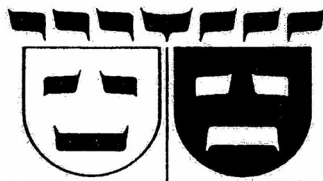


High Holy Day  
Companion  
Prayer Book for  
Kol Nidre



SYNAGOGUE FOR  
THE PERFORMING ARTS

# TABLE OF CONTENTS

## KOL NIDRE

*\*Note that the page numbering follows the order of this special virtual service.*

### KOL NIDRE MONTAGE

<u>PRAYER</u>	<u>PAGE*</u>
Tallit Prayer & Candlelighting	p 116
Kol Nidre Instrumental Quartet	p 118
RABBI'S SERMON	
Barchu	p 119
El Chai	p 120
Sh'ma & V'ahavta	p 123
Ya'aleh	p 128
Ashamnu	p 139
V'al Kulam – Al Chet	p 141
Sh'ma Koleinu	p 144
Avinu Malkeinu	p 145
Aleinu	p 151
Mourner's Kaddish	p 153
T'filat Haderech – Closing Universal Prayer	

## TALLIT PRAYER

The *Mitzvah* of the wearing of the *Tallit*, is derived from Numbers 15: "You shall make fringes upon the corners of all your garments throughout the generations." Originally, this command was taken literally and all four-cornered garments had *Tzitzit* (fringes). Today, two varieties of *Tallitot* are used. The more common, the *Tallit Gadol* (large *Tallit*), is the prayer shawl with which we are all familiar and which is worn only during daytime services, except for *Erev Yom Kippur*. The *Tallit Katan* (small *Tallit*), the second kind is a fringed undergarment that may be worn all day. The *Tallit* is made of wool, silk or rayon, and the *Tzitzit* must be made from the same material as the *Tallit*.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהִתְעַטֵּף בְּצִיצִית.

*Baruch ata Adonai, eloheynu melech ha-olam asher kid-shanu b'mitz-votav vetzivanu  
lehitateyf batzitzit.*

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

## BLESSING OVER THE CANDLES

I rise to bless these candles in honor of (the Sabbath and) the Day of Atonement. As I fulfill this commandment, O Lord, may Your divine radiance bless this congregation, for in Your light do we see light.

May the light of faith illumine our souls and be as a torch on the path of righteousness. As the blossom lifts its face to the sun, may we uplift our hearts in the glow of Your loving kindness and may we be worthy of Your love and of the work that You have given us to do on Earth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ) יוֹם הַכִּפּוּרִים.

*Baruch ata Adonai eloheynu melech ha-olam, asher kid'shanu b'mitz'votav  
v'tzi'vanu l'had'lik neyr shel (shabbat v') yom hakippurim.*

Blessed are You, O Lord, our God, who enables us to share in the beauty of the (Sabbath and) Yom Kippur lights.

Undoubtedly, the best known of all the prayers for the High Holy Days is the *Kol Nidre*. Its stirring melody, familiar to millions, has been recorded by scores of cantors and even by many non-Jewish artists. We do not know who wrote this prayer or when it was written, but we do know that it has been part of our service for at least twelve centuries.

In this prayer we ask God to forgive us for vows or promises that we made, but regretfully are prevented from keeping. Our word is sacred; if we make a promise we are expected to keep it. We do not treat these matters lightly. The first thing we think of on *Yom Kippur* is the great importance of the spoken word. May we always remember to choose our words with great care, for, as our Bible warns us, "Life and death are in the power of the tongue."

בְּיִשְׁבִּיבָה שֶׁל מַעְלָה וּבִישְׁבִּיבָה שֶׁל מַטָּה,  
עַל דַּעַת הַמָּקוֹם וְעַל דַּעַת הַקְּהָל,  
אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם הָעֲבָרִינִים.

*Biy'shiva shel ma'alah u-viy'shiva shel matah. Al daat hamakom v'al daat hakahal anu matirin l'hitpallel im avaryanim.*

By the authority of the heavenly and earthly courts and with both divine and human consent, we declare it permissible to pray with those who have transgressed.

כָּל גְּדָרֵי וְאֶסְרֵי וְחֲרָמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקִנּוּסֵי וְשְׁבוּעוֹת  
דְּגִדְרָנָא וְדֵאֶסְרֵי וְדֵאֶחְרָמֵי וְדֵאֶחְרֵימְנָא  
וְדֵאֶסְרָנָא עַל נַפְשָׁתָנָא  
מִיּוֹם כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים  
הָבָא עָלֵינוּ לְטוֹבָה  
כְּלָהוֹן אֶחְרָטָנָא בְּהוֹן. כְּלָהוֹן יְהוֹן שְׁרוֹן.  
שְׁבִיקִין. שְׁבִיתִין. בְּטֵלִין וּמְבַטְלִין.  
לֹא שְׁרִירִין וְלֹא קִיּוּמִין:  
גִּדְרָנָא לֹא גְּדָרֵי. וְאֶסְרָנָא לֹא אֶסְרֵי.  
וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת:

*Kol nidrey ve-esarey va-cha-ramey v'konamey v'chinu-yey v'kinusey u-sh'vuot, di-n'darna u-d'ish-t'vana, u-d'acha-rimna, v'di-asarna al naf-sha-tana mi-yom kipurim zeh ad yom kippurim ha-ba aleynu l'tovah, kol-hon ih-ratna v'hon, kol-hon y'hon sharan. sh'vikin, sh'vitin, b'teylin u-m'vutalin, la sh'ririn v'la ka-yamin. Nidrana la nidrey, ve-esarana la esarey, u'sh'vuatana la sh'vuot.*

All vows, oaths and promises that we made to God from last Yom Kippur to this Yom Kippur and were not able to fulfill--may all such vows between ourselves and God be annulled. May they be void and of no effect. May we be absolved of them and released from them. May these vows not be considered vows, these oaths not be considered oaths, and these promises not be considered promises.

## BAR'CHU: THE CALL TO WORSHIP

The *BARCHU* -- literally "praise!" -- is rightly named "the call to worship." It signals the beginning of the main public service. The custom of reciting this prayer dates back to antiquity and is recorded in the Bible in the Book of Nehemiah.

Reader:

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ:

*Bar'chu et Adonai Ham'vorach.*

Praise the Lord who is to be praised.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

*Baruch Adonai Ham'vorach l'olam va-ed.*

Praised be the Lord who is blessed for all eternity.

## LABRIT HABEYT

כִּי הִנֵּה כַּחֲמֵר בְּיַד הַיּוֹצֵר, בְּרִצּוֹתוֹ מְרַחֵב וּבְרִצּוֹתוֹ מְקַצֵּר.  
כִּן אֲנַחְנוּ בְּיַדְךָ חֶסֶד נּוֹצֵר, לְבְרִית הַבֵּט וְאֵל תַּפְּן לַיֹּצֵר.  
כִּי הִנֵּה כְּאֶבֶן בְּיַד הַמְּסַתֵּת, בְּרִצּוֹתוֹ אוֹחֵז וּבְרִצּוֹתוֹ מְכַתֵּת.  
כִּן אֲנַחְנוּ בְּיַדְךָ מְחַיֶּה וּמְמוֹתֵת, לְבְרִית הַבֵּט וְאֵל תַּפְּן לַיֹּצֵר.

*Ki hiney kachomer b'yad hayotzer birtzoto marchiv u-virtzoto m'katzeyr. Keyn anachnu b'yad'cha chesed notzeyr. Labrit habeyt val teyfen la-yetzer. Ki hineh cha-even b'yad ham'sa-tet' birtzoto ochez u-virtzoto m'chatet. Ken anachnu v'yad'cha m'cha-yeh u-me-motet, lab'rit habeyt val teyfen la-yetzer*

As soft clay in the potter's hand shaped and molded at will, so are we in Your hands, God of Love. Recall your covenant and show us mercy. As formless cloth in the draper's hand folded and draped at will, so are we in Your hand righteous and healing, God of Life. Recall Your covenant and show us mercy.

## MA'ARIV ARAVIM

The *MA'ARIV ARAVIM* -- literally "who brings on the night" -- prayer directly corresponds to the *YOTZEYR* -- "Creator of light" -- prayer found in the morning service. The *YOTZEYR*, which praises the creation of light, is applicable only to the daytime. Therefore, the *MA'ARIV ARAVIM*, which praises the change of the day to night, is used in the evening service.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים.  
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים. וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת  
הַזְּמַנִּים. וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר  
יוֹם וּמְבִיא לַיְלָה. וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ:  
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ.  
הַמַּעְרִיב עֶרְבִים:

*Baruch ata Adonai, eloheyenu melech ha-olam, asher bid'varo ma'ariv aravim  
b'chochma potey'ach sh'arim u'vit'vuna m'shaneh itim. U'machalif et haz'manim  
u'm' sadeyr et ha-kochavim b'mish'm' roteyhem ba'rakia kir'tzono. Borey yom  
va-lyla, goleyl or mip'ney choshech, v'choshech mipney or. U'm'avir yom u'mevi  
lyla. U'mav'dil beyn yom u'veyn lyla, Adonai tz'va'ot sh'mo. Eyl chai v'kayam  
tamid yimloch aleynu l'olam va-ed. Baruch ata Adonai ha-ma'ariv aravim.*

Praised are You, Lord our God, King of the universe.  
Whose word brings on the dusk of the evening.

Your wisdom opens the gates of dawn;  
Your understanding regulates time and seasons.

May You rule over us as You rule over nature;  
Praised are You , O Lord, who brings the evening dusk.

\*It is traditional practice that when the phrase, *BARUCH ATA ADONAI* (praised are You, O God), is read or chanted, the congregation responds by chanting the phrase, *BAR'CHU U'VARUCH SH'MO* (Give praise; may God's name be praised).

## SH'MA and V' AHAVTA

The *Sh'ma* is usually described as the watchword of our faith. In combination with the *V'ahavta*, it conveys the belief of the Jewish people in one God and the necessity of committing ourselves to a love of God with all our heart, soul and might. Both the *Sh'ma* and the *V'ahavta* are biblical passages from the Book of Deuteronomy.

שְׁמַע יִשְׂרָאֵל. יְיָ אֱלֹהֵינוּ. יְיָ אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Sh'ma Yisrael, Adonai eloheynu, Adonai, echad.*

*Baruch sheym k'vod mal'chuto l'olam va-ed.*

Hear, O Israel, the Lord our God, the Lord is One.  
Praised be God's glorious reign for ever and ever.

## V'AHAVTA

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ:  
וְשָׁנַנְתָּם לְבִנְיָה וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין  
עֵינֶיךָ: וְכַתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'ahavta et Adonai Eloheicha b'chol l'vavcha uv'chol nafsh'cha uv'chol m'odecha.  
V'hayu ha-dvarim ha-eyleh asher anochi m'tza-v'cha ha-yom al l'vavecha.  
V'shinantam l'vaneicha v'dibarta bam b'shiv-t'cha b'veytecha uv-lech-te'cha  
va-derech uv'shoch-b'cha uv-kumecha. Uk-shartam l'ot al yadecha v'hayu l'totafot  
beyn eyneicha. Uch-tavtam al m'zuzot beytecha uvish-arecha.*

## V'AHAVTA: YOU SHALL LOVE THE LORD

You shall love the Lord your God with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates.

## YA-ALEH

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֶרֶב, וַיָּבֹא שׁוֹעֲתֵנוּ מִבֶּקֶר, וַיִּרְאֶה רְנוּנֵנוּ עַד עֶרֶב.  
יַעֲלֶה קוֹלֵנוּ מֵעֶרֶב, וַיָּבֹא צְדָקֵתֵנוּ מִבֶּקֶר, וַיִּרְאֶה פְדִיּוֹנֵנוּ עַד עֶרֶב.  
יַעֲלֶה זְכוּרֵנוּ מֵעֶרֶב, וַיָּבֹא וְעוֹדֵנוּ מִבֶּקֶר, וַיִּרְאֶה הַדְּרֹתֵנוּ עַד עֶרֶב.

May our supplications rise at dusk, our pleas approach You from dawn and our thanksgiving praise You at dusk. May our words and deeds of penance rise at dusk, our pardon come to greet us at dawn and let atonement cleanse us at dusk. May our prayers of confession rise at dusk, our anguish meet us at dawn and let reconciliation make us whole at dusk.



## ASHAMNU

The *Ashamnu*--literally, "we have sinned"--is part of the Yom Kippur confessional and is an alphabetical acrostic, which means that the words are arranged so that the first letter of each word is in the order of the Hebrew alphabet. (The *Ashrey* is another example of an alphabetical acrostic, a common style that appears frequently in the Bible and Jewish liturgy and seems to have been used as an aesthetic literary device that demonstrates the disciplined thinking of the authors of various prayers). The first time the *Ashamnu* is found in our liturgy is in the prayerbook of Rav Amram, which is the very first authentic compilation of Jewish prayer (circa 875 C.E.).

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דְּפִי: הִעֲוִינוּ, וְהִרְשַׁעְנוּ,  
זָדְנוּ, חָמְסְנוּ, טָפַלְנוּ שֶׁקֶר: יַעֲצֵנוּ רַע, כּוֹזְבֵנוּ, לָצַנוּ,  
מָרְדְנוּ, נֶאֱצַנוּ, סָרַרְנוּ, עָוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ,  
קִשִּׁינוּ עֲרָף: רָשַׁעְנוּ, שִׁחַתְנוּ, תַּעֲבַנוּ, תְּעִינוּ, תַּעֲתֵעְנוּ:

*Ashamnu, Baggadnu, Gazalnu, Dibarnu Dofi, He-ehvinu,  
Vehirshanu,  
Zadnu, Hamasnu, Tafalnu sheker, Ya-atznu ra, Kizavnu, Latznu,  
Maradnu, Ni-atznu, Sararnu, Avinu, Pashanu, Tzararnu,  
Kishinu oref, Rashanu, Shihatnu, Tiavnu, Ta-inu, Titanu.*

We have trespassed; we have dealt treacherously;  
We have robbed; we have spoken slander;  
We have acted perversely; we have done wrong;  
We have acted presumptuously; we have done violence;  
We have practiced deceit; we have counseled evil;  
We have spoken falsehood; we have scoffed;  
We have revolted; we have blasphemed;  
We have rebelled; we have committed iniquity;  
We have transgressed; we have oppressed;  
We have been stiff-necked; we have acted wickedly;  
We have dealt corruptly; we have committed abomination;  
We have gone astray; we have led others astray.

## AL CHET

על חטא שחטאנו לפניך באַנס וברצון,  
ועל חטא שחטאנו לפניך בבלי דעת.  
על חטא שחטאנו לפניך בגלוי עריות,  
ועל חטא שחטאנו לפניך בדעת ובמרמה.  
על חטא שחטאנו לפניך בהונאת רע,  
ועל חטא שחטאנו לפניך בויעדת זנות.  
על חטא שחטאנו לפניך בזלזול הורים ומורים,  
ועל חטא שחטאנו לפניך בחזק יד.  
על חטא שחטאנו לפניך בטמאת שפתיים,  
ועל חטא שחטאנו לפניך ביצר הרע.  
ועל כלם אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.

על חטא שחטאנו לפניך בכחש ובכזב,  
ועל חטא שחטאנו לפניך בלצון.  
על חטא שחטאנו לפניך במשא ובמתן,  
ועל חטא שחטאנו לפניך בנשה ובמרבית.  
על חטא שחטאנו לפניך בשחית שפתותינו,  
ועל חטא שחטאנו לפניך בעינים רמות.  
על חטא שחטאנו לפניך בפריקת על,  
ועל חטא שחטאנו לפניך בצדית רע.  
על חטא שחטאנו לפניך בקלות ראש,  
ועל חטא שחטאנו לפניך בריצת רגלים  
להרע.  
על חטא שחטאנו לפניך בשבועת שוא,  
ועל חטא שחטאנו לפניך בתשומת יד.  
ועל כלם אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.

**V'al kulam eloha slichot, slach lanu, m'chal lanu, kaper lanu.**

Al chet shechatanu l'fanecha b'o-nes uv'ratzon.

V'al chet shechatanu l'fanecha biv'li da-at.

Al chet shechatanu l'fanecha b'giluyi- arayot.

V'al chet shechatanu l'fanecha b'da-at uv'mirmah.

Al chet shechatanu l'fanecha b'hona-at rey-ah.

V'al chet shechatanu l'fanecha biv-idat z'nut.

Al chet shechatanu l'fanecha b'zilzul horim u'morim.

V'al chet shechatanu l'fanecha b'chozek yad.

Al chet shechatanu l'fanecha b'tumat s'fatayim.

V'al chet shechatanu l'fanecha b'yeytzer harah.

**V'al kulam eloha slichot, slach lanu, m'chal lanu, kaper lanu.**

Al chet shechatanu l'fanecha b'chachash uv'chazav.

V'al chet shechatanu l'fanecha b'latzon.

Al chet shechatanu l'fanecha b'masah uv'matan.

V'al chet shechatanu l'fanecha b'neshech u'vmarbit.

Al chet shechatanu l'fanecha b'siach sif-toteynu

V'al chet shechatanu l'fanecha b'eynayim ramot.

Al chet shechatanu l'fanecha bif-rikat ol.

V'al chet shechatanu l'fanecha bitzdiyat ray-ah.

Al chet shechatanu l'fanecha b'kalut rosh.

V'al chet shechatanu l'fanecha b'ritzat raglayim l'harah.

Al chet shechatanu l'fanecha bishvu-at shav.

V'al chet shechatanu l'fanecha bitsumet yad.

**V'al kulam eloha slichot, slach lanu, m'chal lanu, kaper lanu.**

We have sinned against You unwillingly and willingly,

*And we have sinned against You by misusing our minds.*

We have sinned against You through sexual immorality,

*And we have sinned against you knowingly and deceitfully.*

We have sinned against You by wronging others,

*And we have sinned against You through prostitution.*

We have sinned against You by deriding parents and teachers.

*And we have sinned against You by using violence.*

We have sinned against You through foul speech,

*And we have sinned against You by not resisting the impulse to evil.*

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

We have sinned against You by fraud and by falsehood,

*And we have sinned against You by scoffing.*

We have sinned against You by dishonesty in business,

*And we have sinned against You by usurious interest.*

We have sinned against You by idle chatter,

*And we have sinned against You by haughtiness.*

We have sinned against You by rejecting responsibility,

*And we have sinned against You by plotting against others.*

We have sinned against You by irreverence,

*And we have sinned against You by rushing to do evil.*

We have sinned against You by false oaths,

*And we have sinned against You by breach of trust.*

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

## SH'MA KOLEYNU

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ  
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ:  
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:  
אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קְדֹשְׁךָ אֶל-תִּקַּח מִמֶּנּוּ:  
אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה כְּכֹלֹת פְּחָנוּ אֶל-תַּעֲזֹבֵנוּ:  
אֵל תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ אֶל-תִּרְחַק מִמֶּנּוּ.

*Sh'ma koleynu, Adonai eloheynu, chus v'racheym aleynu, v'kabeyl  
b'rachamim uv-ratzon et t'filateynu.*

*Ha-shiveynu Adonai eylecha v'na-shuva, chadeysh yameynu k'kedem.*

*Al tashli-cheynu mil-fanecha, v'ruach kod-sh'cha al tikach mimenu.*

*Al tashli-cheynu l'eyt zikna, kich-lot kocheynu al ta-azveynu.*

*Al ta-azveynu Adonai eloheynu, al tirschak mimenu.*

Hear our voice, Lord our God; spare us, pity us,  
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;  
Renew us as in days of old.

Do not cast us off in old age;  
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God.  
Do not make Yourself distant from us.

# AVINU MALKEYNU

Omitted on Shabbat

## OUR FATHER, OUR KING

*The ark is opened, as we rise.*

אָבִינוּ מֶלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.  
אָבִינוּ מֶלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.  
אָבִינוּ מֶלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.  
אָבִינוּ מֶלְכֵנוּ, חַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה.  
אָבִינוּ מֶלְכֵנוּ, בְּטֹל מֵעֲלֵינוּ כָּל-גְּזֵרוֹת קָשׁוֹת.  
אָבִינוּ מֶלְכֵנוּ, בְּטֹל מִחֻשְׁבוֹת שׁוֹנְאֵינוּ.  
אָבִינוּ מֶלְכֵנוּ, הִפֵּר עֲצַת אוֹיְבֵינוּ.  
אָבִינוּ מֶלְכֵנוּ, כִּלָּה כָּל-צָר וּמִשְׁטִין מֵעֲלֵינוּ.  
אָבִינוּ מֶלְכֵנוּ, כִּלָּה דְבַר וְחָרֵב וְרָעַב, וְשָׁבִי וּמִשְׁחִית וְעוֹן וְשָׁמַד מִבְּנֵי בְרִיתְךָ.  
אָבִינוּ מֶלְכֵנוּ, סָלַח וּמָחַל לְכָל-עֲוֹנוֹתֵינוּ.  
אָבִינוּ מֶלְכֵנוּ, מָחָה וְהִעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.  
אָבִינוּ מֶלְכֵנוּ, הַחֲזִירְנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
אָבִינוּ מֶלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.  
אָבִינוּ מֶלְכֵנוּ, זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.  
אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.  
אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.  
אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר זְכוּיוֹת.  
אָבִינוּ מֶלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

# AVINU MALKEYNU

*Omitted on Shabbat,*

OUR FATHER, OUR KING

*The Ark is opened, as we rise.*

*Avinu malkeynu, we have no King but You.*

*Avinu malkeynu, help us for Your own sake.*

*Avinu malkeynu, grant us a blessed New Year.*

*Avinu malkeynu, annul all evil decrees against us.*

*Avinu malkeynu, annul the plots of our enemies.*

*Avinu malkeynu, frustrate the designs of our foes.*

*Avinu malkeynu, rid us of tyrants.*

*Avinu malkeynu, rid us of pestilence, sword, famine, captivity, sin and destruction.*

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

*Avinu malkeynu, ignore the record of our transgressions.*

*Avinu malkeynu, help us return to you fully repentant.*

*Avinu malkeynu, send complete healing to the sick.*

*Avinu malkeynu, remember us with favor.*

*Avinu malkeynu, inscribe us in the Book of Happiness.*

*Avinu malkeynu, inscribe us in the Book of Deliverance.*

*Avinu malkeynu, inscribe us in the Book of Prosperity.*

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

*Avinu malkeynu, inscribe us in the Book of Forgiveness.*

אָבינוּ מִלְכֵנוּ, הַצִּמַח לָנוּ יְשׁוּעָה בְּקִרְוֹב.  
אָבינוּ מִלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.  
אָבינוּ מִלְכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.  
אָבינוּ מִלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרַצּוֹן אֶת-תְּפִלָּתֵנוּ.  
אָבינוּ מִלְכֵנוּ, נָא אַל תְּשִׁיבֵנוּ רִיקִם מִלְפָּנֶיךָ.

אָבינוּ מִלְכֵנוּ, זָכֵר כִּי עָפָר אָנֹחֵנוּ.  
אָבינוּ מִלְכֵנוּ, חַמֵּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבינוּ מִלְכֵנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.  
אָבינוּ מִלְכֵנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.  
אָבינוּ מִלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵנוּ.  
אָבינוּ מִלְכֵנוּ, חַנּוּן וְעֲנֻן, כִּי אֵין בָּנוּ מַעֲשִׂים,  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*The Ark is closed, and we are seated.*



*Avinu malkeynu*, hasten our deliverance.

*Avinu malkeynu*, exalt Your people Israel.

*Avinu malkeynu*, hear us; show us mercy and compassion.

*Avinu malkeynu*, accept our prayers with favor and mercy.

*Avinu malkeynu*, do not turn us away unanswered.

*Avinu malkeynu*, remember that we are dust.

*Avinu malkeynu*, have pity for us and for our children.

*Avinu malkeynu*, act for those slain for Your holy name.

*Avinu malkeynu*, act for those who were slaughtered for proclaiming Your unique holiness.

*Avinu malkeynu*, act for those who went through fire and water to sanctify You.

*Avinu malkeynu*, act for Your sake if not for ours.

*Avinu malkeynu*, answer us though we have no deeds to plead our cause; save us with mercy and loving kindness.

*Avinu malkeynu, choneinu va'aneinu, kee ein banu ma'asim*

*Asei eemanu tzedakah vachased vehoshee-einu.*

*The Ark is closed, and we are seated.*

## ALEYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ  
כְּגוֹיֵי הָאָרְצוֹת. וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלַקְנוּ  
בָּהֶם וְגוֹרְלָנוּ כְּכֹל הַמּוֹנֵם: וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי  
מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל. וְשֹׁכֵינַת  
עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכָּנוּ. אָפֶס  
זוֹלָתוֹ. כְּפָתוֹב בְּתוֹרָתוֹ. וַיִּדְעָתָ הַיּוֹם וְהִשְׁבַּתָּ אֶל לְבָבְךָ. כִּי יֵי הוּא  
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

וְעַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֵאוֹת מִהֲרָה בְּתַפְאֲרַת עֲזָךְ. לְהַעֲבִיר  
גְּלוּלִים מִן הָאֶרֶץ. וְהִאֲלִילִים פְּרוֹת יִכְרְתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת  
שְׁדֵי. וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי-אֶרֶץ.  
יִכְרְוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תַבַּל. כִּי לָךְ תִּכְרַע כָּל בְּרָךְ. תִּשָּׁבַע כָּל לְשׁוֹן.  
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּל־  
אֶת עַל מַלְכוּתְךָ. וְתִמְלֶךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת  
שְׁלָךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֶךְ בְּכָבוֹד. כְּפָתוֹב בְּתוֹרָתְךָ. יְיָ יִמְלֶךְ  
לְעוֹלָם וָעֶד: וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאֶרֶץ, בַּיּוֹם הַהוּא יִהְיֶה  
יְיָ אֶחָד וְשִׁמוֹ אֶחָד:

## MOURNER'S KADDISH

This version of *Kaddish*, known as the *Kaddish Yatom* -- literally, "the orphan's sanctification" -- is recited by mourners in memory of close relatives. Written in Aramaic, a language related to Hebrew, the *Kaddish* includes not even one word about death. Rather, this prayer is filled with praise of God as the source of life and peace.

*Mourners:*

וְיִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ,  
וְיִמְלִיף מְלֻכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

*Mourners:*

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא.  
לְעֵלְא וְלְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא,  
דְאָמִירֵן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן:  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן: