

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנֶצַח נִצָּחִים קִדְשָׁתָךְ נִקְדִּישׁ,  
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ  
גָּדוֹל וְקָדוֹשׁ אַתָּה.

We are seated.

חֲמוּל עַל מַעֲשֵׂיךְ,  
וְתִשְׁמַח בְּמַעֲשֵׂיךְ,  
וַיֹּאמְרוּ לָךְ חוֹסֵיךְ,  
בְּצִדְקָךְ עֲמוּסֵיךְ,  
תִּקְדֵּשׁ אָדוֹן עַל כָּל-מַעֲשֵׂיךְ.

**HAVE COMPASSION** חֲמוּל.  
The three paragraphs that follow are a pastiche of stanzas taken from a variety of different piyyutim. All traditional mahzorim arrange them as here.

**WE BELIEVE** וְכָל מֵאֲמִינִים.  
This piyyut is 1500 years old, having been composed by one of the earliest liturgical poets, Yannai, who lived in the Land of Israel some time between the 5th and 7th century. The poem is a double alphabetical acrostic: the first line states an attribute of God, and the second uses the same letter to describe the human perspective. As much as he can, the poet alliterates an entire line, thus emphasizing the particular quality.

**KNOWS OUR DEEPEST FEELINGS** בּוֹחֵן כְּלֵיֹת. Literally, "examines our kidneys." In the ancient world, priests would examine the innards of sacrificed animals to determine the future or to interpret messages from God.

**THE STEADFAST REDEEMER** גּוֹאֵל חֵזֶק. The poet is paraphrasing Jeremiah 50:34, where the prophet asserts that only God—no earthly nation—will redeem Israel.

**SOLE JUDGE OF ALL THAT**

**LIVES ON EARTH** הֵדֵן יְחִידִי לִבְאֵי עוֹלָם. This phrase, taken from the Mishnah, is echoed in *U-netaneh Tokef*: all that lives on earth passes before God, the sole Judge on this judgment day.

**A PROMISE OF THE FUTURE** בְּאַהֲיָה אֲשֶׁר אֶהְיָה. In God's revelation to Moses at the burning bush, God replies to Moses' question, "Who shall I say sent me?" with the phrase quoted here, explicating the name of God: יְהוָה. The phrase has been variously translated as "I am that which I am," "I will be that which I will be," or "I will be there with you in the way that I will be there with you."

א  
הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט.  
וְכָל מֵאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה,  
הַבּוֹחֵן וְבוֹדֵק גְּנֵזִי נִסְתָּרוֹת.  
וְכָל מֵאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלֵיֹת,  
הַגּוֹאֵל מָמוֹת וּפּוֹדֶה מִשַּׁחַת.  
וְכָל מֵאֲמִינִים שֶׁהוּא גּוֹאֵל חֵזֶק,  
ב  
הֵדֵן יְחִידִי לִבְאֵי עוֹלָם.  
וְכָל מֵאֲמִינִים שֶׁהוּא דִּין אֱמֶת,  
הֶהְגִּיז בְּאַהֲיָה אֲשֶׁר אֶהְיָה.  
וְכָל מֵאֲמִינִים שֶׁהוּא הָיָה וְהָיָה וְיִהְיֶה,  
הוֹדָאִי שְׁמוֹ כֵּן תִּהְלֶתוּ.  
וְכָל מֵאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ,