibility and shrinking from sacrifice:

From the sins that divide us, deliver us, Lord.

From all betrayal of ideal, from compromise with evil and conspiracy with iniquity, from encouragement of injustice and connivance with wrongdoing:

From the sins that divide us, deliver us, Lord.

That it may be Your will, that truth triumph over falsehood, freedom over slavery, justice over selfishness.

We beseech You, Lord, God of truth.

That it may be Your will to unite the inhabitants of every city, country and nation into one bond of fellowship under You:

We beseech You, Lord, God of humankind.

That the word of Your Torah, "You shall love thy neighbor as thyself," may become the cornerstone of human society:

We beseech You, Lord, to hear our prayer.

THE SOUL IS THINE, O LORD

הַנְּשָׁמָה לָךְ וְהַגּוּף פְּעֵלְךָ, חוּסָה עַל עַמְלֶךָ. הַנְּשָׁמָה לָךְ
וְהַגּוּף שְׁלֶךָ, יְיָ, עֲשֵׂה לְמַעַן שְׂמֹךְ. אֶתְּאָנוּ עַל שְׂמֹךְ, יְיָ, עֲשֵׂה
לְמַעַן שְׂמֹךְ. בְּעִבּוּר כְּבוֹד שְׂמֹךְ, כִּי אֵל חַנּוּן וְרַחוּם שְׂמֹךְ. לְמַעַן
שְׂמֹךְ יְיָ, וְסִלְחָתְךָ לְעוֹנֵינוּ, כִּי רַב הוּא.

Lord our God, the soul is Yours,
The body is a gift from You
Forgive our sins for Your sake,
In mercy heed our fervent plea.

Our soul, our flesh, Your hand has wrought,
Our lives we ever owe to You;
Our sins forgive for Your own sake,
In mercy heed our fervent plea.

OUR SONG AND PRAYER

בְּמוֹצָאֵי מְנוּחָה קִדְמָנוּךָ תְּחִלָּה,
הַט אָזְנוֹךָ מִמָּרוֹם יוֹשֵׁב תְּהִלָּה,
לְשִׁמְעַ אֶל הַרְבֵּה וְאֶל הַתְּפִלָּה.

At Sabbath's end our sins we bare:
God, receive our song and prayer.

*Your might invoke for valor and glory;
Hear in the night our song and prayer.*

Your faithful bless You everywhere;
Heed the plea of our song and prayer.

*Your wondrous deeds yield amazing awe;
God, accept our song and prayer.*

Your creatures all are in Your care;
Bless us and hear our song and prayer.

*Our grievous sins we now declare;
Grace we seek through our song and prayer.*

Heed our grief from wrath forbear;
Hear us and grant our song and prayer.

*This fateful night our sins we bare;
God, favor our song and prayer.*

THIRTEEN ATTRIBUTES OF MERCY

| | |
|---|--|
| THE LORD I am compassionate before you sin | יְיָ |
| THE LORD I am compassionate after you sin | יְיָ |
| GOD merciful to all | אֵל |
| GRACIOUS to those with merit | רַחוּם |
| AND COMPASSIONATE to those without merit | וְחַנוּן |
| PATIENT with everyone, who may repent | אָרְךָ אַפִּים |
| ABOUNDING IN KINDNESS with those in need of kindness | וְרַב חֶסֶד |
| AND FAITHFULNESS rewarding those who do My will | וְאֵמֶת |
| ASSURING LOVE FOR A THOUSAND GENERATIONS when you do good deeds | נִצָּר חֶסֶד לְאֲלָפִים |
| FORGIVING INIQUITY when you sin deliberately | נִשָּׂא עֲוֹן |
| TRANSGRESSION when you rebel maliciously | וּפְשָׁע |
| AND SIN when you sin unintentionally | וְחַטָּאָה |
| AND GRANTING PARDON when you repent | וְנִקְיָה |
| Forgive us, our Parent, for we have sinned. | סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ, |
| Pardon us, our Sovereign, for we have transgressed. | מַחַל לָנוּ מִלְּפָנֶינוּ כִּי פָשַׁעְנוּ. |
| You, O Lord, are generous and forgiving. | |
| Great is Your love for all who call to You. | כִּי אַתָּה, יְיָ, טוֹב וְסֻלַּח וְרַב חֶסֶד לְכָל־קוֹרְאֶיךָ. |

יְיָ, אֵל רַחוּם וְחַנוּן אָרְךָ אַפִּים וְרַב חֶסֶד וְאֵמֶת.
נִצָּר חֶסֶד לְאֲלָפִים נִשָּׂא עֲוֹן וּפְשָׁע וְחַטָּאָה וְנִקְיָה.

Adonai Adonai, Eyl ra-hum v'-ha-nun,

e-reh apa-yim, v'rao he-sed ve-met.

No-tzeyr hesed la-alafim,

nosey avon va-fe-sha v'hata-a v'-na-kei

LOOKING FOR GOD

There once was a little boy who wanted to meet God. He knew it was a long trip to where God lived, so he packed his suitcase with cookies and a six-pack of root beer and started his journey. When he had gone about three blocks, he met an old woman. She was sitting in the park just staring at some pigeons.

The boy sat down next to her and opened his suitcase. He was about to take a drink from his root beer when he noticed that the old lady looked hungry, so he offered her a cookie. She gratefully accepted it and smiled at him. Her smile was so pretty that the boy wanted to see it again, so he offered her a root beer. Once again, she smiled at him. The boy was delighted! They sat there all afternoon eating and smiling, but they never said a word.

As it grew dark, the boy realized how tired he was, and he got up to leave but before he had gone more than a few steps, he turned around, ran back to the old woman and gave her a hug. She gave him her biggest smile ever. When the boy opened the door to his own house a short time later, his mother was surprised by the look of joy on his face. She asked him, "What did you do today that made you so happy?" He replied, "I had lunch with God." But, before his mother could respond, he added, "You know what? She's got the most beautiful smile I've ever seen!"

Meanwhile, the old woman, also radiant with joy, returned to her home. Her son was stunned by the look of peace on her face, and he asked, "Mother, what did you do today that made you so happy?" She replied, "I ate cookies in the park with God." But, before her son responded, she added, "You know, he's much younger than I expected."

HEAR OUR CRY, O LORD

Sh'ma koleynu Adonai Eloheynu,
 ḥus v'raḥeym aleynu, v'kabeyl
 b'raḥamim uv-ratzon et t'filateynu.
 Hashiveinu Adonai eyleḥa v'na-
 shuvah, Ḥadeysh yameynu k'kedem.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם
 עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת
 תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hear our voice, Eternal our God; have compassion upon us and with that compassion accept our prayer.

Help us to return to You, O Adonai, then truly shall we return. Renew our days as of old.

Consider our words, God: look into our inmost thoughts.

Do not cast us away from Your presence, do not remove Your holy spirit.

Do not dismiss us when we are old; as our strength diminishes, do not abandon us.

Do not abandon us, Eternal our God; do not be far from us:

For You, do we wait; and You, our God, will answer.

יְהִי לְרַצוֹן אֱמֹרֵי-פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
 יְיָ צוּרִי וְגֹאֲלִי:

Yi-H'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,
 Adonai tzuri v'go-ali.

"May the words of my mouth and the meditation of my heart
 Be acceptable to You, O Lord, my Rock and my Redeemer."

HAVE COMPASSION

Have compassion upon us, Your handiwork;
We are so frail and so weak.

Disease and misfortune come without warning.

The wrath of nature can sweep us away.

Trouble and tragedy are our common lot.

Disappointment and heartbreak visit us all.

The good for which we strive often eludes us,

Confusion and uncertainty frequently torment us.

We stand in need of Your mercy, O Lord,

Watch over us and protect us.

Keep us from yielding to bleak despair.

Keep shining before us the gentle light of hope.

Help us in all our worthy endeavors.

Bless and establish the work of our hands.

Keep us firm and steady and true,

Whenever we labor for what is just and right.

May our lives daily proclaim the truth,

That You have fashioned us in Your image,

And endowed us with the ability to grow,

In heart, in mind, and in spirit.

To us, You have entrusted Your holy name;

You have given us the power to sanctify it.

May our every deed bring joy to You,

O merciful God, our Creator.

And may our lives in the year ahead

Bring glory to Your holy name.

Amen.

Our God, God of all those who came before us, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, Eternal our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ לְפִי. הֶעֱוִינוּ. וְהִרְשָׁעְנוּ. זָדַנּוּ. חָמְסְנוּ. טָפְלְנוּ
שָׁקַר. יַעֲצָנוּ רָע. כְּזָבְנוּ. לָצְנוּ. מָרְדְּנוּ. נֶאֱצָנוּ. סָרְנוּ עֲוִינוּ. פָּשָׁעְנוּ.
צָרְנוּ. קִשְׁינוּ עָרְף. רִשָּׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעְנוּ.

*A-sham-nu, ba-gad-nu, ga-zal-nu, di-bar-nu do-fi.
He-e-vi-nu, v'-hir-sha-nu, zad-nu, cha-mas-nu, tafalnu she-ker.
Ya-atz-nu ra, ki-zav-nu, latz-nu, ma-rad-nu, ni-atz-nu.
Sa-rar-nu, a-vi-nu, pa-sha-nu, tza-rar-nu, ki-shi-nu o-ref.
Ra-sha-nu, shi-chat-nu, ti-av-nu, ta-i-nu, ti-ta-nu.*

We all have committed offenses; together we confess these human sins.

The sins of arrogance, bigotry, and cynicism, of deceit and egotism, flattery and greed, injustice, and jealousy.

Some of us kept grudges, were lustful, malicious, or narrow-minded.

Others were obstinate or possessive, quarrelsome, rancorous, or selfish.

There was violence, weakness of will, xenophobia.

We yielded to temptation and showed zeal for bad causes.

We could have been more present for others.

We have neglected our heritage of learning.

We have sinned against ourselves and paid scant heed to the life of the spirit.

We have sinned against ourselves and have not risen to fulfill the best that is in us.

*V'al kulam elo-ha s'lichot,
s'lah lanu, m'hal lanu, ka-per lanu.*

וְעַל כֻּלָּם אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַר לָנוּ, כַּפֶּר-לָנוּ!

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

We have sinned against life by failing to work for peace.

We have sinned against life by keeping silent in the face of injustice.

We have sinned against life by ignoring those who suffer in distant lands.

We have sinned against life by forgetting the poor in our own midst.

We have failed to respect those made in the image of God.

We have withheld our love from those who depend on us.

We have engaged in gossip and in repeated slander.

We have distorted the truth for our own advantage.

We have conformed to fashion and not to conscience.

We have indulged in despair and trafficked with cynics.

*V'al kulam elo-ha s'lichot,
s'lah lanu, m'hal lanu, ka-per lanu.*

וְעַל כָּל־אֱלוֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מַחַר לָנוּ, כְּפָר־לָנוּ!

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

Your mercy, O God of all life, extends to all who live. You turn from our transgressions, that we may turn to You. For You love all beings, despising nothing that You have made. For how could You hate what You have established, and what would endure without Your love? All things are touched by Your grace, for they are Yours. God, You take delight in life, for Your eternal spirit dwells in all that breathes.

*Shomeir Yisrael, Sh'mor sh'eirit
Yisrael, V'al yovad Yisrael,
Ha-om'rim Shema Yisrael.*

*Shomeir goy ehad,
Sh'mor sh'erit am ehad.
V'al yovad goy ehad,
Ham'yahadim shim'ha,
Adonai Eloheinu, Adonai ehad.*

שׁוֹמֵר יִשְׂרָאֵל, שְׁמֹר שְׁאֲרֵי
יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל,
הַאוֹמְרִים שְׁמַע יִשְׂרָאֵל.
שׁוֹמֵר גּוֹי אֶחָד, שְׁמֹר שְׁאֲרֵי
עַם אֶחָד, וְאֵל יֹאבֵד גּוֹי אֶחָד,
הַמְיַחֲדִים שְׁמֵךְ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Guardian of Israel, guard the remnant of Israel. May none perish in Israel, the people that proclaims Hear, O Israel. Guardian of a united people, guard the remnant of that people. May none perish of the people that proclaims: The Eternal is our God; the Eternal is One.

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

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

*Avinu Malkeynu, graciously answer us,
although we are without merits;
Deal with us charitably and lovingly save us.*

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵין בְּעֶלְמָא.
וְאִמְרוּ אָמֵן:

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

עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Mourners:

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

Congregation and mourners:

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

Mourners:

*Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha
B'rih hu, l'eyla min kol bir-h-ata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.
Y'hey sh'lama raba min sh'ma-ya, v'ha-yim, Aleynu v'al kol yisrael,
v'imru, amen.
Oseh shalom bi-m'romav, hu ya-aseh shalom Aleynu v'al kol yisrael,
v'imru amen.*

YIGDAL

| | |
|------------------------------------|--------------------------|
| יגדל אלהים חי וישפכת, | נמצא ואין עת אל מציאותו |
| אחד ואין יחיד פִּיחודו, | נעלם וגם אין סוף לאחדותו |
| אין לו דמות הגוף ואינו גוף, | לא נערך אליו קדשותו |
| קדמון לכל דבר אשר נברא, | ראשון ואין ראשית לראשיתו |
| הנו אדון עולם לכל נוצר, | יורה גדלותו ומלכותו |
| שפע נבואתו נתנו, | אל אנשי סגלתו ותפארתו |
| לא קם בִּישְׂרָאֵל כְּמֹשֶׁה עוֹד, | נביא ומביט את תמונתו |
| תורת אמת נתן לעמו אל, | על יד נביאו נאמן ביתו |
| לא יחליף האל ולא ימיר דתו, | לעולמים לזולתו |
| צופה ויודע סתרינו, | מביט לסוף דבר בקדמתו |
| גומל לאיש חסד כמפעלו, | נותן לרשע רע כרשעתו |
| ישלח לקץ ימין משיחנו, | לפדות מחכי קץ ישועתו |
| מתים יחיה אל ברב חסדו, | ברוך עדי עד שם תהלתו: |

(Transliteration on facing page.)

YIGDAL, a poetic summary of the Thirteen Principles of Faith, formulated by Maimonides (Commentary on the Mishnah, Sanhedrin 10:1), is believed to have been written by Daniel ben Judah, a fourteenth-century Italian poet.

1. God is Eternal; 2. God is One; 3. God is incorporeal; 4. God created the universe in time; 5. God alone is to be worshiped; 6. God revealed Divine truth to the prophets; 7. Moses was the greatest prophet; 8. The Torah is true; 9. The Torah is immutable; 10. God knows our thoughts and the future; 11. God rewards those who obey the Divine will and punishes those who transgress; 12. A Messiah will come; 13. God grants eternal life.

YIGDAL

*Yigdal Elohim hai v'yish-tabah,
 Nimitza v'eyn eyt el m'tzi-uto.
 Ehad v'eyn yahid k'yi-hudo,
 Ne-lam v'gam eyn sof l'ah-duto.
 Eyn lo d'mut ha-guf v'eyno guf,
 Lo na-aroh eylav k'dushato.
 Kadmon l'hol davar asher niv-ra,
 Rishon v'eyn reyshit l'reyshito.
 Hino adon olam v'hol notzar
 Yoreh g'dulato u-mal-huto.
 She-fa n'vu-ato n'tano,
 El an-shey s'gulato v'tif-arto.
 Lo kam b'yisrael k'moshe od,
 Navi u-mabit et t'munato.
 Torat emet natan l'amo Eyl,
 Al yad n'vi-o ne-eman beyto.
 Lo yaha-lif ha-Eyl v'lo yamir dato,
 L'olamim l'zulato.
 Tzo-feh v'yo-dey-a s'ta-reynu,
 Ma-bit l'sof davar b'kad-mato.
 Gomeyl l'ish hesed k'mif-alo,
 Noteyn l'rasha ra k'rish-ato.
 Yish-lah l'keytz yamin m'shi-heyenu,
 Lifdot m'hakey keytz y'shu-ato.
 Meytim y'ha-yeh Eyl b'rov hasdo,
 Baruh adey ad sheym t'hilato.*

SHOFAR

BENEDICTION

EACH YEAR

Each year should be the best year we have yet lived.

Each year we are more learned in the ways of life.

Each year we are wiser than the year before.

Each year our eyes know better the sights to seek.

Each year our ears listen with a finer tuning.

Every happening is a jewel, wrought about the fancy of time.

All that we understand of the universe is the setting for each sight and sound of the day.

The sunrises are one year more familiar and promising.

The sunsets are one year less fearful, and the peace of the night is one year closer.