

Alyth



**Kol Nidre for the Soul
5781**

On this journey the soul will awaken to itself. We will venture from innocence to sin and back to innocence again. This is a journey from denial to awareness, from self-deception to judgement. We will learn our Divine Name. We will move from self-hatred to self-forgiveness, from anger to healing, from hard-heartedness to brokenheartedness. This is the journey the soul takes to transform itself and to evolve, the journey from boredom and staleness – from deadness – to renewal...It is the journey from little mind to big mind, from confinement in the ego to a sense of ourselves as a part of something larger. It is the journey from isolation to a sense of our intimate connection to all being...

Every soul needs to express itself. Every heart needs to crack itself open. Every one of us needs to move from anger to healing, from denial to consciousness, from boredom to renewal. These needs did not arise yesterday. They are among the most ancient of human yearnings, and they are fully expressed in the pageantry and ritual of the Days of Awe, in the great journey we make between Rosh Hashanah and Yom Kippur.

Rabbi Alan Lew

Praying is more than merely reciting words; it's about encountering aspects of ourselves we rarely if ever see, shifting our perspective and seeing all things anew, awakening our spirits and sense of wonder. Prayer is about connection – with ourselves, with a community of other seekers, and with Someone or Something beyond ourselves...

On the High Holy Days in particular, our prayer has some additional goals. We're trying to remove our protective armour – ego, self-deception, rationalisation, external and internal “makeup”, posturing – anything that keeps us from seeing ourselves as we really are. We're trying to experience both our vulnerability and the true source of our strength. And perhaps most importantly, we're trying to get past our self-judgement and locate a place of gentleness and tenderness – that place where we feel deeply loved and valued, and where we feel most loving of others. Even if just for a moment.

Rabbi Jan Uhrbach

Psalm 130

שִׁיר הַמַּעְלֹת מִמַּעַמְקִים קָרָאתִיךָ יְהוָה
אֲדַנִּי שְׁמַעָה בְּקוֹלִי תִהְיֶינָה אַזְנוֹתַי קַשְׁבוֹת לְקוֹל תְּחַנּוּנָי
אִם־עֲוֹנוֹת תִּשְׁמְרֶינִי אֲדַנִּי מִי יַעֲמֵד
כִּי־עַמְּךָ הַסְּלִיחָה לְמַעַן תִּנָּרָא
קִנִּיתִי יְהוָה קִוִּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי
נַפְשִׁי לְאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר
יְתֵל יִשְׂרָאֵל אֶל־יְהוָה כִּי־עַם־יְהוָה הַחַסֵּד וְהַרְבֵּה עֲמּוֹ פְדוּת: ח וְהוּא יַפְדֶּה אֶת־
יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו

Out of the depths I call You –
Hear me in this darkness
As I cry for mercy.
I long for Your word; I wait for Your forgiveness.
You offer love; You free me from my sins.
I yearn for Your light, more eager than waters for the morning.
Help me to know Your peace.

Prayer from the Heart

I bow.
I face the ground.
I fall before the Most High.
Father than heaven's heave are You,
Nearer to me than the flesh on my bones...
What have I to offer You but my spirit?

How shall I lift my eyes to You?
How can my tongue give you praise?

The signs of Your love are countless,
As are my sins: more numerous than the sands of the sea.
So guide me toward the right path,
My teacher, my keeper of faith – source of all that I know.

When my heart speaks I hear the words myself.
And You – may you hear me, too.

Abraham Ibn Ezra

וְהוּא רַחוּם | יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית וְהַרְבֵּה לְהַשְׁיב אָפּוֹ וְלֹא יַעֲרִיר כָּל־חַמָּתוֹ :

Being merciful, God forgives sin and does not destroy. Many times God turns aside rage and does not rouse divine anger.

Psalms 78:38

יְהוָה הוֹשִׁיעָה הַמֶּלֶךְ יִבְעָנֵנוּ בְיוֹם־קְרָאָנוּ :

Save us God! May the Eternal Sovereign answer us on the day we call.

Psalms 20:10

Bar'chu et Adonai ha-m'vorach.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ

Baruch Adonai ha-m'vorach l'olam va-ed

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד :

Bless God whom we are called to bless.

Blessed be God whom we are called to bless forever and ever

Baruch attah Adonai eloheinu melech ha-olam, asher bidvaro ma'ariv aravim, b'chochmah potei'ach sh'arim. Uvitvunah m'shanneh ittim, umachalif et ha-z'mannim, um'saddeir et ha-kochavim b'mishm'roteihem baraki'a kirtzono. Borei yom valailah, goleil or mip'nei choshech v'choshech mip'nei or. Hama'avir yom umeivi lailah, umavdil bein yom uvein lailah, Adonai ts'va'ot sh'mo. Baruch attah Adonai, ha-ma'ariv aravim.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרָבִים. בְּחִכְמָה
פּוֹתַח שְׁעָרִים. וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים.
וּמַחְלִיף אֶת־הַזְּמַנִּים. וּמְסַדֵּר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ פְּרָצוֹנוֹ : בּוֹרֵא יוֹם
וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי
אוֹר : הַמַּעְבִּיר יוֹם וּמְבִיא לַיְלָה. וּמְבַדֵּיל
בֵּין יוֹם וּבֵין לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ :
בְּרוּךְ אַתָּה יְהוָה. הַמַּעְרִיב עֲרָבִים :

Blessed are You, our God and Creator, Sovereign of the universe, whose word brings on the evening twilight, who opens the gates of dawn with wisdom, and with foresight makes times pass and seasons change. Your plan sets the stars in their courses in the sky, creating day and night, turning light into darkness and darkness into light. You make the day fade away and bring on the night, separating day and night. You are the Ruler of the hosts of heaven. Blessed are You God, who brings on the evening twilight.

We are embraced by arms that find us
Even when we are hidden from ourselves.

We are touched by fingers that soothe us
Even when we are too proud for soothing.

We are counselled by voices that guide us
Even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hand that uplift us
Even in the midst of a fall.

We are urged on by eyes that meet us
Even when we are too weak for meeting.

We are loved by an unending love.

Embraced, touched, soothed, and counselled
Ours are the arms, the fingers, the voices;
Ours are the hands, the eyes, the smiles;
We are loved by an unending love.

Ahavat olam beit yisra'el amm'cha ahavta,
torah umitsvot chukkim umishpatim otanu
limmadta. Al kein Adonai eloheinu,
b'shochbeinu uv'kumeinu nasi'ach
b'chukkecha, v'nismach v'na'aloz b'divrei
toratecha umitsvotcha v'chukkotecha
l'olam va'ed. Ki heim chayeinu v'orech
yameinu, uvahem nehgeh yomam
valailah, v'ahavat'cha al tasir mimmennu
l'olamim. Baruch attah Adonai, oheiv et
ammo yisra'el.

אָהַבְתָּ עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אֲהַבְתָּ.
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ
לְמַדְתָּ: עַל־כֵּן יְהוָה אֱלֹהֵינוּ. בְּשׂוֹכְבֵינוּ
וּבְקוּמֵינוּ נִשְׂיַח בְּחֻקֶיךָ. וְנִשְׂמַח וְנַעֲלוֹז
בְּדִבְרֵי תוֹרָתְךָ וּמִצְוֹתֶיךָ וְחֻקּוֹתֶיךָ
לְעוֹלָם וָעֶד: כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמֵינוּ.
וּבְהֵם נִהְגֶה יוֹמָם וְלַיְלָה. וְאַהֲבַתְךָ אֶל־
תְּסִיר מִמֵּנוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה
יְהוָה. אוֹהֵב אֶת־עַמּוֹ יִשְׂרָאֵל:

With everlasting love have You loved Your people the family of Israel. Teaching and practice, duty and justice - these You have taught us. Therefore, our God and Guide, we think upon all this before we sleep and when we wake, and rejoice and delight in Your teaching and its practice forever and ever, for they are our life and the measure of our days. We keep them in mind both day and night. Never take Your love away from us. Blessed are You God, who loves Your people Israel.

“And these words which I command you this day shall be upon your heart.”
The verse does not say: “In your heart.” For there are times when the heart is shut.
But the words lie upon the heart, and when the heart opens in holy hours, they sink
deep down into it.

Rabbi Mendl of Kotzk

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.
Hear, O Israel, the Eternal is our God, the Eternal is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

Baruch shem k'vod malchuto l'olam va'ed.
Blessed be God's glorious kingdom forever and ever.

V'ahavtah et Adonai Elohecha b'chol
l'av'v'cha u'vchol nafshcha u'vchol
m'odecha. V'hayu hadvarim ha'eleh, asher
anochi m'tzavcha hayom al l'vavecha.
V'shinantam l'vanecha v'dibarta bam,
b'shivt'cha b'veitecha, uvlecht'cha vaderech
uvshochb'cha uvkumecha. Ukshartam l'ot
al yadecha, v'hayu l'totafot bein einecha.
U'chtavtam al mezuzot beitecha,
uvisharecha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-
לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ :
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
מְצַוְךָ הַיּוֹם עַל-לְבָבְךָ : וְשִׁנַּנְתֶּם
לְבַבְךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ :
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ : וְכָתַבְתֶּם עַל-
מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ

*Love the Eternal your God with all your heart, and all your soul, and all your
might. These words that I command you today shall be upon your heart.
Repeat them to your children, and talk about them when you sit in your home,
and when you walk in the street; when you lie down, and when you rise up. Hold
fast to them as a sign upon your hand, and let them be as reminders before
your eyes. Write them on the doorposts of your home and at your gates.
(Deuteronomy 6:4-9)*

Listen, all you who wrestle with your fate: the intimate and the infinite are one. Trust that unity with your whole heart, doubt and all; with your whole soul, and with all the powers at your command. Remember it; repeat it everywhere, working or resting, sitting or walking, night and morning, alone and to all you love. See it written on your hand, on your brow, in every common place and in every face.

Catherine Madsen

So you shall love what is holy
With all your courage, with all your passion
With all your strength.
Let the words that have come down
Shine in our words and our actions.
We must teach our children to know and understand them.
We must speak about what is good
And holy within our homes
When we are working, when we are at play,
When we lie down and when we get up.
Let the work of our hands speak of goodness.
Let it run in our blood
And glow from our doors and windows.

We should love ourselves, for we are of God.
We should love our neighbours as ourselves.
We should love the stranger, for we
Were once strangers in the land of Egypt
And have been strangers in all the lands of the world since.
Let love fill our hearts with its clear precious water.
Heaven and earth observe how we cherish or spoil our world.
Heaven and earth watch whether we choose life or choose death.
We must choose life so our children's children may live.
Be quiet and listen to the still small
Voice within that speaks in love.
Open to that voice, hear it, heed it and work for life.
Let us remember and strive to be good.
Let us remember to find what is holy
Within and without.

Marge Piercy

This will happen if you listen carefully to My commands which I give you today, to love and to serve the Eternal your God with all your heart and all your soul. I shall then give your land rain at the right time, the autumn rain and the spring rain, so that each one of you can harvest your own grain, wine and oil. I shall also give grass in your fields for your cattle, and you will eat and be satisfied.

Take care that your heart is not deceived into straying, obeying other gods and worshipping them. God's anger will then blaze out against you. God will shut up the sky. There will be no rain. The land will not produce, and you will quickly be destroyed from the good land which God gives you. So put these words of Mine in your heart and in your soul, and secure them as a sign upon your hand and as reminders before your eyes. Teach them to your children, and talk about them 'when you sit each of you in your home, and when you walk in the street, when you lie down and when you rise up. Write them on the doorposts of your home and at your gates.'

Then you and your children may live long on the land that God promised to give your ancestors as long as there is a sky over the earth.¹

V'hayah im shamo'a tishm'u el mitsvotai, asher anochi m'tsaveh etchem ha-yom, l'ahavah et Adonai eloheichem ul'ovdo, b'chol l'avchem uv'chol nafsh'chem. V'natatti m'tar arts'chem b'itto, yoreh umalkosh, v'asafta d'ganecha v'tiresh'cha v'yits-harecha. V'natatti eisev b'sad'cha livhemtecha, v'achalta v'sava'ta.

Hisham'ru lachem, pen yifteh l'avchem, v'sartem va'avadtem elohim acheirim v'hishtachavitem lahem. V'charah af Adonai bachem, v'atsar et ha-shamayim, v'lo yihyeh matar, v'ha-adamah lo tittein et y'vulah, va'avadtem m'heirah mei'al ha-arets ha-tovah, asher Adonai notein lachem.

V'samtem et d'varai eilleh al l'avchem v'al nafsh'chem, uk'shartem otam l'ot al yedchem, v'hayu l'totafot bein eineichem. V'limmadtem otam et b'neichem l'dabbeir bam, b'shivt'cha b'veitecha, uv'lecht'cha va-derech, uv'shochb'cha uv'kumecha. Uch'tavtam al m'zuzot beitecha uvisharecha. L'ma'an yirbu y'meichem vimeit v'neichem, al ha-adamah asher nishba Adonai la'avoteichem lateit lahem, kimei ha-shamayim al ha-arets.

וְהָיָה אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מִצְוֶה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֹת-יְהוָה אֱלֹהֵיכֶם וּלְעֹבְדוֹ בְּכֹל-לְבַבְכֶם וּבְכֹל-נַפְשְׁכֶם : וְנָתַתִּי מְטַר-אֲרָצְכֶם בְּעִתּוֹ יוֹרֵה וּמְלֶקֶשׁ וְאֶסְפַּתְּ דְגָנְךָ וְתִירֹשֶׁךָ וַיִּצְהַרְךָ : וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבֹהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבַעְתָּ :

הַשָּׁמַיִם לָכֶם פֶּן-יִפְתּוּהָ לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם : וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מְטָר וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדַּתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם : וְשָׁמַתֶם אֶת-דְּבַרְי אֱלֹה עַל-לְבַבְכֶם וְעַל-

נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-

יְדֹכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עַיְנֵיכֶם : וְלִמְדֹתֶם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר

בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדַרְךָ וּבְשׁוֹכְבְּךָ וּבְקוּמְךָ : וְכִתַּבְתֶּם עַל-

מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ : לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ :

Vayomer Adonai el mosheh leimor:
 dabbeir el b'nei yisra'el v'amarta aleihem,
 v'asu lahem tsitsit al kanfei vigdeihem
 l'dorotam, v'nat'nu al tsitsit ha-kanaf p'til
 t'cheilet. V'hayah lachem l'tsitsit, ur'item
 oto, uz'chartem et kol mitsvot Adonai,
 va'asitem otam, v'lo taturu acharei
 l'avchem v'acharei eineichem, asher
 attem zonim achareihem.
 L'ma'an tizk'ru, va'asitem et kol mitsvotai,
 vihyitem k'doshim leiloheichem. Ani
 Adonai eloheichem asher hotseiti etchem
 mei'erets mitsrayim, lihyot lachem
 leilohim, ani Adonai eloheichem.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר
 אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ
 לָהֶם צִיצִית עַל־כַּנְּפֵי בְגְדֵיהֶם לְדֹרוֹתָם
 וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת:
 וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
 וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעָשִׂיתֶם
 אֹתָם וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי
 עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:
 לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת־
 כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם

The Eternal said to Moses: 'Speak to the children of Israel and tell them that each generation shall put tassels on the corner of their clothes, and put a blue thread on the corner tassel. Then when this tassel catches your eye, you will remember all the commands of the Eternal and do them. Then you will no longer wander after the desires of your heart and your eyes which led you to lust.

Then you will remember all My commands and do them and you will be set apart for your God.

I am the Eternal your God who brought you out of the land of Egypt, to be your own God. I, the Eternal, am your God.'

(Numbers 15: 37-41)

Standing on the parted shores of history,
 We still believe what we were taught
 Before ever we stood at Sinai:

That wherever we are, it is eternally Egypt
 That there is a better place, a Promised Land;
 That the winding way to that promise passes
 through the wilderness

that there is no way to get from here to there
 except by joining hands,
 marching together

Michael Walzer

Mi chamocha ba-eilim Adonai mi kamocha מי כַּמְּכָה בְּאֵלִים יְיָ, מִי כַּמְּכָה נְאֻדָּר
ne'dar ba-kodesh בְּקֹדֶשׁ,
nora t'hillot oseih fele. נוֹרָא תְהִלָּת, עֲשֵׂה פְלֵא.

Malchut'cha Adonai eloheinu ra'u vanecha מַלְכוּתְךָ יְהוָה אֱלֹהֵינוּ
al ha-yam, רָאוּ בְנֵיךָ עַל הַיָּם.
yachad kullam hodu v'himlichu v'amaru: יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

Adonai yimloch l'olam va'ed. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
'God, who is like You among the gods people worship! Who, like You, is majestic
in holiness, awesome in praise, working wonders!' Our Living God, Your children
saw Your rule over the Sea of Reeds. All of them as one honoured You as
Sovereign, saying: 'God alone will rule forever and ever.'

When despair for the world grows in me
And I wake in the night at the least sound
In fear of what my life and children's lives may be,
I go and lie down where the wood drake
Rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
Who do not tax their lives with forethought
Of grief. I come into the presence of still water
And I feel above me the day-blind stars
Waiting with their light. For a time
I rest in the grace of the world, and am free.

Wendell Berry

Hashkiveinu

Music: Dan Nichols

Hashkiveinu Adonai eloheinu l'shalom, הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם
v'ha'amideinu malkeinu l'chayyim וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים

*Source of our life who watches over us, cause us to lie down in peace, and rise
again to enjoy life.*

Spread the shelter of Your peace over us
Guide us in wisdom, compassion and trust

Save us for the sake of Your name
Shield us from hatred, sorrow and pain

Baruch attah Adonai, ha-poreis sukkat בְּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
shalom aleinu v'al ammo yisra'el, v'al kol ha- עֲלֵינוּ וְעַל-עַמּוֹ יִשְׂרָאֵל וְעַל-כָּל-
olam הָעוֹלָם:

*Blessed are You God, spreading the shelter of peace over us, over Your people
Israel, and over all the world.*

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal you shall be cleansed

Leviticus 16:30

T'filah is a journey
From the God of the ancients
To my Rock
And my Redeemer...

On most nights
You stand on the holy summit of T'filah
And see before you
A land that calls out
For redemption
For healing,
For peace –
A world that needs you.

Kol Nidrei is different

T'filah tonight
Is an inward journey
That takes you
Deep within yourself,
Pierces you to the core...
You stand on the holy summit
Of this T'filah
And see before you the land within
A weary soul
Yearning to be forgiven,
Longing to be loved.

Based on a concept by Rabbi Elaine Zecher

אֲדֹנָי שְׁפֹתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

Adonai, s'fatai tiftach, ufi yagid t'hilatecha.

Adonai, open my lips, and my mouth shall declare Your praise.

God of History

Some perished by fire, some by water.
Some crossed the sea, or watered the desert.
Some starved all week to make a Shabbat feast.
Some were left childless until old age.
Some lifted their chins beneath a father's knife.
Those who came before us gave everything
So that we, generations later, could glorify You.

And despite the danger,
With Your protection,
Some did survive, and even flourished,
Some reaped in joy, were spared the knife,
Were granted children.
We are their inheritors, O God,
And we know how rare is our good fortune
To be born to such hard-won treasures.

A great responsibility is ours,
And Yours as well,
For if You do not sustain us,
As You did Abraham and Sarah,
Rebecca and Isaac, Jacob, Rachel and Leah,
Then who will sing Your praises?

Who will lift their chins as we do now,
To sanctify your name?

Adam Sol

Step back in time. Feel your ancestors – your family, your tribe or tribes, the ancient humans – standing at your side. What traditions do you keep in their honour? What message do they give you?

Zochreinu l'chayim, Melech chafetz bachayim,
v'chotveinu b'sefer hachayim. L'ma'an
Elohim chayim.
Melech ozer u'moshiah u'magen.
Baruch Attah, Adonai, Magen Avraham pokeid
Sara.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכֹתְבֵינוּ בְּסֵפֶר הַחַיִּים. לְמַעַן
אֱלֹהִים חַיִּים

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן : בְּרוּךְ
אַתָּה יְיָ, מָגֵן אַבְרָהָם פּוֹקֵד
שָׂרָה :

*Sovereign who delights in life, recall us to life and record us in the Book of Life for Your own sake, God of life! The Sovereign who helps, saves and shields.
Blessed are You Adonai, the shield of Abraham who remembers Sarah.*

God of Might

An empty page

An open book

A day of ultimate questions

Will I still be here next year at this time

With the ones I love beside me?

What is in store for my family?

And what will become of my friends?

Who will have reason to celebrate?

Who will contend with grief?

New love, new babies, marriages deepening or breaking apart,
Prosperity, struggle, reversal of fortune, illness, and health awaits us.

Who will be missing when we gather next?

Who will stand apart, who will be estranged?

And who will have joined us, enriching our community?

On the edge of the unknown we tremble:

What lies ahead for us all?

An empty page

An open book

Nothing is written and nothing is sealed.

Flesh and blood, frail creatures,

Our lives are fleeting and subject to chance.

Yet this we possess: the strength to persist,
To prevail, to comfort one another in the dark.

Prayer, right action, a turning toward the good –
These give us hope and help us bear the pain of life.

Rabbi Alan Lew

See before you a dry seed planted in earth, and sprouting into a living plant. What in your life feels dry or lifeless? How do you need to awaken or grow? What dream do you need to bring to life?

Mi chamocha av harachamim, zocher yetzurav

lachayim b'rachamim.

V'ne'eman Atah l'hachayot metim.

Baruch Atah, Adonai, mechayeh hametim.

מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו

לְחַיִּים בְּרַחֲמִים

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ

אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:

Who is like You, source of compassion, recalling Your creatures to life in compassion? You are faithful to renew life beyond death. Blessed are You God, who renews life beyond death.

God of Holiness

Prayer is not purely an act; all things pray,
And all things pour forth their souls.
The heavens pray, the earth prays,
Every creature and every living thing.
In all life there is longing.
Creation is itself but a longing,
A kind of prayer to the Almighty.
What are the clouds, the rising and the setting of the sun,
The soft radiance of the moon and the gentleness of the night?
What are the flashes of the human mind
And the storms of the human heart?
They are all prayers –
The wordless outpouring of boundless longing for God.
Praise the light that shines before us, through us, after us.

Alexander M. Schindler

See that you are in a sacred place. The guardian of this place welcomes you and anoints you. You too are sacred. Take a moment to consider how holiness is manifesting in your life right now.

Baruch attah Adonai
ha-melech ha-kadosh.

בָּרוּךְ אַתָּה יְהוָה.
הַמֶּלֶךְ הַקָּדוֹשׁ:

Blessed are You Eternal, the holy Sovereign.

Holiness of this Day

Like smoke above the altar
May a memory of us ascend and come before You.

As Israel once came to You with offerings from the flock,
So we bring to You offerings of our mouth –
Not lip service but heartfelt prayer.

So the prophet taught:
“Return, O Israel, to Adonai your God,
For you have fallen because of your sin.
Take words with you
And return to Adonai.”

Accept the words we set before You,
Awkward and imperfect as they are:
Our hesitant questions, our corrosive doubts.
Accept, too, our silences:
Our thoughts that rise in the stillness,
Our faith that coheres for a fragile instant –
Then dissipates
Like smoke above the altar.

Mishkan HaNefesh

Today we stand at our most vulnerable before God. What blessing do you need in this moment? What blessing do you offer? What is your prayer?

Baruch attah Adonai Melech mochel
v'soleach l'avonoteinu v-l'avonot amo
beit yisrael. U-ma'avir ashmotanu
b'chol shana v'shana. Melech al kol
ha'aretz m'kadesh yisrael v'yom
ha'kippurim

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה.
מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ יִשְׂרָאֵל וַיּוֹם
הַכִּפּוּרִים

Blessed are You, Eternal, Who forgives and pardons our iniquities, and the iniquities of His people, the House of Israel; and Who removes our trespasses each year; Sovereign over the whole earth, Sanctifier of Israel and the Day of Atonement.

Our offering

Prayer is for the soul what food is for the body.

The strength we get from one meal lasts until the next;
So too, the blessings of a prayer last until we pray again.

The longer the pause between one prayer and the next,
The more we're mired in worldly pursuits,
In words that dim the purity of the soul, in speech that dulls its brightness.

When we pray we wash away all that clouds our vision
And satisfy our spirit's hunger for a higher calling.

Prayer gives the soul what food gives the body.

Based on a poem by Yehudah Halevi

Feel that you are part of the universe, woven into the fabric of creation. See divinity in yourself, in all beings, and in the earth. Where, right now, can you perceive divine presence?

Baruch attah Adonai ha-machazir sh'chinato
l'tsiyyon.

בָּרוּךְ אַתָּה יְהוָה. הַמְחִיזִיר שְׁכִינָתוֹ
לְצִיּוֹן.

Blessed are You God, ever restoring Your presence to Zion.

Thanksgiving

Our Sages teach that miracles are astounding acts – they shake us to the core.

And wonders? These, they say, are the miracles of which we are unaware.

Well-hidden in the laws of nature, great wonders reside:

The rhythm of our breathing, the rise and fall of tides,
The wing-beats of a hummingbird, the choreography of bees,

The cycles of the heavens, the seasons of the sky,

And sunlight on leaves transmuted into energy.

How wondrously fixed and predictable –

Migration of birds, circulation of blood.

How utterly extraordinary is the ordinary.

But goodness – is it with us always? Can we feel it even now?

Consider this: the eye is narrow in its gaze.

For, at this very moment, some lives are bathed in miracle:

A newborn child in the arms of parents who were past the point of hope;

The happiness of improbably love after many years alone;

Recovery from surgery; the easing of grief;

Food for the hungry, rain after drought,

The first light of peace in a war-darkened land.

May I look up from my dark places and be glad:

Somewhere, even now, wondrous goodness blossoms forth.

Mishkan HaNefesh, Inspired by Nachmanides commentary to the book of Job

Visualise before you all the blessings in your life. Feel your gratitude for these blessings. Present yourself to God as you understand God. Offer your thanks.

Baruch attah Adonai, ha-tov shimcha ul'cha **בָּרוּךְ אַתָּה יְהוָה. הַטּוֹב שְׂמֵךְ וּלְךָ נֵאֶה**
na'eh l'hodot. **לְהוֹדוֹת**

Blessed are You God, known as goodness, whom it is right to praise.

God of Peace

Before the gate has been closed,
Before the last question is posed,
Before I am transposed.
Before the weeds fill the gardens,
Before there are no pardons,
Before the concrete hardens.
Before all the flute-holes are covered,
Before things are locked in the cupboard,
Before the rules are discovered.
Before the conclusion is planned.
Before the closing of God's hand,
Before we have nowhere to stand.
Bless us with peace.

Yehudah Amichai

See yourself at peace. See the world at peace. Offer your energy to the work of bringing peace to the world. Ask for divine help in accomplishing this great task.

Shalom rav al Yisra'el amm'cha tasim
l'olam, ki attah hu melech adon l'chol
ha-shalom, v'tov b'einecha l'vareich et
amm'cha Yisra'el b'chol eit uv'chol
sha'ah bishlomecha.
Baruch attah Adonai, ha-m'vareich et
ammo Yisra'el ba-shalom.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה. הַמְּבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם:

Set true peace upon Your people Israel forever. For You are the Source of all peace, and in Your eyes it is good to bless Your people Israel at every time and in every hour with Your peace.

Blessed are You God, blessing Your people Israel with peace.

A final petition

An ignorant villager, having heard it is a good religious deed to eat and drink on the day before Yom Kippur, drank himself into a stupor. He awoke late at night, too late for Kol Nidrei services. Not knowing the prayers by heart, he devised a plan. He repeated the letters of the alphabet over and over, beseeching the Almighty to arrange them into the appropriate words of the prayers. The following day he attended the Kotzker synagogue. After Neilah, the rabbi summoned him to inquire the cause of his absence at Kol Nidrei. The villager confessed his transgression and asked whether his manner of reciting prayers could be pardoned. The rabbi responded: "Your prayer was more acceptable than mine, because you uttered it with the entire devotion of your heart."

Louis I. Newman

Yihyu l'ratson imrei fi, v'hegyon libbi
l'fanecha, Adonai tsuri v'go'ali.

יְהִי לְרָצוֹן אִמְרֵי פִי.
וְהִגְיוֹן לִבִּי לְפָנֶיךָ.
יְהוּה צוּרִי וְגוֹאֲלִי:

*May the words of my mouth and the meditation of my heart be acceptable to
You, O God, my Rock and my Redeemer*

Oseh shalom bimromav, hu ya'aseh
shalom aleinu
v'al kol Yisrael, v'al kol ha-olam, v'imru
amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל וְעַל־כָּל־הָעוֹלָם.
וְאָמְרוּ. אָמֵן:

*May God who makes peace in the highest
bring this peace upon us, upon all Israel, and upon all the world. Amen*

Vidui

God gave two eyes to see. The right one to see the good in others and the left to see the fault in ourselves.

I see better now.

Rabbi Howard Weiss

Before we are healed we must acknowledge our illness.
Before we find light we must know our own darkness.
Before we are forgiven we must confess our sins.
We confess our sins and those of our fellows, for we are responsible for each other.
Heal us God, and lead us through darkness to light.

When I was young
And I learned the Alphabet,
Life was open to me
“A” was full of aspiration
“B” was for beauty; “C” for confidence
And “D” for dreams
And so on through the list – no fewer than twenty-six opportunities
Twenty-six possibilities.
And yet I fear that with the passage of time,
I’ve squandered them, creating instead
“A”s of apathy, “B”s of brusqueness and “C”s of coarseness.
Help me, then, return to that innocence.
Let the letters be letters once again,
And let them rise to the heavens
And form into the words
That you know I wish to say.

Rabbi Alan Cook

Eternal God and God of our ancestors, let our prayer reach You – do not turn away from our pleading. For we are not so arrogant and obstinate to claim in Your presence that we are indeed righteous people and have never sinned. But we know that both we and those before us have sinned.

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דְּפִי
הִעֲוִינוּ. וְהִרְשָׁעְנוּ. זָדְנוּ. חָמְסְנוּ. טָפְלְנוּ שָׁקֵר.
יַעֲצָנוּ רָע. כָּזְבְנוּ. לָצְנוּ. מָרְדְנוּ. נֶאֱצָנוּ.
סָרְרְנוּ. עָוִינוּ. פָּשַׁעְנוּ. צָרְרְנוּ. קִשְׁיֵנוּ עָרְף.
רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיֵנוּ. תַּעֲתָעְנוּ

Ashamnu, Bagadnu, Gazalnu, Dibarnu Dofi,
He-evinu, Hirshanu, Zadnu, Chamasnu, Tafalnu Shaker,
Yaatznu Ra, Kizavnu, Latznu Maradnu, Niatznu,
Sararnu, Avinu, Pashanu, Tzararnu, Kishinu oref,
Rashanu, Shichatnu, Tiavnu. Tainu. Titanu.

We have abused and betrayed. We are cruel.
We have destroyed and embittered other people's lives.
We were false to ourselves.
We have gossiped about others and hated them.
We have insulted and jeered. We have killed. We have lied.
We have misled others and neglected them.
We were obstinate. We have perverted and quarrelled.
We have robbed and stolen.
We have transgressed through unkindness.
We have been both violent and weak.
We have practised extortion.
We have yielded to wrong desires, our zeal was misplaced.

For the sins I have committed against myself:

Accepting the lies that depression tells me

Blaming

Caring too much what other people think about me

Doing too much

Excessively worrying that I did wrong

Failing to see the spark of God within me

Guilt

Hatred

Insecurity

Judgment

Keeping silent

Lying about my feelings

Minimizing my accomplishments

Not believing I'm good enough

Obsessing over my mistakes

Punishing myself

Quitting

Refusing to recognize my goodness

Self-loathing

Twisting words

Underestimating myself

Vicious thoughts

Wanting to be someone else

Yearning to sleep and not wake up

Rabbi Sara Davidson Berman

“Jabez cried out to the God of Israel, “Oh that You would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain.”

And God granted his request.

1 Chronicles 4:10

Please God, please bring
healing

Ana El na, r'fa na la

אָנָּא אֵל נָּא רְפָא נָּא לָּהּ

Words: based on Numbers 12:13

Music: Daphna Rosenberg and Naveh Agmon

Selichot

We turn to the Selichot, the poems of pardon, the songs of supplication, the pleas of our ancestors. May the thoughts inside us match the words we speak aloud.

בְּמַה אֶקְדֵּם יְהוָה אֶפְרָי לְאֱלֹהֵי מְרוֹם

How shall I come into the presence of the Eternal, and bend low before God on high?

Micah 6:6

הִנְהֵבֵאתִי בְּמַגֵּל־תֹּפֶרֶת לְטוֹב עָלַי :

See, I come, carrying a book, telling the story of my life.

Psalms 40:8

We wrong You when we wrong ourselves.
For our failures of integrity, Adonai, we seek forgiveness.

For passing judgement without knowledge of the facts,
And for distorting facts to suit our purposes.

For succumbing in silence to social pressure,
And for acquiescing in beliefs we find offensive.

For using others' bad behaviour to excuse our own
And for blaming others for our mistakes and poor decisions.

For pretending to emotions we do not feel,
And for appearing to be other than what we are.

For condemning in our children the faults we tolerate in ourselves,
And for tolerating in ourselves the faults we condemn in our parents.

For the sin of **A**bandoning our values and **A**iming too low
And **A**ssuming we can't do more – 'because we are, after all, only human';
For the sin of **B**elittling the blessings we do bestow
And **B**elieving the worst of ourselves - when we are, after all, only human;
For the sin of **C**reating dramas out of minor irritations
And our **D**estructive behaviour - towards ourselves, and our planet –
And then **D**enying the consequences...

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ

V'al kulam, elohai selichot, s'lach lanu,m'chal lanu,kaper lanu

For the sin of **E**ntering relationships that are doomed to fail
And **F**ailing in relationships that are full of potential;
For the sin of **G**rasping in greed for what glitters, then fades
And the **H**ating of others for the things that they do,
and **H**ating yourself for what you don't do,
and then for the things that you do...

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ

V'al kulam, elohai selichot, s'lach lanu,m'chal lanu,kaper lanu

For the sin of **I**ndulging ourselves when there's work to be done
And **J**udging ourselves as lacking in judgement;
For the sin of **K**illing off hopes, and **K**issing our dreams goodbye,
Of **L**oving ourselves too much, or **L**oving ourselves not enough...

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ

V'al kulam, elohai selichot, s'lach lanu,m'chal lanu,kaper lanu.

For the sin of **M**oonlighting as experts when we know nothing about it, and
Mocking at others who're too clever by half;
For the **N**asty comments behind people's backs
And **O**ffering compliments we don't really mean, that flatter and deceive but
secretly scorn;
For the sin of **P**olluting the sea and **P**oisoning the air and **P**lundering the earth
And **Q**uietly ignoring the death of our world, for we know it will happen 'but what
can we do?'

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ

V'al kulam, elohai selichot, s'lach lanu,m'chal lanu,kaper lanu

For the sin of **R**elying on others to save the day, and **R**ubbishing those who offer
us hope;

For Surrendering to complacency and Suspecting the new, and Shying away from the needs of the soul;
For Searching for sex when it's love that we want
And the sin of Trusting in tradition, but not in ourselves;
And for all that's Ungracious, Unkind and Unjust in our hearts

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ

V'al kulam, elohai selichot, s'lach lanu, m'chal lanu, kaper lanu

For the sin of **V**anity about what matters least
And **W**axing lyrical at the weight we have lost, or feeling our **W**oe at the weight we have gained when half the world is hungry;
For the sin of **W**atching our backs and to hell with the rest, of **W**aiting for others to get it all wrong, or **W**illing them harm so it won't happen to us
For our **X**enophobia (what else?), that suspects the outsiders and wants them away;
And for dissatisfied **Y**earning that ignores what we have, and **Y**ielding to despair when there's grandeur at hand
And for the sin of our **Z**ionism when it lacks justice or care, and when **Z**eal for the land makes us blind to the image of God in those others who also love that land - for then we stand condemned, for the rabbis say 'all Jews are sureties for each other today'.
So the fate of us all is in balance this day, and our deaths are but a hair's breadth away

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ

V'al kulam, elohai selichot, s'lach lanu, m'chal lanu, kaper lanu

And for all these things, forgiving God, forgive us, pardon us, and grant us atonement.

Rabbi Howard Cooper, 2008, 2010, 2013

אֵל מֶלֶךְ. יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג בְּחַסְדֵיךָ. מוֹחֵל עֲוֹנוֹת עַמּוֹ. מְרַבֵּה מְחִילָה
לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם כָּל בֶּשָׂר וְרוּחַ. לֹא כָרַעְתָּם תַּגְמוּל

God of forgiveness, we come before You in need of compassion.

At Sinai You spoke words that guide our lives to this day,
But our ancestors lost faith in You, lost hope in their Redeemer.

With one voice, they had promised: “We will do and obey”;
And yet, stiff-necked, they broke their word, adoring an idol of gold.

How wondrous Your compassion in the face of their rebellion,
Your forgiveness in that moment of human weakness and doubt!

We, too, have broken promises to You.
We, too, worship the work of our own hands.
We, too, make of gold a god.
And we, too, forsake Your word.

At Sinai You revealed thirteen attributes of mercy;
These aspects of Your nature – Your very essence – we now recall.

הֲהִנֵּה יְהוָה אֵל רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: נִצֵּר חֶסֶד לְאֲלֹפִים נִשְׂא עוֹן
וְפָשַׁע וְחַטָּאָה וְנִקְיָה:

Adonai, Adonai, a God of mercy and compassion, slow to anger, generous in love and truth, showing love to thousands, forgiving sin, wrong and failure; who pardons.

Exodus 34: 5 – 7

Our God and God of our ancestors, do not forsake us or reject us; do not shame us or set aside Your covenant with us. Bring us near to Your Torah, teach us Your commands, show us Your ways. Reach out to our minds so that Your being fills us with awe; pierce our hearts so that we love You – then we shall return to You, both in truth and with a perfect heart. For the sake of Your great name; forgive and pardon our iniquities.

Ki anu amecha, v'atah Eloheinu;
 anu vanecha v'atah avinu.
 Anu avadecha, v'atah adoneinu;
 anu k'halecha, v'atah chelkeinu.
 Anu nachalatecha, v'atah goraleinu;
 anu tzonecha, v'atah ro'einu.
 Anu charmecha, v'atah not'reinu;
 anu f'ulatecha, v'atah yotz'reinu.
 Anu ra'yatecha, v'atah dodeinu;
 anu s'gulatecha, v'atah k'roveinu.
 anu amecha v'atah malkeinu
 anu m'amirecha v'atah ma'amireinu

כִּי אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
 אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ :
 אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.
 אָנוּ קְהֵלְךָ וְאַתָּה חֶלְקֵנוּ :
 אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלֵנוּ.
 אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ :
 אָנוּ כְרֵמְךָ וְאַתָּה נוֹטְרָנוּ.
 אָנוּ פְעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ :
 אָנוּ רְעִיָתְךָ וְאַתָּה דוֹדֵנוּ.
 אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ.
 אָנוּ עַמְּךָ וְאַתָּה מְלֻכָנוּ :
 אָנוּ מְאִמְרֶיךָ וְאַתָּה מְאִמְרָנוּ

*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 community and You are our portion.
 We are Your inheritance and You are our destiny.
 We are Your flock and You are our shepherd.
 We are Your vineyard and You are our keeper.
 We are Your work and You are our creator.
 We are Your beloved and You are our friend.
 We are Your own and You are our nearest.
 We are Your people and You are our sovereign.
 We are the people known to You and You are the God made known by us.*