MACHZOR RUACH CHADASHAH
Services for the Days of Awe

ROSH HA-SHANAH MORNING SERVICE

London
2003 - 5763

liberal judaism
'I will give you a new heart and put a new spirit within you.'

(Ezekiel 36:26)
Rosh Ha-Shanah Morning Service
REFLECTIONS

You shall seek Me, and you shall find Me, if you search for Me with all your heart.

What does a person expect to attain when entering the synagogue? In the pursuit of learning, one goes to a library; for aesthetic enrichment, one goes to the art museum; for pure music, to the concert hall. What then, the purpose of going to the synagogue?

Many are the facilities which help us to acquire the important worldly virtues, skills and techniques. But where should one learn about the insights of the spirit? Many are the opportunities for public speech; where are the occasions for inner silence? It is easy to find people who will teach us to be eloquent; but who will teach us how to be still? It is surely important to have a sense of reverence.

Where should one learn the general wisdom of compassion? The fear of being cruel? The danger of being callous? Where should one learn that the greatest truth is found in contrition? Important and precious as the development of our intellectual faculties is, the cultivation of a sensitive conscience is indispensable. We are all in danger of sinking into the darkness of vanity; we are all involved in worshipping our own egos. Where should we become sensitive to the pitfalls of cleverness, or to the realisation that expediency is not the acme of wisdom?

We are constantly in need of experiencing moments in which the spiritual is as relevant and as concrete, for example, as the aesthetic. Everyone has a sense of beauty; everyone is capable of distinguishing between the beautiful and the ugly. But we must learn to be sensitive to the spirit. It is in the synagogue where we must try to acquire such inwardness, such sensitivity.

Abraham Joshua Heschel
Resistance to the word of God is no monopoly of the modern mind. Men and women have always been impelled to reject it, as the Bible itself bears striking witness. And in rejecting it they have always employed arguments and justifications that have seemed conclusive in terms of the culture of the time.

The fact of the matter seems to be that the modern unbeliever refuses to believe for the same basic reason that the unbelievers of all ages have refused: the biblical word is a decisive challenge to their pretensions of self-sufficiency and to all the strategies that they have devised to sustain them. Modern men and women are ready to ‘accept’ revelation if that revelation is identified with their own intellectual discovery or poetical intuition. But with the revelation that comes from beyond to shatter their self-sufficiency, to expose the dereliction of their life and to call them to a radical transformation of heart, with that revelation they will have nothing to do.

Will Herberg

From year to year the need becomes more urgent for a religion that teaches reverence for life as its highest principle. Judaism is such a religion. The God it worships does not desire the death of sinners, but that they may turn and live: God’s word is ‘Seek me and live’, and ‘Choose life’. Judaism is a religion which teaches that to destroy a single life is to destroy an entire world, and to sustain a single life is to sustain an entire world. It is a religion that yearns, above all things, for the day when swords will be beaten into ploughshares and spears into pruninghooks; whose aim, in the words of a modern Jewish writer, is ‘the creation of a human being unable to shed blood’; whose toast is Lechayyim, ‘To life!’ It is the religion of the Akedah, which is a symbol of life, not death, because Abraham is forbidden to sacrifice his son. It is a religion whose New Year is a celebration of life and a plea for its continuance: ‘Remember us unto life, O Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.’

John D Rayner
O my God, You have fashioned my tongue:
May the songs that I sing sound sweet to You.
You have given me a voice:
When I cry out, do not spurn my words.
From the time I rise, You guide my steps towards You.
You have made my nature pure, and white as snow.
Therefore the heart You have set within me shall not falter.
O be my refuge now. As in the past, so in the future
Be my shield. O make me strong, do not delay.

A woman and a Jew, sometimes more of a contradiction than I can sweat out, yet finally the intersection that is both collision and fusion, stone and seed.

Like any poet I wrestle the holy name and know there is no wording finally can map, constrain or summon that fierce voice whose long wind lifts my hair, chills my skin and fills my lungs to bursting. I serve the word I cannot name, who names me daily, who speaks me out by whispers and shouts.
Coming to the new year, I am picked up like the ancient ram’s horn to sound over the congregation of people and beetles, of pines, whales, marshhawks and asters.

Then I am dropped into the factory of words to turn my little wheels and grind my own edges, back on piece work again, knowing there is no justice we don’t make daily like bread and love.

*Marge Piercy*

**Rosh Ha-Shanah: The Day of Remembrance**

The Day of Remembrance reminds us that one way of making our peace with God is to remove the causes that have estranged us from God. The Day of Remembrance is a day for human as well as Divine memories. It should bring us face to face with ourselves; it should help us to understand our true moral position. It should set us asking: ‘What am I doing with my life?’ It should spur us to the task of self-recollection, self-scrutiny.

*Morris Joseph*

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.

‘Remember us for life! O Sovereign who delights in life.’ We repeat this prayer throughout the High Holydays. In the year gone by, did we fill our days with the kind of life that delights the Sovereign? Did we waste our days in the year gone by? Did we value the treasure of life? Did we appreciate our family and friends? Did we flee from others, from ourselves, from God? And what will we do with a new year?

*Jules Harlow*
Repentance

*Teshuvah*, turning, the core concept of the High Holydays, suggests movement and process. Unlike something that is accomplished in an instant, a sincere effort to redirect our lives involves real attention and commitment, and it takes time. Rosh Ha-Shanah does not provide us with the opportunity to complete the process of *teshuvah*, but it is a good place to start.

Open for me the gates of righteousness, let me enter them and give thanks to God. This is the gate of the Eternal One, the righteous shall enter it.

*Psalm 118:19-20*

The Holy One, ever to be praised, says to Israel: Open for me one gate of repentance by as little as the point of a needle, and I will open for you gates wide enough for carriages and coaches to pass through.

*Midrash*

A king’s son was at a distance of a hundred days’ journey from his father. His friends said to him: ‘Return to your father.’ But he answered them: ‘I cannot.’ Then his father sent a message to him: ‘Come as far as you are able, and I shall come to you the rest of the way.’ Similarly, the Holy One, ever to be praised, says to Israel: ‘Return to me, and I will return to you.’

*Midrash*
Do not think that people are obliged to repent only for transgressions involving acts, such as sexual immorality, robbery and theft. Just as individuals must turn in repentance from such acts, so must they personally search out their evil thoughts and turn in repentance from anger, from hatred, from jealousy, from mocking thoughts, from over-concern with money or prestige, and from gluttony. From all these thoughts a person must turn in repentance. They are more serious than transgressions involving acts, for when a person is addicted to them, it is difficult to give them up. Thus it is said: ‘Let the wicked forsake their way, the unrighteous their thoughts.’

Our teacher, Rabbi Chayyim of Tzantz, told us this parable: A man had been wandering about in a forest for several days, unable to find the way out. Finally, he saw in the distance someone approaching. His heart was filled with joy. ‘Now I shall surely find out which is the right way out of this forest,’ he thought to himself. When they neared each other, he asked, ‘Friend, will you please tell me the way out of the forest? I have been wandering about here for several days and I am unable to find my way out.’

Maimonides
Said the other to him, ‘Friend, I do not know the way out either, for I too have been wandering about here for many days. But this much I can tell you. Do not go the way I have gone, for I know that it is not the way. Now come, let us search for the way out together.’

Our teacher added, ‘So it is with us. The one thing that each of us knows is that the way we have been going until now is not the way. Now come, let us join hands and look for the way together.’

_Chasidic_

There are many fine things which you mean to do some day, in what you think will be more favourable circumstances. But the only time that is surely yours is the present; hence this is the time to speak the word of appreciation and sympathy, to do the generous deed, to forgive the fault of a thoughtless friend, to sacrifice self a little more for others. Today is the day in which to express your noblest qualities of heart and mind, to do at least one worthy thing which you have long postponed, and to use your God-given abilities for the enrichment of some less fortunate fellow traveller. Today you can make your life significant and worthwhile. The present is yours to do with as you will.

_Grenville Kleisner_

**A Day for Blowing the Shofar**

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

Numbers 29:1
Rabbi Abbahu said: Why do we blow on a ram’s horn? The Holy One, ever to be praised, said: ‘Sound before Me a ram’s horn so that I may remember on your behalf the binding of Isaac, the son of Abraham, and account it to you as if you had bound yourselves before Me.’

The mystics have their own interpretation of the Shofar; they use the illustration of a lover serenading his beloved. Israel seeks to awaken the divine love and to link the higher and lower worlds. Others speak of the Shofar sounds as a prayer without words. There is a longing in the human soul too deep to be conveyed in speech, which finds expression in the yearning notes of the Shofar. The Shofar, the wind instrument, is further said to symbolise the spiritual side of life. (In Hebrew the word *ruach* means both ‘wind’ and ‘spirit’.) On Rosh Ha-Shanah, we should be aware of the demands of the spirit in the year ahead and thus awaken our higher mercies.

Modern Jewish thinkers have given their interpretations of the Shofar. One of the finest of these is Milton Steinberg’s exposition that the Shofar is a call to us to hear the sound of weeping humanity, to feel what the poet calls the *Weltschmerz*, the unspeakable pain of the world, and to resolve to do battle against all those forces working for humanity’s oppression and subjugation, to the end that the day might come when the tear is wiped from every cheek and the sigh from every lip.

*Louis Jacobs*
Each series of blasts begins and ends with tekiah — a whole note. In between are shevarim and teruah — broken notes.

The theme of Rosh Ha-Shanah: We begin whole. Along the path of life we become broken (through pain, mistakes, loss, failure, illness, weakness, etc.). The end is whole — we will be whole again. There is hope.

Isaac Horowitz

God has gone up with cries of joy, the Eternal One with the sound of the Shofar.

Sing praises to God, sing praises, sing praises to our Sovereign, sing praises.

For God is Ruler of all the earth, sing out a song of praise.

Psalm 47:6-8

* * *

Putting on the Tallit

Bless the Eternal One, O my soul! O God, You are very great! Arrayed in glory and majesty, You wrap yourself in light as with a garment, You stretch out the heavens like a curtain.

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

Psalm 104:1-2
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.

Source of all life
You create Your world afresh each passing second, and were You to withdraw Your loving-kindness from creation, all would be as nothing in the twinkling of an eye.
But moment by moment You empty the vessels of blessing upon Your creatures: the morning stars appear again and sing their song of love to You, and the sun sallies forth boldly to sing its song of strength to You... and the poor cloak themselves again and bare their heart to You, and again their soul’s prayer cleaves Your heavens as it ascends before You, and again their eye is lifted up toward You. But one ray of Your light and I am bathed in light, but one word from You and I am reborn, but one tremor of Your eternal life and I am drenched in the dew of youth. Divine Parent, You create all things anew: create me, Your child, anew. Breathe in me the breath of Your nostrils and I will live a new life, filled with childhood’s unbounded promise.
Sovereign of all worlds, we lay our supplications before You, relying not on our merit but on Your abundant mercy. For what are we? What is our life, and what our piety, what our goodness, and what our strength? What can we say in Your presence, Eternal God? Are not the mightiest of us as nothing before You, the famous as though they had never lived, the learned as if they had no knowledge, the wise as if without understanding? For most of what we do is futile, and our life on earth is but a span; our superiority over other animals amounts to little, for all is vanity.

Nevertheless we are Your people, children of Your covenant, and called to Your service. Therefore it is right that we should thank and praise You, to proclaim Your holiness, and daily say before You:

Happy are we!
How good is our portion,
how pleasant our lot,
how beautiful our heritage.
Happy are we, who are called to rise each morning and evening, twice every day, and say:

_Hear, O Israel: the Eternal One is our God, the Eternal God is One._

_Praised for ever be God's glorious majesty._

_We praise You, O God, and publicly sanctify Your name._

_Songs of Praise_  

_Praised be the One at whose command the world came to be. We praise the One whose word is deed, whose will is done. We praise the One who has mercy on the earth and its inhabitants. We praise the One who dispels darkness and brings on light. We praise the living and eternal God. We praise the saving and redeeming God._

_We praise You, our God, Sovereign of the universe, worshipped by Your people, lauded and glorified by those who love and serve You._
songs of praise we extol You, and proclaim Your sovereignty, sole Source of the life of all worlds.

We praise You, Sovereign God, to whom all praise is due.

From Psalm 63

O God, You are my God, I seek You in the early morning, my soul thirsts for You; my flesh fains for You, as in a dry and weary land where there is no water.

So I have looked upon You in the sanctuary, beholding Your power and glory.

Because Your steadfast love is better than life, my lips will praise You.

So I will bless You as long as I live; I will lift up my hands and call on Your name.

My soul is satisfied as with a rich feast, and my mouth praises You with joyful lips when I think of You on my bed, and meditate on You during the watches of the night; for You have been my help, and in the shadow of Your wings I sing for joy.

My soul clings to You; Your right hand upholds me.
I will bless You, Eternal God, at all times, for ever Your praise will be on my lips.

*Exalt the Eternal One with me; together let us extol God’s name.*

I sought the Eternal One, who answered me, and saved me from all my terrors.

*Taste and see how good is the Eternal One; happy are those who find refuge in God.*

Come my children; listen to me, I will teach you to be in awe of God.

*If you would desire life, and delight in years of prosperity,*

guard your tongue from speaking evil, and your lips from telling lies.

*Turn from evil and do good; seek peace and pursue it.*

God is near to the broken-hearted, and delivers those who are crushed in spirit.

*Eternal God, redeem the soul of Your servant, and may all who trust in You never be forsaken.*
O God, to whom shall we compare You, who are without an equal?
By what image speak of You, whose seal all nature bears?
You are high above the constellations, and exalted beyond all thought.
How then can words define You or tongue describe You, whom no mind can grasp, nor eye perceive?
This world of Yours bears witness that there is none but You.
It manifests Your wisdom and bears the impress of Your seal.
Before the mountains were brought forth or the pillars of heaven set up,
You dwelt in Your divine abode of limitless depth and height.
You sustain the world, it does not sustain You; You pervade it, it does not contain You.
The mind is powerless to grasp You; the tongue grows weary seeking to explain You.
The thoughts of the wise are confounded; the wit of the quick is too slow.
‘Awesome in praise’, we call You; but You are far beyond all our praises.
Rosh Ha-Shanah

How great is Your might, and how wonderful, pervading heaven and earth!
You are very deep, who can find You? You are very far, who can see You?
Only Your works do we perceive, only Your faithfulness to those who worship You;
Only Your righteousness do we encounter, only Your Teaching do we understand.
Your presence is near to those who turn to You, though far from those who turn away.
The pure of heart behold You and have no need of light.
They hear You with their minds although their ears be deaf.
They proclaim unceasingly Your majesty:
‘Thrice holy is the God of hosts!’

Praised be the Eternal One for ever. Amen and Amen. Praised be the Eternal God, the God of Israel, who does wonderful things. Let God’s glorious name be praised for ever, and let the whole earth be filled with God’s glory.
   Amen and Amen.

Judah Halevi
The soul of every living being shall praise Your name, Eternal One, our God, and the spirit of all flesh shall acclaim Your majesty for ever. From everlasting to everlasting You are God.

God of all ages, of all generations, of all creatures, to whom our praise ascends: You guide the world with constant love, Your children with tender care. To You alone we give thanks.

Yet though our mouths should overflow with song as the sea, our tongues with exultation as the roaring waves, and our lips with praise as heaven's wide expanse; and though our eyes shine as the sun and moon, our arms spread forth like the wings of eagles, and our feet speed swiftly as hinds—still we could not fully thank You, Eternal God, for Your infinite kindness to our ancestors and to us.

Therefore the limbs You have formed in us, the spirit You have breathed into us, and the tongue You have set in our mouths: all
shall unite to thank and praise You, extol and exalt You, the Sovereign God.

Every mouth shall thank You, every tongue bear witness to You. Every knee shall bend to You, every body bow down to You. Every heart shall revere You, and every fibre of our being shall sing Your praise.

For so it is written: All my bones shall say: Who is like You, Eternal One? Therefore we extol You, and proclaim Your glory, and praise Your holy name, as it is said: Praise the Eternal One, O my soul; let all that is within me praise God's holy name.

(The Congregation will stand)

O Sovereign God, enthroned on high in majesty, You abide for ever, exalted and holy is Your name. The speech of the upright acclaims You, the words of the righteous bless You, the language of the pious hallows You; in the midst of the holy ones You are praised.
In the assembled throngs of Your people Israel You shall be glorified in song in every generation. For it is the duty of all creatures to thank, praise and adore You in prayerful songs.

*We praise You, Sovereign God, Life of the universe: may You accept our songs of praise.*

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The Shema and its Benedictions

*Shema and bakdhat:*

חֵלֵב אַתָּנָה הַמּוֹנְכָּרָה.

כֹּֽרֹֽחִי יִנְּהֵמַ֖רְכָּר לְעֵלֶֽלְם זָעָֽד.

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, Maker of light and Creator of darkness, Author of peace and Creator of all things. In Your mercy You give light to the earth and all who live on it, and in Your goodness You renew creation continually, day by day. How manifold are Your works, O God! With wisdom have You made them all; the world is full of Your creations.

עָשֵׂה בָּרָא הָאָרֶץ. מֹהָר בֶּהָלָם קָדוֹם.
Your handiwork proclaims Your praise; the radiant stars bear witness to Your glory.

We praise You, O God, Creator of light.

Great is Your love for us, Eternal God, and abundant Your compassion. Our ancestors trusted in You, and You taught them the laws of life; so be gracious to us, and teach us. Incline our hearts to hear Your words, to know and understand, to learn and teach, and with love to uphold the truths of Your Torah. Enlighten us with Your Teaching, make us faithful to Your commandments, and whole-hearted in the love and awe of Your name. For in love You summon us to serve You and proclaim Your unity.

We praise You, O God: in love You have called Your people Israel to serve You.

(The Congregation will stand)

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

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.

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.

(True and beautiful and good; sound, established and enduring are these words, now and for ever. True it is, Eternal One, that You are our Sovereign God and Redeemer, as You were the God and
Redeemer of our ancestors; You are our Maker, the Rock of our salvation. We have known You always as our Helper and our Liberator; there is no God but You. Truly You are first and You are last; we have no Redeemer but You. You redeemed us from Egypt and freed us from the house of bondage. Then, with great joy, Moses, Miriam and all Israel together sang to You this song:

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

A new song the redeemed sang to Your name at the shore of the sea; with one accord, they gave thanks and proclaimed Your sovereignty:

The Eternal God shall reign for ever and ever!

O Rock of Israel, sustain Your people Israel. For You, God of the hosts of heaven, are our Redeemer, the Holy One of Israel.

We praise You, O God, Redeemer of Israel.
A Reflection before the Tefillah

There is one who sings
the song of the people.
For she does not find the circle
of her private soul wide enough,
and so goes beyond it,
reaching for more powerful heights.
And she unites herself
with the soul of the community of Israel,
sings its songs, suffers with its sorrows
and is delighted by its hopes...

And there is one whose soul lifts
beyond the limitations of Israel,
to sing the song of humankind.
His spirit expands to include
the glory of the human image
and its dreams...

And there is one
who lifts beyond this level,
until she becomes one with all creation
and all creatures, and all the worlds.
And with all of them she sings a song...

And there is one
who rises together with the bundle
of all these songs.
All of them sing out,
each gives meaning and life to the other.
And this completeness
is the song of holiness,
the song of God,
the song of Israel...

Abraham Isaac Kook
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.

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.

Trusting in You, we see life beyond death.

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

We revere and sanctify You, even as in the prophet’s vision the seraphim sanctified You in the Temple, as it is written: They called to one another and proclaimed:
Holy, holy, holy is the Eternal One, God of the hosts of heaven! The whole earth is filled with God's glory!

Eternal One, our God, how glorious is Your name in all the earth!

Praised be God's glory in all creation!

From Your concealment turn to us in mercy; be gracious to the people who call You One, who continually, twice each day, proclaim with love:

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

You are the One God, our loving Creator, our Sovereign and our Redeemer; and in mercy You will once again enable us and all who live to hear:

I, the Eternal One, am your God.

And with the Psalmist we declare:

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

(The Congregation will sit)
From generation to generation we will make known Your greatness; to the end of time we will proclaim Your holiness. Your praise, O our God, shall never depart from our lips.

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.
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.

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 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.

* * *
(On a Sabbath)

Those who keep the Sabbath and call it a delight taste the joy of redemption. The people who hallow the seventh day delight in Your goodness. For it pleased You to set this day apart, that we may cherish it above all other days, and pause to remember that the world is Your creation.

* * *

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.

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; 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.

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

God bless you and keep you.

May this be God’s will.

God look kindly upon you, and be gracious to you.

May this be God’s will.

God reach out to you in tenderness, and give you peace.

Amen. May this be God’s will.
Grant peace, welfare and blessing, grace, love and mercy, to us and to all Israel, Your people. As a loving parent, bless us with the light of Your presence; for by the light of Your presence, Eternal God, You have revealed to us the law of life, a love of kindness and righteousness, blessing and mercy, life and peace. For it is good in Your sight that Your people Israel and all peoples 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.

* * *

Silent Meditations

We pause in reverence before the gift of self;
The vessel shatters, the divine spark shines through,
And our solitary self becomes a link of the transmitting chain.
For what we are, we are by sharing. And as we share
We move towards the light.

We pause in reverence before the mystery of a presence:
The near and far reality of God.
Not union, but communion is our aim. And we approach the mystery
With deeds. Words only lead us to the edge of action,
But it is deeds which bring us close to God and to each other.
We pause in terror before the deeds of humankind:
The mushroom cloud, the death camps,
The cruelly casual way we deal with one another.
But in the stillness of this questing hour
We find our way from darkness into light:
We can be good.

May we then find the world so beautiful
That we cannot do aught but share it with our neighbour,
And may a chain reaction mightier than the light of a thousand
suns
Confront us with the inner beauty of humanity
And seal the nearness of God into our existence.

Albert H Friedlander

There are days when I feel no need to repent my sins or to regret
my failings. On such days I do not feel the need to improve my
actions or my behaviour towards the people around me. Those are
the days I may be most in need of repentance; on those days,
especially, give me the gift of self-awareness. On other days, when
my balance is more certain, keep me from too much consciousness
of self.

Failure to repent is much worse than sin. One may have sinned
for but a moment, but may fail to repent of it moments without
number.

Chaim Stern

* * *

May the Most High, Source
of perfect peace, grant peace to
us, to all Israel, and to all
humanity.
Avinu Malkeynu, our Creator and Sovereign: as we stand before the open Ark, the scrolls confront us with challenge and fill us with hope. Their very sight raises echoes from our past, poses questions about our present and holds out promise for our future.

A hundred generations have stood as we stand now on this day of judgement. Searching their souls and their deeds, they found little merit. They trembled to face the Sovereign of all creation. But we are children of a time which has sought to dethrone You. We have witnessed the power of mortals to create and worship the work of their hands.

Strange then to see the emptiness Your absence has brought upon us! Strange that the agonies of our time grow more numerous and more intense, the more our worship centres on ourselves. Strange that we grow smaller without You, smaller without our ancestors’ humble faith. Scarcely do we tremble before You. O, but we tremble at ourselves and our works, and fear the days to come!

May this day, which yet holds us in its spell, bring us back to You. May this season teach us that You are with us whenever we open ourselves to Your presence. May this service impress on us that You are absent only when we shut You out, only when we are full of ourselves.

On this day we call upon You by many names, we search for You in all Your manifestations. We call You Shechinah, and seek Your divine presence. We call You Mekor Chayyeynu, the Source of our lives, and find renewal in returning to You.

We call You Avinu. As a loving parent, forgive our many sins and failings, and receive us back. We call You Malkeynu. As a wise ruler, command us to obey You, and do not judge us too severely when we are unheeding. Let love and power be united in our world. To this dream, this possibility, this task, let us give ourselves anew.
AVINU MALKEYNU: OUR CREATOR AND SOVEREIGN

אַבְיוֹנֵנוּ מַלְכוֹנָה, חֲשָׁמֹנוּ לֵפִינֶךָ.
Our Creator and Sovereign, we have sinned before You.

אַבְיוֹנֵנוּ מַלְכוֹנָה, אֵין לָנוּ מַלְךָ אֵלָא אַתָּה.
Our Creator and Sovereign, we have no Sovereign but You.

אַבְיוֹנֵנוּ מַלְכוֹנָה, הַחוֹיְרוֹנוּ בְּחֶשֶׁבָּה בֵּשָׁמָה יָסְפוּנֵה.
Our Creator and Sovereign, bring us back to You in perfect repentance.

אַבְיוֹנֵנוּ מַלְכוֹנָה, סְלָחֵנוּ לֵפִינֶךָ-עָנוֹתֵנוּ.
Our Creator and Sovereign, pardon and forgive all our wrongdoing.

אַבְיוֹנֵנוּ מַלְכוֹנָה, יְעֻנֵּנוּ עַל עֲולֵילָנוּ-עַסָּנוּ.
Our Creator and Sovereign, have compassion on us and on our children.

אַבְיוֹנֵנוּ מַלְכוֹנָה, בְּרֵר וְהוֹרָב וּרְשׁוֹב מַעַלָּנוּ.
Our Creator and Sovereign, help us to conquer sickness, war and famine.

אַבְיוֹנֵנוּ מַלְכוֹנָה, בַּתְבַּנּוֹ בְּסֵפֶר חֵיוֹם שׁוֹבִים.
Our Creator and Sovereign, may we be inscribed for blessing in the Book of Life.

אַבְיוֹנֵנוּ מַלְכוֹנָה, בַּתְבַּנּוֹ בְּסֵפֶר פְּרֵנסָה בֵּכֶלֶּקֶלָּה.
Our Creator and Sovereign, bless us with prosperity and well-being.

אַבְיוֹנֵנוּ מַלְכוֹנָה, הֵרֵשׁ עֲלוֹנֵה שְׁהָה שׁוֹבָה.
Our Creator and Sovereign, let the new year be for us a good year.

אַבְיוֹנֵנוּ מַלְכוֹנָה, טְרֵם קָרָא יִשְׁרָאֵל עֵמוֹק.
Our Creator and Sovereign, give strength to Your people Israel.

אַבְיוֹנֵנוּ מַלְכוֹנָה, הָצֶמָּה לְנִשְׂיָה יְבוּרָה.
Our Creator and Sovereign, help us to hasten the time of redemption.
Our Creator and Sovereign, accept our prayer with favour and mercy.

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.

There is none like You, Eternal One, among the gods people worship, and there are no deeds like Yours. Your sovereignty is everlasting; Your reign endures from age to age.

Eternal One: You reign, You have reigned, You will reign for ever.

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

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.

(The Scroll is taken from the Ark and the Ark is closed)
Hear, O Israel: the Eternal One is our God, the Eternal God is One.

One is our God, great our Sovereign; holy and awesome is God's name.

Let us magnify the Eternal One; together let us exalt God's name.

Eternal God, Yours are greatness, power, glory, victory and majesty, for all in heaven and on earth is Yours. You are the Sovereign; supreme over all.

(The Congregation will sit)

Blessing before the Torah Reading

Praise the One to whom our praise is due.

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

We praise You, Eternal One, our God, Sovereign of the universe: You have called us to serve You by giving us Torah.

We praise You, O God, Giver of Torah.
The Torah is read

either

*Genesis 22:1-19*

There came a time when God put Abraham to the test. ‘Abraham!’ God said to him, and he answered: ‘Here I am.’ Then God said: ‘Take your son, your only one, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt-offering on one of the hills which I will point out to you.’

So Abraham rose early in the morning, saddled his ass, and took with him two servants, and his son Isaac. He split the wood for the burnt-offering, and set out for the place of which God had told him.

On the third day, as he looked up, Abraham saw the place from afar. Then he said to his servants: ‘Stay here with the ass while I and the boy go up to worship; then we will return to you.’
And Abraham took the wood for the sacrifice, and laid it on Isaac, his son. He himself carried the fire and the knife; and the two of them walked on together.

Then Isaac said to his father Abraham: ‘Father!’ And he answered: ‘Here I am, my son.’ And he said: ‘I see the fire and the wood; but where is the lamb for the burnt-offering?’ Abraham replied: ‘God will provide the lamb for the burnt-offering, my son,’ and the two of them walked on together.

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood; and he bound his son Isaac and laid him on the altar on top of the wood. Then he reached for the knife to slay his son.

But an angel of the Eternal One called to him from heaven: ‘Abraham, Abraham!’ And he answered: ‘Here I am.’ And the angel said: ‘Do not raise your hand against the boy, or do anything to him, for now I know that you fear God, since you have not withheld your son, your only one, from Me.’
Then Abraham raised his eyes, and looked, and saw a ram caught in the thicket by its horns. So he went and took the ram, and offered it as a burnt-offering instead of his son.

And Abraham named the place ‘The-Eternal-will-provide’; as it is said to this day, ‘On the mountain of the Eternal One it was provided.’

And the angel of the Eternal One called to Abraham out of heaven a second time and said: ‘By Myself do I swear, says the Eternal One: because you have done this, and have not withheld your son, your only one, therefore I will bless you greatly, and make your descendants as numerous as the stars of heaven and the sand on the seashore, and your descendants will possess the cities of their enemies. All the nations of the earth shall be blessed through your descendants, because you have obeyed My voice.’

Then Abraham returned to his servants and they arose and went together to Beer-sheba. And Abraham dwelt in Beer-sheba.

(The blessing after the Torah Reading is on page 128)
MORNING SERVICE

or

(The blessing before the Torah Reading is on page 122)

Genesis 21:1-21

The Eternal One remembered Sarah as promised, and the Eternal One did for Sarah as spoken. Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. Abraham gave his new-born son, whom Sarah had borne him, the name of Isaac. And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him. Now Abraham was a hundred years old when his son Isaac was born to him. Sarah said, ‘God has brought me laughter; everyone who hears will laugh with me.’ And she added, ‘Who would have said to Abraham that Sarah would suckle children! Yet I have borne a son in his old age.’ The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

Sarah saw the son, whom Hagar the Egyptian had borne to Abraham, playing. She said
to Abraham, ‘Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.’ The matter distressed Abraham greatly, for it concerned a son of his. But God said to Abraham, ‘Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you. As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.’

Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. When the water was gone from the skin, she left the child under one of the bushes, and went and sat down at a distance, a bowshot away; for she thought, ‘Let me not look on as the child dies.’ And sitting thus afar, she burst into tears.
God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, ‘What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. Come, lift up the boy and hold him by the hand, for I will make a great nation of him.’ Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

We praise You, Eternal One, our God, Sovereign of the universe: You have given us true teachings, and implanted within us eternal life.

We praise You, O God, Giver of Torah.
Ishmael, my brother,
How long shall we fight each other?

My brother from times bygone,
My brother — Hagar’s son,
My brother, the wandering one.

One angel was sent to us both,
One angel watched over our growth —
There in the wilderness, death threatening through thirst,
I a sacrifice on the altar, Sarah’s first.

Ishmael, my brother, hear my plea:
It was the angel who tied thee to me...

Time is running out, put hatred to sleep.
Shoulder to shoulder, let’s water our sheep.

Shin Shalom

(The Congregation will stand while the Scroll is raised)

We praise You, Holy One, for giving Torah to Your people Israel.

(The Congregation will sit)

Blessing before the Haftarah Reading

We praise You, Eternal One, our God, Sovereign of the universe: You inspired faithful prophets, and took pleasure in the words they spoke in truth.

We praise You, O God, for the gift of Torah, Your servant Moses, Your people Israel, and the prophets of truth and righteousness.
The Haftarah is read

either

Isaiah 55:6-13

Seek the Eternal One at a favourable time, call out while God is near. Let the wicked forsake their ways, and those bent on evil their thoughts. Let them return to the Eternal One, who will show them mercy, and to our God, who will abundantly pardon.

For My thoughts are not your thoughts, and your ways are not My ways, says the Eternal One. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. And as rain and snow come down from heaven and do not return until they have watered the earth, making it blossom and bear fruit, giving people seed to sow and bread to eat; so shall the word which comes from My mouth prevail: it shall not return to Me empty, without having accomplished its purpose or succeeded in its mission.
You shall then go out with joy, and be led forth in peace. The mountains and hills shall burst into song before you, and all the trees of the field shall clap their hands. Fir trees will grow instead of thorns, myrtles instead of briars. So shall God’s name be established; a sign for ever, it shall not perish.

(The blessing after the Haftarah Reading is on page 134)

or

(The blessing before the Haftarah Reading is on page 129)

I Samuel 1:1-20

There was a man from Ramataim, a Zuphite from the hill country of Ephraim, whose name was Elkanah son of Jerocham, the son of Elihu, the son of Tohu, the son of Zuph, a man of Ephraim, and he had two wives, one named Hannah and the other Peninah. Peninah had children, but Hannah had none. This man used to go up from his town annually to worship and to offer sacrifice to the God of the hosts of heaven in Shiloh. There, Eli’s two sons, Hofni and Phineas, were priests of the Eternal One.
When Elkanah offered a sacrifice, he would give portions to Peninah his wife and to each of her sons and daughters; but to Hannah he would give a special portion, for it was Hannah he loved, but the Eternal One had shut her womb. Her rival, in order to grieve her, would torment her constantly that the Eternal One had closed up her womb. This went on year by year; when they went up to the House of the Eternal God, her rival would so torment her that she would weep and not eat. Elkanah would say to her: ‘Hannah, why do you weep? Why don’t you eat? Why are you so unhappy? Am I not better to you than ten sons?’

Once, Hannah rose up after eating and drinking—it was in Shiloh and Eli the priest was sitting near the entrance of the Temple of the Eternal One. In bitter grief she prayed to God, overwhelmed with tears.

She took a vow, saying: ‘Eternal God, if You take notice of Your servant’s affliction, if You keep me in mind and do not forget Your maidservant, giving Your maidservant a son, I will...’
dedicate him to You for life, and no razor shall touch his head.’ As she continued to pray before the Eternal One, Eli was observing her lips. Hannah was talking to herself; though her lips were moving, she made no sound, so that Eli took her for a drunkard. Eli said to her: ‘How long do you propose to carry on drunk like this! Throw your wine away!’ ‘Not so, my lord,’ Hannah replied. ‘I am a woman distressed in spirit; I have had neither wine nor beer, but have been pouring out my soul before the Eternal One. Do not take your servant for a wicked woman. All this time I have been speaking out of my abundant sorrow and torment.’

Then Eli replied: ‘Go in peace; and may the God of Israel grant your request.’ ‘May your maidservant find favour in your sight,’ she said. So the woman went on her way. She ate, and was downcast no longer. Early in the morning they arose, prostrated themselves before the Eternal One, and returned to their home in Ramah.
Elkanah knew his wife, and
the Eternal One remembered
her. At the turn of the year,
Hannah conceived and gave
birth to a son, whom she
named Samuel, saying ‘I asked
him of the Eternal One.’

Blessing after the Haftarah Reading

We praise You, Eternal One,
our God, Sovereign of the
universe: You have been our
Source of strength and right-
eousness throughout the ages,
the faithful God whose word is
deed, whose every word is
true and just.

For the Torah, for the
privilege of worship, for the
prophets, [for this Sabbath
day] and for this Day of
Remembrance which You,
Eternal One, have given us [for
holiness and rest,] for honour
and beauty, we thank and
praise You, O Eternal One our
God. May all the living praise
Your name now and for ever.

We praise You, O God,
Sovereign of all the world,
who hallow [the Sabbath,] the
House of Israel, and the Day of
Remembrance. Amen.
Eternal God, whose dominion embraces the universe, we ask Your blessing for our Sovereign Lady, Queen Elizabeth, and all the Royal Family; for those who govern our country, and all who influence the quality of its national life. Make them conscious of their responsibility, and teach them to exercise it in accordance with Your will. May we all help to fashion in this country a society that excels in freedom and justice, tolerance and compassion, so that it may be a force for righteousness and peace in the life of humanity.

Eternal God, as You blessed our ancestors in generations past, bless now this congregation: its leaders and its members, and all who enter this synagogue to meet, to study and to pray. Comfort the sorrowing hearts among us and heal those in anxiety or pain. May we all find here community and friendship, renewal of purpose and hope, a deeper understanding of our heritage, and a sense of Your abiding presence. Bless all congregations of the House of Israel throughout the world; let those who live under oppressive rule soon be freed; and may we all unite to witness to Your truth and do Your will.

Eternal God, our Rock and Redeemer, grant blessing to the State of Israel, created to fulfil an age-old dream and to be a haven for the oppressed. Inspire its leaders and citizens with faithfulness to the aims of its founders: to develop the land for the benefit of all its inhabitants, and to implement the Prophetic ideals of liberty and justice. May they live in harmony with one another and in peace with their neighbours, and cause to come true once more the ancient vision, that ‘out of Zion shall go forth Torah and the word of God from Jerusalem’.

Let us praise the Eternal One, whose name alone is exalted.
Your majesty spans heaven and earth; You are the strength of Your people; Your praise is sung by all who love You, by the Children of Israel, a people close to You. Halleluyah!

* * *

(When there is a procession)

Psalm 29

A PSALM OF DAVID

Praise, you hosts of heaven, praise the Eternal God’s glory and strength!

Praise now the glory due to God’s name, worship the Eternal One in the beauty of holiness.

Hear God’s voice above the waters! The God of glory thunders! The Eternal One hovers over the mighty waters!

The voice of God resounds in power, the voice of God in majesty.

The voice of God breaks cedars! It shatters the cedars of Lebanon,

making Lebanon skip like a calf, Sirion like a young wild ox.

The voice of God sparks flames of fire;

the voice of God makes deserts swirl, stirs up the desert of Kadesh.
It causes hinds to calve, and
strips the forests bare, and in
God’s temple all cry: Glory!
The Eternal One ruled over
the Flood, and is enthroned as
Sovereign for ever.
Eternal God: grant strength
to Your people; Eternal God:
bless Your people with peace.

* * *
Divine Presence, Source of our lives, let us be among those who bring healing and peace to Your world.

Divine Presence, Source of our lives, grant that we and our children may have a future and a hope.

Behold, a good doctrine has been given you: do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

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

(The Scroll is replaced in the Ark and the Ark is closed)
(The Congregation will sit)
(The Sermon may be given here)

Sounding the Shofar

In the seventh month, on the first day of the month, you shall hold a sacred assembly and abstain from all work; you shall mark it by sounding the Shofar.

Numbers 29:1
In ancient Israel the sound of the ram’s horn announced the beginning of a new month and all the solemn moments of the year. But when the new moon of the seventh month came to be observed as the New Year, it gathered to itself new and even deeper meanings.

In time it came to commemorate the creation of the world; to recall the Binding of Isaac and the Covenant at Sinai; to celebrate God’s sovereignty over the universe; to warn of God’s judgement of all men and women, demanding of them repentance and rededication; and to proclaim the ultimate triumph of good over evil.

The Shofar says to us:

_Awake, you sleepers, from your sleep! Rouse yourselves, you slumberers, out of your slumber! Examine your deeds, and turn to God in repentance. Remember your Creator, you who, caught up in the daily round, lose sight of eternal truth; you who waste your years in vain pursuits which neither benefit nor save. Look closely at yourselves; improve your ways and your deeds; every one of you give up your evil ways and your unworthy aims._

_Maimonides_
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.

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to hear the sound of the Shofar.

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

Happy is the people that knows the joyful sound; they shall walk, O God, in the light of Your presence.

(The Congregation will sit)

This season urges us to change our ways. But how can we? Is not our future already determined by our past — by the goals we have pursued, the habits we have formed, the relationships we have established, the countless choices, great and small, which we have made over the years? And yet our destiny is not unalterable. For
God has made us free. However strong may be the shackles of our past, we can break their hold. We can change course and so escape from the sequence of events which we ourselves have set in motion.

But to do so requires a supreme effort, the effort of *teshuvah*, of earnest resolve to lead a better life. To urge us, and to help us to make such an effort, is the purpose of this season. If we seize the opportunity it offers, we can liberate ourselves from our past and so avert the destiny to which it would otherwise lead.

May this mediaeval poem which we now recite stir us, as it stirred our ancestors, to recognise that we are subject to God’s judgement, and that the nature of God’s judgement depends on the quality of our lives.

**UNETANNEH TOKEF**

Let us proclaim the holiness of this day, a day of deepest awe. On this day Your sovereignty is exalted, Your throne confirmed in mercy, and on that throne You sit in truth.

For truly You are Judge and Arbiter, Expert and Witness. You write and seal, record and recount. You remember deeds long forgotten. You open the book of records, and what is written there proclaims itself, for it bears the signature of every human being.

*The great Shofar is sounded; the still small voice is heard, and all who dwell on earth stand arrayed before You.*
As a shepherd seeks out the flock, and makes the sheep pass under the staff, so do You muster, number and inspect the souls of all the living, setting an end to every creature’s life, and decreeing its destiny.

But repentance, prayer and good deeds annul the severity of the judgement.

Eternal God, it is not the sinner’s death You seek, but that they should turn from their ways and live. Until the last moment do You wait for them, welcoming them back if then they turn to You with contrite heart.

You have created us and know our nature; we are but flesh and blood.

Our origin is dust, our end is dust. Our life is a struggle for daily bread. We are like a fragile jar; like the grass that withers, the flower that fades; like a shadow moving on, a cloud passing by, a particle of dust floating on the wind, a dream soon forgotten.

But You are the Eternal Ruler, the everlasting God.
Rabbah said: The Holy One, ever to be praised, said, ‘Recite before Me on Rosh Ha-Shanah passages that speak of Malchuyot (sovereignty), of Zichronot (remembrance), and of Shofarot. Sovereignty, so that you may acknowledge Me as Ruler over you. Remembrance, so that your remembrance may rise up favourably before Me. And by what shall this be done? By means of the Shofar.’

Malchuyot proclaim that God is the Creator of the universe as well as promising that one day God’s rule will be acknowledged by all. Zichronot tell us that God is the God of history who cares about the world and remembers our deeds, both good and bad. Shofarot remind us of our past and our future, and of the final redemption yet to come.

Malchuyot

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.’

Ten Sayings of God’s Sovereignty

In the beginning God created the heavens and the earth.

The heavens were made by the word of the Eternal One, all the stars by the breath of God’s mouth.

The heavens declare the glory of God, the skies proclaim God’s handiwork.

Yet these are a mere glimpse of Your ways, and how faint a whisper we hear of You!
For You, the Eternal One, are a great God, a Ruler high above all other gods.

I am the First, and I am the Last; besides Me there is no God.

Dominion is Yours, O God, and You rule the nations.

Declare to the nations: ‘God reigns; now the world is established, and shall not be moved.’

God reigns; let the earth rejoice, the many isles be glad.

The Eternal God reigns, has reigned and will reign for ever.

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.

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.

(The Congregation will stand)

We praise You, O God, Sovereign of all the world, You hallow [the Sabbath,] the House of Israel and the Day of Remembrance.
This is the birthday of the world. Today all creatures stand before You, whether as children or as slaves. As we are Your children, show us a parent’s compassion; as we are slaves, we look to You for mercy: shed the light of Your judgement upon us, O holy and awesome God.

(The Congregation will sit)

Zichronot

On this Day of Remembrance we are reminded that God remembered our ancestors in times of distress and recalled the Covenant made with them. On this day we are reminded that God recalls our deeds, and promises that if we truly repent we will be remembered for good.

Together we remember a year that is gone, with opportunities that can never return, and with God’s help we try to face our past. We consider the good we did and the good we failed to do; the hurts we endured and the pain we inflicted. The Book of Remembrance is now open, but the ending is not yet written. We read these verses to help us remember and repent.

TEN SAYINGS OF REMEMBRANCE

And God remembered Noah and all the living beings and all the animals which were with him in the Ark, and God’s spirit passed over the earth and the waters abated.

(147)
And God remembered Rachel and listened to her prayer and enabled her to conceive.

God heard the enslaved people’s cries, and remembered the covenant with Abraham, Isaac and Jacob.

Thus says the Eternal One: ‘I remember the kindness of your youth, the love you showed Me in earlier days, when you followed Me in the wilderness.’

I, even I, will blot out your transgressions, for My own sake, and your sins I will no more remember.

No longer shall anyone need to teach a friend or a neighbour to know Me, for they all shall know Me, young and old alike, says the Eternal One, for I will forgive their iniquity and I will remember their sins no more.
As parents have pity on their children, so the Eternal One, knowing how we are made, remembering that we are but dust, has pity on us.

In mercy and faithfulness God has remembered the House of Israel; and all the ends of the earth have seen the salvation of our God. So sing unto the Eternal One all the earth, sing out with joy and with praise.

You have remembered us, O God, when we were brought low, for Your love is everlasting.

If they confess their iniquities... then I will remember my covenant with Jacob and with Isaac and with Abraham.

As for Me, this is My covenant with them, says the Eternal One: My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouths of your children’s children, says the Eternal God, from this time forth and for ever.
MORNING SERVICE

(The Congregation will stand)

We praise You, O God, who remember the covenant.

O God Supreme, accept the offering of our lips, and hearken to the sound of the Shofar. In compassion and favour hear us, and accept our service of remembrance.

(The Congregation will sit)

Shofarot

The Shofar calls to mind our history.

Abraham raised his eyes and saw a ram caught in a thicket by its horns.

And on the third day, on that very morning, the sound of the Shofar grew louder and louder, Moses spoke and God answered aloud.
And David and all the House of Israel brought up the Ark of the Covenant of the Eternal One with shouting and with the sound of the Shofar.

The Shofar calls to mind our responsibilities.

Cry aloud, do not hold back, lift up your voice like a Shofar and tell My people their transgression and the House of Jacob their sins.

God has ascended with cries of joy, the Eternal One to the sound of a Shofar. Sing praises to God, sing praises.

You shall cause the Shofar to be sounded... and proclaim liberty throughout the earth to all its inhabitants.

The Shofar calls us to look forward to the day when our people and all peoples will acknowledge God as Sovereign of all the world.

On that day the great Shofar will be sounded... and they shall come to worship on God’s holy mountain.
And they shall enter a covenant to seek the Eternal One, the God of their ancestors, with all their heart and soul. And they shall make a vow to the sound of the blowing of the trumpets and the Shofarot.

All the inhabitants of the world and all the dwellers on earth shall see when a sign is raised on the mountain, and when the Shofar is sounded, they shall listen.

Psalm 150

Halleluyah! Praise God in God’s sanctuary. Praise the One whose power the heavens proclaim, whose might and greatness shall be extolled. Praise God with Shofar sound. Praise God with harp and lyre. Praise God with timbrel and dance. Praise God with strings and pipe. Praise God with cymbals sounding, praise God with cymbals resounding. Let every soul praise the Eternal One. Halleluyah!

The Congregation will stand

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 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.’

We praise You, O God, who hear the Shofar sound of Your people Israel, in mercy.

All the world shall come to serve You
And bless Your glorious name,
And Your righteousness triumphant
The islands shall proclaim.
And the peoples shall go seeking
Who knew You not before,
And the ends of earth shall praise You
And tell Your greatness o’er.

They shall build for You their altars,
Their idols overthrown,
And their graven gods shall shame them
As they turn to You alone.
They shall worship You at sunrise,
And feel Your sovereign might,
And impart their understanding
To those astray in night.
They shall testify to Your greatness,
Your power to all make clear,
And declare You far exalted
Above all that they hold dear.
And, with reverential homage
Before Your majesty,
They shall glorify You ever more,
And confess Your sovereignty.

With the coming of Your
dominion
The hills shall shout with song,
And the islands laugh exultant
That they to God belong.
And all their congregations
So loud Your praise shall sing,
That the uttermost peoples,
hearing
Shall hail You Sovereign.

There is none like our God, our Sovereign, our Redeemer.

Who is like our God, our Sovereign, our Redeemer?

We give thanks to our God, our Sovereign, our Redeemer.

Praised be our God, our Sovereign, our Redeemer.
The day will come, O God, when all shall turn to You with trust, hearkening to Your voice, bearing witness to Your truth.

We pray with all our hearts: let violence cease; let the day come soon when evil shall give way to goodness, when war shall be forgotten, hunger be no more, and all at last shall live in freedom.

O Source of life: may we, created in Your image, embrace one another in friendship and in joy. Then we shall be one family, and Your rule will be established on earth, and the word of Your prophet be fulfilled:

The Eternal God shall reign for ever and ever!

And it has been said: Blessed be the Name of the Eternal One for ever; and let the whole world be filled with God’s glory. Amen and Amen.

Those who have died still live in many ways: life and death alike are mysteries. We journey through a country dimly seen by the uncertain light of thought and feeling; and death is undiscovered territory, a land without report. Yet as we now remember our loved ones who have died, we do so with hope and faith. They have faded from our sight, but they live within us and will ever live. In God’s presence no good thing can perish. In God’s love, all beauty shines for ever.

Knowing that life is precious, may we labour for the coming of the day when no one shall perish through the cruelty or indifference of others. Let all be permitted to savour life’s goodness to the full, going then to the grave in ripeness of years, without fear or regret, thankful alike for the gift of life and the blessing of peace.
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.*

(The Congregation will sit)
Concluding Hymn

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.

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.
Concluding Benedictions

May the blessings of peace and kindness, graciousness, goodness and compassion, flow among us and all the communities of Israel, and all the peoples of the world.

*M * *

And now, at the close of this day’s service, we implore You, our Eternal God:

Let the year upon which we have just entered be for us, for Israel, and for all the world,

A year of blessing and prosperity;
A year of salvation and comfort;
A year of peace and contentment, of joy and of spiritual welfare;
A year of virtue and of reverence for God;
A year of pardon and favour;
A year of understanding and harmony within families and between nations.

May the Eternal One guard your going out and your coming in, from now and for evermore.

*M * *

May God bless you with all good, and keep you from all evil.

May God teach your heart the meaning of life, and grant you knowledge of the Infinite.

May God reach out to you with tenderness, that you may have enduring peace.
Transliterations
TRANSLITERATIONS

MAH TOVU
Mah tovu ohalecha ya-akov, mishkenotecha yisrael! Va-ani, berov chasdecha avo vey-techa, eshtachaveh el heychal kodshecha be-yir-atecha.
Adonai, ahavti me-on bey-techa, u-mekom mishkan ke-vodecha. Va-ani eshtachaveh ve-ech-ra-ah, ev-rechah lifney Adonai osi.
Va-ani tefillati lecha, Adonai, eyt ratzon. Elohim, berov chasdecha, aneyni be-emet yish-echa.

SHEHECHEYANU
Baruch attah Adonai, eloheynu melech ha-olam, shehecheyanu, ve-kiyyemanu, ve-higgi-anu la-zeman ha-zeh.

ESSA EYNAI
Essa eynai el he-harim, mey-a-yin yavo ezri?
Ezri mey-im Adonai, o-seh shamayim va-aretz.
Al yittein lamot raglecha, al yanum shomerecha.
Hinneh lo yanum ve-lo yishan shomer yisrael.
Adonai shomerecha, Adonai tzillecha al yad yeminecha.
Yomam ha-shemesh lo yakkeka, ve-yarey-ach ba-layelah.
Adonai yishmorcha mikol ra, yishmor et naf-shecha.
Adonai yishmor tzeytcha u-vo-echa mey-attah ve-ad olam.

SHEMA
Shema yisrael, Adonai eloheynu, Adonai echad.
Baruch sheym kevod malchuto le-olam va-ed.

LE-MA-AN TIZKERU

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**MI CHAMOCHAH**


**TZUR YISRAEL**


**ADONAI SEFATAI & AVOT**

Adonai, sefatai tiftach, ufi yaggid tehillatecha.


Melech ozeyr u-mo-shi-a u-mageyn.

Baruch attah Adonai, mageyn Avraham ve-ezrat Sarah.

*In the Yom Kippur Concluding Service, substitute ve-chotmeynu.

**GEVUROT**


Mi chamocha, av harachamim, zocheyr ye-tzurav la-chayyim be-rachamim?

Ve-ne-e-man attah le-hachayyot mey-tim.

Baruch attah Adonai, mechayyeh ha-meytim.

**KEDUSHAH**

Kadosh, kadosh, kadosh, Adonai tzeva-ot, melo chol ha-aretz kevodo.

Baruch kevod Adonai mi-mekomo.

Shema yisrael: Adonai eloheynu Adonai echad.

Ani Adonai Eloheychem.

TRNSLTRNTNS

VAYIGBAH
Va-yigbah Adonai tzeva-ot ba-mishpat, ve-ha-eyl ha-kadosh nikdash bi-tzedakah. Baruch attah Adonai, ha-melech ha-kadosh.

ADONAI ADONAI
Adonai, Adonai, eyl rachum ve-channun, erech appayim ve-rav chesed ve-emet; notzeyr chesed la-alafim, nosey avon va-fesha ve-chatta-ah, ve-nakkeh.

YIHEYU LE-RATZON
Yiheyu le-ratzon imrey fi, ve-hegyon libbi le-fanecha, Adonai, tzuri ve-go-ali.

OSEH SHALOM
Oseh shalom bimromav, hu ya-a-seh shalom aleynu ve-al kol yisrael, ve-al kol be-ney adam.

SHEMA KOLEYNU

KI ANU AMMECHA

AVINU MALKEYNU
Avinu Malkeynu, chonneynu va-aneynu ki eyn banu ma-asim; aseh immanu tzedakah vachesed vehoshi-eynu.

HODO AL ERETZ
Hodo al eretz ve-shamayim, va-yarem keren le-ammo, tehilla lechol chasidav, livney yisrael, am kerovo. Halleluyah!
Ki Lekach Tov
Ki lekach tov natati lachem, torati al ta-azovu. Eytz chayyim hi
la-machazikim bah, ve-tomecheha me-ushar. De-rachecha dar-chey
no-am, ve-chol ne-tiveteha shalom.
Hashiveynu, Adonai, eylecha ve-nashuvah. Chaddeysh yameynu
ke-kedem.

Ve-Al Kullam
Ve-al kullam, elo~ah selichot, selach lanu, mechal lanu, kapper lanu.

Aleynu
Aleynu le-shabbey~ach la-aden ha-kol, lateyt gedullah le-yotzer bereyshit,
ascher sam chelkeynu le-yacheyd et shemo, ve-goraleynu le-hamlich
malchuto.
Va-anachnu kore-im u-mishtachavim u-modim, lifney melech malchey
ha-melachim, ha-kadosh baruch hu.
She-hu noteh shamayim ve-yoseyd aretz, u-moshav yekaro ba-shamayim
mi-ma-al u-shechinat uzzo be-govhey me-romim. Hu eloheynu eyn od,
emet malkeynu efes zulato, ka-katuv betorato: ve-yadata ha-yom
va-hasheyyota el levavecha, ki Adonai hu ha-elohim ba-shamayim
mi-ma-al ve-al ha-aretz mi-tachat, eyn od...
Ve-ne-emar: ve-hayah Adonai le-melech al kol ha-aretz. Ba-yom ha-hu
yiheyeh Adonai echad u-shemo echad.

Kaddish
Yitgaddal ve-yitkaddash shemeh rabba, be-alma di-vera chi-r-uteh,
ve-yamllich mal-chutheh be-chayyeychon u-ve-yomeychon, u-ve-chayyey
dechol beyt yisrael, ba-agala u-vizman kariv, ve-imru ameyn.
Yehey shemeh rabba mevarach le-alam u-le-almey almaya.
Yitbarach ve-yishtabbach, ve-yitpa-ar ve-yitromam ve-yitnassey,
ve-yithaddar ve-yit-alleh ve-yit-hallal shemeh de-kudsha be-rich hu, le-eyla
le-eyla min kol bir-chata ve-shirata, tushbechata ve-nechemata da-amiran
be-alma, ve-imru ameyn.
Yehey shelama rabba min shemaya ve-chayyim aleynu ve-al kol yisrael,
ve-imru ameyn.
Oseh shalom bimromav, hu ya-aseh shalom aleynu ve-al kol yisrael, ve-al
kol beney adam, ve-imru ameyn.
ADON OLAM

Adon olam asher malach be-terem kol yetzir nivra, le-eyt na-asah ve-chef-tzo kol, azai melech shemo nikra.
Ve-acharey kichlot ha-kol, le-vaddo yimloch nora, ve-hu hayah ve-hu hoveh ve-hu yiheyeh be-tif-arah.
Ve-hu echad, ve-eyn sheyni, le-hamshil lo, le-hach-birah, be-li reyshit, be-li tachlit, velo ha-oz ve-ha-misrah.
Ve-hu eyli, ve-chai go-ali, ve-tzur chevli be-eyt tzarah, ve-hu nissi u-manos li, menat kosi be-yom ekra.
Be-yado afkid ruchi be-eyt ishan ve-a-irah, ve-im ruchi gevyyati, Adonai li ve-lo ira.

EYN KEYLOHEYNU

Eyn keyloheynu, eyn kadoneynu, eyn ke-malkeynu, eyn ke-moshi-eynu.
Mi cheyloheynu, mi chadoneynu, mi che-malkeynu, mi che-moshi-eynu
Nodeh leyloheynu, nodeh ladoneynu, nodeh le-malkeynu, nodeh le-moshi-eynu.
Baruch eloheynu, baruch adoneynu, baruch malkeynu, baruch moshi-eynu.
Attah hu eloheynu, attah hu adoneynu, attah hu malkeynu, attah hu moshi-eynu.

HAVU LADONAI

YIGDAL

Yigdal elohim chai ve-yish-tabbach,
im-tza ve-eyn eyt el metzi-uto.
Echad ve-eyn ya-chid ke-yichudo,
ne-elam, ve-gam eyn sof le-achduto.

Eyn lo demut ha-guf ve-eyno guf,
lo na-aroch eylav kedushato.

Kadmon lechol davar asher nivra,
rishon ve-eyn reyshit le-reyshito.

Hinno Adon olam, le-chol notzar
yoreh gedullato u-mal-chuto.
Shefa nevu-ato netano,
el anshey segullato ve-tifarto.

Lo kam be-yisrael ke-mosheh od navi,

u-mabbit et temunato.

Torat emet natan le-ammo eyl,
al yad nevi-o ne-eman beyto.

Lo yachalif ha-eyl, ve-lo yamir dato,
le-olamim le-zulato.
Tzofeh ve-yodey-~a setareynu,
mabbit le-sof davar be-kadmato.

Gomeyl le-ish chesed ke-mif-alo,
noteyn le-rasha ra ke-rish-ato.
Yish-poch lekeytz yamin al kol basar rucho,
lifdot mechakkey keytz yeshu-ato.

Chayyey olam nata be-tocheynu,
baruch adey ad sheym tehillato.