

Rosh Ha-Shanah Evening Service



REFLECTIONS

The Eternal One spoke to Moses, saying: Speak to the Children of Israel thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred assembly commemorated with Shofar blasts. You shall not work at your occupations.

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר:
בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ
יְהִי לָכֶם שַׁבָּתוֹן, זִכְרוֹן
תְּרוּעָה מִקְרָא-קֹדֶשׁ.
כָּל-מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ.

Leviticus 23:23-25

At the coming of the seventh month, when the people of Israel were in their towns, all the people gathered together in the square in front of the Water Gate. They asked Ezra the scribe to bring the book of the Law of Moses which God had enjoined upon Israel. On the first day of the seventh month, Ezra the priest brought the Law before the assembly, both men and women, and all who could listen with understanding; and he read it, facing the square in front of the Water Gate, from early morning till noon. Then Nehemiah the governor, and Ezra the priest and scribe, and the Levites who taught the people, said to them all: 'This day is holy to the Eternal One your God; do not mourn or weep.'

From Nehemiah 8

Let all who seek You rejoice and be glad in You, and let those who love Your salvation say continually: Let God be magnified. But I am poor and needy; hasten to me, O God, my help and my deliverer. Eternal God, do not delay.

יְשִׁישׁוּ וַיִּשְׂמְחוּ בְךָ
כָּל-מְבַקְשֶׁיךָ וַיֵּאמְרוּ תְמִיד
יַגְדֵּל אֱלֹהִים אֱהִי יְשׁוּעָתְךָ;
וְאֲנִי עֲנִי וְאֲבִיוֹן אֱלֹהִים
חֹשֶׁה-לִּי עֲזָרִי וּמַפְלְטִי אֶתָּה
יְהוָה אֱלֹהֵי-תֵאָחֵר;

Psalms 70:5-6

Creation

Rabbi Eliezer said: 'In the month of Tishri the world was created.' As we prepare to welcome a new Jewish year, as we search for a new beginning to our lives, we look back to the days of creation, the first beginning. We look forward to a world filled with light, beauty and goodness; a world blessed by God's presence and promise for the future.

The stars of heaven, awesome in their majesty,
are not more wonderful than the one who charts their courses.
The elements, arrayed in perfection,
are not marvels greater than the mind that beholds them.
This miracle, matter, begets a wonder:
the body thinks, insight comes from flesh,
the soul is born of dust to build towers of hope,
opening within us doors of lamentation and love.
For You have made us little less than divine,
and crowned us with glory and honour!
Glory and honour within us:
but every age has despised its endowment.
And yet, O God, we look with hope beyond the near horizon.
Beneath this trampled earth
a seed of goodness will grow, we trust,
to be our tree of life.
Within and beyond us,
O God of life, You are there.
You dwell wherever we let You in.
When we flee from You, we flee from ourselves.
When we seek You, we discover that we are not alone.

Chaim Stern

Rosh Ha-Shanah

New Year

New moon of *Tishri*

Dawning darkly

First stars

Sparkling pathways

From the past

Into the future

Hinneyni

Here I am

Standing on the threshold

Of the new year

Ready

But

Retreating

Teshuvah?

I turn back from the brink

Sarah's laughter

Ringing in my ears

New life?

New beginning?

Is it possible?

For me?

And then

In the desert

Of those questions

Hagar's eyes opening

Opening mine

Forcing me

To turn around again

Pressing me

To look forward

To gaze into the landscape

Beyond

To see

Wells of water

In the wilderness

Hinneyni

Here I am

Standing on the threshold

Of the new year

Ready

To begin

Again.

Elizabeth Tikoah Sarah

We shall remember the wheat
stalk in the greenness of her
youth,

The time she stood erect with
her head to heaven,

Thin was her blade but
straight and proud.

And now bent is her head to
the ground,

נִזְכּוֹר אֶת־הַשֶּׁבֶלֶת בִּירְקָקָה
נְעוּרֶיהָ,
עֵת כִּי עֲמָדָה זְקוּפָה וְרֹאשָׁהּ
לְשָׁמַיִם,
דָּק גְּבֻעוּלָהּ אֶף יִשָּׁר וְגַאֵת הוּא.
וְעִבְשׂוּ שַׁח רֹאשָׁהּ לְאָרֶץ.

For heavy is the gold of her
ripeness,
The crown of her full
pregnancy.
Beautiful are her seasons.
We shall remember the tree in
the middle of his spring:
His blossoms were white and
pink,
Trembling sunbeams
glimmered in him on the
branch
And the sweet resin dropped
to earth
Like the bride's tears on the
day of her heart's joy.
Now he stands in the
abundance of his apples
Carrying his beautiful burden
motionless
Knowing the spring of things
to come.
We shall surely remember
these things.
In the change of the year's
circuit and in the passage of
day and night,
How the moon was fragile
And very full, then round and
expired,
Yet its youth would be
renewed.

כִּי כִבֵּד זָהָב־בְּגָרוּתָהּ,
עֲטֹרַת הָרִיוּנָהּ הַמְּלֵא.
יָפוֹת עֵתוֹתֶיהָ.
נִזְכֹּר אֶת־הָאֵילָן בְּדָמֵי אָבִיבוֹ:
פָּרְחָיו הָיוּ לְבָנִים וְוָרָדִים,
זָעוּ בּוֹ אֹרוֹת מְרֻטָּיִם בְּעֵנָף
וְהִשְׁרַף הַמֵּתוּק נִטַּף לָאָרֶץ
כְּדָמְעוֹת כֶּלֶה בַּיּוֹם
שֶׁמֶחַת־לְבָבָהּ.
וְעֵבְשָׁיו הוּא עוֹמֵד בְּשִׁלְל
תַּפּוּחָיו
נוֹשֵׂא אֶת־הָעֵל הַיָּפֶה וְלֹא
יָנוּעַ,
יּוֹדֵעַ אָבִיבֵי הַבָּאוֹת.
זְכוֹר נִזְכֹּר אֶת־הַדְּבָרִים
בְּתַמּוּנַת תּוֹר הַשָּׁנָה וְחֲלִיפוֹת
יוֹם וְלַיְלָה,
כִּי צַד הָיָה הַסֹּהַר דִּק־לְהִשְׁבֵּר
וּמְלֵא מְאֹד וְהָעֵגִיל וְגָעַע,
וְחִדְּשׁוּ נְעוּרָיו.

Leah Goldberg

The essence of the Jewish conception of life seems to me to lie in an affirmative attitude to the life of all creation. The life of the individual has meaning only insofar as it aids in making the life of every living thing nobler and more beautiful. Life is sacred – that is to say, it is the supreme value to which all other values are subordinate. The hallowing of the supra-individual life brings in its train a reverence for everything spiritual – a particularly characteristic feature of the Jewish tradition.

But the Jewish tradition also contains something else, something which finds splendid expression in many of the Psalms, namely a sort of intoxicated joy and amazement at the beauty and grandeur of this world, of which humankind can just form a faint notion. It is the feeling from which true scientific research draws its spiritual substance, but which also seems to find expression in leafy trees and the crash of waves.

Albert Einstein

O my God, O my God, I pray that these never cease: The sand and the sea, the rush of the waters, the crash of the heavens, the prayer of the human heart.

אֱלֹהֵי, אֱלֹהֵי, שְׁלֹא יִגְמַר לְעוֹלָם: ♪
הַחוּל וְהָיִם, רְשׁוּשׁ שֶׁל
הַיָּמִים, בְּרֵק הַשָּׁמַיִם, תְּפִלַּת
הָאָדָם.

Hannah Senesh

Human Nature

When God created human beings in the beginning, they were left free to follow their own inclinations. If we so choose, we can keep the commandments and do God's will by acting with discernment.

אֱלֹהִים מִבְּרֵאשִׁית בָּרָא אָדָם,
וַיִּשְׁתַּהוּ בְיַד חוֹתְפוֹ, וַיִּתְּנָהוּ
בְיַד יִצְרוֹ. אִם תִּחְפֹּץ תִּשְׁמַר
מִצְוָה וּתְבוֹנָה לַעֲשׂוֹת רְצוֹנוֹ.

Ben Sira

A single person was created in the world in order to teach that if one had caused a single soul to perish, it is as if one had thereby destroyed an entire world; and if one saved a single life, it is as if one had thereby saved an entire world.

נִבְרָא אָדָם יְחִידִי בְּעוֹלָם
 לְלַמֵּד שְׁכַל־הַמַּאֲבָד נִפְשׁ
 אַחַת, מֵעֲלִין עָלָיו כְּאֵלֹה אֲבָד
 עוֹלָם מְלֵא; וְכָל־הַמְקִיִּים נִפְשׁ
 אַחַת, כְּאֵלֹה קַיִּים עוֹלָם מְלֵא.

Talmud

For two-and-a-half years the Schools of Shammai and Hillel remained divided. The former said: It would have been better if humankind had never been created. The latter said: It is better that humankind was created. After the debate, they reached a consensus: It would have been better had humankind not been created; now that we are here, however, let us look to our conduct.

שְׁתֵּי שָׁנַיִם וּמֵחֻצָּה נִחְלְקוּ בֵּית
 שְׁמַאי וּבֵית הִלֵּל. הִלְלוּ
 אוֹמְרִים: נוֹחַ לוֹ לְאָדָם שְׁלֵא
 נִבְרָא יוֹתֵר מִשְׁנִבְרָא. וְהִלְלוּ
 אוֹמְרִים: נוֹחַ לוֹ לְאָדָם שְׁנִבְרָא
 יוֹתֵר מִשְׁלֵא נִבְרָא. נִמְנוּ
 וְגָמְרוּ: נוֹחַ לוֹ לְאָדָם שְׁלֵא
 נִבְרָא יוֹתֵר מִשְׁנִבְרָא, עַכְשָׁיו
 שְׁנִבְרָא־יִפְשֵׁשׁ בְּמַעֲשָׁיו.

Talmud

Everyone has been given free will. If we wish to turn to the good way and be righteous, we have the power to do so; and if we wish to turn to the evil way and be wicked, we are free to do that. Everyone is capable of being righteous like Moses or wicked like Jeroboam, learned or ignorant, merciful or cruel, mean or generous. Nobody forces us, or decides for us, or pulls us in one direction or the other; but we, by our own volition, choose the path we wish to follow.

Maimonides

Rabbi Bunam said to his disciples: We should all have two pockets, so that we can reach into one or the other according to our need. In our right pocket there should be a piece of paper saying, 'For my sake was the world created,' and in the left, 'I am but dust and ashes.'

Chasidic

When we do something which shows some moral weakness, the act is frequently condoned by the comment: It is human. The use of 'human' in such contexts has given it a connotation of weakness. It is human to err, it is human to satisfy the desires of the flesh even when it can be done only by ignoring the best moral standards, it is human to obey instincts which inhere in our humanity, it is human to yield to temptations. But there is another side to our nature. It is not only human to be weak but it is also human to have 'a touch of the Divine'. It is not only human to feel temptation but it is also human to resist. Every day men and women make sacrifices to help others. By the power of the spirit they overcome the force of mere instincts. Their victory is the triumph of the human *over* the human. It is human to be weak. It is also human to be strong.

Israel I Mattuck

Today we stand before the Mirror of All
to see ourselves as we are.
We come with no gifts, no bribes, no illusions, no excuses.
We stand without defence and wait to be filled.
What will fill us?
Remorse, certainly. So much error and needless pain.
And joy: remembered moments of love and right doing.
We are too complex for single-sided emotions.
And we are too simple to be excused by our complexity.
Let us be bold enough to see,
humble enough to feel,
daring enough to turn and
embrace the way of justice, mercy and simplicity.

Rami Shapiro

The whole world is a very narrow bridge and the important thing is not to be afraid.

כָּל־הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד
וְהַעֲקָר לֹא לְפִיחֹד כְּלָל.

Nachman of Bratslav

Renewal

Forgive us our mistake
That we tried to encompass
What You may be
In an image which has become fixed and narrowed
To fit the poverty of our imagination.
Help us to expand beyond our limitations
To meet the infinite grace and love
That is the meaning of unceasing creation.
Teach us not to betray the trust
That was originally there between us.
Keep faith with us, as we keep faith with You.
For our life is a reflection
Of the abundance and treachery and splendid mystery
Of Your evolving universe,
And a reflection of the poverty and waste
When there is no replenishment and renewal of its holiness.
Help us to expand our image
Of what we may be.

Alix Pirani

That life is both fleeting and uncertain is a truth that presses upon the mind with special force as the old year ends and the new begins. Time speeds on, and we go with it, and though we have seen the old year close, we can never be sure of seeing the end of the new. We are utterly in Your hands, O God. And so we are led to turn our thoughts to You, to remember that You have given us our lives in trust, to use in Your service. But since life is so fleeting and frail, we must begin this serious use of it at once, and begin it by entering upon the task of self-examination and self-ennoblement which is its essential preliminary. A New Year, say the rabbis, should inaugurate a new life.

Morris Joseph

Teach me, my God, to pray
and to recite blessings for the
mystery of the withered leaf
no less than for the splen-
dour of the ripened fruit;

for freedom to see, to feel, to
breathe, to know, to hope –
and to fail.

Instruct my lips to sing Your
praise

when time renews itself each
dawn and night,

that my today be not as
yesterday,

nor any of my days become
routine.

לְמַדְנִי אֱלֹהֵי בְרַךְ וְהִתְפַּלֵּל
עַל סוּד עֵלָה קָמַל, עַל נִגְהַ
פְּרֵי בָשֵׁל.

עַל הַחֲרוּת הַזֹּאת: לְרֵאוֹת,
לְחַוֵּשׁ, לְנִשֵּׁם, לְדַעַת, לְיַחַל,
לְהַפְשִׁיל.

לְמַד אֶת-שִׁפְתוֹתַי בְּרִכָּה
וְשִׁיר הַלֵּל,

בְּהִתְחַדֵּשׁ זְמַנְךָ עִם בְּקָר וְעִם
לַיִל,

לְבַל יִהְיֶה יוֹמֵי הַיּוֹם כְּתַמּוּל
שְׁלִשׁוֹם,

לְבַל יִהְיֶה עָלַי יוֹמֵי הַרְגֵּל.

Leah Goldberg

Remember us for life, for
You, O Sovereign, delight in
life; and inscribe us in the
Book of Life, for Your sake, O
God of life.

זְכַרְנוּ לַחַיִּים, מְלֶךְ חַפְּץ
בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהֵים חַיִּים.

Prayer

Normally, we are compelled to pass from one task to another in quick succession; one duty is completed to be followed immediately by the next; a difficulty surmounted, a problem solved is replaced with such rapidity by further worries and by other cares that we have no choice, in daily life, but to live from one minute to another, to eliminate from our minds everything but that which is immediately ahead of us and which demands immediate attention.

In worship, however, we are freed from the pressure of life. There are no immediate tasks to be performed: no insistent needs clamouring for immediate satisfaction. For once, we are guaranteed Time and Quietude – the rarest possessions in life today. For once, we can escape from the tyranny of the next minute with its worries, tasks and duties.

Leslie I Edgar

We cannot all pray from our own creative resources because we are not all religious geniuses. We cannot all write words such as Shakespeare's, or compose music such as Bach's. But we can still make these our own. We can open our hearts to them and enrich ourselves by sharing and appropriating them.

In prayer, too, we can turn to the great religious geniuses, the Isaiahs, the Jeremiahs, and the Psalmists. We can take the visions they have seen, the communion they have established, the messages they have brought back, the words they have spoken, and make them our own. By an act of sympathetic fervour, of loving contagion, we can seek to achieve their glow.

This does not mean that all the deepest prayer or all the best poetry and music have already been written; nor does it mean that there is an end to inspiration.

The future is open; there is no limitation on the wonder of insight and creation. But each of us, in our own time and place, must conserve the resources already available and warm our hands at the fires already lighted.

Henry Slonimsky

How do I learn to pray? There is really only one answer: pray! Pray other people's prayers. You will appropriate them to yourself by using them and pouring your own personality into them. Do not wait until you 'feel like' praying, or until you know how to pray. You never will.

Steven S Schwarzschild

Prayer cannot mend a broken bridge, rebuild a ruined city, or bring water back to parched fields. But prayer can mend a broken heart, lift up a discouraged soul, and strengthen a weakened will.

Ferdinand M Isserman

You must force yourself to pray. Some people say that prayer must be totally spontaneous, without being forced; but they are wrong. You must force yourself to direct all your power into your prayer.

Nevertheless, when you pray with true devotion, binding thought to word and listening carefully to your words of prayer, then strength will automatically enter your worship. All your faculties will anticipate their being drawn into words of holiness. When you focus your mind on your prayers, this strength enters the words. Merely concentrate on the words, and strength will enter your prayers without your having to force it.

Nachman of Bratslav

The Tzantzer Rebbe was asked by one of his disciples: 'What does the Rebbe do before praying?'

The Rebbe replied: 'I pray that I may have the ability to pray!'

Chasidic

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

Help us to return to You, O God; then we shall return. Renew our days as in the past.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרַצוֹן אֶת־תַּפְּלֹתֵנוּ.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה,
חַדֵּשׁ יָמֵינוּ בְּקֶדֶם.

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God

Submit to God, uniquely
conscious soul,
And rush to worship God in
reverence.

Day and night turn toward
your eternal source –

Why pursue vanity and
emptiness?

Filled with life you resemble the
living God

Who is invisible as you are
unseen.

If your Creator be pure and
flawless,

Know that you too are perfect
and pure.

The Mighty One holds the
heavens on one arm,

As you uphold the silent body.

My soul, present your songs to
your Rock

Who has not set your like on
earth.

My limbs, praise your Rock
continuously

The one whose name every soul
does praise.

שְׁחִי לְאֵל יִחִידָהּ הַחֲכָמָה

וְרוֹצִי לְעִבֹד אוֹתוֹ בְּאֵימָה:

לְעוֹלָמָךְ פְּנֵי לַיְלָךְ וַיּוֹמַךְ

וְלָמָּה תִרְדְּפֵי הַבָּל וְלָמָּה?

מְשׁוּלָה אֶת בְּחַיִּיךָ לְאֵל חַי

אֲשֶׁר נֶעְלַם כְּמוֹ אֶת נֶעְלָמָה:

הֲלֹא אִם יוֹצְרֶךָ טְהוֹר וְנָקִי

דְּעִי כִי בֵן טְהוֹרָה אֶת וְתַמָּה:

חֲסִין יִשָּׂא שְׁחָקִים עַל זְרוּעוֹ

כְּמוֹ תִשָּׂא גּוֹיָה נְאֻלָּמָה:

זְמִירוֹת קִדְמֵי נִפְשֵׁי לְצוּרֶךָ

אֲשֶׁר לֹא שֵׁם דְּמוּתֶךָ בְּאֲדָמָה:

קִרְבֵי בְּרַכּוֹ תַמִּיד לְצוּרְכֶם

אֲשֶׁר לְשִׁמוֹ תַהֲלִל כָּל נִשְׁמָה:

Solomon ibn Gabirol

O, Thou my God: all peoples
praise Thee and assure Thee
of their devotion.

But what does it mean to Thee
whether I do this or not?

O, Du mein Gott: alle Völker
preisen Dich und versichern
Dich ihrer Ergebenheit.

Was aber kann es Dir bedeuten,
ob ich das auch tue oder nicht?

Who am I, that I should believe my prayers are necessary?

When I say 'God', I know that I speak of the Only, Eternal, Omnipotent, All-Knowing and Inconceivable One, of whom I neither can nor should make for myself an image; on whom I neither may nor can make any demand, who will fulfil my most fervent prayer or ignore it.

And yet I pray, as each one prays who is alive; and yet I pray for mercies, miracles, fulfilments.

And yet I pray, for I do not want to lose the blissful feeling of unity, of communion with Thee.

O Thou, my God: Thy mercy left us prayer as a bond, a blissful bond with Thee: a gift greater than any fulfilment.

Wer bin ich, dass ich glauben soll, mein Gebet sei eine Notwendigkeit?

Wenn ich Gott sage, weiss ich, dass ich damit von dem Einzigen, Ewigen, Allmächtigen, Allwissenden und Unvorstellbaren spreche, von dem ich mir ein Bild weder machen kann noch soll. An den ich keinen Anspruch erheben kann oder soll, der mein heissestes Gebet erfüllen oder nicht beachten wird.

Und trotzdem bete ich, wie alles Lebende betet; trotzdem erbitte ich Gnaden und Wunder, Erfüllungen.

Trotzdem bete ich, denn ich will nicht des beseligenden Gefühls der Einigkeit, der Vereinigung mit Dir, verlustig werden.

O Du mein Gott, Deine Gnade hat uns das Gebet gelassen, als eine Verbindung mit Dir. Als eine Seligkeit, die uns mehr gibt, als jede Erfüllung.

Arnold Schoenberg

Shechinah Mekor Chayyeynu –
Divine Presence, Source of our lives, shelter us under the wings of Your compassion.

שְׂכִינָה מְקוֹר חַיֵּינוּ,

הַסְתִּירֵנוּ בְּכַנְפֵי רַחֲמֶיךָ.

When men were children, they thought of God as a father;
When men were slaves, they thought of God as a master;
When men were subjects, they thought of God as a king.
But I am a woman, not a slave, not a subject,
not a child who longs for God as father or mother.
I might imagine God as teacher or friend, but those images,
like king, master, father or mother, are too small for me now.
God is the force of motion and light in the universe;
God is the strength of life on our planet;
God is the power moving us to do good;
God is the source of love springing up in us.
God is far beyond what we can comprehend.

Ruth F Brin

Abraham Joshua Heschel used to teach that the reason graven images are forbidden by the Torah is not that God has no image, but because God has but one image: that of every living, breathing, human being. You may not fashion an image of God in any medium other than that of your entire life – that is the message of the Torah.

To be a religious Jew is to walk the tightrope between knowing the invisibility of God and seeing the face of God everywhere. YHWH is but a breath, utterly without form, the essence of abstraction itself. And yet that same abstraction is the face of God that 'peers out from the windows, peeks through the lattice-work'. That face contains within it all the faces of humanity, and each of them contains the face of God. God is *ruach kol basar*, the spirit that resides in all flesh. That presence may be brought to consciousness in the mind of every human who is open to it, as it may be blocked out and negated entirely by the closing of the human heart, by cruelty, or by the denial of God's image. The *Shechinah*, the divine presence in our world, does not dwell where she is not wanted.

Arthur Green

Avinu Malkeynu – our Creator and Sovereign, be gracious to us and answer us, for there is little merit in us; treat us with charity and kindness, and be our help.

אָבִינוּ מֶלְכֵנוּ, חַנּוּן וְעֲנֵנוּ, כִּי
אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ
צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

♪
467g

PREPARING FOR THE SERVICE

Look around this sanctuary: here we all are, ready to embark together on a new year. We bring our secrets, our fears, our failures, our sins, our good deeds, our painful attempts to grow and change, our loves and our losses. One person who is sitting here is struggling with the first *yontif* since the death of a loved one; another is rejoicing to be here for the first time since her recovery from a major illness. One person is here for the first time in many years, returning now after a long estrangement from Jewish life. There are so many stories, so many feelings, so many different memories in this place tonight! And the miracle is that out of all these individualities we will forge a worshipping community. Each of us will pray to God in our own way and out of our own need and yet all these prayers will somehow be woven together to make one congregation.

Daniel Pressman

(The Congregation will stand)

(The Scrolls may be carried into the Synagogue and placed in the Ark)

As we prepare to usher in a new year, we welcome into this sanctuary our *Sifrey Torah*: reminders of our heritage and faith, symbols of God's guidance and presence.

How lovely are your tents, O Jacob, your dwelling-places, O Israel! Through Your great love, O God, I enter Your house; with awe I worship in Your sanctuary.

Eternal God, I love the house where Your glory dwells; humbly I worship before my God and Maker.

May my prayer be acceptable to You, Eternal God. In Your great kindness, answer me with Your saving truth.

מֵה־טָבוֹ אֱהֲלֶיךָ, יְעַקֹּב,
 מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל! וְאֲנִי בְּרַב
 חֶסֶדְךָ אָבוֹא בֵיתְךָ, אֲשֶׁתַּחֲוֶה
 אֶל־הַיְכָל־קֹדֶשְׁךָ בְּיִרְאַתְךָ.
 יְהוָה, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי
 אֲשֶׁתַּחֲוֶה וְאֶכְרַע, אֲבָרְכָה
 לִפְנֵי־יְהוָה עַשִׂי.
 וְאֲנִי תִפְלְתִי־לְךָ, יְהוָה, עֵת
 רְצוֹן. אֱלֹהִים, בְּרַב־חֶסֶדְךָ,
 עֲנֵנִי בְּאֱמַת יִשְׁעֶךָ.

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עֶרְבֵית לְרֹאשׁ הַשָּׁנָה ROSH HA-SHANAH EVENING SERVICE

קַבְלַת הַשָּׁנָה Kabbalat Ha-Shanah

(The Congregation will stand)

Eternal God, as the new year begins,
We have come together to pray as a congregation;
Yet each of us stands alone in Your presence.
Each of us comes before You with special hopes and dreams;
Each of us has personal fears and concerns.
Each of us has a prayer no one else can utter;
Each of us brings praise no one else can offer.
Each of us feels a joy no one else can share;
Each of us has regrets which others cannot know.
And so, we pray:

If we are weary, give us strength.

If we are discouraged, give us hope.

If we have forgotten how to pray, teach us anew.

If we have been careless of time, forgive us.

If our hearts have been chilled by indifference,

Warm us with Your presence, and inspire us

With the glowing spirit of this holy night.

Amen.

Eternal God, we unite with Jews around the world to proclaim a new year of hope. As we kindle these flames, may they open our eyes to the opportunities for good which await us in the year ahead.

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to kindle lights for the [Sabbath and the] Day of Remembrance.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלִךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְצִוֵּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת
וְשֶׁל] יוֹם הַזְכוֹרוֹן.

We praise You, Eternal God, Sovereign of the universe: You have kept us alive, sustained us, and enabled us to reach this season.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלִךְ
הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

♪
465b

May it be Your will, Eternal One our God and God of our ancestors, that the year five thousand seven hundred and shall bring to us and to the whole House of Israel life and peace, joy and happiness, redemption and comfort; and let us say: *Amen*.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּחַדֵּשׁ
עָלֵינוּ וְעַל-כָּל-בֵּית יִשְׂרָאֵל
אֶת-הַשָּׁנָה הַזֹּאת, שְׁנַת
חֲמִשָּׁת אֲלָפִים וְשֶׁבַע מֵאוֹת
וְ..... לְחַיִּים וְלִשְׁלוֹם,
לְשִׁשׁוֹן וְלִשְׂמֻחָה, לִישׁוּעָה
וְלִנְחֻמָּה, וְנֹאמַר: אָמֵן.

(The Shofar may be blown)

Blow the Shofar at the new moon, and when the moon is full, for our festival. It is a statute for Israel, an ordinance of the God of Jacob.

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בְּכֶסֶד
לְיוֹם חַגֵּנוּ. כִּי חֻק לְיִשְׂרָאֵל
הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

♪

(The Congregation will sit)

Summer is passing. The days grow shorter. The sounds and colours of nature, the stirring of the wind, speak to us of changes in the world, in life and in our course on earth. We are also about to enter upon a new season of the spirit, of the soul. It reminds us of our changing lives and fortunes, of the changes that take place within our homes, our communities, our world. It bids us look upon the changes that have taken place within ourselves. Awed and subdued, we stand before the threshold of a new year.

We recall those moments in the past year when we rejoiced in our victories and achievements, our decent impulses and our generous actions. But now, in the presence of that Eternity to which a dying year compels our attention, we are mindful that our defeats may have been greater than our triumphs. We failed ourselves by failing to rise to our own level. We failed our God by worshipping ourselves. For all these, at this turning point in endless time, we would seek forgiveness, O God. We come to You to help us lift the burdens of our souls, for there is none of us so virtuous or so proud whose heart does not cry out, despite ourselves, for forgiveness.

David Polish

From Psalm 98

Sing a new song to the Eternal One, who has done wonderful things.

You have made known Your saving power, Your righteousness to the nations.

You remember Your love and faithfulness for Israel. All the ends of the earth have seen Your saving power.

Shout for joy to the Eternal One all the earth; break forth, sing aloud, sing praise!

מִזְמוֹר. שִׁירוּ לַיהוָה שִׁיר
 חָדָשׁ, כִּי־נִפְלְאוֹת עָשָׂה.
 הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,
 לְעַיְנֵי הַגּוֹיִם גְּלוּהוּ צְדָקָתוֹ.
 זָכַר חֶסְדּוֹ וְאַמּוֹנָתוֹ לְבַיִת
 יִשְׂרָאֵל. רְאוּ כָּל־אַפְסֵי־
 אַרְצָאֵת יְשׁוּעַת אֱלֹהֵינוּ.
 הִרְיעוּ לַיהוָה כָּל־הָאָרֶץ;
 בְּצַחוֹ וּרְנֵנוּ וּזְמַרוּ!

Sing praise with the harp,
with the harp and the sound of
melody.

*Let the trumpet blast and horn
resound before the sovereign God.*

Let the sea roar, and all that
fills it, the world and all who
dwell in it.

*Let the rivers clap hands! Let
the mountains join in joyful song,*

Before the Eternal God, who
comes to rule the earth: to rule
the world with justice, and the
peoples with righteousness.

זָמְרוּ לַיהוָה בְּכִנּוֹר,
בְּכִנּוֹר וְקוֹל זְמִירָה.
בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
הִרְיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.
יִרְעֵם הַיָּם וּמְלֵאוֹ,
תִּבֵּל וַיִּשְׁבִּי בָהּ.
נְהָרוֹת יִמְחֲאוּ-כָף!
יְחַד הָרִים יִרְגְּנוּ
לִפְנֵי-יְהוָה, כִּי בָא
לְשַׁפֵּט הָאָרֶץ:
יִשְׁפֹט-תִּבֵּל בְּצֶדֶק,
וְעַמִּים בְּמִישָׁרִים.

(On a Sabbath)

Psalm 93

The Eternal One reigns, in
grandeur robed, robed and
girded with strength.

The world stands firm, it
shall not be moved.

Your throne is established
from of old, for You are
eternal.

The oceans roar, Eternal God,
the thundering oceans roar, the
thundering oceans rage;

יְהוָה מֶלֶךְ, גִּאוֹת לְבָשׁ, ׀
לְבִישׁ יְהוָה, עֵז הַתְּאֵדָר.
אֶפְתָּחוֹן תִּבֵּל,
בְּלִתְמוֹט.
נִכּוֹן כְּסֵאֶךָ מֵאֶז,
מֵעוֹלָם אֶתָּה.
נִשְׂאוּ נְהָרוֹת, יְהוָה,
נִשְׂאוּ נְהָרוֹת קוֹלָם,
נִשְׂאוּ נְהָרוֹת דְּבָכִים,

Yet mightier than the roaring waves, mightier than the breaking seas, You stand supreme on high!

Sure are the proofs of Your power, O God, and holiness adorns Your house for ever.

(On a weekday)

Psalm 121

Unto the hills I lift up my eyes:
 From where shall my help come?
 My help comes from the Eternal God,
 Maker of heaven and earth,
 Who will not allow your foot to slip,
 For your Guardian does not slumber.
 Indeed, the Guardian of Israel
 neither slumbers nor sleeps.
 The Eternal God is your keeper,
 Your shade at your right hand.
 The sun will not strike you by day,
 Nor the moon by night.
 The Eternal One guards you from
 all evil,
 And watches over your soul.
 The Eternal One will guard your
 going out and your coming in,
 From now and for evermore.

(The Congregation will stand)

מקלות מים רבים,
 אדירים משברי־ים,
 אדיר במרום יהוה!
 עדתיך נאמנו מאד,
 לביתך נאווה־קדש,
 יהוה, לארך ימים.

אשא עיני אל־ההרים:
 מאין יבא עזרי?
 עזרי מעם יהוה,
 עשה שמים וארץ.
 אל־יתן למוט רגלי,
 אל־ינזל שמרך.
 הנה לא־ינזל ולא יישן
 שומר ישראל.
 יהוה שמרך,
 יהוה צלך על־יד מינך.
 יומם השמש לא־יכבה,
 וירח בלילה.
 יהוה ישמרך מכל־רע,
 ישמר את־נפשך.
 יהוה ישמר־צאתך ובואך
 מעתה ועד־עולם.

465c

שמע וברכותיה The Shema and its Benedictions

בְּרַכּוּ אֶת־יְיָ הַמְּבַרֵךְ.
 בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד.

Praised be the One to whom our praise is due.

We praise the Eternal One to whom our praise is due for ever.

(The Congregation will sit)

We praise You, Eternal One, our God, Sovereign of the universe, whose word brings on the evening, whose wisdom opens heaven's gates, whose understanding changes times and seasons, and whose will sets the stars in their courses in the sky. You make day and night, rolling light away from darkness, and darkness from light. You make day pass and bring on the night, and separate day from night: You rule the hosts of heaven.

We praise You, O God, whose word makes evening fall.

Unending love have You shown Your people, the House of Israel: Torah and Mitzvot, laws and precepts have You taught us. When we lie down

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶךְ
 הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב
 עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ
 שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה
 עֵתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים,
 וּמַסִּידר אֶת־הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרַצּוֹנוֹ.
 בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר
 מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,
 וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,
 וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ
 צְבָאוֹת שְׁמוֹ.

בְּרוּךְ אַתָּה יְיָ, הַמְּעַרֵּיב
 עֲרָבִים.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל
 עִמָּךְ אֶהְבֵּת. תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדְּתָ.
 עַל־כֵּן, יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ

and when we rise up, we will reflect on the meaning of Your laws, and rejoice in the words of Your Torah and in Your Mitzvot for ever. On them we will meditate day and night, for they are our life and the length of our days. May Your love never depart from us.

We praise You, O God: You love Your people Israel.

וּבְקוֹמֵנוּ נִשְׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח
בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי יֵם חַיֵּינוּ
וְאוֹרֶךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמִם
וְלַיְלָה. וְאַהֲבָתְךָ אֶל־תִּסּוּר
מִמֶּנּוּ לְעוֹלָמִים.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵי עַמּוֹ
יִשְׂרָאֵל.

(The Congregation will stand)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

**Hear, O Israel: the Eternal One is our God,
the Eternal God is One.**

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ לְעוֹלָם וָעֶד

Praised for ever be God's glorious majesty.

You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words, which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house, and on your gates.

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ דְוָדָרִים
הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם
עַל־לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֵיךָ
וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאָזְנוֹת
עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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Be mindful of all My commandments, and do them: so shall you be consecrated to your God. I, the Eternal One, am your God who led you out of Egypt to be your God; I, the Eternal One, am your God.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

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(The Congregation will sit)

All this we hold to be true and sure: You alone, Eternal One, are our God, and we are Israel Your people. You have freed us from oppressors, and delivered us from tyrants; You led us out of Egypt, for ever to serve You in freedom. When we witnessed Your power, we praised Your name and gave thanks; willingly we accepted Your rule; then, full of joy, we sang together:

אָמֵת וְאִמּוּנָה כָּל-זֹאת, וְקַיִם
עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ, וְאִין
זוּלָתוֹ, וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ.
הִפּוֹדְנוּ מִיַּד מַלְכִים, הִגּוּאֲלָנוּ
מִכַּף כָּל-הָעָרִיצִים, וַיּוֹצֵא
אֶת-עַמּוֹ יִשְׂרָאֵל מִמִּצְרַיִם
לְחֵירוֹת עוֹלָם. וְרָאוּ בְּנֵי
גְבוּרָתוֹ, שָׂבְחוּ וְהוֹדוּ לְשִׁמּוֹ,
וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.
לֵךְ עֲנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָּלֶם:

Who is like You, Eternal One, among the gods people worship? Who is like You, glorious in holiness, awesome in splendour, doing wonders?

The Eternal God shall reign for ever and ever!

מִי-כַמּוֹכָה בְּאֵלִים יְהוָה?
מִי-כַמּוֹכָה, נְאֻדָּר בְּקֹדֶשׁ, נוֹרָא
תְּהִלָּתוֹ, עֹשֶׂה כְּלָא?
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

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And it has been said: 'The Eternal One has delivered Jacob, and redeemed us from the hand of one stronger than ourselves.'

We praise You, O God, Redeemer of Israel.

Grant, Eternal God, that we may lie down in peace, and let us rise up to life renewed. Spread over us the shelter of Your peace; guide us with Your wise counsel and, for Your name's sake, be our help. Shield us from sickness and war, from famine and distress, and keep us from wrongdoing. Shelter us in the shadow of Your wings, for You are our Guardian and Deliverer, a gracious and merciful God. Guard our going out and our coming in that, now and always, we may have life and peace.

We praise You, O God: may Your sheltering peace descend on us and all who dwell on earth.

וְנֹאמַר: כִּי כָדָה יי אֶת־יַעֲקֹב,

וְגָאֵלוּ מִיַּד חֹזֵק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יי, גָּאֵל יִשְׂרָאֵל.

הַשְּׁפִיבֵנוּ יי אֱלֹהֵינוּ, לְשָׁלוֹם,
וְהַעֲמִידֵנוּ, מְלַכְנוּ, לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,
וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מְלַפְנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְדַגּוּן
בְּעַדְנוּ. וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרָב וְרָעַב וְיָגוֹן; וְהִרְחַק
מִמֶּנּוּ עוֹן וּפֶשַׁע. וּבְצֵל כְּנַפְיֶךָ
תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ
וּמַצִּילֵנוּ אַתָּה. כִּי אֵל מְלֶךְ
חַנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר
צַאתָנוּ וּבוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ סֶכֶת
שְׁלוֹם עָלֵינוּ וְעַל־כָּל־יְוֹשְׁבֵי
תֵּבֵל.

Silent Meditations before Tefillah

Worshippers must direct their heart to each word they utter. They are like a person walking through a garden collecting rare and precious flowers, plucking them one by one in order to weave a garland. So we move from word to word and from page to page combining the words into prayers. Each word seizes hold of us and cleaves to us, it entreats us not to abandon it, saying: 'Consider my light, notice my grace. Be careful as you take hold of me, take care as you pronounce my name.'

Nachman of Bratslav

The words of our prayers must not fall off our lips like dead leaves in the autumn. They must rise like birds – out of the heart – into the vast expanse of eternity.

Abraham Joshua Heschel

(Some Congregations may recite the following standing:)

SHORT KADDISH קְדִישׁ קָצֵר

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: *Amen*.

May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted and extolled; lauded, honoured and acclaimed be the name of the Holy One, who is

וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ,
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן
 וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית
 יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵם
 וּלְעַלְמֵי עַלְמֵיָא.

וְתִבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ

♪
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ever to be praised, though far far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: *Amen*.

דְּקוּדְשָׁא בְּרִיךְ הוּא, לְעֵלָא
לְעֵלָא מִן-כָּל-בִּרְכָתָא
וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאַמִּירָן בְּעֵלְמָא, וְאַמְרוּ: אָמֵן.

תְּפִלָּה Tefillah

(The Congregation will stand)

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Eternal God, open my lips, that my mouth may declare Your praise.

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We praise You, Eternal One, our God and God of our ancestors: of Abraham, Isaac, and Jacob; of Sarah, Rebekah, Rachel, and Leah; great and mighty, awesome and exalted God. You deal kindly with us and embrace us all. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ: אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
יַעֲקֹב; אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רַבֵּקָה, אֱלֹהֵי רָחֵל וְאֱלֹהֵי
לֵאָה; הָאֵל הַגָּדוֹל הַגְּבוּר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאַמְהוּת,
וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Remember us for life, for You, O Sovereign, delight in life; and inscribe us in the Book of Life, for Your sake, O God of life.

זְכְּרֵנוּ לְחַיִּים, מְלַךְ חַפְּץ
בְּחַיִּים, וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

You are our Sovereign and Helper, our Redeemer and Shield.

We praise You, O God, Shield of Abraham and Protector of Sarah.

Unending is Your might, Eternal One; You are the Source of eternal life; great is Your power to redeem.

You cause the wind to blow and the rain to fall, the sun to shine and the dew to descend.

In Your love You sustain the living; in Your compassion You grant us eternal life. You support the falling and heal the sick; You free the captive and keep faith with those who sleep in the dust.

Who is like You, Source of all strength? Who is Your equal, Sovereign Author of life and death, whose will it is that goodness shall prevail?

Who is like You, Source of mercy? In Your mercy You remember Your creatures, and grant them life.

Trusting in You, we see life beyond death.

We praise You, O God, Source of eternal life.

מְלֶכֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וְעֹזֵר שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדוֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם, מְזַרְיחַ הַשֶּׁמֶשׁ וּמוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחָסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אַמוּנָתוֹ לַיִּשְׁנָי עֶפְר.

מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֶכֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

וְנִאֶמֶן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

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You are holy, and Your name
is holy, and every day we
praise Your holiness.

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ,
וְקִדּוּשֵׁימִים בְּכָל-יּוֹם יְהִלְלוּךָ,
סֵלָה.

(The Congregation will sit)

And so, Eternal One our
God, inspire all Your works to
be in awe before You, and let
all creatures tremble at Your
presence. Let all life revere
You, and all creation turn to
You in worship. Let all
become a single fellowship to
do Your will with a perfect
heart. For well we know,
Eternal God, that Yours is the
majesty, Yours the might; and
awesome is Your name in all
creation.

וּבְכֵן תֵּן פְּחָדֶיךָ, יְיָ אֱלֹהֵינוּ, עַל
כָּל-מַעֲשֵׂיךָ, וְאֵימַתְךָ
עַל-כָּל-מַה שֶּׁבָרָאתָ. וְיִירָאוּךָ
כָּל-הַמַּעֲשִׂים, וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ
כָּל-הַבְּרוּאִים, וְיַעֲשׂוּ כְּלֵם
אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבֵּב שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ, יְיָ
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עִזּוֹ
בְּיָדְךָ וּגְבוּרָה בְּיַמִּינֶךָ, וְשִׁמְךָ
נוֹרָא עַל כָּל-מַה שֶּׁבָרָאתָ.

*And so, Eternal God, grant
honour to Your people, glory to
those who revere You, hope to
those who seek You, and courage
to those who trust You; fill Your
land with gladness and Your city
with joy, and cause the light of
redemption to dawn for all
humanity.*

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמּוֹךָ,
תְּהִלָּה לִירְאֵיךָ, וְתִקְוָה טוֹבָה
לְדוֹרֶשֶׁיךָ, וּפְתִחוֹן פֶּה
לְמִיחֲלִים לָךְ, שְׂמֵחָה לְאֶרְצְךָ,
וְשִׁשׁוֹן לְעִירְךָ, וְצַמִּיחַת קֶרֶן
יְשׁוּעָה לְכָל-יּוֹשְׁבֵי תֵבֵל.

And then the just shall see and rejoice, the upright be glad, and the faithful sing for joy. Violence shall rage no more, and evil shall vanish like smoke; the rule of tyranny shall pass away from the earth, and You alone, Eternal God, shall have dominion over all that You have made, as it is written:

The Eternal One shall reign for ever; Your God, O Zion, from generation to generation. Praise the Eternal One!

You are holy; awesome is Your name; there is no God but You, as it is written:

The Ruler of the hosts of heaven is exalted by justice; the holy God is sanctified by righteousness.

We praise You, O God, the holy Sovereign.

Our God and God of our ancestors, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendour of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,
וַיִּשְׂרִים יַעֲלוּזוּ, וַחֲסִידִים בְּרַנָּה
יִגִּילוּ. וְעוֹלָתָה תִקְפָּץ-פִּיָּהּ,
וְכָל-הַרְשָׁעָה בְּלֹהַ בְּעָשָׁן
תִּכְלֶה, כִּי תַעֲבִיר מִמִּשְׁלַת
זְדוֹן מִן הָאָרֶץ. וְתִמְלוֹךְ אַתָּה
יְיָ לְבַדְּךָ, עַל כָּל-מַעֲשֵׂיֶיךָ.
בְּכַתוּב: בְּדַבְּרֵי קְדוֹשְׁךָ:

יְמִלֶּךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, ♪
לְדוֹר וָדוֹר.
הַלְלוּהָ!

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין
אֱלוֹהִים מִבְּלַעֲדֶיךָ, בְּכַתוּב:

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, ♪
וְהָיָל הַקְדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה. 467a
בְּרוּךְ אַתָּה יְיָ, הַמְּלֶכֶךְ הַקְדוֹשׁ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֶכֶךְ
עַל כָּל-הָעוֹלָם כְּלוּ בְּכַבוֹדְךָ,
וְהַנִּשְׂא עַל כָּל-הָאָרֶץ בִּיקָרְךָ,
וְהוֹפֵעַ בַּהֲדָר גָּאוֹן עֲזָרְךָ עַל
כָּל-יֹשְׁבֵי תֵבֵל אֶרֶץְךָ. וְיִדַע
כָּל-פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ,

living acknowledge You as their Creator. Then all who breathe shall say: 'The Eternal One, the God of Israel, is Sovereign, ruling over all creation.'

You have given us a special task among the peoples. In Your love and favour You have sanctified us by Your commandments, drawn us near to Your service, and charged us to make known Your great and holy name. In Your love, Eternal One, our God, You have given us this [Sabbath day and this] Day of Remembrance, a day of sounding the Shofar, a sacred assembly in remembrance of the Exodus from Egypt.

וַיְבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתוֹ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:
'יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ,
וּמְלָכוֹתוֹ בְּכֹל מַשְׁלָה.'

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבָּתָנוּ
מִלְּפָנֶיךָ לְעִבּוֹדְתֶךָ, וְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ.
וּתְתַן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־
יּוֹם] הַזְּכוֹרֹן הַזֶּה, יּוֹם תְּרוּעָה,
מִקְרָא קֹדֶשׁ, זִכָּר לַיְצִיאַת
מִצְרָיִם.

* * *

(On a Sabbath)

The Children of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign between Me and the people of Israel for ever. For in six days I, the Eternal One, made heaven and earth, but on the seventh day I ceased from work, and rested.

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל
אֶת־הַשַּׁבָּת, לְעִשׂוֹת
אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הוּא לְעֹלָם. כִּי־שָׁשַׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפֶשׁ.

* * *

Our God and God of our ancestors, be mindful of us and all Your people, the House of Israel. Grant us well-being and blessing, life and peace, on this Day of Remembrance.

Remember us this day for well-being. *Amen.*

Bless us this day with Your presence. *Amen.*

Grant us this day continued life. *Amen.*

According to Your promise, be gracious and compassionate to us, and redeem us. To You do we look, for You are a gracious and compassionate God and Sovereign.

Eternal God, this day we turn to You in prayer. But what can we say in Your presence? We speak of repentance, but we are slow to change. Our condition alters but little from year to year. We admit the same weaknesses, confess the same faults, voice the same regrets. And though now we turn to You, we fear that we shall turn away again.

But we cannot live without hope, and so we pray: may something remain with us from this struggle to reach You. Let us not leave Your presence unchanged. Fill our emptiness with Your love, turn our waywardness to Your purpose, transform our weakness into strength. Help us, Eternal God, to make real in our lives the words we speak in this house of prayer.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה
וַיִּבֹא וַיִּזְכֹּר זְכוֹרֹנֵנוּ וְזִכְרוֹן
כָּל-עַמּוֹךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְטוֹבָה וְלִבְרָכָה, לְחַיִּים
וְלְשָׁלוֹם בְּיוֹם הַזְּכוֹרוֹן הַזֶּה.
זְכְּרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקֻדָּנוּ בּוֹ לְבְרָכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס
וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מִלְּךָ
חַנּוּן וְרַחוּם אַתָּה.

Our God and God of our ancestors, [may our rest on this day be pleasing in Your sight;] sanctify us by Your commandments and make us loyal to Your Teaching. Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts that we may serve You in truth; for You, O God, are Truth, and Your word is true for ever.

We praise You, O God, Sovereign of all the world, You hallow [the Sabbath,] the House of Israel and the Day of Remembrance.

Eternal God, be gracious to Your people Israel, and in Your love accept their prayers. May our worship now and always be acceptable in Your sight.

We praise You, O God, whom alone we worship in reverence.

We give thanks that You, Eternal One, are our God, as You were the God of our ancestors. You are the Rock of our life, the Power that shields us in every age. We thank and praise You for our lives, which are in Your hand;

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רְצֵה
בְּמִנוּחֵינוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ
מִטוֹבֶךָ, וְשִׂמְחֵנוּ בִישׁוּעֶתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֱמֶת, כִּי
אַתָּה אֱלֹהִים אֱמֶת, וְדַבַּרְךָ
אֱמֶת וְקַיָּם לְעַד.

בְּרוּךְ אַתָּה יי, מֶלֶךְ עַל
כָּל־הָאָרֶץ, מְקֻדָּשׁ [הַשַּׁבָּת וְ]
יִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ
יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל, וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בְּרוּךְ אַתָּה יי, שְׂאוֹתְךָ לְבִדְךָ
בִּירְאָה וְעֵבוֹד.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן
יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ,

for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon and night.

May all who are loyal to Your covenant be inscribed for a good life.

We praise You, O God, Source of goodness, to whom our thanks are due.

Supreme Source of peace, grant true and lasting peace to Your people Israel, for it is good in Your sight that Your people Israel, and all peoples, may be blessed at all times with Your gift of peace.

May we be inscribed in the Book of Life and Blessing for a life of goodness and peace.

We praise You, O God, the Source of Peace.

וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֵּיךָ שְׁבַכְל־יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבַכְל־עֵת, עֶרֶב וּבֹקֶר
וְצַהֲרַיִם.

וּכְתוּב לְחַיִּים טוֹבִים כָּל־
בְּנֵי בְרִיתְךָ.

בְּרוּךְ אַתָּה יְיָ, הַטוֹב שְׁמֹךְ
וְלָךְ נִאֲדָה לְהוֹדוֹת.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל וְאֶת־כָּל־הָעַמִּים
בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוֹמְךָ.

בְּסֵפֶר חַיִּים וּבִבְרָכָה נִכְתָּב
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

* * *

Silent Meditation

Let us ask ourselves hard questions
For this is the time for truth.
 How much time did we waste
 In the year that is now gone?
Did we fill our days with life
Or were they dull and empty?
 Was there love inside our home
 Or was the affectionate word left unsaid?
Was there a real companionship with our children
Or was there a living together and a growing apart?
 Were we a help to our partner
 Or did we take them for granted?
How was it with our friends:
Were we there when they needed us or not?
 The kind deed: did we perform it or postpone it?
 The unnecessary gibe: did we say it or hold it back?
Did we live by false values?
Did we deceive others?
Did we deceive ourselves?
 Were we sensitive to the rights and feelings
 Of those who worked for us?
Did we acquire only possessions
Or did we acquire new insights as well?
 Did we fear what the crowd would say
 And keep quiet when we should have spoken out?
Did we mind only our own business
Or did we feel the heartbreak of others?
 Did we live right,
 And if not,
 Then have we learned, and will we change?

Jack Riemer

* * *

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

יְהִי לְרָצוֹן אֲמִירֵי-פִי,
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,
יְהוָה, צוּרִי וְגֹאֲלִי.

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This is the season of repentance, but it is not easy to repent. For we do not see ourselves as others see us, still less as God sees us. Self-love deceives us; pride makes us unwilling to admit the truth about ourselves. Our motives, we like to think, are good; our weaknesses excusable; our misdeeds due to forces beyond our power to control.

We would do better to recognise that it is we who cheat, distort and destroy – ‘we’, and not ‘they’; better to acknowledge that if the society around us is ugly with selfishness, falsehood and violence, the fault must lie not in our stars but in us.

Let us then strip away the vanity and self-righteousness with which we surround ourselves. Let us have the courage to say: we have sinned. Only then shall we be able to see our virtues in their true light. For there is goodness in us too: in us and in our fellow men and women. We have a yearning to be pure; to give, to help, to love, to build a better world. May this good inclination draw strength from our worship during these precious days of penitence. May it help us conquer the darker side of our nature and let the good in us assert itself more strongly in the year ahead.

Heavy is the burden upon those who despair of their strength to bear it; light is its weight for those who greet the dawn with trust. Dark is the night for those who shut their eyes to God; bright is the coming day for those who say: The Eternal One is my light and my salvation; of whom shall I be afraid?

Even more destructive than our past sins are despair and self-contempt. We are not free of sin until we look ahead with hope.

We will therefore seek our freedom in the joyful service of our Creator. God has made goodness possible and given us the task to make it real. Therefore our lives have meaning and purpose; therefore we look ahead with hope.

(The Congregation will stand as the Ark is opened)

AVINU MALKEYNU: OUR CREATOR AND SOVEREIGN

אָבִינוּ מִלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.

Our Creator and Sovereign, we have sinned before You.

אָבִינוּ מִלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אַלֵּא אַתָּה.

Our Creator and Sovereign, we have no Sovereign but You.

אָבִינוּ מִלְכֵנוּ, הַחֲזִירְנוּ בְּתִשְׁבָּה שְׁלֵמָה לְפָנֶיךָ.

Our Creator and Sovereign, bring us back to You in perfect repentance.

אָבִינוּ מִלְכֵנוּ, סְלַח וּמַחֵל לְכָל־עֲוֹנוֹתֵינוּ.

Our Creator and Sovereign, pardon and forgive all our wrongdoing.

אָבִינוּ מִלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.

Our Creator and Sovereign, have compassion on us and on our children.

אָבִינוּ מִלְכֵנוּ, בְּלֵה דְבַר וְחָרַב וְרָעַב מֵעָלֵינוּ.

Our Creator and Sovereign, help us to conquer sickness, war and famine.

אָבִינוּ מִלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Our Creator and Sovereign, may we be inscribed for blessing in the Book of Life.

אָבִינוּ מִלְכֵנוּ, כְּתִבְנוּ בְּסֵפֶר פְּרוֹסָה וְכִלְפָּלָה.

Our Creator and Sovereign, bless us with prosperity and well-being.

אָבִינוּ מִלְכֵנוּ, חֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Our Creator and Sovereign, let the new year be for us a good year.

אָבִינוּ מִלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

Our Creator and Sovereign, give strength to Your people Israel.

אָבִינוּ מֶלְכֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.

Our Creator and Sovereign, help us to hasten the time
of redemption.

אָבִינוּ מֶלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

Our Creator and Sovereign, accept our prayer with favour
and mercy.

אָבִינוּ מֶלְכֵנוּ, חַנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Our Creator and Sovereign, be gracious to us and answer us,
for there is little merit in us;
treat us with charity and kindness, and be our help.

(The Ark is closed)

(The Sermon may be given here)

(When Kiddush is recited, see page 448)

עֲלֵינוּ ALEYNU

(The Congregation will stand)

Let us now praise the
Sovereign of the universe and
proclaim the greatness of its
Creator, whose unity it is our
mission to make known, whose
rule it is our task to make
effective.

We bow in awe and
thanksgiving before the
supreme Sovereign, the Holy
One, ever to be praised,

עֲלֵינוּ לְשַׁבַּח לְאָדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
אֲשֶׁר שֵׁם חֻלְקֵנוּ לְיַחַד
אֶת־שְׁמוֹ, וְגוֹרְלֵנוּ לְהַמְלִיךָ
מַלְכוּתוֹ.

וְאֶנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לְפָנָי מְלִיךְ מַלְכֵי
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא,

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who spread out the heavens and established the earth, whose glory fills the highest heavens, whose might extends throughout all space, who alone is our God, for no other exists, who in truth is our Sovereign, for there is none else; as it is written: 'Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is no other.'

Trusting in You, Eternal God, we hope soon to behold the glory of Your might, when false gods will vanish from our hearts, and idolatry cease for ever. Help us to perfect the world by bringing it under Your unchallenged rule, when all will invoke Your name, relinquish evil, and turn to You alone.

May all who dwell on earth come to know that to You every knee must bend and every tongue swear loyalty. Before You, Eternal God, let them humble themselves, and to Your glorious name let them give honour. Let all submit to Your sovereign rule; may that time come soon, and last for ever.

שְׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עֵזוֹ בְּגִבְהֵי מְרוֹמַיִם.
הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָמֵת
מִלְכֵנוּ, אָפֶס זוּלָתוֹ, כִּכְתוּב
בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וְהַשְּׁבִיט
אֶל-לִבְבְּךָ, כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל-כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹרָה,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהַאֲלִילִים כָּרוֹת יִכְרֹתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אֲרֶץ.
יִכִּירוּ וְיָדְעוּ כָּל-יֹשְׁבֵי תֵבֵל כִּי
לָךְ תִּכְרַע כָּל-בְּרֵךְ, תִּשָּׁבַע
כָּל-לִשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ,
יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ
יִקָּר יִתְגַּו, וְיִקְבְּלוּ כָּלֶם אֶת-עַל
מַלְכוּתְךָ, וְתִמְלֹךְ עָלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד.

For ultimate sovereignty is Yours, and to all eternity You will reign in glory, as it is written: The Eternal One shall reign for ever.

כִּי הַמְּלֻכּוֹת שְׁלֶךָ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,
כִּפְתּוֹב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד.

And it has been said: The Eternal God shall rule over all the earth; on that day the Eternal God shall be One, and known to be One.

וְנֹאמַר: וְהָיָה יְהוָה לְמִלְכָּךְ
עַל-כָּל-הָאָרֶץ; בַּיּוֹם הַהוּא
יְהִי יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

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To open eyes when others close them. To hear when others do not wish to listen. To look when others turn away. To seek to understand when others give up. To rouse oneself when others accept. To continue the struggle even when one is not the strongest. To cry out when others keep silent. To be a Jew is that. It is first of all that. And further, to live when others are dead, and to remember when others have forgotten.

Emmanuel Eydoux

Our thoughts now turn to those whom we have loved and who are no longer in our midst. Though vanished from our sight, they live on in our hearts. For goodness is indestructible, and what was good in their lives endures for ever. God enfolds them in the mystery of eternity, as we embrace them in undying memory.

Our sorrow is to have been parted from them; our privilege to have known them; our responsibility to build on their achievements. We honour them best when we share with others what they meant to us. Let us then praise God for their lives and strive to fulfil the hopes and dreams they cherished.

MOURNERS' KADDISH קדיש יתום

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: *Amen*.

May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted and extolled; lauded, honoured and acclaimed be the name of the Holy One, who is ever to be praised, though far far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: *Amen*.

May great peace descend from heaven, and abundant life be granted, to us and all Israel; and let us say: *Amen*.

May the Most High, Source of perfect peace, grant peace to us, to all Israel, and to all humanity, and let us say: *Amen*.

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יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמִים
וּלְעַלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיף הוּא, לְעֵלְא
לְעֵלְא מִן-כָּל-בְּרַכְתָּא
וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא
וּחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל וְעַל-כָּל-בְּנֵי-אָדָם,
וְאָמְרוּ: אָמֵן.

A KADDISH MEDITATION

Look around us, search above us, below, behind.
We stand in a great web of being joined together.
Let us praise, let us love the life we are lent
passing through us in the body of Israel
and our own bodies, let's say amen.

Time flows through us like water.
The past and the dead speak through us.
We breathe out our children's children, blessing.

Blessed is the earth from which we grow,
blessed the life we are lent,
blessed the ones who teach us,
blessed the ones we teach,
blessed is the word that cannot say the glory
that shines through us and remains to shine
flowing past distant suns on the way to forever.
Let's say amen.

Blessed is light, blessed is darkness,
but blessed above all else is peace
which bears the fruits of knowledge
on strong branches, let's say amen.

Peace that bears joy into the world,
peace that enables love, peace over Israel
everywhere, blessed and holy is peace, let's say amen.

Marge Piercy

Concluding Hymns

either

Great is the living God, for
 ever to be praised,
 existing both in time and
 space, unboundedly.
 And this our God is One, in
 singleness unique,
 unfathomable, endless is
 God's unity.

An incorporeal God, who has
 no shape or form,
 without compare, unrivalled is
 God's sanctity.
 A pre-existent God, who was be-
 fore the world had come to be;
 none other shares God's
 primacy.

And universally,
 to all created things
 there is revealed God's
 greatness and supremacy.
 The gift of prophecy
 was granted long ago
 to chosen ones responsive
 to divinity.

Among them unsurpassed,
 was Moses, who perceived
 what God demanded
 with unclouded clarity.
 A teaching ever true
 God gave to Israel
 through faithful servants
 trusted with authority.

יגדל אלהים חי וישתבח,
 נמצא ואין עת אל-מציאותו.
 אחד ואין יחיד בִּיחודו,
 נעלם וגם אין סוף לאֲחדותו.

אין לו דמות הגוף ואינו גוף,
 לא נערוף אליו קדשתו.
 קדמון לְכָל-דָּבָר אֲשֶׁר נִבְרָא,
 ראשון ואין ראשית לראשיתו.

הנו אדון עולם, לְכָל-נוֹצֵר,
 יורה גדלתו ומלכותו.
 שִׁפְעַ נְבוּאָתוֹ נִתְּנוּ,
 אֶל-אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.

לא קם בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד
 נְבִיא, וּמַבִּיט אֶת-תְּמוֹנָתוֹ.
 תּוֹרַת אֱמֶת נִתַּן לְעַמּוֹ אֵל,
 עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.

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God's nature does not change,
 immutable God's law,
 and God alone abides
 in perpetuity.

God knows our secret thoughts,
 and sees, when things begin,
 their end results and impact on
 our destiny.

God's justice rules the world:
 the good we do prevails,
 but evil deeds lead only
 to calamity.

And at the end of days
 God's spirit shall be poured
 upon all flesh, redeeming
 all humanity.

Hope of immortal life
 God planted in our souls:
 God's praise be sung
 from now until eternity.

לֹא יִחַלֶּיף הָאֵל, וְלֹא יִמִּיר
 דָּתוֹ, לְעוֹלָמִים לְזוֹלָתוֹ.

צוֹפֶה וְיוֹדֵעַ סִתְּרֵינוּ,
 מִבֵּיט לְסוֹף דְּבַר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד בְּמַפְעָלוֹ,
 נוֹתֵן לְרָשָׁע רַע בְּרִשְׁעָתוֹ.

יִשְׁפֹּךְ לְקֶץ יְמֵינוּ עַל
 כָּל-בָּשָׂר רוּחוֹ,
 לְפָדוֹת מִחַיֵּי קֶץ יִשׁוּעָתוֹ.

חַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ,
 בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ.

or

Eternal God, who reigned before
 Your will had caused the world to be,
 Already then You reigned supreme
 In undisputed sovereignty.

And when the universe has ceased,
 You still will reign in majesty,
 For as You were, so will You be
 From now until eternity.

אֲדוֹן עוֹלָם אֲשֶׁר מִלְּפָנֶיךָ,
 בְּטָרָם כָּל-יְצִיר נִבְרָא,
 לָעַת נַעֲשֶׂה בְּחַפְצוֹ כֹּל,
 אַזִּי מִלְּךָ שָׁמוּ נִקְרָא.

וְאַחֲרֵי כְּבֻלּוֹת הַכֹּל,
 לְבַדּוֹ יִמְלֹךְ נוֹרָא;
 וְהוּא הָיָה וְהוּא הוֹדָה,
 וְהוּא יִהְיֶה בְּתַפְאָרָה.

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And You are One, there is none else,
 No equal standing at Your side,
 Without beginning, without end,
 All might and rule in You reside.

וְהוּא אֶחָד, וְאֵין שֵׁנִי,
 לְהַמְשִׁיל לּוֹ, לְהַחֲבִירָהּ,
 בְּלִי רֵאשִׁית, בְּלִי תְּכֵלִית,
 וְלֹא הָעֵז וְהַמְשָׁרָה.

My living and redeeming God,
 My shelter on a stormy day,
 My banner and my refuge still,
 My cup of comfort when I pray.

וְהוּא אֱלֹהֵי, וְחַי גְּאֻלִּי,
 וְצוּר חֻבְלֵי בַּעַת צָרָה,
 וְהוּא נְסִי וּמְנוּס לִי,
 מִנֶּת כּוֹסֵי בַּיּוֹם אֶקְרָא.

Into Your hand I place my soul,
 Asleep, awake, for You are near,
 And with my soul, my body too:
 You are my God, I shall not fear.

בְּיָדוֹ אֶפְקִיד רוּחִי,
 בַּעַת אִישׁוֹן וְאַעֲרָהּ,
 וְעַם רוּחִי גְּוִיתִי;
 יְיָ לִי, וְלֹא אִירָא.

Concluding Benedictions

May it be Your will, Eternal God,
 that love and harmony, peace and friendship
 may dwell among us.
 Help us to look forward with confidence and hope.
 Guide us in the world with good companions and good intentions.
 When we rise up in the morning, may we find our hearts ready to
 revere You,
 and may our deepest longings be fulfilled for our good.

* * *

The House of Israel intones
her prayers, and praises.
O God, we beseech You,
heal now our wounds.
May the year and its sorrows
end now together.
Be strong, and rejoice, for
oppression shall cease,
Hope in the Rock, who keeps
the covenant.
May the year and its blessings
begin now together.

אַחֹת קַטְנָה תְּפִלּוֹתֶיהָ עוֹרְכָה,
וְעוֹנָה תְּהַלּוֹתֶיהָ,
אֵל נָא רַפָּא נָא לְמַחְלוֹתֶיהָ,
תִּכְבְּלָה שָׁנָה וְקַלְלוֹתֶיהָ.
חֲזָקוּ וְגִילוּ כִּי שׁוֹד גָּמַר,
לְצוּר הוֹחִילוּ בְּרִיתוֹ
שָׁמֵר לְכֶם,
תַּחֲלֵל שָׁנָה וּבִרְכוּתֶיהָ.

* * *

Our God and God of our
ancestors, bless us with the
threefold benediction of the
Torah:

God bless you and keep you.
God look kindly upon you,
and be gracious to you.
God reach out to you in ten-
derness, and give you peace.

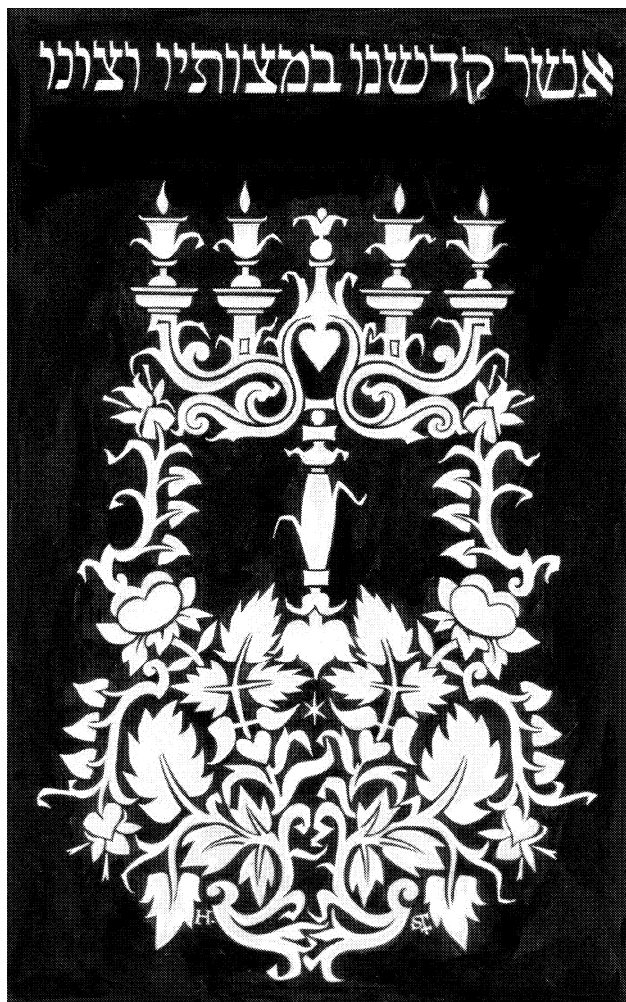
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
בְּרַכְנוּ בְּבִרְכַּה הַמִּשְׁלֹשֶׁת
הַפְּתוּבָה בַּתּוֹרָה:
יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ
וַיִּשֶׂם לְךָ שְׁלוֹם.

* * *

Eternal God: grant strength
to Your people; Eternal God:
bless Your people with peace.

יְהוָה עֲזוֹ לְעַמּוֹ יִתֵּן, יְהוָה יְבָרְכֶךָ
אֶת־עַמּוֹ בְּשְׁלוֹם.

Yom Kippur Evening Service



REFLECTIONS

I think I have lost something along the way,
What it is I do not know.
Shall I turn back? It is so far off now.
Yet it is a pity to let it go.

I have lost something, but do not know what.
Is it anything of worth?
I shall let it lie – for the day is short,
And vast is the earth.

Already the shadows fall from the trees.
Long falls my shadow.
My heart is unquiet. It cries – turn back.
My loss torments me so.

So I stand still in the midst of the road,
Tormented, doubt-tossed.
I have lost something, but do not know what.
But I know that I've lost.

Abraham Reisen

How do we find our Creator
who is in heaven?

We find God by good deeds
and study of Torah.

And the Holy One, ever to
be praised, finds us
through love, through
community, through respect,
through companionship,
through truth, through peace,
through a good heart,
through decency,
through No that is really No,
through Yes that is really Yes.

בְּמַה קוֹנֶה אָדָם אֶת־אָבִיו
שְׂבִשְׂמִים? קוֹנֶהוּ בְּמַעֲשִׂים
טוֹבִים וְתִלְמוּד תּוֹרָה. קוֹנֶהוּ
הַקְדוֹשׁ בְּרוּךְ הוּא לְאָדָם,
קוֹנֶהוּ מִתּוֹךְ אֲהָבָה, מִתּוֹךְ
אַחֻוּה, מִתּוֹךְ יִרְאָה, מִתּוֹךְ
רַעוּת, מִתּוֹךְ הָאֱמֶת, מִתּוֹךְ
הַשְּׁלוֹם, מִתּוֹךְ לֵב טוֹב, מִתּוֹךְ
דֶּרֶךְ אֲרֶץ, מִתּוֹךְ לָאוּ לָאוּ.
מִתּוֹךְ הֵינּוּ הֵינּוּ.

Midrash

So many people go through life filling the storeroom of their minds with odds and ends of a grudge here, a jealousy there, a pettiness, a selfishness – all ignoble. Our true task is to create a noble memory, a mind filled with grandeur, forgiveness, restless ideals, and the dynamic ethical ferment preached by all religions at their best.

Leo Baeck

Al Chet — For the Sins....

On this day atonement shall be made for you, so as to purify you; you shall be cleansed from all your sins before the Eternal One.

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם,
לְטַהֵר אֶתְכֶם; מִכָּל חַטֹּאתֵיכֶם
לִפְנֵי יְהוָה תִּטְהָרוּ.

Leviticus 16:30

For there is no one on earth so righteous that they never sin.

כִּי אָדָם אֵין צַדִּיק בְּאֶרֶץ אֲשֶׁר
יַעֲשֶׂה־טוֹב וְלֹא יִחַטָּא.

Ecclesiastes 7:20

Who can say: 'I have purified my heart, I am free of sin?'

מִי־יֹאמֵר: זָכִיתִי לְבִי טָהוֹרָתִי
מִחַטֹּאתַי.

Proverbs 20:9

At first, sin is like a spider's web; in the end, it becomes like the rope of a ship. At first, it is like a visitor; in the end, it becomes the owner of the house.

בְּתַחֲלָה דוֹמָה לְחוּט שֶׁל
עַכְבֵּישׁ, וּלְבִסוּף נַעֲשֶׂה בְּקָלַע
הַזֶּה שֶׁל סִפִּינָה. בְּתַחֲלָה הוּא
נַעֲשֶׂה אוֹרֵחַ וְאַחַר כֵּן הוּא
נַעֲשֶׂה בַעַל הַבַּיִת.

Midrash

If a person says, 'I will sin and repent, then I will sin again and repent again,' they are not in a position to repent. Likewise, if they say, 'I will sin, and the Day of Atonement will atone for me,' the Day of Atonement will not atone for them.

הָאָמַר, אֶחָטָא וְאָשׁוּב, אֶחָטָא
וְאָשׁוּב, אֵין מְסַפִּיקִין בְּיָדוֹ
לְעִשׂוֹת תְּשׁוּבָה. אֶחָטָא וַיּוֹם
הַכְּפוּרִים מְכַפֵּר, אֵין יוֹם
הַכְּפוּרִים מְכַפֵּר.

Mishnah

We do not ask that our past sins may be forgiven in the sense that their effects may be cancelled, for that is impossible; we do not ask that our sins should not meet their punishment, for even if the request had any meaning, we can only regard punishment as disciplinary and advantageous. All we can and do ask for is better insight, purer faith, fuller strength. We want to grow in holiness of life and in the love of God. For this we ask God's help, for this end we try by earnest prayer to realise better the true vileness of sin, how it separates us from God, and weakens and defiles us; for this end only we make repentance and seek atonement. Surely a day which is used for purposes such as these is suited for all. It involves no superstition; it is based on no assumed violation of law. As our conceptions of God, of sin, of repentance and of atonement are deepened and purified, so is the Day of Atonement deepened and purified too. Its importance and nobility rest with ourselves.

Claude G Montefiore

A VOCABULARY OF SIN

Chey חַטָּא is the most common word for sin, but in Biblical Hebrew, and in the prayerbook, there are three common words for sin. Often they are used synonymously, but in essence they have different meanings.

Pesha פָּשַׁע means rebellion. It refers to the attitude of mind where a person sets him or herself as sole judge of their actions, recognising neither God nor God's Law, nor the civil law. For this person there are no external standards of right or wrong. Whatever pleases them or furthers their aim, is right; whatever would frustrate their actions or displeases them, is wrong.

Avon עֲוֹן means 'to be twisted' or 'crooked'. An inherent or developed trait in the character that seems to impel the person to do wrong, to be deflected from the paths that would otherwise be considered right.

Chey חַטָּא is the weakest term. It means 'to miss the mark'. It is used of an archer where arrows fail to hit the target. *Chey* is the occasion where a person has no real intention of doing wrong, but just strays from the right path or action. The careless driver, the over-indulgent or neglectful parent, the thoughtless child, all are guilty of *cheyt*. Blame is attached even to unwitting sin if it could have been avoided with the exercise of greater care.

The rabbis generally speak of sin as *Aveyrah* עֲבֵירָה: the opposite of *mitzvah*, the good deed, obeying God's commandment. *Aveyrah* comes from the root meaning 'to pass over' – passing over the line of what is right, it is a transgression against God's law.

Louis Jacobs

Ben Azzai used to say: One good deed leads to another, and one transgression to another; the reward of one good deed is another, and the recompense for a transgression is another.

בֵּן אֶזְזַי אוֹמֵר: מִצְוָה גּוֹרֶרֶת
מִצְוָה, וְעֵבְרָה גּוֹרֶרֶת עֵבְרָה;
שֶׂכֶר מִצְוָה, מִצְוָה, וְשֶׂכֶר
עֵבְרָה, עֵבְרָה.

Mishnah

The Impulse to Evil: Yetzer Hara

The evil inclination grows stronger against us from day to day, and seeks to destroy us; and if the Holy One, ever to be praised, did not help us, we would not be able to prevail over it.

יָצְרוּ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו
בְּכָל-יָוִם וּמִבְּקֵשׁ לְהִמִּיתוֹ,
וְאֵלֵּמָּלָא הִקְדוּשׁ בְּרוּךְ הוּא
שְׁעוֹזֵר לוֹ - אֵינּוּ יָכוֹל לוֹ.

Talmud

It is forbidden for people to accustom themselves to use smooth and deceptive language. We should not say one thing when we mean another, but our inner thoughts should be in accord with the impression we give, and our mouth should utter that which we really think. Even one word of smooth talk or misrepresentation is forbidden, but a person should have true lips, a sincere spirit and a heart free of any trickery and deceit.

Maimonides

Above all, my children, be honest in money matters with Jews and non-Jews alike. If you have money or possessions belonging to other people, take better care of them than you would if they were your own. The first question that is put to a person on entering the next world is whether or not one was faithful in one's business dealings.

Glueckel of Hameln

'You shall be clean before the Eternal One.' That is, Yom Kippur will cleanse you of sins committed only against God (irreverence, neglect of prayer, ceremonial duties); but sins committed against a human being are not absolved by the Day of Atonement unless you try to correct the wrong you have done.

Midrash

Self-Examination: Cheshbon ha-Nefesh

Each evening before he went to sleep it was the custom of Rabbi Levi Yitzchak to take a *Cheshbon ha-Nefesh* – that is, to examine his thoughts and deeds for that day. If he found a blemish in them, he would say to himself, ‘Levi Yitzchak will not do that again.’

Then he would chide himself, ‘Levi Yitzchak, you said the same thing yesterday.’

Then he would reply, ‘Yesterday Levi Yitzchak did not speak the truth. Today he speaks the truth.’

There is no final conquest of self. The ego is too elusive, subtle, and deceiving. It is an eternal struggle demanding eternal vigilance.

Samuel H Dresner

Fasting

The Eternal One spoke to Moses, saying: Note, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practise self-denial; you shall do no work throughout that day. For it is a Day of Atonement on which expiation is made on your behalf before the Eternal your God.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
אִךְ, בְּעֶשְׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי
הַזֶּה, יוֹם הַכִּפּוּרִים הוּא.
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם,
וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם. וְכָל־
מְלָאכָה לֹא תַעֲשׂוּ בְּעֶצֶם הַיּוֹם
הַזֶּה, כִּי יוֹם כִּפּוּרִים הוּא, לְכַפֵּר
עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם.

Leviticus 23:26-28

With what shall I approach the Eternal One? How shall I worship the God of heaven? Shall I come before God with burnt-offerings or with yearling calves? Will God be pleased with thousands of rams, or with ten thousand

בַּמָּה אֶקְדֹּם יְהוָה? אֲפֹךְ
לְאֱלֹהֵי מְרוֹם? הֲאֶקְדָּמְנוּ
בְּעוֹלוֹת? בְּעִגְלִים בְּנֵי
שָׁנָה? הֲיִרְצֶה יְהוָה
בְּאַלְפֵי אֵילִים, בְּרִבְבוֹת

rivers of oil? Should I give my first-born for my transgressions, the fruit of my body for the sins of my soul? People tell you what is good, but what does the Eternal One require of you? Only to do justly, and love mercy, and walk humbly with your God.

To what purpose is the multitude of your sacrifices to Me? says the Eternal One. Wash yourselves, make yourselves clean; remove the evil of your conduct from before My eyes; cease to do evil; learn to do good, seek justice, correct oppression, defend the orphan, plead for the widow. Come now, let us reason together, says the Eternal One: though your sins are as scarlet, they shall become white as snow; though they are red like crimson, they shall become as wool.

If we fast for our sins, and go again and do the same things, who will listen to our prayer? And what have we gained by our fasting?

נְחַלִּי-שֶׁמֶן? הֲאֵתֵן בְּכוֹרֵי
פִשְׁעֵי, פְּרִי בִטְנֵי חַטָּאת נִפְשֵׁי?
הֲגִיד לְךָ אָדָם מֵה־טוֹב,
וּמֵה־יְהוָה דוֹרֵשׁ מִמֶּךָ? כִּי
אִם-עֲשׂוֹת מִשְׁפָּט, וְאַהֲבַת
חֶסֶד, וְהִצַּנֵּעַ לְכֶת עִם-אֱלֹהֶיךָ.

Micah 6:6-8

לְמַה-לִּי רִב-זְבוּחֵיכֶם? יֹאמֶר
יְהוָה. רַחֲצוּ, הִזְכּוּ, הִסִּירוּ רָע
מֵעַלְלֵיכֶם מִנְּגִד עֵינַי, חֲדְלוּ
הִרְעוּ. לְמַדּוּ הֵיטֵב, דַּרְשׁוּ
מִשְׁפָּט, אֲשֶׁרוּ חֲמוּץ, שִׁפְטוּ
יְתוּם, רִיבוּ אֶלְמָנָה. לְכוּ-נָא
וּנְכַחֲהָ, יֹאמֶר יְהוָה: אִם-יְהִיוּ
חַטָּאֵיכֶם כְּשֹׁנִים, כְּשֶׁלֶג
יִלְבִּינוּ; אִם-יֵאָדִימוּ כִתּוּלָע,
כְּצֹמֵר יְהִיוּ.

Isaiah 1:11, 16-18

בֵּן אָדָם צֵם עַל-חַטָּאָיו, וְשָׁב
וְהוֹלֵךְ וְעוֹשֶׂה אֱלֹהִים, תִּפְלְתוּ
מִי-יִשְׁמָע? וּמֵה־יּוֹעִיל
בְּתַעֲנִיתוֹ?

Ben Sira

The Torah teaches that we should practise self-denial on Yom Kippur, a day on which atonement is made for us to cleanse us of all our sins. Although several other acts of self-denial are prescribed for Yom Kippur, depriving oneself of food and drink as an expression of regret at personal shortcomings and failings is the common way for most Jews to show their desire for atonement and reconciliation.

As well as focussing our minds on the spiritual rather than the material, fasting reminds us of those for whom lack of food and drink is not an occasional but an everyday experience. It deepens our empathy for them and reinforces our resolve to help them.

Fasting also strengthens our powers of self-discipline. On Yom Kippur, it is we who control and channel our appetites and desires rather than being driven by them. On Yom Kippur, our self-imposed lack of material sustenance encourages us to reach a true understanding of the proper role of the material during the rest of the year.

Preparations for Kol Nidrey

How should a person confess on the Eve of Atonement Day? One should say: 'I confess to all the evil that I have done before You; to the evil path on which I strayed; all the wicked things that I have done, I shall do no more. Grant, Eternal One, my God, that You will forgive me all my wrong-doings, pardon all my transgressions and grant atonement for all my sins.'

כִּי־צַד אָדָם צָרִיף לְהַתְּנוּדוֹת
 בְּעָרֵב יוֹם הַכַּפּוּרִים? צָרִיף
 לוֹמַר: מוֹדָה אָנֹכִי כָּל־רַע
 שָׁעַשִׂיתִי לְפָנֶיךָ. בְּדַרְךָ רַע
 הָיִיתִי עוֹמֵד וְכָל־מַה שָׁעַשִׂיתִי
 עוֹד לֹא אֶעֱשֶׂה כְּמוֹהוּ. יְהִי
 רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי שְׁתַּמְּחֹל
 לִי עַל כָּל־עֲוֹנוֹתַי וְתִסְלַח לִי
 עַל כָּל־פְּשָׁעַי וְתִכַּפֵּר לִי עַל
 כָּל־חַטָּאתַי:

Midrash

White is the colour that is prominent in the Synagogue over the High Holydays. The Torah mantles, Ark curtains and desk covers are white. Traditionally some wear a white robe (*kittel*) during services, and Erev Yom Kippur is the only evening service at which it is traditional to wear a *tallit*. White is the colour that symbolises the purity to which we aspire, as the prophet said:

Come now, let us reason together,
 said the Eternal One;
 Though your sins be as scarlet,
 they shall be white as snow,
 Though they be red as crimson,
 they shall be as wool.

Before putting on a Tallit

We praise You, Eternal God,
 Sovereign of the universe: You
 sanctify us by Your command-
 ments, and enjoin us to wrap
 ourselves in a fringed garment.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶךְ
 הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וְצִוֵּנוּ לְהִתְעַטֵּף בְּצִיצִית.

A Meditation for Rabbis and Readers

Sovereign of the universe, I
 stand before You in awe and
 humility to pray with Your
 people Israel and on their
 behalf. I know how unworthy
 I am for this; for I am a person
 of unclean lips, and I live
 among a people of unclean lips.

רְבוּנוּ שֶׁל עוֹלָם, הִנְנִי עוֹמֵד
 לְפָנֶיךָ בִּירְאָה וּבִשְׁפָלוּת
 לְהִתְפַּלֵּל עִם עַמְּךָ בְּנֵי יִשְׂרָאֵל
 וּבְעַדָם. יוֹדֵעַ אֲנִי שְׂאִינִי כְּדָאִי
 וְהִגּוֹן לְכָךְ, כִּי אִישׁ
 טְמֵא־שִׁפְתַיִם אָנֹכִי, וּבִתְנוּךָ
 עִם־טְמֵא־שִׁפְתַיִם אָנֹכִי יֵשֵׁב.

Who is fit to stand in Your holy place? For if You kept account of all our sins, who could stand? Yet You are present to accept those who worship You, and welcome transgressors who approach You in prayer. Therefore, in Your great mercy, have compassion on me and this congregation. In our common efforts to reach You, let them not falter on my account, nor I on theirs.

Guide the lips of those who represent Your people. Strengthen our faith and purify our thought, and in Your love draw a veil over all our failings. May our prayers ascend this day to the throne of Your glory.

מִי יִקוּם בְּמִקוּם קִדְשְׁךָ? וְאִם
 עֲוֹנוֹת תִּשְׁמֹר, מִי יַעֲמֹד?
 וְאַתָּה יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל,
 וּמִתִּיר לְהִתְפַּלֵּל עִם
 הָעֹבְרִינִים. עַל־כֵּן, בְּרַחֲמֶיךָ
 הַרְבִּים, רַחֵם עָלַי וְעַל שׁוֹלְחָי.
 אַל יִפְלְמוּ בִּי, וְאַל אֶפְלֵם
 בְּדָם.

הִיְהִי עִם פִּיפְיוֹת שְׁלֹחֵי עַמְּךָ.
 חֲזַק אֲמוֹנָתֵנוּ, וְטַהַר
 מַחְשְׁבוֹתֵינוּ, וּפְשְׁעֵינוּ תִכְסֶה
 בְּאַהֲבָה, וְתָבֵא תְפִלָּתֵנוּ הַיּוֹם
 לְפָנֶי כִסֵּא כְבוֹדְךָ.

עֶרְבֵית לְיוֹם הַכַּפּוּרִים YOM KIPPUR EVENING SERVICE

(The Congregation will stand)

Kindling the Yom Kippur Lights

We praise You, Eternal God,
Sovereign of the universe: You
sanctify us by Your command-
ments, and enjoin us to kindle
lights in honour of [the Sabbath
and] the Day of Atonement.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת
וְשַׁל] יוֹם הַכַּפּוּרִים.

כָּל־נִדְרֵי Kol Nidrey

(The Ark is opened)

Silent Meditation

(The Kol Nidrey music may be played)

(One of the following meditations may be read)

In the beginning God created heaven and earth,
and the earth brought forth life,
and life gave birth to human beings,
and they became conscious
that they were free
to create and destroy,
to live and to die.
Conscious, too, that they were not alone.

EVENING SERVICE

Slowly, dimly, they sensed the presence
of One greater than themselves:
their Maker and Teacher
whose will must be done if they were to endure
and become what they could be.
Foremost among the seers of this vision
were the ancestors of our people,
and at the Mountain they pledged themselves
and us, their descendants,
to live by its light and share it with humanity.
Here we stand, heirs of the past
and makers of the future:
priestly, privileged,
but blinded by folly
and burdened by unfaithfulness.
Can we yet save ourselves, our people, our planet?
Can we recapture the ideal
of a human family
redeemed from evil,
united in love,
living in peace
and fulfilling its potential?
This day, more than any other, has the power
to make us whole.
Let us open ourselves to its influence,
that we may gain from its observance
a new heart and a new spirit.

John D Rayner

All vows, promises, and commitments made in Your presence –
May we be given the strength to keep them:

Our vows to ourselves, commitments to self-discipline –
May we take our own lives seriously enough to heed them,
Honouring our resolves in the way we eat and drink,
The way we work and rest, the way we regulate our lives.

Commitments made to loved ones and friends,
Pledges made to worthwhile causes –
Help us to become as compassionate and generous
As we sought to be at those noble moments.

The promises we made to study and to worship –
We meant them when we made them,
But distractions were many, and our wills were weak.
This time, may we be strong enough;
May our better selves prevail.

Promises made in the synagogue by young people
Who glimpsed what life as Jews might hold in store for them,
May devotion and idealism be with them all their days.

Our marriage vows – may they endure
Through dark days and through dull days,
Through fatigue and through frustration –
May our love prove strong and our faith firm.

O God, we meant the promises we made
To You, to each other, and to ourselves,
Even as we mean the vows we silently make tonight.

Reach down to us as we strive to reach up toward You;
Give us strength and self-respect, the fidelity and vision,
To grow to become the people we have sworn to be.

All worthy vows and commitments which we make
From this Yom Kippur until the next,
May we be faithful enough and firm enough to keep them.

Harold Kushner

KOL NIDREY

Source of our being, accept the vows of the Children of Israel that they will turn from sin and evil, and walk in the ways of Your Law of righteousness and justice, from this Day of Atonement until the next — may we reach it in peace. We come to seek Your pardon and forgiveness. Help us to return to You with a whole heart, and give us strength to overcome our faults, so that through us Your great and holy name may become sanctified.

כָּל־נִדְרֵי בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵם
 נוֹדְרִים לְךָ, אָבִינוּ, לְסוּר
 מִחַטָּא, מֵאֲשֵׁמָה וּרְשָׁע,
 וְלַלְכֵת בְּדַרְכֵי תוֹרָתְךָ, בְּאוֹרַח
 צְדָקָה וּמִשְׁפָּט, מִיּוֹם־כַּפּוּרִים
 זֶה עַד יוֹם־כַּפּוּרִים הַבָּא
 עֲלֵינוּ לְטוֹבָה, כְּלָם יִרְצוּ
 לְפָנֶיךָ. אֲתָנוּ לְבַקֵּשׁ מִמֶּךָ
 מַחִילָה וְכַפָּרָה. הַחֲזִירְנוּ
 בְּתִשׁוּבָה שְׁלֵמָה אֵלֶיךָ,
 וְאַמְצָנוּ לְתַקֵּן אֶת אֲשֶׁר
 הָעֵינֵינוּ, וְיִתְקַדֵּשׁ בְּנוֹ שִׁמְךָ
 הַגָּדוֹל וְהַנּוֹרָא.

(The Aramaic version may be found on page 436)

Let the whole community of Israel, and all who live among them, be forgiven; for knowingly or unknowingly, all the people have sinned.

וְנִסְלַח לְכָל־עַדַת בְּנֵי יִשְׂרָאֵל,
 וְלִגְר הַגֵּר בְּתוֹכֶם, כִּי
 לְכָל־הָעָם בְּשִׁגְגָה.

In Your great love, forgive the iniquity of this people, as You have been patient with this people from Egypt until now.

סִלַּח נָא לְעוֹן הָעָם הַזֶּה כְּגִדְל
 חַסְדֶּךָ, וְכַאֲשֶׁר נְשִׂאתָה לְעָם
 הַזֶּה מִמִּצְרַיִם וְעַד הַנּוֹה.

And the Eternal One said, 'I have pardoned according to your plea.'

וַיֹּאמֶר יְיָ, סְלַחְתִּי כְּדַבְרְךָ. ♪

We praise You, Eternal God, Sovereign of the universe: You have kept us alive, sustained us, and enabled us to reach this season.

כְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶךְ 465b
הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעַנוּ לְזִמְן הַזֶּה.

For on this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before the Eternal God.

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, ♪
לְטַהֵר אֶתְכֶם; מִכָּל חַטֹּאתֵיכֶם
לִפְנֵי יְיָ תִטְהָרוּ.

(The Ark is closed)

(The Congregation will sit)

Our God and God of our ancestors, on this most solemn of days we join with our fellow Jews throughout the world in prayer and meditation. This night, hallowed by sacred memories, unites us with the generations of the past.

Recalling their piety and devotion, we stand before You, humbled. Stripped of all pretence and revealed in all our weakness, we seek Your pardon.

Eternal God, often we have been faithless to the heritage of our ancestors. Their passion for learning and justice has burnt but dimly within us; their teaching of mercy and peace we have much neglected.

We have fallen far short of what we might have been. We aim for the heights, but our footsteps falter. Greed and vanity diminish us, envy and arrogance consume us, selfishness blinds us to the needs of others. Unsteady, we stumble and fall; unsure of our bearings, we lose our way.

A year has passed since, at this season, we confessed our sins before You. In our desire to be reconciled to You, how profuse we were in our promises to lead a better life! And in truth the opportunities were not wanting, but we let many of them slip away.

As we look back, we see our path strewn with vows unfulfilled, promises unkept, aspirations unattained. O God, we lift up our eyes to You, longing for Your help.

In our weakness, give us strength; in our blindness, lead us by the hand; and when we falter, steady us.

Make consistent our impulses for good, that we may know the joy of walking in Your ways.

From Psalm 103

Bless the Eternal One, O my soul, and let my inmost being praise God's holy name.

בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה,
וְכָל־קִרְבִּי אֶת־שֵׁם קְדֹשׁוֹ.

Bless the Eternal One, O my soul, and do not forget all of God's kindnesses.

בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה,
וְאַל־תִּשְׁכַּחַי כָּל־גְּמוּלוֹ.

For You forgive all our iniquities, and heal all our afflictions.

הַסִּלַּח לְכָל־עֲוֹנוֹבַי, הַרְפֵּא
לְכָל־תַּחֲלוּאֵיכִי.

You redeem our life from destruction, and surround us with love and compassion.

הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי,
הַמְעַטְרֵכִי חֶסֶד וְרַחֲמִים.

You fill our life with good and renew our youth like an eagle's.

הַמְשֻׁבֵּעַ בְּטוֹב עֲדִיךָ,
תַּתְּחִידֵשׁ כְּנֶשֶׁר נְעוּרֵיכִי.

You are just, Eternal One, and You demand justice for all who are oppressed.

עֹשֶׂה צְדָקוֹת יְהוָה, וּמְשַׁפְּטִים
לְכָל־עֹשׂוּקִים.

You revealed Your way to Moses, Your deeds to the Children of Israel.

You are merciful and gracious, abundantly patient and full of love.

You do not deal with us according to our sins, or requite us according to our iniquities.

For as the heavens are high above the earth, so great is Your love for those who revere You.

As far as the East is from the West, so far do You remove our transgressions from us.

For You know our frailty; and remember that we are dust.

We are mortal, and our days are as grass. We flourish like a flower of the field:

the wind passes over it and it is gone, and its place knows it no more.

But Your love, Eternal God, rests for ever on those who revere You, and Your righteousness extends to future generations

if they keep Your covenant and live by Your precepts.

יֹדִיעַ דְּרָכָיו לְמֹשֶׁה, לְבְנֵי
יִשְׂרָאֵל עַל־לִוְתָיו.

רַחוּם וְחַנוּן יְהוָה, אַרְךְ אַפַּיִם
וְרַב־חֶסֶד.

לֹא כַחֲטָאֵינוּ עָשָׂה לָנוּ, וְלֹא
כַעֲוֹנֹתֵינוּ גָמַל עָלֵינוּ.

כִּי כַגְבוֹהַ שָׁמַיִם עַל־הָאָרֶץ,
גָּבַר חֶסְדּוֹ עַל־יִרְאָיו.

כְּרֹחַק מִזָּרַח מִמְעַרְב הֶרְחִיק
מִמֶּנּוּ אֶת־פְּשָׁעֵינוּ.

כִּי הוּא יָדַע יְצַרְנוּ, זְכוּר
כִּי־עָפָר אֲנַחְנוּ.

אֲנוֹשׁ כַּחֲצִיר יָמָיו, כְּצִיץ
הַשָּׂדֶה כִּן יִצִּיץ.

כִּי רוּחַ עָבְרָה־בּוֹ וְאִינְנוּ
וְלֹא־יִכְרְנוּ עוֹד מְקוֹמוֹ.

וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם
עַל־יִרְאָיו, וְצַדִּיקְתּוֹ לְבְנֵי בָנִים.

לְשֹׁמְרֵי בְרִיתוֹ, וְלִזְכָּרֵי פְקֻדָּיו
לַעֲשׂוֹתָם.

You make Your throne in the loftiest heights, and Your sovereignty rules over all.

יְהוָה בְּשָׁמַיִם הַכִּינְךָ כְּסֵאוֹ,
וּמַלְכוּתוֹ בְּכָל מַשְׁלָחַה.

Let all Your angels, excelling in strength, praise You; those who do Your bidding and are obedient to Your word.

בָּרְכוּ יְהוָה מִלְּאֲכֹיֹ גִבְרֵי כֹחַ,
עֲשֵׂי דְבָרוֹ לְשִׁמְעֵ בְּקוֹל דְּבָרוֹ. ♪

Let all the hosts of heaven praise You; Your ministers who do Your will.

בָּרְכוּ יְהוָה כָּל-צְבָאוֹי,
מִשְׁרָתֵי עֲשֵׂי רְצוֹנוֹ.

Let all Your creatures praise You, throughout the length and breadth of Your realm. Bless the Eternal One, O my soul.

בָּרְכוּ יְהוָה כָּל-מַעֲשָׂיו,
בְּכָל-מְקוֹמוֹת מְמִשְׁלָתוֹ.
בָּרְכֵי נַפְשִׁי אֶת-יְהוָה.

(The Congregation will stand)

Three things combine together
in my eyes

שְׁלֹשָׁה נוֹסְדוּ יַחַד לְעֵינַי,

To make me conscious of You
at all times:

יְשִׁימוּן וּכְרָךְ תָּמִיד לְפָנַי:

The heavens which proclaim
Your name

לְשִׁמְיָךְ - אֲנִי אֲזַכִּיר שִׁמְךָ,

And testify to Your reality;

וְהֵם עָדִי - לְעֵדֵי נְאֻמָּנִי;

The earth I live on, whose
expanse

מְקוֹם שְׁבִתִּי - יַעֲזֹרר מַחֲשַׁבְתִּי

Awakes my sense of awe;

בְּרָקְעוֹ - אֲזַכְרָה רוֹקַע אֲדָנִי;

The intimations of Your
presence

הִגִּיג לְבִי בְּהִבִּיטִי בְּקִרְבִּי

When I look within myself.

בְּכָל עֵת בְּרָכֵי נַפְשִׁי אֲדָנִי.

Therefore, my soul, praise God
continually!

Solomon ibn Gabirol

The Shema and its Benedictions שְׁמַע וּבְרָכוֹתֶיהָ

בְּרָכוּ אֶת־יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praised be the One to whom our praise is due.

We praise the Eternal One to whom our praise is due for ever.

(The Congregation will sit)

We praise You, Eternal One, our God, Sovereign of the universe, whose word brings on the evening, whose wisdom opens heaven's gates, whose understanding changes times and seasons, and whose will sets the stars in their courses in the sky. You make day and night, rolling light away from darkness, and darkness from light. You make day pass and bring on the night, and separate day from night: You rule the hosts of heaven.

We praise You, O God, whose word makes evening fall.

Unending love have You shown Your people, the House of Israel: Torah and Mitzvot, laws and precepts have You taught us. When we lie down

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ מַעְרִיב
עַרְבִים, בְּחַכְמָה פּוֹתֵחַ
שָׁעָרִים, וּבִתְבוּנָה מַשְׁנֶה
עֵתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים,
וּמַסְדִּיר אֶת־הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר
מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ
צְבָאוֹת שְׁמוֹ.

בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב
עַרְבִים.

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל
עִמָּךְ אֲהַבְתָּ. תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדְּתָךְ.
עַל־כֵּן, יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ

and when we rise up, we will reflect on the meaning of Your laws, and rejoice in the words of Your Torah and in Your Mitzvot for ever. On them we will meditate day and night, for they are our life and the length of our days. May Your love never depart from us.

We praise You, O God: You love Your people Israel.

(The Congregation will stand)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

**Hear, O Israel: the Eternal One is our God,
the Eternal God is One.**

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד

Praised for ever be God's glorious majesty.

You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words, which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house, and on your gates.

וּבְקוֹמָנוּ נִשְׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח
בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ
וְאוֹרֵךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם
וְלַיְלָה. וְאַהֲבַתְךָ אֶל־תִּסּוּר
מִמֶּנּוּ לְעוֹלָמִים.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵי עַמּוֹ
יִשְׂרָאֵל.

וְאַהֲבַתְךָ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדְךָ; וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם
עַל־לִבְבְּךָ; וְשִׁנַּנְתָּם לְבִנְיֶיךָ
וּדְבַרְתָּ בָּם בְּשַׁבְּתְךָ בְּבֵיתְךָ
וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ; וּקְשַׁרְתָּם לְאוֹת
עַל־יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין
עֵינֶיךָ; וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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Be mindful of all My commandments, and do them: so shall you be consecrated to your God. I, the Eternal One, am your God who led you out of Egypt to be your God; I, the Eternal One, am your God.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

♪
465e

(The Congregation will sit)

All this we hold to be true and sure: You alone, Eternal One, are our God, and we are Israel Your people.

אִמֵּת וְאֶמוּנָה כָּל־זֹאת, וְקִיָּם
עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ, וְאִין
זוּלָתוֹ, וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

We solemnly affirm the truth of Israel's faith: there is One God in heaven and earth whose wisdom and power are manifest in nature, whose love and justice guide human life.

We see this most clearly when we look back upon the history of our own people. Delivered from Egyptian bondage, bound to God by the covenant at Sinai, inspired by prophets and instructed by sages, we survived oppression and exile, overcoming time and again the forces that would have destroyed us.

We were beset by the weaknesses and faults common to all men and women: yet it has been our glory to testify to the unity of God, to hold up before the world an example of courage, and to keep alive in dark ages a vision of our common humanity.

Let us therefore continue to labour for the day when all will recognise God's unity and obey God's Law. Then shall the nations live together in friendship and peace, and all will sing with one accord:

Who is like You, Eternal One,
among the gods people
worship? Who is like You,
glorious in holiness, awesome
in splendour, doing wonders?

The Eternal God shall reign
for ever and ever!

And it has been said: 'The
Eternal One has delivered
Jacob, and redeemed us from
the hand of one stronger than
ourselves.'

*We praise You, O God,
Redeemer of Israel.*

Grant, Eternal God, that we
may lie down in peace, and let
us rise up to life renewed.
Spread over us the shelter of
Your peace; guide us with
Your wise counsel and, for
Your name's sake, be our help.
Shield us from sickness and
war, from famine and distress,
and keep us from wrongdoing.
Shelter us in the shadow of
Your wings, for You are our
Guardian and Deliverer, a
gracious and merciful God.
Guard our going out and our
coming in, that, now and
always, we may have life and
peace.

*We praise You, O God: may
Your sheltering peace descend on
us and all who dwell on earth.*

מִי־כַמְכָּה בְּאֱלֹהִים יְהוָה?
מִי־כַמְכָּה, נְאֻדָּר בְּקִדְשׁ, נוֹרָא
תְהִלַּת, עֲשֵׂה פִלְאָה?

יְהוָה יִמְלֹךְ לְעֹלָם וָעַד!

וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,

וְנֹאמַר מִיַּד חֹזֵק מִמּוֹנוֹ.

בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם,
וְהַעֲמִידֵנוּ, מִלְּכָנוּ, לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,
וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהַגֵּן
בְּעַדֵּנוּ. וְהַסֵּר מֵעָלֵינוּ אוֹיֵב

דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן; וְהַרְחֵק

מִמּוֹנוֹ עֶזְוֹן וּפָשַׁע. וּבְצֵל כְּנָפֶיךָ

תִּסְתֵּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ

וּמְצִילֵנוּ אַתָּה. כִּי אֵל מְלֹךְ

חַנוּן וְרַחוּם אַתָּה. וְשָׁמוֹר

צֵאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם

מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סֶכֶת

שְׁלוֹם עָלֵינוּ וְעַל־כָּל־יֹשְׁבֵי

תֵּבֵל.

Silent Meditations before Tefillah

Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness.

Mordecai M Kaplan

When all within is dark
And former friends misprise;
From them I turn to You,
And find love in Your eyes.

When all within is dark,
And I my soul despise;
From me I turn to You,
And find love in Your eyes.

When all Your face is dark,
And Your angers rise;
From You I turn to You,
And find love in Your eyes.

*Israel Abrahams
(based on Solomon ibn Gabirol)*

(Some Congregations may recite the following standing:)

SHORT KADDISH **חֲצִי קָדִישׁ**

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: *Amen*.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ,
וְיִמְלִיף מְלֻכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

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May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted and extolled; lauded, honoured and acclaimed be the name of the Holy One, who is ever to be praised, though far far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: *Amen*.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי
וּלְעַלְמֵי עָלְמַיָּא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא
לְעֵלְא מִן-כָּל-בְּרַכְתָּא
וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעֵלְמָא, וְאִמְרוּ: אָמֵן.

תְּפִלָּה Tefillah

(The Congregation will stand)

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Eternal God, open my lips, that my mouth may declare Your praise.

We praise You, Eternal One, our God and God of our ancestors: of Abraham, Isaac, and Jacob; of Sarah, Rebekah, Rachel, and Leah; great and mighty, awesome and exalted God. You deal kindly with us and embrace us all. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
יַעֲקֹב; אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רֵבֶקָה, אֱלֹהֵי רַחֵל וְאֱלֹהֵי
לֵאָה; הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל
חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל,
זוֹכֵר חֲסָדֵי אֲבוֹת וְאִמְהוֹת,
וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Remember us for life, for You, O Sovereign, delight in life; and inscribe us in the Book of Life, for Your sake, O God of life.

You are our Sovereign and Helper, our Redeemer and Shield.

We praise You, O God, Shield of Abraham and Protector of Sarah.

Unending is Your might, Eternal One; You are the Source of eternal life; great is Your power to redeem.

You cause the wind to blow and the rain to fall, the sun to shine and the dew to descend.

In Your love You sustain the living; in Your compassion You grant us eternal life. You support the falling and heal the sick; You free the captive and keep faith with those who sleep in the dust.

Who is like You, Source of all strength? Who is Your equal, Sovereign Author of life and death, whose will it is that goodness shall prevail?

Who is like You, Source of mercy? In Your mercy You remember Your creatures, and grant them life.

זְכַרְנוּ לַחַיִּים, מֶלֶךְ הַפֶּיַךְ
בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יי, מֶגֶן אַבְרָהָם
וְעֹזֵר שָׂרָה.

אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי,
מַחֵיה מֵתִים אַתָּה, רַב
לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
מְזַרְיחַ הַשָּׁמֶשׁ וּמוֹרִיד הַטֶּל.

מְכַלְכֵל חַיִּים בְּחֶסֶד, מַחֵיה
מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיִּשְׁנֵי
עָפָר.

מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי
דוֹמֶה לָּךְ, מֶלֶךְ מִמֵּית וּמַחֵיה
וּמַצְמִיחַ יְשׁוּעָה?

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר
יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים?

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Trusting in You, we see life beyond death.

We praise You, O God, Source of eternal life.

You are holy, and Your name is holy, and every day we praise Your holiness.

וְנֶאֱמַן אֶתְּךָ לְהַחַיּוֹת מֵתִים.

כְּרוֹךְ אֶתְּךָ יְיָ, מִחַיֵּה הַמֵּתִים.

אֶתְּךָ קְדוֹשׁ, וְשִׁמְךָ קְדוֹשׁ,
וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ,
סֵלָה.

(The Congregation will sit)

And so, Eternal One our God, inspire all Your works to be in awe before You, and let all creatures tremble at Your presence. Let all life revere You, and all creation turn to You in worship. Let all become a single fellowship to do Your will with a perfect heart. For well we know, Eternal God, that Yours is the majesty, Yours the might; and awesome is Your name in all creation.

And so, Eternal God, grant honour to Your people, glory to those who revere You, hope to those who seek You, and courage to those who trust You; fill Your land with gladness and Your city with joy, and cause the light of redemption to dawn for all humanity.

וּבְכֵן תֵּן פְּחָדֶךָ, יְיָ אֱלֹהֵינוּ, עַל
כָּל-מַעֲשֵׂיךָ, וְאִימְתָךְ
עַל-כָּל-מַה שֶׁבְרָאתָ. וְיִירָאוּךָ
כָּל-הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ לְפָנֶיךָ
כָּל-הַבְּרוּאִים, וְיַעֲשׂוּ כֻלָּם
אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ, יְיָ
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז
בְּיָדֶךָ וּגְבוּרָה בְּיַמִּינֶךָ, וְשִׁמְךָ
נֹרָא עַל כָּל-מַה שֶׁבְרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמֶּךָ,
תְּהִלָּה לְיִרְאֵיךָ, וְתִקְוָה טוֹבָה
לְדוֹרְשֵׁיךָ, וּפְתִחוֹן פֶּה
לְמַיְחֲלִים לָךְ, שִׂמְחָה לְאַרְצֶךָ,
וְשִׁשׁוֹן לְעִירֶךָ, וְצַמִּיחַת קַרְן
יְשׁוּעָה לְכָל-יּוֹשְׁבֵי תֵּבֵל.

And then the just shall see and rejoice, the upright be glad, and the faithful sing for joy. Violence shall rage no more, and evil shall vanish like smoke; the rule of tyranny shall pass away from the earth, and You alone, Eternal God, shall have dominion over all that You have made, as it is written:

The Eternal One shall reign for ever; Your God, O Zion, from generation to generation. Praise the Eternal One!

You are holy; awesome is Your name; there is no God but You, as it is written:

The Ruler of the hosts of heaven is exalted by justice; the holy God is sanctified by righteousness.

We praise You, O God, the holy Sovereign.

Our God and God of our ancestors, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendour of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,
וַיִּשְׂרִים יַעֲלוּזוּ, וַחֲסִידִים בְּרָנָה
יִגִּילוּ. וְעוֹלָתָה תִקְפָּץ-פִּיָּהּ,
וְכָל-הַרְשָׁעָה בְּלָהּ כְּעָשָׁן
תִּתְּבַלֶּה, כִּי תַעֲבִיר מִמַּשְׁלַת
זְדוֹן מִן הָאָרֶץ. וְתִמְלוֹךְ אַתָּה
יְיָ לְבַדְּךָ, עַל כָּל-מַעֲשֵׂיךָ.
כְּכַתוּב בְּדַבְרֵי קְדְשֶׁךָ:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן,
לְדוֹר וָדוֹר.
הַלְלוּיָהּ!

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין
אֱלוֹהִים מִבְּלַעֲדֶיךָ, כְּכַתוּב:

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט,
וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֹךְ
עַל כָּל-הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ,
וְהַנִּשְׂאָ עַל כָּל-הָאָרֶץ בִּיקְרָךְ,
וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָרְךָ עַל
כָּל-יֹשְׁבֵי תֵבֶל אֶרֶץְךָ. וַיַּדַּע
כָּל-פֶּעֻל כִּי אַתָּה פְּעַלְתּוֹ.

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living acknowledge You as their Creator. Then all who breathe shall say: 'The Eternal One, the God of Israel, is Sovereign, ruling over all creation.'

You have given us a special task among the peoples. In Your love and favour You have sanctified us by Your commandments, drawn us near to Your service, and charged us to make known Your great and holy name. In Your love, Eternal One, our God, You have given us this [Sabbath day for holiness and rest and this] Day of Atonement for pardon and atonement, that our sins may be forgiven, and that we may unite in worship and recall the Exodus from Egypt.

וַיְבִין כָּל־יְצוּר כִּי אַתָּה יִצְרָתוֹ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:
'יְי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ,
וּמַלְכוּתוֹ בְּכָל מְשֻׁלָּה.'

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
מִלְכְּנוּ לְעִבּוֹדְתֶךָ, וְשָׁמַךְ
הַגְּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.
וַתַּתֵּן־לָנוּ, יְי אֱלֹהֵינוּ, בְּאַהֲבָה
אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה] לְקִדְשָׁהּ
וְלִמְנוּחָהּ [וְאֶת־יּוֹם] הַכִּפּוּרִים
הַזֶּה, לְמַחִילָהּ וְלִסְלִיחָהּ
וּלְכִפּוּרָהּ, וְלִמְחֹל־בּוֹ
אֶת־כָּל־עֲוֹנוֹתֵינוּ, מִקְּרָא
קֹדֶשׁ, זָכַר לַיְצִיאַת מִצְרָיִם.

* * *

(On a Sabbath)

The Children of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign between Me and the people of Israel for ever. For in six days, I, the Eternal One, made heaven and earth, but on the seventh day I ceased from work, and rested.

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל
אֶת־הַשַּׁבָּת, לְעִשׂוֹת
אֶת־הַשַּׁבָּת לְדוֹרָתָם בְּרִית
עוֹלָם. בְּיַמֵּי וּבֵינֵי בְּנֵי יִשְׂרָאֵל
אוֹת הוּא לְעֵלָם. כִּי־שֵׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפַשׁ.

* * *

Our God and God of our ancestors, be mindful of us and all Your people, the House of Israel. Grant us well-being and blessing, life and peace, on this Day of Atonement.

Remember us this day for well-being. *Amen.*

Bless us this day with Your presence. *Amen.*

Grant us this day continued life. *Amen.*

According to Your promise, be gracious and compassionate to us, and redeem us. To You do we look, for You are a gracious and compassionate God and Sovereign.

Our God and God of our ancestors, pardon our sins on this Day of Atonement; sweep away our transgressions and misdeeds, so that they vanish from Your sight, as it is said, 'I alone am the One who sweeps away your transgressions, that My will may prevail, and your sins I will remember no more.' And it is said: 'I have swept away your transgressions like a mist, and your sins like a cloud; return to Me for I have

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה
וַיָּבֵא וַיִּזְכֹּר זְכוּרֹנֵנוּ וְזִכְרוֹן
כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְטוֹבָה וְלִבְרָכָה, לְחַיִּים
וְלִשְׁלוֹם בְּיוֹם הַכִּפּוּרִים הַזֶּה.
זְכְּרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקֻדָּנוּ בּוֹ לִבְרָכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס
וְחַנּוּנֵנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶךְ
חַנוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל
לְעֹוֹנוֹתֵינוּ בְּיוֹם הַכִּפּוּרִים הַזֶּה;
מְחַח וְהֵעֵבֵר פְּשָׁעֵינוּ
וְחִטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר:
'אֲנֹכִי אֲנֹכִי הוּא מְחַח פְּשָׁעֶיךָ
לְמַעַנִי, וְחִטָּאתֶיךָ לֹא־אֶזְכֹּר.'
וְנֹאמֵר: 'מְחִיתִי כַעֵב פְּשָׁעֶיךָ,
וּכְעַן חִטָּאתֶיךָ; שׁוּבָה אֵלַי, כִּי

redeemed you.' And again: 'On this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before the Eternal One.'

Our God and God of our ancestors, [may our rest on this day be pleasing in Your sight;] sanctify us by Your commandments and make us loyal to Your Teaching. Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts that we may serve You in truth. For You alone are the One who pardons us in every generation; we have no Sovereign but You.

We praise You, Sovereign God, whose forgiving love annuls our trespasses year after year. Sovereign of all the world, You hallow [the Sabbath,] the House of Israel and the Day of Atonement.

Eternal God, be gracious to Your people Israel, and in Your love accept their prayers. May our worship now and always be acceptable in Your sight.

We praise You, O God, whom alone we worship in reverence.

גְּאֻלַּתְיָךְ. וְנֹאמַר: 'כִּי־בַיּוֹם
הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי
יְהוָה תִּטְהַרוּ.'

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רִצְיָה
בְּמִנוּחַתְנוּ] קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעְנוּ
מִטּוֹבֶיךָ, וְשִׂמְחָנוּ בִישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי
אַתָּה סֹלֶחַן לְיִשְׂרָאֵל וּמְחַלֵּן
לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר,
וּמִבְּלַעַדֶיךָ אֵין לָנוּ מִלֶּךְ מוֹחֵל
וְסוֹלֵחַ.

בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ לְעוֹנוֹתֵינוּ, וּמַעֲבִיר
אֲשֵׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה,
מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ
[הַשַּׁבָּת וְ] יִשְׂרָאֵל וַיּוֹם
הַכִּפּוּרִים.

רִצְיָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ
יִשְׂרָאֵל, וּתְפַלְתֵם בְּאַהֲבָה
תְּקַבֵּל, וְתִהְיֶה לְרִצּוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
בְּרוּךְ אַתָּה יְיָ, שְׂאוֹתְךָ לְבַדְּךָ
בִּירְאָה נְעֻבּוֹד.

We give thanks that You, Eternal One, are our God, as You were the God of our ancestors. You are the Rock of our life, the Power that shields us in every age. We thank and praise You for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon and night.

May all who are loyal to Your covenant be inscribed for a good life.

We praise You, O God, Source of goodness, to whom our thanks are due.

Supreme Source of peace, grant true and lasting peace to Your people Israel, for it is good in Your sight that Your people Israel, and all peoples, may be blessed at all times with Your gift of peace.

May we be inscribed in the Book of Life and Blessing for a life of goodness and peace.

We praise You, O God, the Source of Peace.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָהּ הוּא
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן
 יִשְׁעֵנוּ, אֲתָהּ הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל
 חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
 נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
 נִסִּיךָ שְׁבָכָל-יוֹם עִמָּנוּ, וְעַל
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׁבָכָל-עֵת, עֶרֶב וּבֹקֶר
 וְצַהֲרָיִם.

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי
 בְרִיתְךָ.

בְּרוּךְ אַתָּה יי, הַטוֹב שְׂמֵךְ וְלָךְ
 נֶאֱדָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
 תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
 מְלִיךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב
 בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ
 יִשְׂרָאֵל וְאֶת-כָּל-הָעַמִּים
 בְּכָל-עֵת וּבְכָל-שָׁעָה
 בְּשָׁלוֹמְךָ.

בְּסִפָּר חַיִּים וּבְרָכָה נִכְתֵּב
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְּׁלוֹם.

* * *

Silent Meditations

Create in me a pure heart, O God, and renew a willing spirit within me. You who know the thoughts of human beings and understand the minds of mortals know my longing to do Your will. Purify my thoughts, and free me from unworthy aims. May none of my troubles make me a stranger to You and keep me from serving You. Lighten the weight of mundane burdens that I may devote myself to fulfilling Your life-giving commands: so, with all my heart, shall I turn to You in perfect repentance. Body and heart may fail, but God is for ever the Rock of my heart and my life's destination.

לב טהור בְּרֵא-לִי, אֱלֹהִים,
וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי. אֶתָּה
הַיּוֹדֵעַ מַחְשְׁבוֹת אָדָם, וַיִּמְבִּין
סֵעֲפֵי לֵב בְּפֶשֶׁר וָדָם, יִדְעֶתָ כִּי
בְּכָל-לִבִּי לַעֲשׂוֹת רְצוֹנְךָ
חִפְצָתִי. הֶבֶר מַחְשְׁבוֹתַי וְטַהַר
רַעֲיוֹנַי מִהַבְּלֵי הָעוֹלָם,
וְהַצִּילֵנִי מִכָּל-צָרוֹת וְצוּקוֹת
הַמַּבְדִּילוֹת בֵּינִי לְבִינְךָ
וְהַמְדִּיחוֹת אוֹתִי מֵעֲבוּדֹתֶיךָ.
הַעֲבֵר סִבָּל אָנוּשׁ מֵעַל צְוֹאֲרֵי
וַיַּחַד לְבִי לַעֲמֹס עַל מִצְוֹתֶיךָ,
כִּי בָם חַיִּי רוּחִי. וְאָשׁוּב אֵלֶיךָ
בְּתַשׁוּבָה שְׁלֵמָה בְּכָל-לִבִּי.
כֹּלָּה שְׂאֲרֵי וּלְבָבִי, צוּר לְבָבִי
וְחֻלְקֵי אֱלֹהִים לְעוֹלָם.

Bachya ibn Pakuda

I still don't know to whom,
I still don't know for what I
pray.
A prayer lies bound in me
And pleads for a god,
And pleads for a name.
I pray in the field
In the noise of the street,

איך ווייס נאָךְ נִיט צו וועמען,
איך ווייס נאָךְ נִיט פֿאַרוואָס
איך בעט,
אַ תּפִּילָה לִיגט באַ מִיר
געבונדן,
און בעט זיך צו אַ גאָט
און בעט זיך צו אַ נאָמען.
איך בעט אין פֿעלד
אין רעש פֿון גאַס,

Together with the wind when it
 runs in front of me,
 A prayer lies bound in me,
 And pleads for a god,
 And pleads for a name.

מיט ווינט צוזאמען, ווען ער
 לויפט מיר פאר
 אַ תפילה ליגט באַ מיר
 געבונדן,
 און בעט זיך צו אַ גאָט
 און בעט זיך צו אַ נאָמען.

Kadya Molodowsky

Tonight we concern ourselves with *teshuvah*, turning:
 Turning from ignorance to truth,
 from darkness to light,
 from evil to good,
 from conceit to compassion,
 from self to life.
 Turning is the key to survival.
 The seasons, the planets, the galaxies—
 all maintain their existence through turning.
 Our turning, too, is in the natural order of things,
 it holds the key to our survival by returning us to holiness.

Rami Shapiro

* * *

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

יְהִיו לְרִצּוֹן אֱמִרֵי־פִי, וְהִגִּיוֹן
 לִבִּי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

♪
467c

or

May the Most High, Source
 of perfect peace, grant peace to
 us, to all Israel, and to all
 humanity.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
 יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־
 יִשְׂרָאֵל וְעַל כָּל־בְּנֵי־אָדָם.

♪
467d

(The Congregation will stand)

שְׁכִינָה מְקוֹר חַיֵּינוּ SHECHINAH MEKOR CHAYYENU

שְׁכִינָה, מְקוֹר חַיֵּינוּ, הַסְתִּירֵנוּ בְּכַנְפֵי רַחֲמֶיךָ.
Divine Presence, Source of our lives, shelter us
under the wings of Your compassion.

שְׁכִינָה, מְקוֹר חַיֵּינוּ, הוֹלִיכֵנוּ בְּדַרְכֶיךָ, דְּרָכֵי חֶסֶד וְרַחֲמִים.
Divine Presence, Source of our lives, cause us
to walk in Your ways of love and compassion.

שְׁכִינָה, מְקוֹר חַיֵּינוּ, חֲזִקֵנוּ אֶת-יִצְרָנוּ הַטּוֹב
לְמַעַן נִתְגַּבֵּר עַל יִצְרָנוּ הָרָע.
Divine Presence, Source of our lives, fortify our desire
to do good, that we may overcome our tendency to do evil.

שְׁכִינָה, מְקוֹר חַיֵּינוּ, אֲמִצְנוּ לְהִכְנִיעַ אֶת-כַּעְסֵנוּ
וְלְהַשְׁתִּילט עַל תּוֹקְפֵנוּתֵנוּ.
Divine Presence, Source of our lives, give us strength
to restrain our anger and to control our aggression.

שְׁכִינָה, מְקוֹר חַיֵּינוּ, לְמַדִּינוּ אֶת-מַעֲנֵה הָרַף הַיִּמְשִׁיב חַמָּה
Divine Presence, Source of our lives, teach us
to use the gentle answer that turns away wrath.

שְׁכִינָה, מְקוֹר חַיֵּינוּ, תְּנֵנוּ חֻלְקֵנוּ
בֵּין מְבִיאֵי רְפוּאָה וְשָׁלוֹם לְעוֹלָמְךָ.
Divine Presence, Source of our lives, let us be among
those who bring healing and peace to Your world.

שְׁכִינָה, מְקוֹר חַיֵּינוּ, יְהִי רְצוֹן מִלְּפָנֶיךָ
שֶׁתִּתְּנֵנוּ לָנוּ וּלְטַפְּנוּ אַחֲרֵית וְתִקְוָה.
Divine Presence, Source of our lives, grant that
we and our children may have a future and a hope.

Prayers for Forgiveness סְלִיחוֹת

| | | | |
|-------------------------------------|------------|-----------------|------------|
| *Unto You our prayers arise | יְעֹלָה | תְּחַנּוּנֵינוּ | מֵעֶרֶב, |
| When to darkness turns the light; | וַיָּבֵא | שׁוֹעֲתֵנוּ | מִבְּקָר, |
| Give us peace, then, in the morning | וַיִּרְאֶה | רְנוּנֵנוּ | עַד עֶרֶב. |
| To allay the fears of night: | יְעֹלָה | קוֹלֵנוּ | מֵעֶרֶב, |
| So that joy and comfort cheer us | וַיָּבֵא | צְדָקֹתֵנוּ | מִבְּקָר, |
| When another day takes flight. | וַיִּרְאֶה | פְּדִיּוֹנֵנוּ | עַד עֶרֶב. |
| Let our voices praise Your | יְעֹלָה | עֲתִירֹתֵנוּ | מֵעֶרֶב, |
| goodness | וַיָּבֵא | סְלִיחֹתֵנוּ | מִבְּקָר, |
| In the waning hours of day, | וַיִּרְאֶה | נְחֻמֹּתֵנוּ | עַד עֶרֶב. |
| And Your mercy come to meet us | יְעֹלָה | מִנוּסֵנוּ | מֵעֶרֶב, |
| At the early dawn's first ray: | וַיָּבֵא | לְמַעַנּוּ | מִבְּקָר, |
| That our lives show Your salvation | וַיִּרְאֶה | כְּפֹרְנוּ | עַד עֶרֶב. |
| When we close another day. | יְעֹלָה | יִשְׁעֵנוּ | מֵעֶרֶב, |
| Over all our sins and failings | וַיָּבֵא | טָהֳרָנוּ | מִבְּקָר, |
| Our repenting spirits rise; | וַיִּרְאֶה | חֲנוּנֵנוּ | עַד עֶרֶב. |
| Then let Your forgiveness follow | יְעֹלָה | זְכוּרֹנֵנוּ | מֵעֶרֶב, |
| With the morning's sacrifice: | וַיָּבֵא | וְעוֹדֵנוּ | מִבְּקָר, |
| That our soul's desire be granted | וַיִּרְאֶה | הַדְּרֹתֵנוּ | עַד עֶרֶב. |
| When again the daylight flies. | יְעֹלָה | דְּפָקֵנוּ | מֵעֶרֶב, |
| May our supplications find You | וַיָּבֵא | גִּילֵנוּ | מִבְּקָר, |
| In the quiet of the eve, | וַיִּרְאֶה | בְּקִשְׁתֵּנוּ | עַד עֶרֶב. |
| And Your hand with each new | יְעֹלָה | אֲנָקֹתֵנוּ | מֵעֶרֶב, |
| morning | וַיָּבֵא | אֵלֵינוּ | מִבְּקָר, |
| Send us succour and reprieve: | וַיִּרְאֶה | אֵלֵינוּ | עַד עֶרֶב. |
| That Your love and mercy guide us | יְעֹלָה | אֲנָקֹתֵנוּ | מֵעֶרֶב, |
| When our earthly home we leave. | וַיָּבֵא | אֵלֵינוּ | מִבְּקָר, |
| | וַיִּרְאֶה | אֵלֵינוּ | עַד עֶרֶב. |

Gustav Gottheil

* The English is not a translation of the Hebrew but a hymn suggested by it.

(The Congregation will sit)

This day demands of us an unsparing effort to face the truth about ourselves, naked and undisguised; to acknowledge the many blemishes which disfigure us: greed and envy, self-pity and self-indulgence, cruelty and callousness, prejudice and arrogance, hatred and destructiveness.

Each of us shares in some measure these and many other failings. Who is so righteous that they can say: I have not sinned?

How we diminish our stature! So many are the opportunities for love and growth – and instead we heap misery upon our own heads: the misery of time and talent wasted, the agony of inner conflict, the torment of self-accusation, the frustration of being so much less than we know we might have been.

And how much hurt we inflict on others! Through our failures, families break up and children suffer; poverty and crime degrade our cities; the weak are robbed of their rights; heedless of the cost to future generations, nature is greedily exploited; starvation claims its victims; efforts at reform are obstructed; and people fall upon one another in savage wars.

These faults, by which we damage ourselves and one another, also estrange us from the Divine, as it has been said: 'Your iniquities have separated you from your God, and your sins have hidden God's face from you.' Our weaknesses, too lightly condoned; our bad habits, too long indulged; our evil deeds, too often explained away – these drive God out of our hearts and our lives. The Divine presence recedes; the vision fades; the voice grows silent; the faith falters. In the end, we cease to search for God. We are left with a deep unease, but we no longer understand its source. We wander alone in a meaningless world; and we despair of redemption.

But there is deliverance if we will only grasp it. On this day may we begin to find our way back from the wilderness of our failings; may we recapture the awareness of blessed moments when the clouds parted and the sunshine broke through to us, if only for an instant, to heal our wounds and fill our souls with hope and joy.

(The Congregation will stand)

Confession וְדוּי

Our God and God of our ancestors, grant that our prayers may reach You. Do not turn a deaf ear to our pleas, for we are not so arrogant and stiff-necked as to say before You, Eternal One our God and God of our ancestors, that we are perfect and have not sinned; rather do we confess: we have sinned, we have done evil, we have transgressed.

We have offended and betrayed; we have robbed and slandered; we have been perverse and corrupt, arrogant and violent; we have deceived and misled others; we have lied and scoffed; we have been rebellious, cynical and stubborn; we have cheated and transgressed; we have oppressed; we have been obstinate, vicious and destructive; we have acted shamefully; we have gone astray and led others astray.

(The Congregation will sit)

When we turn away from Your commandments and Your good precepts, it does not avail us. You are just, whatever evil we bring upon ourselves; for You will what is right, but we choose evil.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבַא
לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאַל תִּתְעַלֵּם
מִתְחַנְּתֵנוּ, שְׂאִין אֲנַחְנוּ עֵינֵי
פָּנִים וְקוֹשֵׁי עֲרָף, לֹאמֹר לְפָנֶיךָ,
יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
צְדִיקִים אֲנַחְנוּ וְלֹא חָטְאנוּ;
אֲבָל אֲנַחְנוּ חָטְאנוּ: חָטְאנוּ,
עֲוִינוּ, פָּשַׁעְנוּ.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ,
דִּבְרָנוּ לְפִי, הִעֲוִינוּ, וְהִרְשָׁעְנוּ,
זָדְנוּ, חָמְסְנוּ, טָפְלְנוּ שָׁקֵר,
יַעֲצֵנוּ רַע, כִּזְבְּנוּ, לִצְנוּ,
מִרְדְּנוּ, נֶאֱצָנוּ, סָרְרְנוּ, עֲוִינוּ,
פָּשַׁעְנוּ, צָרְרְנוּ, קִשְׁינוּ עֲרָף,
רָשָׁעְנוּ, שָׁחַתְנוּ, תִּעֲבַבְנוּ,
תַּעֲוִינוּ, תַּעֲתָעְנוּ.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ
הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ. וְאַתָּה
צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ, כִּי
אֲמַת עֲשִׂיתָ, וְאֲנַחְנוּ הִרְשָׁעְנוּ.

What shall we say before You, who dwell on high? What shall we plead before You, enthroned among the stars? Are not all things known to You, both hidden and revealed?

You know the mysteries of the universe and the dark secrets of every living being. You search the inmost chambers of our minds, and probe the deep recesses of our hearts. Nothing is concealed from Your sight.

מִה נֹאמֵר לְפָנֶיךָ, יוֹשֵׁב מְרוֹם?
וּמִה נִסְפָּר לְפָנֶיךָ, שׁוֹכֵן
שְׁחָקִים? הֲלֹא כָּל-הַנִּסְתָּרוֹת
וְהַנְּגִלוֹת אֶתָּה יוֹדֵעַ?

אֶתָּה יוֹדֵעַ רְזֵי עוֹלָם
וְתַעֲלוּמוֹת סְתְרֵי כָּל-חַי. אֶתָּה
חוֹפֵשׁ כָּל-חֲדָרֵי בָטֶן, וּבוֹחֵן
כְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם
מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ.

OUR SINS **עַל חַטָּא**

Now may it be Your will, Eternal One our God and God of our ancestors, to forgive all our sins, to pardon all our wrongdoings and to blot out all our transgressions.

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ, יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּכַפֵּר-לָנוּ עַל כָּל-חַטֹּאתֵינוּ,
וְתִסְלַח-לָנוּ עַל כָּל-עֲוֹנוֹתֵינוּ,
וְתִמְחַל-לָנוּ עַל כָּל-פְּשָׁעֵינוּ.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרְצוֹן.

The sin we have committed against You under duress or by choice.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה.

The sin we have committed against You consciously or unconsciously.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר.

And the sin we have committed against You openly or secretly.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב.

The sin we have committed against You by our thoughts.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה.

The sin we have committed against You by our words.

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֶק יָד.

And the sin we have committed against You by our deeds.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַמּוּץ הַלֵּב.

The sin we have committed against You by hardening our hearts.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינָיִם רְמוּת.

The sin we have committed against You by being arrogant.

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן.

And the sin we have committed against You by showing contempt.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻלּוּל הַשֵּׁם.

The sin we have committed against You by profaning Your name.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִרְיַת עוֹל.

The sin we have committed against You by defying the moral law.

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

And the sin we have committed against You
by disrespect for parents and teachers.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.

The sin we have committed against You by foolish talk.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.

The sin we have committed against You by speaking slander.

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שָׂוָא.

And the sin we have committed against You by testifying falsely.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאָת הַנֶּחֱם.

The sin we have committed against You by groundless hatred.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן.

The sin we have committed against You by dishonesty in business.

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רַע.

And the sin we have committed against You
by hurting our fellow men and women in any way.

*For all these, O God of mercy,
forgive us, pardon us, grant us
atonement!*

וְעַל כָּלֵם, אֶלֶזָה סְלִיחוֹת,
סְלַח-לָנוּ, מְחַל-לָנוּ, כִּפּוּר-לָנוּ.

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Silent Confession

From Psalm 51

In Your love, O God, be gracious
to me; in Your great mercy,
wipe out my transgressions.

Wash away my guilt, and free
me from my sin:

For I know my transgressions,
and my sin is always before
me.

Against You, You alone, have I
sinned, and done what is evil
in Your sight, so that You
accuse me rightly, and
condemn me justly.

You love truth in the inner
being; therefore teach me
wisdom in my heart.

חַנּוּנֵי אֱלֹהִים כְּחַסְדֶּךָ,
כָּרַב רַחֲמֶיךָ מְחַה פְּשָׁעַי.

הָרַב כִּבְסֵנִי מֵעוֹנֵי,
וּמַחְטָאתַי טַהַרְנִי.

כִּי-פָשַׁעִי אָנִי אֲדַע,
וְחַטָּאתִי נֶגְדֵי תַמִּיד.

לָךְ לְבַדְּךָ חַטָּאתַי

וְהִרַע בְּעֵינֶיךָ עֲשִׂיתִי

לְמַעַן תִּצְדַּק בְּדַבְּרֶךָ,

תִּזְכֶּה בְּשִׁפְטֶךָ.

הִן-אָמַת הִכְפַּצְתָּ בְטָחוֹת,

וּבִסְתֵם חֲכָמָה תוֹדִיעֵנִי.

Purify me, that I may become
clean;

wash me, till I am whiter than
snow.

Let me hear the sound of joy
and gladness, so that my
oppressed being may exult.

Turn Your face from my sins,
and wipe out all my iniquities.

Create in me a clean heart, O
God, and renew a willing
spirit within me.

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

Let me know again the joy of
Your salvation, and keep alive
in me a generous spirit.

Then will I teach transgressors
Your way, and cause sinners
to return to You.

Then I will sing the praises of
Your goodness.

Eternal God, open my lips, and
my mouth shall declare Your
praise!

תְּחַטְּאֵנִי בְּאֵזוֹב וְאֶטְהַר,
תְּכַבְּסֵנִי וּמִשָּׁלֵג אֶלְבִּין.

תִּשְׁמִיעֵנִי שִׁשׁוֹן וְשִׂמְחָה,
תִּגְלֶנָּה עֲצָמוֹת דְּכִיתָ.

הִסְתַּר פְּנֶיךָ מִחַטָּאֵי,

וְכָל־עֲוֹנֹתַי מִחָה.

לֵב טָהוֹר בְּרֵא־לִי אֱלֹהִים,

וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי.

אֶל־תִּשְׁלִיכֵנִי מִלִּפְנֶיךָ,

וְרוּחַ קְדֻשְׁךָ אֶל־תִּקַּח מִמֶּנִּי.

הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ,

וְרוּחַ נְדִיבָה תִּסְמְכֵנִי.

אֶלְמַדְדָּה כִּשְׁעִים דְּרַכֶּיךָ,

וּחַטָּאִים אֶלְיֶיךָ יָשׁוּבוּ.

תִּרְנֵן לְשׁוֹנֵי צְדָקָתְךָ.

אֲדַנִּי שִׁפְתֵי תִפְתָּח,

וּפִי יַגִּיד תְּהִלָּתְךָ.

* * *

The Eternal, the Eternal God
is merciful and gracious,
endlessly patient, loving and
true, showing mercy to
thousands, forgiving iniquity,
transgression and sin, and
granting pardon.

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן,
אָרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת,
נוֹצֵר חַסֵּד לְאֲלֹפִים, נֹשֵׂא עוֹן
וּפֹשֵׁעַ וְחַטָּאָה וְנִקָּה.

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Our God and God of our ancestors, may the sense of Your presence never leave us; may it keep us ever faithful to Your covenant. Make us responsive to Your Teaching, that we may walk in Your ways. Fill our souls with awe, and our hearts with love, that we may return to You in truth, and with all our being.

For we are Your people,
and You are our God.
We are Your children,
and You our Parent.
We are Your subjects,
and You our Ruler.
We are Your flock,
and You our Shepherd.
We are Your vineyard,
and You our Keeper.
We are Your creatures,
and You our Creator.
We are Your beloved,
and You our Friend.
We are Your people,
and You our Sovereign.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל
תַּעֲזֹבֵנוּ וְאֵל תִּשְׁשֵׁנוּ וְאֵל
תִּכְלִימֵנוּ, וְאֵל תִּפְרֵ בְרִיתְךָ
אֶתָּנוּ. קָרַבְנוּ לְתוֹרַתְךָ, לְמִדְּנוּ
מִצְוֹתֶיךָ, הוֹרְנוּ דְרָכֶיךָ, הַט
לִבֵּנוּ לִירְאָה אֶת־שִׁמְךָ, וּמוֹל
אֶת־לִבְבָנוּ לְאַהֲבָתְךָ, וְנָשׁוּב
אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם.

כִּי אָנּוּ עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ.
אָנּוּ בְנֶיךָ, וְאַתָּה אָבִינוּ.
אָנּוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנָנוּ.
אָנּוּ צֹאֲנֶךָ, וְאַתָּה רוֹעֵנוּ.
אָנּוּ כְרֻמֶּךָ, וְאַתָּה נוֹטְרָנוּ.
אָנּוּ פְּעֻלֹתֶךָ, וְאַתָּה יוֹצְרָנוּ.
אָנּוּ רַעֲיֹתֶךָ, וְאַתָּה דוֹרְנוּ.
אָנּוּ עַמְּךָ, וְאַתָּה מַלְכָּנוּ.

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Eternal God, this day we would open our hearts to You, knowing that only when we are truly honest are we worthy to stand in Your presence. And yet, how can we address You, how can we face You? How can we think of You? You are the Mind of the universe, and far beyond our meagre understanding. When we picture You as speaking in the still, small voice of conscience, our failures shout within us and threaten to overwhelm us with guilt and despair. We call You the source of love and beauty, but do not

pause to look beyond the moment, and are blind to the Eternal, which endlessly seeks to break into our lives. We have known the joy of thought, the rapture of love, the persistence of goodness, the wonder of beauty – but in all these we have not allowed ourselves to recognise You.

Now, on this Day of Atonement, we express our dismay, our sadness, our loneliness. And so we ask this now: take away our shame, remove our disquiet, pardon our guilt, that we may come before You with hope renewed and serve You with gladness of heart.

On this Sabbath of Sabbaths, let our hearts be filled to overflowing with the joy of faith; let our unshadowed spirits sing praises to Your name. Grant that in our lives we may bring gladness to others, and add some goodness to this needful world.

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

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרַצוֹן אֶת־תַּפְּלוֹתֵנוּ.

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Help us to return to You, O God; then we shall return. Renew our days as in the past.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה,
חַדֵּשׁ יָמֵינוּ כְּקִדְמוֹת.

(The Congregation will stand as the Ark is opened)

AVINU MALKEYNU: OUR CREATOR AND SOVEREIGN

אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

Our Creator and Sovereign, we have sinned before You.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

Our Creator and Sovereign, we have no Sovereign but You.

אָבִינוּ מַלְכֵנוּ, הַחֲזִירֵנוּ בְּתִשְׁוֵבָה שְׁלֵמָה לְפָנֶיךָ.

Our Creator and Sovereign, bring us back to You in perfect repentance.

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחֵל לְכָל־עֲוֹנוֹתֵינוּ.

Our Creator and Sovereign, pardon and forgive all our wrongdoing.

אָבִינוּ מִלְכֵנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

Our Creator and Sovereign, have compassion on us and on our children.

אָבִינוּ מִלְכֵנוּ, כִּלְיָה דְבַר וְחָרֵב וְרָעַב מֵעָלֵינוּ.

Our Creator and Sovereign, help us to conquer sickness, war and famine.

אָבִינוּ מִלְכֵנוּ, כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Our Creator and Sovereign, may we be inscribed for blessing in the Book of Life.

אָבִינוּ מִלְכֵנוּ, כָּתְבֵנוּ בְּסֵפֶר פְּרֻסָּה וְכִלְכָּלָהּ.

Our Creator and Sovereign, bless us with prosperity and well-being.

אָבִינוּ מִלְכֵנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Our Creator and Sovereign, let the new year be for us a good year.

אָבִינוּ מִלְכֵנוּ, הָרֵם קַרְן יִשְׂרָאֵל עַמּוֹךְ.

Our Creator and Sovereign, give strength to Your people Israel.

אָבִינוּ מִלְכֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב.

Our Creator and Sovereign, help us to hasten the time of redemption.

אָבִינוּ מִלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.

Our Creator and Sovereign, accept our prayer with favour and mercy.

אָבִינוּ מִלְכֵנוּ, חֲנּוּנוּ וְעֲנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

Our Creator and Sovereign, be gracious to us and answer us, for there is little merit in us; treat us with charity and kindness, and be our help.

(The Ark is closed)

(The Sermon may be given here)

עֲלֵינוּ ALEYNU
(The Congregation will stand)

Let us now praise the Sovereign of the universe and proclaim the greatness of its Creator, whose unity it is our mission to make known, whose rule it is our task to make effective.

We bow in awe and thanksgiving before the supreme Sovereign, the Holy One, ever to be praised, who spread out the heavens and established the earth, whose glory fills the highest heavens, whose might extends throughout all space, who alone is our God, for no other exists, who in truth is our Sovereign, for there is none else; as it is written: 'Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is no other.'

Trusting in You, Eternal God, we hope soon to behold the glory of Your might, when false gods will vanish from our hearts, and idolatry cease for ever. Help us to perfect the world by bringing it under Your unchallenged rule, when all will invoke Your name, relinquish evil, and turn to You alone.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
אֲשֶׁר שָׁם חִלְקֵנוּ לְיַחַד
אֶת-שְׁמוֹ, וְגוֹרְלָנוּ לְהַמְלִיךְ
מַלְכוּתוֹ.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא,
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׂוֹכֵנֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָמֵת
מַלְכָּנוּ, אָפֶס זוּלָּתוֹ, כִּכְתוּב
בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת
אֶל-לִבְבְּךָ, כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל-כֵּן נִקְוֶה לָּךְ, יְיָ אֱלֹהֵינוּ,
לְרִאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ,
וְהָאֱלִילִים כְּרוֹת יִכְרֹתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכַל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אֶרֶץ.

May all who dwell on earth come to know that to You every knee must bend and every tongue swear loyalty. Before You, Eternal God, let them humble themselves, and to Your glorious name let them give honour. Let all submit to Your sovereign rule; may that time come soon, and last for ever.

For ultimate sovereignty is Yours, and to all eternity You will reign in glory, as it is written: The Eternal One shall reign for ever.

And it has been said: The Eternal God shall rule over all the earth; on that day the Eternal God shall be One, and known to be One.

As we near the end of this solemn service, we pause to consider, not only what it has meant to us tonight and in the past, but also what it meant in years gone by to others, whom we loved and still love, who have gone to their eternal home. They prayed, repented, sought atonement, as we have done. They had their faults and weaknesses, but they drew strength from their faith, as we seek strength in ours. Their noble and endearing qualities enriched us and gave us joy. We remember them with gratitude.

זְכוּרֵנוּם לְבִרְכָה.

May all that was good in their lives remain, through memory, a source of blessing to us and to all who knew them.

יִכְיֶירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֵל כִּי
לָךְ תִּכְרַע כָּל־בְּרֵךְ, תִּשָּׁבַע
כָּל־לְשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ,
יִכְרַעוּ וַיִּפְּלוּ, וְלִכְבוֹד שְׁמֶךָ
יִקָּר וַיִּתְנֶה, וַיִּקְבְּלוּ כָּל־אֶת־עַל
מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם
מִהֲרָה לְעוֹלָם וָעֶד.

כִּי הַמְּלִכוּת שְׁלֹךְ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,
בְּכַתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד.

וַנֵּאמָר: וְהָיָה יְהוָה לְמִלְכָּךְ
עַל־כָּל־הָאָרֶץ; בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וַשְּׁמוֹ אֶחָד.

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MOURNERS' KADDISH קדיש יתום

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: *Amen*.

May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted and extolled; lauded, honoured and acclaimed be the name of the Holy One, who is ever to be praised, though far far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: *Amen*.

May great peace descend from heaven, and abundant life be granted, to us and all Israel; and let us say: *Amen*.

May the Most High, Source of perfect peace, grant peace to us, to all Israel, and to all humanity, and let us say: *Amen*.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ,
וְיִמְלִיף מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמִים
וּלְעַלְמֵי עֵלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיף הוּא, לְעֵלְא
לְעֵלְא מִן-כָּל-בְּרַכְתָּא
וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהִיא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא
וּחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמֵרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל וְעַל כָּל-בְּנֵי-אָדָם,
וְאָמְרוּ: אָמֵן.

(The Congregation will sit)

Concluding Hymns

Great is the living God, for
 ever to be praised,
 existing both in time and
 space, unboundedly.
 And this our God is One, in
 singleness unique,
 unfathomable, endless is
 God's unity.

An incorporeal God, who has
 no shape or form,
 without compare, unrivalled is
 God's sanctity.

A pre-existent God, who was be-
 fore the world had come to be;
 none other shares God's
 primacy.

And universally,
 to all created things
 there is revealed God's
 greatness and supremacy.

The gift of prophecy
 was granted long ago
 to chosen ones responsive
 to divinity.

Among them unsurpassed,
 was Moses, who perceived
 what God demanded
 with unclouded clarity.

A teaching ever true
 God gave to Israel
 through faithful servants
 trusted with authority.

God's nature does not change,
 immutable God's law,
 and God alone abides
 in perpetuity.

יגדל אלהים חי וישתבח,
 נמצא ואין עת אל-מציאותו.

אחד ואין יחיד כִּיחודו,
 נעלם וגם אין סוף לאחודותו.

אין לו דמות הגוף ואינו גוף,
 לא נערוף אליו קדשתו.

קדמון לכל-דבר אשר נברא,
 ראשון ואין ראשית לראשיתו.

הנו ארון עולם, לכל-נוצר,
 יורה גדלתו ומלכותו.

שפע נבואתו נתנו,
 אל-אנשי סגלתו ותפארתו.

לא קם בישראל כמשה עוד
 נביא, ומביט את-תמונתו.

תורת אמת נתן לעמו אל,
 על יד נביאו נאמן ביתו.

לא יחליף האל, ולא ימיר
 דתו, לעולמים לזולתו.

God knows our secret thoughts,
and sees, when things begin,
their end results and impact on
our destiny.

God's justice rules the world:
the good we do prevails,
but evil deeds lead only
to calamity.

And at the end of days
God's spirit shall be poured
upon all flesh, redeeming
all humanity.

Hope of immortal life
God planted in our souls:
God's praise be sung
from now until eternity.

צוּפָה וַיִּוְדַע סִתְּרֵינוּ,
מִבֵּיט לְסוֹף דְּבַר בְּקִדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
נוֹתֵן לְרָשָׁע רַע כְּרָשָׁעָתוֹ.

יִשְׁפֹּךְ לְקֶץ יְמֵינָא עַל
כָּל-בָּשָׂר רוּחוֹ,
לְפָדוֹת מִחַיֵּי קֶץ יְשׁוּעָתוֹ.

חַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ,
בְּרוּךְ עַד עַד שֵׁם תְּהִלָּתוֹ.

(The Congregation will stand)

Eternal God, who reigned before
Your will had caused the world to be,
Already then You reigned supreme
In undisputed sovereignty.

And when the universe has ceased,
You still will reign in majesty,
For as You were, so will You be
From now until eternity.

And You are One, there is none else,
No equal standing at Your side,
Without beginning, without end,
All might and rule in You reside.

אֲדוֹן עוֹלָם אֲשֶׁר מִלְּפָנֶיךָ,
בְּטֶרֶם כָּל-יֵצִיר וְנִבְרָא,
לֵעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
אֲזִי מִלְּפָנֶיךָ שָׁמוּ נִקְרָא.

וְאַחֲרֵי כְּבִלּוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא;
וְהוּא הָיָה וְהוּא הוֹיָה,
וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד, וְאֵין שֵׁנִי,
לְהַמְשִׁיל לּוֹ, לְהַחְבִּירָה,
בְּלִי רֵאשִׁית, בְּלִי תְּכֵלִית,
וְלוֹ הָעֵז וְהַמְשָׁרָה.

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My living and redeeming God,
 My shelter on a stormy day,
 My banner and my refuge still,
 My cup of comfort when I pray.

Into Your hand I place my soul,
 Asleep, awake, for You are near,
 And with my soul, my body too:
 You are my God, I shall not fear.

וְהוּא אֱלֹהֵי וְחַי גְּאֻלִּי,
 וְצוּר חֻבְלֵי בַעַת צָרָה,
 וְהוּא נְסִי וּמְנוּס לִי,
 מִנֶּת כּוּסֵי בַיּוֹם אֶקְרָא.
 בְּיָדוֹ אֶפְקִיד רוּחִי,
 בַּעַת אִישָׁן וְאֶעֱרֶה,
 וְעִם רוּחִי גְוִיֹּתִי,
 יְיָ לִי וְלֹא אִירָא.

Concluding Benedictions בְּרָכוֹת סוֹפִיּוֹת

May it be Your will, Eternal One our God, that there dwell among us love and harmony, peace and friendship. May You increase our numbers and prosper our aims with a future and a hope. May You direct us in Your world with good companions and good intentions. May we rise in the morning and find ourselves eager to do Your will.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ
 שֶׁתִּשְׁכַּח בְּפּוּרֵינוּ אֲהָבָה וְאַחֻוּהָ
 וְשָׁלוֹם וְרַעוּת, וְתִרְבֶּה גְבוּלֵנוּ
 בְּתַלְמִידִים, וְתִצְלִיחַ סוֹפְנוּ
 אַחֲרִית וְתִקְוֶה, וְתִקְנֵנוּ בְּחֶבֶר
 טוֹב וְיִצֵּר טוֹב בְּעוֹלָמְךָ,
 וְנִשְׁפִּים וְנִמְצָא יְחוּל לְבַבְנוּ
 לְיִרְאָה אֶת־שִׁמְךָ.

* * *

Our God and God of our ancestors, bless us with the threefold benediction of the Torah:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְּנוּ
 בְּבִרְכַּה הַמְּשַׁלֶּשֶׁת הַכְּתוּבָה
 בַּתּוֹרָה:

God bless you and keep you.
 God look kindly upon you,
 and be gracious to you.
 God reach out to you in
 tenderness, and give you peace.

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ.
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.
 יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ
 שָׁלוֹם.