

מַחְזוֹר רוּחַ חַדָּשָׁה

**MACHZOR RUACH CHADASHAH**

Services for the Days of Awe

שַׁחֲרִית לְרֵאשׁ הַשָּׁנָה

**ROSH HA-SHANAH MORNING SERVICE**

  
liberal judaism

London  
2003 - 5763

וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם.

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

(Ezekiel 36:26)

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## *Rosh Ha-Shanah Morning Service*



## REFLECTIONS

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

וּבְקִשְׁתֶּם אֹתִי, וּמְצֵאתֶם, כִּי  
תִדְרֹשׁוּנִי בְּכָל-לִבְבְּכֶם.

*Jeremiah 29:13*

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	לְשׁוֹנִי כּוֹנֵנֶת
fashioned my tongue:	אֱלֹהֵי וַתְּבַחֵר
May the songs that I sing	בְּשִׁירִים שְׁשֻׁמֶת
sound sweet to You.	בְּפִי טוֹב מִמְּסֻחָר
You have given me a voice:	וְלִי גְרוֹן תְּתֶנָּה
When I cry out, do not spurn	בְּקִרְאֵי לֹא נִחָר.
my words.	וְנִגְדָּךְ כּוֹנֵנֶת
From the time I rise, You	צְעָדֵי מִמְּשֻׁחָר
guide my steps towards You.	וּיְצִרֵי הַלְּבָבֶתָּה
You have made my nature	כְּמוֹ צֶמֶר צָחָר
pure, and white as snow.	וְלִכֵּן לֹא שָׁתָה
Therefore the heart You have	לְבַבִּי בִּי סִחְרָחָר.
set within me shall not falter.	הֲיִיהַ סִתְרֵי עֵתָה
O be my refuge now. As in the	כְּאֶתְמוּל וּכְמֹחָר
past, so in the future	מִגְנֵי אֶתָּה
Be my shield. O make me	אֱלֹהֵי אֵל תֵּאֲחָר.
strong, do not delay.	

*Solomon ibn Gabirol*

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.

זְכֹרֵנוּ לְחַיִּים, מֶלֶךְ חַיִּים,  
בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֵלֹהִים חַיִּים.

'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.

פְּתַחוּ-לִי שַׁעֲרֵי-צֶדֶק,  
אֲבֹא-בָם אֲזַדְּהָ יְהוָה.  
זֶה-הַשַּׁעַר לַיהוָה,  
צְדִיקִים יָבִיאוּ בוּ.

*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.

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא  
לְיִשְׂרָאֵל: בְּנִי, פְּתַחוּ לִי פֶתַח  
אֶחָד שֶׁל תְּשׁוּבָה כְּחֹדֶה שֶׁל  
מַחַט, וְאֲנִי פּוֹתַח לָכֶם פְּתָחִים  
שִׁיְהִיו עֲגָלוֹת וְקַרְנִיּוֹת נִכְנְסוֹת  
בוּ.

*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.'

אל תאמר שאין תשובה אלא  
 מעברות שיש בהן מעשה,  
 כגון זנות וגזל וגנבה. אלא  
 כשם שצריך אדם לשוב  
 מאלו, כך הוא צריך לחפש  
 בידעות רעות שיש לו, ולשוב  
 מן הפעס ומן האיבה ומן  
 הקנאה ומן ההתול ומרדיפת  
 הממון והכבוד ומרדיפת  
 המאכלות. מן הכל צריך  
 לחזור בתשובה. ואלו העונות  
 קשים מאותן שיש בהן  
 מעשה, שבזמן שאדם נשקע  
 באלו קשה הוא לפרש מהם.  
 וכן הוא אומר, 'יעזב רשע  
 דרכו ואיש און מחשבתיו.'

*Maimonides*

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.'

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.

וּבַחֹדֶשׁ הַשְּׁבִיעִי, בְּאַחַד  
 לַחֹדֶשׁ, מִקְרֵא־קֹדֶשׁ יִהְיֶה  
 לָכֶם: כָּל־מְלָאכֶת עֲבֹדָה לֹא  
 תַעֲשׂוּ. יוֹם תְּרוּעָה יִהְיֶה לָכֶם.

*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.'

אָמַר רַבִּי אַבְהוּ: לָמָּה תּוֹקְעִין  
בְּשׁוֹפָר שֶׁל אֵיל? אָמַר הַקְּדוֹשׁ  
בְּרוּךְ הוּא: אֲתַקְעוּ לִפְנֵי  
בְּשׁוֹפָר שֶׁל אֵיל, בְּיַד שְׂאֵזְכֹר  
לְכֶם עֲקֻדַת יִצְחָק בֶּן אַבְרָהָם,  
וּמַעֲלָה אֲנִי עֲלֵיכֶם בְּאֵלוֹ  
עֲקֻדָתָם עֲצַמְכֶם לִפְנֵי.

*Midrash*

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.

עָלָה אֱלֹהִים בְּתְרוּעָה,  
יְהוָה בְּקוֹל שׁוֹפָר.

זָמְרוּ אֱלֹהִים זַמְרוּ,  
זָמְרוּ לְמַלְכֵנוּ זַמְרוּ.

כִּי מֶלֶךְ בְּלֹהֲאָרְץ אֱלֹהִים,  
זָמְרוּ מִשְׁכִּיל.

*Psalm 47:6-8*

\* \* \*

### Putting on the Tallit עֲטִיפַת טְלִית

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.

בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה! יְהוָה  
אֱלֹהֵי, גִדְלָת מְאֹד! הוֹד וְהָדָר  
לְבִשְׁתָּ. עֲטָה אֹר בְּשִׁלְמָה,  
נוֹטָה שָׁמַיִם כִּי־רִיעָה.

*Psalm 104:1-2*

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.

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

# שַׁחֲרִית לְרֵאשׁ הַשָּׁנָה

## ROSH HA-SHANAH MORNING SERVICE

*(The Congregation will stand)*

### בְּרֻכּוֹת הַשַּׁחַר Morning Prayers

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.

מִה־טָבוֹ אֶהְלִיךָ, יַעֲקֹב,  
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל! וְאֲנִי בְּרַב  
חֶסֶדְךָ אָבוֹא בֵּיתְךָ, אֲשַׁתַּחֲוֶה  
אֶל־הַיְיכָל־קֹדֶשְׁךָ בְּיִרְאַתְךָ.  
יְהוָה, אֶהְבְּתִי מֵעוֹן בֵּיתְךָ,  
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי  
אֲשַׁתַּחֲוֶה וְאֶכְרַעָה, אֲבָרְכָה  
לְפָנַי־יְהוָה עֲשִׂי.  
וְאֲנִי תִפְלְתִי־לְךָ, יְהוָה, עֵת  
רְצוֹן. אֱלֹהִים, בְּרַב־חֶסֶדְךָ,  
עֲנֵי בְּאַמֶּת יִשְׁעֶךָ.

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*(The Congregation will sit)*

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.

אָבִי כָל־בְּאֵי עוֹלָם  
אֲתָה בּוֹרֵא אֶת־עוֹלָמְךָ  
בְּכָל־מְעוֹף־עֵינַיִן  
אִם בְּהִרְפֵּי עֵינַיִן תִּסָּר  
אֶת־חֶסֶד יִצִּירְתְּךָ וְהָיָה  
הַכֹּל אֵין וְאָפֶס.

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 child-  
hood's unbounded promise.

אָבֵל אֶתְּהָ מֵרִיק עַל יְצִירֶיךָ  
צְנוּרֵי בְרָכָה בְּכָל־רִגְעַ וְרִגְעַ.

וְעוֹד פְּעַם יוֹפִיעוּ כּוֹכְבֵי־שָׁחַר  
וְשָׁרוּ שִׁירַת־אֶהָבָה לְפָנֶיךָ.

וְעוֹד פְּעַם יֵצֵא שֶׁמֶשׁ בְּגִבּוֹרָתוֹ  
וְשָׁר שִׁירַת־עֹז לְפָנֶיךָ...

וְעוֹד פְּעַם יַעֲטֹף עֵינַי וְשָׁפַךְ  
אֶת־שִׁיחוֹ לְפָנֶיךָ.

וְעוֹד פְּעַם נִשְׁמָתוֹ־תִפְלָתוֹ  
בּוֹקֵעַת רְקִיעֶיךָ בְּעֵלּוֹתָהּ  
לְפָנֶיךָ.

וְעוֹד פְּעַם עֵינוֹ נִשְׂוֹאָה אֵלֶיךָ.

רַק קוֹ אֶחָד מֵאוֹרֶךָ וְהֵייתִי  
הַדּוֹר אוֹרָה.

רַק דָּבָר אֶחָד מִדְּבָרֶיךָ וְקִמְּתִי  
לְתַהֵיָּה.

רַק תְּנוּעָה אַחַת מֵחַיֵּי נְצִיחָה  
וְהֵייתִי רוּוֵי טַל־יְלָדוֹת.

הֲלֹא אֶתְּהָ בּוֹרֵא הַכֹּל מִחֻדָּשׁ  
בְּרֵאֵ־נָא אָבִי אוֹתִי יְלָדֶךָ  
מִחֻדָּשׁ.

נִשְׁם בִּי מִנְשֵׁמַת אֶפְרִיךָ וְחַיֵּיתִי  
חַיִּים חֻדָּשִׁים חַיֵּי יְלָדוֹת  
חֻדָּשָׁה.

Hillel Zeitlin

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.

רבוֹן כָּל־הָעוֹלָמִים, לֹא  
 עַל־צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים  
 תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ  
 הִרְבִּים. מָה אֲנַחְנוּ, מָה חַיֵּינוּ,  
 מָה חֲסִדֵנוּ, מָה־יְשׁוּעָתֵנוּ,  
 מָה־צְדָקֵנוּ, מָה־כֹּחֵנוּ,  
 מָה־גְבוּרָתֵנוּ? מָה־נֹּאמֵר  
 לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ? הֲלֹא כָּל־הַגְּבוּרִים  
 כָּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כָּלֹא  
 הָיוּ, וְחַכְמַיִם כְּבָלִי מִדַּע,  
 וְנְבוֹנִים כְּבָלִי הַשֶּׁכֶל? כִּי רַב  
 מַעֲשֵׂינוּ וְנִהְיָ, וַיְמִי חַיֵּינוּ הַקָּבֵל  
 לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן  
 הַבְּהֵמָה אֵין, כִּי הַכֹּל הַקָּבֵל.

אֲבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתֶךָ,  
 וְאוֹתֵנוּ קָרָאתָ לְעִבּוֹדֶתֶךָ.  
 לְפִיכָךְ אֲנַחְנוּ חַיִּבִים לְהוֹדוֹת  
 לָךְ וּלְשַׁבַּחֶךָ, וּלְבָרַךְ וּלְקַדֵּשׁ  
 אֶת־שְׁמֶךָ, וְלֹאֵמֵר לְפָנֶיךָ  
 בְּכָל־יוֹם:

אֲשֶׁרֵינוּ! ♪  
 מָה־טוֹב חֶלְקֵנוּ!  
 וּמָה־נְעִים גּוֹרְלֵנוּ!  
 וּמָה־יְפֵה יְרֻשָׁתֵנוּ!

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.*

אֲשֶׁרֵינוּ, שְׁאַנְחֵנוּ מִשְׁבִּימִים  
וּמִעֲרִיבִים, עֶרֶב וּבֹקֶר,  
וְאוֹמְרִים פְּעַמִּים בְּכָל־יוֹם:

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ,  
יְהוָה אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ  
לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יי, מְקֻדָּשׁ  
אֶת־שִׁמְךָ בְּרַבִּים.

### Songs of Praise פְּסוּקֵי דִזְמָרָא

*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. With*

בְּרוּךְ שְׂאֵמֵר וְהָיָה הָעוֹלָם,  
בְּרוּךְ הוּא. בְּרוּךְ אוֹמֵר  
וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.  
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ  
מְרַחֵם עַל הַבְּרִיּוֹת. בְּרוּךְ  
מַעֲבִיר אֶפְלָה וּמְבִיא אוֹרָה.  
בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,  
בְּרוּךְ פּוֹדֶה וּמַצִּיל,  
בְּרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מְלֹךְ  
הָעוֹלָם, הַמְהַלְלֵל בְּפִי עַמּוֹ,  
מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו  
וְעַבְדָּיו. בְּשִׁבְחוֹת וּבְזִמְרֹת



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.*

וְגִדְלָךְ וְנִמְלִיכָךְ, מִלְכָּנוּ, יְחִידָה,  
חַי הָעוֹלָמִים.

בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל  
בְּתִשְׁבָּחוֹת.

*From Psalm 63*

O God, You are my God, I  
seek You in the early morning,  
my soul thirsts for You; my  
flesh faints 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 dur-  
ing 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.

אֱלֹהִים, אֵלֵי אַתָּה, אֲשַׁחֲרֶךָ,  
צָמְאָה לְךָ נַפְשִׁי; כַּמָּה לְךָ  
בְּשָׂרִי, בְּאֶרֶץ-צִיָּה וְעַיִף  
בְּלֵי-מַיִם.

כִּן בִּקְדֹשׁ חֲזִיתִיךָ,  
לְרְאוֹת עֲזָרְךָ וְכְבוֹדֶךָ.

כִּי-טוֹב חֶסֶדְךָ מִחַיִּים,  
שִׁפְתֵי יִשְׁבְּחוּנֶךָ.

כִּן אֲבָרְכֶךָ בְּחַיֵּי;

בְּשִׁמְךָ אֲשָׂא כָפִי.

כִּמוֹ חֶלֶב וְדִשָּׁן תִּשְׂבַּע נַפְשִׁי,  
וְשִׁפְתֵי רִנְנוֹת יִהְיֶה-לִּי.

אִם-זִכְרֹתֶיךָ עַל-יְצוּעַי,  
בְּאֲשַׁמְרוֹת אֲדַגְּהָ-בָּךְ.

כִּי-הֵייתָ עֲזָרְתָה לִּי,

וּבְצֵל כְּנָפֶיךָ אֲרַנֶּן.

דְּבַקָה נַפְשִׁי אַחֲרֶיךָ;

כִּי תִמְכְּהָ יְמִינֶךָ.

From Psalm 34

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.*

אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת,  
תָּמִיד תְּהִלָּתוֹ בְּפִי.

גִּדְלוּ לַיהוָה אֶתִּי;  
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

דָּרַשְׁתִּי אֶת־יְהוָה, וְעֲנֵנִי,  
וּמְכַל־מְגוּרוֹתַי הִצִּילָנִי.

טַעְמוּ וּרְאוּ כִי־טוֹב יְהוָה;  
אֲשֶׁר־יִחַסֶּה־בּוֹ.

לְכוּ־בָנִים; שְׁמְעוּ־לִי,  
יִרְאֵת יְהוָה אֱלֹמֵי־כֶם.

מִי־הָאִישׁ, הֶחְפֵּץ חַיִּים,  
אֲהֵב יָמִים לְרְאוֹת טוֹב,

נָצַר לְשׁוֹנֵךְ מִרַע,  
וּשְׁפָתֶיךָ מִדַּבֵּר מִרְמָה.

סוּר מִרַע וַעֲשֵׂה־טוֹב;  
בִּקֵּשׁ שְׁלוֹם וְרַדְּפֵהוּ.

קָרוֹב יְהוָה לְנֹשְׁבְרֵי־לֵב,  
וְאֶת־דֹּכְאֵי־רוּחַ יוֹשִׁיעַ.

פּוֹדֶה יְהוָה נַפְשׁ עֲבָדָיו,  
וְלֹא יֶאֱשָׁמוּ כָּל־הַחֹסִים בּוֹ.

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.

אֱלֹהִים, אֵל מִי אֲמַשִּׁילָךְ,  
 וְאֵין עֲרוּךְ אֵלֶיךָ?  
 בְּמָה אֲדַמְּךָ,  
 וְכָל־דְּמוּת טֹבַע חוֹתְמְךָ?  
 גְּבוּהַת מְכַל־מְרַכְבָּה,  
 וְגֵאִית מְכַל־מַחְשָׁבָה.  
 דִּבֵּר מִי יִכְלֹפְלָךְ,  
 וּלְשׁוֹן מִי תִכְיִלָּךְ,  
 הַיֵּשׁ לֵבָב יְגוּרָךְ,  
 וַיֵּשׁ עֵין תִּשׁוּרָךְ?  
 זֶה עוֹלָמְךָ יַעֲיִדָךְ,  
 כִּי אֵין בִּלְעָדֶיךָ.  
 חֲכָמְתְךָ בְּכָל מְבֹאֲרַת,  
 וְאוֹת חוֹתְמְךָ נִפְרַת.  
 טָרֵם הָרִים יִלְדוּ,  
 וְעַמּוּדֵי שַׁחַק עֲמָדוּ,  
 יִשְׁבֹּת מוֹשֵׁב אֱלֹהִים,  
 וְאֵין עֲמָקִים וְאֵין גְּבוּהִים.  
 כִּלְכֹּלֶת הַכֹּל וְלֹא יִכְלֹפְלוּךָ,  
 וּמְלֵאֵת הַכֹּל וְלֹא יִכְלוּךָ.  
 לְכַבּוֹת עֲמָדוֹ מְלֻדְרוֹשׁ,  
 וּלְשׁוֹנוֹת נְלֵאוּ מְלֻפְרֵשׁ.  
 מַחְשְׁבוֹת חֲכָמִים יִתְמָהוּ,  
 וְרַעֲיוּנֵי מְהִירִים יִתְמָהְמָהוּ.  
 נוֹרָא תְהִלּוֹת נִקְרָאֲתָ,  
 וְעַל כָּל־תְּהִלָּה מְאֹד נַעֲלִיתָ.

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!'

שְׁגִיָּא כַּח אֵיף נִפְלְאָתָּ,  
 וְהַשְׁמַיִם וְהָאָרֶץ מְלֵאתָ!  
 עֲמוּק עֲמוּק, מִי יִמְצְאוּנוּ?  
 וְרָחוֹק רָחוֹק, מִי יִרְאֶנּוּ?  
 פְּעֻלֶיךָ הֵם הַדְּרוּשִׁים,  
 אַף אֲמוּנֹתֶךָ בְּקִהַל קְדוּשִׁים;  
 צְדָקָתְךָ הִיא הַנְּשַׁמְעֵת,  
 וְתוֹרָתְךָ הִיא הַנוֹדְעֵת.  
 קִרְבָּתְךָ קְרוֹבָה לְשָׁבִים,  
 וְרָחוֹקָה מְאֹד מִן הַשׁוֹבְבִים.  
 רְאוּךָ הַנְּשַׁמּוֹת הַטְּהוֹרוֹת,  
 וְלֹא נִצְרְכוּ לְמֵאוֹרוֹת.  
 שְׁמַעוּךָ בְּאָזְנֵי רְעִיּוֹנֵיהֶם,  
 כִּי תַחַרְשְׁנָה אוֹנֵיהֶם.  
 תְּמִיד קְדֻשָׁתְךָ קוֹרְאוֹת:  
 קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ, יי צְבָאוֹת!

Judah Halevi

*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.*

בְּרוּךְ יי לְעוֹלָם. אָמֵן וְאָמֵן.  
 בְּרוּךְ יי אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל,  
 עֹשֶׂה נִפְלְאוֹת לְבָדוֹ. וּבְרוּךְ  
 שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמְלֵא  
 כְּבוֹדוֹ אֶת כָּל־הָאָרֶץ.  
 אָמֵן וְאָמֵן.

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*

וְשָׁמַת כָּל־חַי תְּבָרֶךְ  
אֶת־שְׁמֶךָ, יי אֱלֹהֵינוּ, וְרוּחַ  
כָּל־בֶּשֶׂר תִּפְאֵר וּתְרוֹמֵם  
זְכָרְךָ, מִלְּבָנוּ, תָּמִיד. מִן  
הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל.

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,  
אֱלֹהֵי כָל־בְּרִיּוֹת, אֲדוֹן  
כָּל־תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב  
הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ  
בְּחָסֵד וּבְרִיּוֹתָיו בְּרַחֲמִים. לְךָ  
לְבַדְּךָ אֲנַחֲנוּ מוֹדִים.

אֵלֹו פִּינוּ מִלֵּא שִׁירָה כַּיּוֹם,  
וּלְשׁוֹנֵנוּ רְנָה כְּהַמוֹן גְּלִיוֹ,  
וְשִׁפְתוֹתֵינוּ שִׁבַּח כְּמַרְחָבֵי  
רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשִׁמְשׁ  
וּכְיָרַח, וְיַדֵּינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי  
שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאַיִלוֹת  
- אֵין אֲנַחֲנוּ מִסְּפִיקִים לְהוֹדוֹת  
לְךָ, וּלְבָרֶךְ אֶת־שְׁמֶךָ, עַל־  
אַחַת מֵאַלְפֵי אֲלָפִים וּרְבִי  
רְבָבוֹת פְּעָמִים הַטּוֹבוֹת  
שְׁעֵשִׂית עִם־אֲבוֹתֵינוּ וְעַמָּנוּ.

עַל כֵּן אַבְרָהִים שִׁפְלָגְתָּ בְּנוֹ,  
וְרוּחַ וּנְשָׁמָה שִׁנַּפַּחְתָּ בְּאַפֵּינוּ,  
וּלְשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ.

*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.

הֵן יִם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ  
וַיִּפְאֲרוּ אֶת־שִׁמְךָ, מִלְּכָנּוּ.

כִּי כָל־פֶּה לְךָ יוֹדֶה, וְכָל־  
לְשׁוֹן לְךָ תִּשָּׁבַע, וְכָל־בֶּרֶךְ  
לְךָ תִּכְרַע, וְכָל־קוֹמָה לְפָנֶיךָ  
תִּשְׁתַּחֲוֶה, וְכָל־לִבָּבוֹת  
יִירָאוּךָ, וְכָל־קָרֵב וּבְלִיּוֹת  
יִזְמְרוּ לְשִׁמְךָ.

בְּדָבָר שְׁכֵתוֹב: כָּל־עֲצָמוֹתַי  
תֹּאמְרֶנָּה: יְיָ, מִי כָמוֹךָ? נִהְיֶלְךָ  
וַיִּשְׁבְּחֶךָ וַיִּנְפְּאֲרֶךָ וַיִּגְבְּרֶךָ  
אֶת־שֵׁם קְדוֹשְׁךָ, כְּאָמֹר: בָּרַכְּךָ,  
נַפְשִׁי, אֶת־יְיָ, וְכָל־קָרְבִי  
אֶת־שֵׁם קְדוֹשׁוֹ!

הַמְּלֶךְ, יוֹשֵׁב עַל כִּסֵּא רָם וְנֹשֵׂא,  
שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שִׁמּוֹ.  
בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם  
וּבְדַבְּרֵי צַדִּיקִים תִּתְבָּרַךְ  
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ  
וּבְקָרֵב קְדוֹשִׁים תִּתְהַלָּל.

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.*

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בַּיִת  
 יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שִׁמְךָ  
 מִלְּכֵנוּ בְּכָל־דּוֹר וְדוֹר. שְׁכֵן  
 חוֹבֵת כָּל־הַיְצוּרִים לְפָנֶיךָ יי  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 לְהוֹדוֹת לְשִׁבְחֲךָ, וּלְבָרְךָ אֶת־  
 שִׁמְךָ בְּדַבְרֵי שִׁירוֹת וְתִשְׁבַּחֹת.  
 בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּשִׁירֵי  
 זְמִרָה, מִלֶּךְ אֵל חַי הָעוֹלָמִים.

### שמע וברכותיה The Shema and its Benedictions

בָּרְכוּ אֶת־יי הַמְּבָרֵךְ.  
 בְּרוּךְ יי הַמְּבָרֵךְ 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, 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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֶּךְ  
 הָעוֹלָם, יוֹצֵר אֹר וְבוֹרֵא  
 חֹשֶׁךְ, עוֹשֵׂה שְׁלוֹם וְבוֹרֵא  
 אֶת־הַכֹּל. הַמְאִיר לְאָרֶץ  
 וְלַדָּרִים עֲלֶיהָ בְּרַחֲמִים,  
 וּבִטְוֵבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד  
 מַעֲשֵׂה בִּרְאשִׁית. מַה רַבּוֹ  
 מַעֲשָׂיךָ, יי! כֹּלָם בְּחָכְמָה  
 עָשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיֶיךָ.

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 ances-  
tors 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 under-  
stand, to learn and teach, and  
with love to uphold the truths  
of Your Torah. Enlighten us  
with Your Teaching, make us  
faithful to Your command-  
ments, 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.*

תִּתְבָרַךְ, יי אֱלֹהֵינוּ, עַל־שִׁבְחַ  
מַעֲשֵׂה יְדִידָךְ וְעַל־מְאֹרֵי־אֹר  
שְׁעֵשִׁיתָ. יִפְאָרוּךְ סֵלָה.  
בְּרוּךְ אַתָּה יי, יוֹצֵר הַמְּאֹרוֹת.

אֲהַבָּה רַבָּה אֶהְבְּתֵנוּ, יי  
אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְרָה  
חֲמֵלָת עָלֵינוּ. אָבִינוּ מִלְכֵנוּ,  
בְּעִבוּר אֲבוֹתֵינוּ שִׁבְטָחוּ בְךָ  
וַתִּלְמְדֵם חֻקֵי חַיִּים, כִּן תִּחַנְּנֵנוּ  
וַתִּלְמְדֵנוּ. וַתֵּן בְּלִבֵּנוּ לְהִבִּין  
וּלְהַשְׁכִּיל, לִשְׁמֹעַ, לְלַמֵּד  
וּלְלַמֵּד, לְשָׁמֵר וְלַעֲשׂוֹת וּלְקַיֵּם  
אֶת־כָּל־דְּבָרֵי תּוֹרָתְךָ,  
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ  
בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ  
בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּנוּ  
לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ. כִּי  
בָנוּ בְּחֵרֶת לְיַחֲדֶךָ בְּאַהֲבָה.  
בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ  
יִשְׂרָאֵל בְּאַהֲבָה.

*(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.

♪  
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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.

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ  
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ  
וּבְכָל-מְאֹדֶךָ; וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם  
עַל-לִבְבְּךָ; וְשִׁנַּנְתָּם לְכַנְיֶךָ  
וּדְבַרְתָּ בָּם בְּשֹׁבְתֶךָ בְּבֵיתְךָ  
וּבְלִכְתֶּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ  
וּבְקוּמֶךָ; וְקָשַׁרְתָּם לְאוֹת  
עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין  
עֵינֶיךָ; וְכָתַבְתָּם עַל-מְזוּזֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

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 לְאֱלֹהֵיכֶם: אֲנִי יְהוָה  
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לְכֶם  
לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

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*(The Congregation will sit)*

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

אֱמֶת וְיָצִיב וְיִשָּׁר וְקַיִם וְטוֹב  
וְיָפֵה הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם  
וָעַד. אֱמֶת שְׂאֵתָה הוּא יי  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ  
מֶלֶךְ אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר

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.*

יְשׁוּעַתְנוּ, פִּדְדָנוּ וּמַצִּילָנוּ  
 מְעוֹלָם הוּא שְׁמֶךָ, אֵין אֱלֹהִים  
 זֹלָתְךָ. אָמַת אַתָּה הוּא רֵאשׁוֹן  
 וְאַתָּה הוּא אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ  
 אֵין לָנוּ מוֹשִׁיעַ. מִמְּצָרִים  
 גָּאֵלְתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבַּיִת  
 עֲבָדִים פְּדִיתָנוּ. מִשָּׁה וּמִרִיב  
 וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

מִי־כְמוֹכָה בָּאֱלֹם יְהוָה?  
 מִי־כְמוֹכָה, נְאֻדָר בְּקֹדֶשׁ, נוֹרָא  
 תְהִלָּת, עֲשֵׂה פְלָא?

שִׁירָה חֲדָשָׁה שְׁבַחוּ גְאוּלִים  
 לְשִׁמְךָ עַל־שִׁפְתַי הַיָּם; יַחַד  
 בְּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:  
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת  
 יִשְׂרָאֵל. גְּאֵלָנוּ יְיָ צְבָאוֹת שְׁמוֹ,  
 קְדוֹשׁ יִשְׂרָאֵל.  
 בְּרוּךְ אַתָּה יְיָ, גְּאֵל יִשְׂרָאֵל.

♪  
466a

♪

♪  
466b

*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*

**תפילה Tefillah**

*(The Congregation will stand)*

אֲדַנִּי שְׁפַתִּי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

466c

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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ: אֱלֹהֵי  
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי  
יַעֲקֹב; אֱלֹהֵי שָׂרָה, אֱלֹהֵי  
רִבְקָה, אֱלֹהֵי רַחֵל וְאֱלֹהֵי  
לֵאָה; הָאֵל הַגָּדוֹל הַגִּבּוֹר  
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל  
חַסְדִּים טוֹבִים וְקוֹנֵה הַכּוֹל,  
זוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת,  
וּמְבִיא גְּאֻלָּה לְבְנֵי בְּנֵיהֶם,  
לְמַעַן שְׁמוֹ בְּאֲדָהּבָה.

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 לְחַיִּים, מְלֶךְ חַפְּץ  
בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

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

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

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

בְּרוּךְ אַתָּה יי, מְגֵן אַבְרָהָם  
וְעֹזֶרֶת שָׂרָה.

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:

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי,  
מְחַיֶּה מֵתִים אֶתָּה, רַב  
לְהוֹשִׁיעַ.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,  
מְזַרְיחַ הַשֶּׁמֶשׁ וּמוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה  
מֵתִים בְּרַחֲמִים רַבִּים. סוּמֵךְ  
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמְקַיֵּם אַמּוֹנָתוֹ לְיִשְׂרָאֵל  
עַפְרָה.

מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי  
דוֹמֶה לָּךְ, מְלֹךְ מִמְּיַת וּמְחַיֶּה  
וּמְצַמִּיחַ יְשׁוּעָה?

מִי כְמוֹךָ, אֲב הַרְחַמְתָּ, זוֹכֵר  
יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים?

וְנִאֲמָן אֶתָּה לְהַחֲיֹת מֵתִים.

בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

וְעֲרִיצָךְ וְנִקְדִישְׁךָ כְּסוּד שָׁיחַ  
שָׂרְפֵי קֹדֶשׁ, הַמְקַדִּישִׁים שְׁמֹךְ  
בְּקֹדֶשׁ, כְּכָתוּב עַל־יַד נְבִיאָךְ:  
וְקָרָא זֶה אֶל־זֶה וְאָמַר:

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!

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה  
צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ  
כְּבוֹדוֹ!

יְהוָה אֱדַלְנִינוּ, מִהָאֲדִיר שְׁמֶךָ  
בְּכָל־הָאָרֶץ!

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ!

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים,  
וַיַּחֲוֶן עִם הַמְּיַחֲדִים שְׁמוֹ עָרַב  
וַבִּקְרָא בְּכָל־יוֹם תְּמִידָה, פַּעַמַּיִם  
בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ,  
יְהוָה אֶחָד.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,  
הוּא מְלִכְנוּ, הוּא מוֹשִׁיעֵנוּ;  
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית  
לְעֵינֵי כָּל־חַי:

אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לְאִמּוֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ  
צִיּוֹן, לְדוֹר וָדוֹר.  
הִלְלוּהָ!

♪  
466e

*(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.*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצְחָה  
נִצְחִים קִדְשֵׁיךָ נִקְדִּישׁ.  
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא  
יִמוּשׁ לְעוֹלָם וָעֶד.

וּבְכֵן תִּזְכָּרְךָ, יְיָ אֱלֹהֵינוּ, עַל  
כָּל־מַעֲשֵׂיךָ, וְאֵימַתְךָ  
עַל־כָּל־מַה שֶׁבְּרָאתָ. וְיִירָאוּךָ  
כָּל־הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ לְפָנֶיךָ  
כָּל־הַבְּרוּאִים, וְיַעֲשׂוּ כְּלָם  
אֶגְדָּה אַחַת לַעֲשׂוֹת רִצּוֹנְךָ  
בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיִּדְעוּ, יְיָ  
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עוֹ  
בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ  
נוֹרָא עַל כָּל־מַה שֶׁבְּרָאתָ.

וּבְכֵן תִּזְכָּרְךָ, יְיָ, לְעַמְּךָ,  
תְּהִלָּה לִירְאֵיךָ, וְתִקְוָה טוֹבָה  
לְדוֹרְשֵׁיךָ, וּפְתִחוֹן פֶּה  
לְמִיחֲלִים לָךְ, שִׁמְחָה לְאַרְצְךָ,  
וְשִׁשׁוֹן לְעִירְךָ, וְצִמְיַחַת קָרָן  
יְשׁוּעָה לְכָל־יֹשְׁבֵי 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.

*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.'

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,  
וַיִּשְׂרִים יַעֲלוּזוּ, וַחֲסִידִים בְּרָנָה  
יִגִּילוּ. וְעוֹלָתָה תִקְפָּץ-פִּיהָ,  
וְכַל-הַרְשָׁעָה כִּלְאֵה כְּעָשָׂן  
תִּכָּלֶה, כִּי תַעֲבִיר מִמִּשְׁפַּלַּת  
זָדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ אַתָּה  
יְיָ לְבַדְּךָ, עַל כָּל-מַעֲשֵׂיךָ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֹךְ, וַאֲיֵן  
אֱלֹהֶיךָ מִבְּלַעֲדֶיךָ, כְּכַתוּב:

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט,  
וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.

בְּרוּךְ אַתָּה יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֹךְ  
עַל כָּל-הָעוֹלָם כֹּלֹ בְּכַבוֹדְךָ,  
וְהַנִּשְׂא עַל כָּל-הָאָרֶץ בִּיקָרְךָ,  
וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ עַל  
כָּל-יוֹשְׁבֵי תֵבֵל אֶרֶץ. וַיֵּדַע  
כָּל-פֶּעוּל כִּי אַתָּה פֹּעֵלְתוֹ,  
וַיִּבִין כָּל-יִצְוֹר כִּי אַתָּה יִצְרְתוֹ,  
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:  
'יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ,  
וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.'

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*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.*

אֶתְּהָ בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,  
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבָּתָנוּ  
 מִלְּכָנוּ לְעַבֹדְתֶךָ, וְשִׁמְךָ  
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.  
 וַתִּתֵּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה  
 אֶת־יּוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־  
 יוֹם] הַזְּכוֹרֹן הַזֶּה, יוֹם תְּרוּעָה,  
 מִקְרָא קֹדֶשׁ, זִכָּר לְיִצְיַאת  
 מִצְרָיִם.

\* \* \*

(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.

וְשִׂמְחָהּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת  
 וְקוֹרְאֵי עֲנֵג. עִם מְקִדְשֵׁי  
 שְׁבִיעֵי כָלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ  
 מִטּוֹבְךָ. וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ  
 וְקִדְשָׁתוּ. חֲמִידַת יָמִים אוֹתוֹ  
 קָרָאתָ, זִכָּר לְמַעֲשֵׂה בְרֵאשִׁית.

\* \* \*

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה  
 וְיָבֵא וְיִזְכֹּר וְזָכְרוּנָנוּ וְזָכְרוֹן  
 כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְטוֹבָה וְלִבְרָכָה, לְחַיִּים  
 וְלְשָׁלוֹם בְּיוֹם הַזְּכוֹרֹן הַזֶּה.

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.*

זְכַרְנוּ יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקֻדְנוּ בּוֹ לְבִרְכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

וּבְדַבֵּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רְצֵה בְּמִנוּחֵיךְ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֻלְקֵנוּ בְּתוֹרַתְךָ. שְׂבַעֵנוּ מִטוֹבֶיךָ, וְשַׂמְחֵנוּ בִישׁוּעֶתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרֶךָ אֱמֶת וְקִים לְעַד.

בְּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקֹדֵשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזְּכוֹרֹן.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל, וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. בְּרוּךְ אַתָּה יי, שְׂאוֹתֶךָ לְבִדְךָ בִּירְאָה נְעֻבֹד.

*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.*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא  
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן  
 יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר.  
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל  
 חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
 נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
 נִסֶּיךָ שֶׁבְכָל־יּוֹם עִמָּנוּ, וְעַל  
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
 שֶׁבְכָל־עֵת, עָרַב וּבֹקֶר  
 וְצָהָרִים.

וְכַתּוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי  
 בְּרִיתְךָ.

בְּרוּךְ אַתָּה יי, הַטּוֹב שֶׁמָּךְ וְלָךְ  
 נֶאֱדָה לְהוֹדוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 בְּרַכְנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת  
 הַכְּתוּבָה בַּתּוֹרָה:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.  
 כֵּן יְהִי רָצוֹן.

יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.  
 כֵּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ  
 שְׁלוֹם.

אָמֵן. כֵּן יְהִי רָצוֹן.

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.*

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַן  
 וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל  
 כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ,  
 אֲבִינוּ, בְּלִנּוּ כְּאֶחָד בְּאוֹר פְּנִיךָ,  
 כִּי בְאוֹר פְּנִיךָ נִתַּת לָנוּ, יי  
 אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת  
 חֶסֶד וְיִצְדָקָה וּבְרָכָה וְרַחֲמִים  
 וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
 לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל  
 וְאֶת־כָּל־הָעַמִּים בְּכָל־עֵת  
 וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.  
 בְּסִפְּר חַיִּים וּבְרָכָה נִכְתֵּב  
 לְחַיִּים טוֹבִים וְלְשְׁלוֹם.  
 בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְּׁלוֹם.

\* \* \*

*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.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא  
יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל וְעַל כָּל-בְּנֵי-אָדָם.

♪  
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*(The Congregation will stand as the Ark is opened)*

*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

אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.

Our Creator and Sovereign, we have sinned before You.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה.

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

אָבִינוּ מַלְכֵנוּ, הַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

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

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחַל לְכָל־עֲוֹנוֹתֵינוּ.

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

אָבִינוּ מַלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.

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

אָבִינוּ מַלְכֵנוּ, כִּלְה דְּבַר וְחַרְב וְרָעַב מַעְלֵינוּ.

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

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר פְּרֻסָּה וְכִלְכָּלָהּ.

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

אָבִינוּ מַלְכֵנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

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

אָבִינוּ מַלְכֵנוּ, הָרַם קָרְן יִשְׂרָאֵל עִמָּךְ.

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

אָבִינוּ מַלְכֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.

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

אָבִינוּ מִלְכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ.  
Our Creator and Sovereign, accept our prayer with favour  
and mercy.

אָבִינוּ מִלְכֵנוּ, חַנּוּנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד 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.

♪  
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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.

אֵין־כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין  
כְּמַעֲשֶׂיךָ. מִלְכוּתְךָ מִלְכוּת  
כָּל־עוֹלָמִים וּמְמִשְׁלָתְךָ  
בְּכָל־דּוֹר וְדוֹר.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ  
לְעוֹלָם וָעֶד.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ  
אֶת־עַמּוֹ בְּשָׁלוֹם.

יְהוָה יְהוָה, אֵל רַחוּם וְחַנוּן,  
אָרַךְ אַפָּיִם וְרַב־חֶסֶד וְאֱמֶת,  
נוֹצֵר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן  
וּפָשַׁע וְחַטָּאָה וְנִקָּה.

♪

♪  
467b

*(The Scroll is taken from the Ark and the Ark is closed)*



שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אַדְוָנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ. ♪  
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.

גָּדְלוּ לַיהוָה אֱתֵי, וְנִרְמַמְדָּה  
שְׁמוֹ יַחְדָּו.

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.

לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה,  
וְהַתְּפָאֶרֶת וְהַנִּצְחָן וְהַהוֹד, כִּי  
כָל בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יְהוָה  
הַמְּמֹלְכָה וְהַמְּתַנַּשֵּׂא לְכָל  
לְרֵאשׁ.

*(The Congregation will sit)*

*Blessing before the Torah Reading*

Praise the One to whom our praise is due.

בְּרַכּוּ אֶת־יְיָ הַמְּבָרֵךְ.

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

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֹךְ  
הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ  
מִכָּל־הָעַמִּים וְנָתַן-לָנוּ  
אֶת־תּוֹרָתוֹ.

*We praise You, O God, Giver of Torah.*

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

**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.'

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה  
וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם  
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר  
הִנְנִי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ  
אֶת־יִחִידְךָ אֲשֶׁר־אַהַבְתָּ  
אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ  
הַמּוֹרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה  
עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר  
אֱלֹהֶיךָ:

וַיִּשְׁכֹּם אַבְרָהָם בְּבֹקֶר וַיַּחְבֹּשׁ  
אֶת־חֲמֹלוֹ וַיִּקַּח אֶת־שְׁנֵי  
נַעֲרָיו אִתּוֹ וְאֶת יִצְחָק בְּנֵוֹ  
וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ  
אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ  
הָאֱלֹהִים:

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם  
אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם  
מֵרְחֹק: וַיֹּאמֶר אַבְרָהָם אֶל־  
נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־  
הַחֲמֹר וְאֲנִי וְהַנֶּעֱרַר גִּלְכָּה עַד־  
כֹּה וְנִשְׁתַּחֲוֶה וְנִשׁוּבָה אֵלֵיכֶם:

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.'

וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִי וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִי בָנִי וַיֹּאמֶר הֲנִה הָאֵשׁ וְהָעֵצִים וְאַיִה הַשֶּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לּוֹ הַשֶּׂה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

וַיָּבֹאוּ אֶל־הַמְּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיְבַן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אוֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֹת לְשֹׁחַט אֶת־בְּנוֹ:

וַיִּקְרָא אֱלֹוֹ מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִי: וַיֹּאמֶר אֶל־תְּשַׁלַּח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עַתָּה יָדַעְתִּי כִּי־יִרָא אֱלֹהִים אֶתָּה וְלֹא חֲשַׁבְתָּ אֶת־בְּנִי אֶת־יְחִידְךָ מִמּוֹנֵי:

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.

וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְאֵ  
וְהִנֵּה-אֵיל אֲחֹר נֶאֱחָז בְּסִבְבָּךְ  
בְּקִרְנָיו וַיִּלָּךְ אַבְרָהָם וַיִּקַּח  
אֶת-הָאֵיל לְעֹלָה תַּחַת  
בְּנוֹ:

וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם  
הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר  
הַיּוֹם בְּהַר יְהוָה יִרְאֶה:

וַיִּקְרָא מְלֵאכֵי יְהוָה  
אֶל-אַבְרָהָם שְׁנִית  
מִן-הַשָּׁמַיִם: וַיֹּאמֶר בִּי  
נִשְׁבַּעְתִּי נְאֻם-יְהוָה כִּי יַעַן  
אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה  
וְלֹא חָשַׁכְתָּ אֶת-בְּנוֹךְ  
אֶת-יְחִידֶךָ: כִּי-בְרַךְ אֲבִירְךָ  
וְהִרְבָּה אַרְבֵּה אֶת-זַרְעֶךָ  
כְּכּוֹכְבֵי הַשָּׁמַיִם וְכָחוּל אֲשֶׁר  
עַל-שֵׁפֶת הַיָּם וַיִּרְשׁ זַרְעֶךָ אֶת  
שָׁעַר אֲיָבִיו: וְהִתְבָּרְכוּ בְּזַרְעֶךָ  
כָּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר  
שָׁמַעְתָּ בְּקוֹלִי:

וַיָּשָׁב אַבְרָהָם אֶל-נַעֲרָיו וַיִּקְמוּ  
וַיִּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע  
וַיִּשָּׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע:

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

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

וַיִּזְכֹּר אֱלֹהִים אֶת־שָׂרָה כַּאֲשֶׁר  
אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה  
כַּאֲשֶׁר דִּבֶּר: וַתֵּהָרֵי וַתֵּלֶד שָׂרָה  
לְאַבְרָהָם בֶּן לְזָקְנָיו לְמוֹעֵד  
אֲשֶׁר־דִּבְּרָ אֱלֹהִים:  
וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנֵו  
הַנּוֹלָד־לֹו אֲשֶׁר־יָלְדָה־לֹו  
שָׂרָה יִצְחָק: וַיִּמָּל אַבְרָהָם  
אֶת־יִצְחָק בְּנֵו בֶן־שְׁמֹנֶת יָמִים  
כַּאֲשֶׁר צִוָּה אֱלֹהִים:  
וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה  
בְּהוֹלֵד לֹו אֶת יִצְחָק בְּנֵו:  
וַתֹּאמֶר שָׂרָה צִחֶק עָשָׂה לִי  
אֱלֹהִים כָּל־הַשְּׂמֵעַ יִצְחָק־לִי:  
וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם  
הַיִּנְיָקָה בָּנִים שָׂרָה כִּי־יִלְדָתִי  
בֶּן לְזָקְנָיו: וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל  
וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גָדוֹל  
בַּיּוֹם הַגָּמֹל אֶת־יִצְחָק:  
וַתֵּרָא שָׂרָה אֶת־בֶּן־הָעַר  
הַמִּצְרַיִת אֲשֶׁר־יָלְדָה  
לְאַבְרָהָם מִצְחָק: וַתֹּאמֶר

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.

לְאִבְרָהָם גֵּרַשׁ הָאִמָּה הַזֹּאת  
וְאֶת-בְּנָהּ כִּי לֹא יִירָשׁ  
בֶּן-הָאִמָּה הַזֹּאת עִם-בְּנֵי  
עַם-יִצְחָק: וַיִּרַע הַדָּבָר מְאֹד  
בְּעֵינָיו אֲבָרָהָם עַל אוֹדוֹת בְּנוֹ:  
וַיֹּאמֶר אֱלֹהִים אֶל-אֲבָרָהָם  
אֶל-יִרַע בְּעֵינֶיךָ עַל-הַנְּעַר  
וְעַל-אִמָּתְךָ כֹּל אֲשֶׁר תֹּאמַר  
אֵלֶיךָ שְׂרָה שְׁמַע בְּקוֹלָהּ כִּי  
בְיִצְחָק יִקְרָא לְךָ וְרַע: וְגַם  
אֶת-בֶּן-הָאִמָּה לְגוֹי אֲשִׁימֶנּוּ  
כִּי וְרַעךָ הוּא:

וַיִּשְׁכֶּם אֲבָרָהָם בְּבֶקֶר  
וַיִּקַּח-לֶחֶם וְחֶמֶת מַיִם וַיִּתֵּן  
אֶל-הָגָר שֵׁם עַל-שִׁכְמָהּ  
וְאֶת-הַיֶּלֶד וַיְשַׁלְּחָהּ וַתֵּלֶךְ  
וַתִּתַּע בְּמִדְבַר בְּאֵר שֶׁבַע:  
וַיִּכְלוּ הַמַּיִם מִן-הַחֲמָת  
וַתְּשַׁלֵּךְ אֶת-הַיֶּלֶד תַּחַת אֶחָד  
הַשִּׁיחִים: וַתֵּלֶךְ וַתֵּשֶׁב לָהּ  
מִנְגֵד הַרְחָק כְּמַטְחוּי קֶשֶׁת כִּי  
אָמְרָה אֶל-אֶרְאֶה בְּמוֹת הַיֶּלֶד  
וַתֵּשֶׁב מִנְגֵד וַתִּשָּׂא אֶת-קוֹלָהּ  
וַתִּבְרֶךְ:

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.

וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנְּעֹר  
וַיִּקְרָא מִלְּאָן אֱלֹהִים אֶל-הַגֵּר  
מִן-הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה-לְּךָ  
הַגֵּר אֶל-תִּירְאִי כִּי-שָׁמַע  
אֱלֹהִים אֶל-קוֹל הַנְּעֹר בְּאֶשֶׁר  
הוּא-שָׁם: קוּמִי שִׂאֲרִי  
אֶת-הַנְּעֹר וְהַחֲזִיקִי אֶת-יָדָהּ  
כִּי-לִגְוֵי גְדוֹל אֲשִׁימְנֶנּוּ:  
וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ  
וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא  
אֶת-הַחֲמֹת מַיִם וַתִּשְׁקֶן  
אֶת-הַנְּעֹר: וַיְהִי אֱלֹהִים  
אֶת-הַנְּעֹר וַיִּגְדֵּל וַיֵּשֶׁב בְּמִדְבָּר  
וַיְהִי רֹכֵב קֶשֶׁת: וַיֵּשֶׁב בְּמִדְבַּר  
פָּאָרָן וַתִּקַּח-לוֹ אִמּוֹ אִשָּׁה  
מֵאֶרֶץ מִצְרַיִם:

*Blessing after the Torah Reading*

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.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ  
הָעוֹלָם, אֲשֶׁר נָתַן-לָנוּ תוֹרַת  
אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.  
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

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.

ברוך שנתן תורה לעמו  
ישראל בקדשתו.

*(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.

ברוך אתה יי, אלהינו מלך  
העולם, אשר בחר בנביאים  
טובים ורצה בדבריהם  
הנאמרים באמת. ברוך אתה  
יי, הבוחר בתורה ובמשנה  
עבדו ובְיִשְׂרָאֵל עמו ובנביאי  
האמת וצדק.



## 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.

דְּרִשׁוּ יְהוָה בְּהַמְצֵאוֹ קְרֹאֵהוּ  
בְּהִיְתוֹתוֹ קְרוֹב: יַעֲזֹב רָשָׁע  
דְּרָכָו וְאִישׁ אָנוּן מִחֲשֻׁבֹתָיו  
וַיָּשָׁב אֶל־יְהוָה וִירַחֲמֵהוּ  
וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:  
כִּי לֹא מִחֲשֻׁבוֹתַי מִחֲשֻׁבוֹתֵיכֶם  
וְלֹא דְרָכֵיכֶם דְּרָכַי נֶאֱמַר יְהוָה:  
כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ כֵּן  
גָּבְהוּ דְרָכַי מִדְּרָכֵיכֶם  
וּמִחֲשֻׁבֹתַי מִמִּחֲשֻׁבֹתֵיכֶם: כִּי  
כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג  
מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב  
כִּי אִם־הִרְוָה אֶת־הָאָרֶץ  
וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע  
לְזֶרַע וְלֶחֶם לְאֹכְלִי: כֵּן יִהְיֶה  
דְּבַרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב  
אֵלַי רִיקִים כִּי אִם־עָשָׂה  
אֶת־אֲשֶׁר חָפְצָתִי וְהִצְלִיחַ  
אֲשֶׁר שָׁלַחְתִּיו:

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.

כִּי־בְשִׂמְחָה תֵּצְאוּ וּבְשָׁלוֹם  
 תּוֹבְלוּן הַהָרִים וְהַגְּבֻעוֹת  
 יִפְצְחוּ לְפָנֵיכֶם רִנָּה וְכָל־עֵצֵי  
 הַשָּׂדֶה יִמְחֲאוּ־כָף: תַּחַת  
 הַנֶּעְצוּץ יַעֲלֶה בְרוֹשׁ וְתַחַת  
 הַסְּרַפָּד יַעֲלֶה הַדָּס וְהָיָה  
 לַיהוָה לְשֵׁם לְאֹת עוֹלָם לֹא  
 יִכָּרֵת:

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

or

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

*1 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.

וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים  
 צוּפִים מִהַר אֶפְרַיִם וּשְׁמוֹ  
 אֶלְקָנָה בֶן־יְרוּחָם בֶּן־אֱלִיהוּא  
 בֶּן־תְּחוּ בֶן־צוּף אֶפְרַתִּי: וְלוֹ  
 שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה  
 וְשֵׁם הַשֵּׁנִית פְּנִינָה וַיְהִי לְפְנִינָה  
 יְלָדִים וּלְחַנָּה אֵין יְלָדִים: וְעַלֶּהָ  
 הָאִישׁ הָהוּא מְעִירוֹ מִיָּמִים  
 יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזָבַח  
 לַיהוָה צְבָאוֹת בְּשִׁלּוֹה וְשָׁם  
 שְׁנֵי בְנֵי־עֲלֵי הַכֹּהֵן וּפְנִיָּה־ס  
 כַּהֲנִים לַיהוָה:

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

וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַנִּתֵּן  
 לְפִנְיָהּ אֲשֶׁתּוֹ וּלְכָל־בְּנֵיהֶּ  
 וּבְנוֹתֶיהָ מִנּוֹת: וּלְחָנָה יִתֵּן  
 מִנָּה אַחַת אַפִּים כִּי אֶת־חֲנָה  
 אָהָב וַיהוָה סָגַר רַחֲמָהּ:  
 וְכַעֲסָתָה צָרָתָה גַם־כָּעַס  
 בַּעֲבוּר הַרְעַמָּה כִּי־סָגַר יְהוָה  
 בְּעַד רַחֲמָהּ: וְכֵן יַעֲשֶׂה שָׁנָה  
 בְּשָׁנָה מִיַּד עֲלָתָהּ בְּבֵית יְהוָה  
 כִּן תִּכְעַסְנָה וּתִבְכֶּה וְלֹא  
 תֹאכַל: וַיֹּאמֶר לָהּ אֶלְקָנָה  
 אִישׁוּהָ חֲנָה לָמָּה תִּבְכִּי וְלָמָּה  
 לֹא תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ  
 הֲלוֹא אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה  
 בָּנִים:

וּתְקַם חֲנָה אַחֲרֵי אָכְלָה  
 בְּשִׁלָּה וְאַחֲרֵי שָׁתָה וְעָלִי  
 הַכְּהֹן יֹשֵׁב עַל־הַכִּסֵּא  
 עַל־מְזוֹזֹת הַיְכָל יְהוָה: וְהִיא  
 מִרַת נַפֶּשׁ וּתְתַפְּלַל עַל־יְהוָה  
 וּבָכָה תִּבְכֶּה:

וּתְדַר נְדָר וּתֹאמֶר יְהוָה  
 צָבָאוֹת אִם־רָאָה תִּרְאֶה בְּעַנְי  
 אֲמַתְךָ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח  
 אֶת־אֲמַתְךָ וַנִּתְתָּה לְאֲמַתְךָ  
 וְרַע אֲנָשִׁים וַנִּתְתָּיו לַיהוָה

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.

כָּל־יָמָיו חָיָיו וּמוֹרָהּ לֹא־יַעֲלֶה  
עַל־רֹאשׁוֹ; וְהָיָה כִּי הִרְבֹּתָהּ  
לְהַתְּפַלֵּל לְפָנָיו יְהוָה וְעָלִי  
שָׁמַר אֶת־פִּיהָ: וְחֻזָּה הִיא  
מִדְּבָרֶת עַל־לִבָּהּ רַק שְׁפִתֶיהָ  
נָעוֹת וְקוֹלָהּ לֹא יִשְׁמָע  
וַיַּחֲשֹׁבָה עָלָיו לְשֹׁכְרָה: וַיֹּאמֶר  
אֵלֶיהָ עָלִי עַד־מָתַי תִּשְׁתַּכְּרִין  
הַסִּירִי אֶת־זַיִנְךָ מֵעַלֶיךָ: וַתַּעַן  
חַנָּה וַתֹּאמֶר לֹא אֲדוֹנִי אִשָּׁה  
קִשְׁת־רוּחַ אֲנֹכִי וַיֵּזֶן וְשָׁכַר לֹא  
שָׁתִיתִי וְאֲשַׁפֵּךְ אֶת־נַפְשִׁי  
לְפָנָיו יְהוָה: אֶל־תִּתֵּן  
אֶת־אֲמֹתְךָ לְפָנָיו בַּת־בְּלִיעַל  
כִּי מֵרַב שִׁיחֵי וּכְעָסִי דִבַּרְתִּי  
עַד־הַנְּחָה:

וַיַּעַן עָלָיו וַיֹּאמֶר לְכִי לְשָׁלוֹם  
וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלָתְךָ  
אֲשֶׁר שָׁאַלְתְּ מֵעַמּוֹ: וַתֹּאמֶר  
תִּמְצֵא שִׁפְחָתְךָ חֵן בְּעֵינָיִךְ  
וַתֵּלֶךְ הָאִשָּׁה לְדַרְכָּהּ וַתֹּאכַל  
וּפְנֵיהָ לֹא־הָיוּ־לָהּ עוֹד: וַיִּשְׁכְּמוּ  
בַבֶּקֶר וַיִּשְׁתַּחֲווּ לְפָנָיו יְהוָה  
וַיָּשׁוּבוּ וַיָּבֹאוּ אֶל־בֵּיתָם הָרַמָּתָה

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.'

וַיֵּדַע אֱלֹקֵינָהּ אֶת-חַנָּה אִשְׁתּוֹ  
וַיִּזְכְּרָהּ יְהוָה: וַיְהִי לִתְקִיפוֹת  
הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֶּן  
וַתִּקְרָא אֶת-שְׁמוֹ שְׁמוּאֵל כִּי  
מִיְהוָה שְׂאֵלָתִיו:

*Blessing after the Haftarah Reading*

We praise You, Eternal One, our God, Sovereign of the universe: You have been our Source of strength and righteousness 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.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ  
הָעוֹלָם, צוֹר כָּל-הָעוֹלָמִים,  
צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל  
הַנְּאֻמָּן, הַאֹמֵר וְעוֹשֶׂה,  
הַמְדַבֵּר וּמְקַיֵּם, שְׁפֹל-דַּבְּרֵיו  
אֱמֶת וְצֶדֶק.

עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה  
וְעַל-הַנְּבִיאִים וְעַל-יוֹם  
[הַשַּׁבָּת הַזֶּה, וְעַל-יוֹם] הַזִּכְרוֹן  
הַזֶּה שְׁנַת־לְנוּ, יְיָ אֱלֹהֵינוּ,  
[לְקַדְשָׁהּ וּלְמְנוּחָהּ] לְכָבוֹד  
וּלְתִפְאַרְתּוֹ, עַל-הַכֹּל, יְיָ  
אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,  
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ  
בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה יְיָ מְלֶכֶךְ עַל  
כָּל-הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ]  
יִשְׂרָאֵל יוֹם הַזִּכְרוֹן. אָמֵן.

*(The Congregation will stand)*

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.

יְהִלְלוּ אֶת־שֵׁם יְהוָה,  
כִּי־נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

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!

הודו עַל־אָרֶץ וְשָׁמַיִם, וַיִּרְם  
קֶרֶן לְעַמּוֹ, תְּהַלֵּלָהּ  
לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל,  
עַם־קָרְבוֹ. הַלְלוּ־יָהּ!

467h

\* \* \*

(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.

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים,  
הָבוּ לַיהוָה כְּבוֹד וָעֹז.  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
הַשִּׁתְּחַוּוּ לַיהוָה  
בְּהַדְרַת־קִדְשׁ.

קוֹל יְהוָה עַל־הַמַּיִם!

אֶל־הַכְּבוֹד הַרְעִים!

יְהוָה עַל־מַיִם רַבִּים!

קוֹל־יְהוָה בְּכַחַ,

קוֹל יְהוָה בְּהַדְרַ.

קוֹל יְהוָה שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן,

וַיִּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן

וַיִּשְׁרִיץ כְּמוֹ בֶן־רְאֵמִים.

קוֹל־יְהוָה חֹצֵב חֲבֹת אֵשׁ;

קוֹל יְהוָה יַחִיל מִדְבָּר,

יַחִיל יְהוָה מִדְבַר קִדְשׁ.

469c

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.

קול יהודה יחולל אילות,  
ויחשף יערות,  
ובהיכלו בלו אמר: כבוד!  
יהודה למבול ישב,  
וישב יהודה מלף לעולם.  
יהודה עז לעמו יתן,  
יהודה יברך את עמו בשלום.

\* \* \*

שְׁכִינָה מְקוֹר חַיֵּינוּ SHECHINAH MEKOR CHAYYAYNU

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

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

שְׁכִינָה, מְקוֹר חַיֵּינוּ, חֲזִקֵי 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, אֲמִצְּנוּ לְהַכְנִיעַ אֶת־כַּעֲסֵנוּ  
וּלְהַשְׁתַּלֵּט 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־מַעַנֵה הַרֵךְ הַמְּשִׁיב חַמָּה.  
Divine Presence, Source of our lives, teach us  
to use the gentle answer that turns away wrath.



שְׁכִינָה, מְקוֹר חַיֵּינוּ, תְּנֵי חֻלְקֵנוּ  
בֵּין מְבִיאֵי רְפוּאָה וְשָׁלוֹם לְעוֹלָמָהּ.

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  
שֶׁתִּתְּנֵי לָנוּ וּלְטַפְּנוּ אַחֲרִית וְתִקְוָה.

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.

כִּי לָקַח טוֹב נִתְּתֵי לָכֶם,  
תּוֹרַתִי אֶל־תַּעֲזוּבוּ. עֵץ־חַיִּים  
הִיא לַמְּחַזְקִים בָּהּ, וְתִמְכֶּיָהּ  
מֵאֲשֶׁר. דְּרָכֶיהָ דְרָכֵי־נֹעַם,  
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.  
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵי, וְנִשׁוּבָה.  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

468a

*(The Scroll is replaced in the Ark and the Ark is closed)*

*(The Congregation will sit)*

*(The Sermon may be given here)*

### תְּקִיעַת הַשּׁוֹפָר **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.

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאָחָד לַחֹדֶשׁ  
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם,  
כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ;  
יוֹם תְּרוּעָה יִהְיֶה לָכֶם:

*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.*

עוּרוּ, יְשׁוּנִים, מִשְׁנַתְּכֶם,  
וְנִרְדָּמִים, הִקִּיצוּ מִתְרַדְמַתְּכֶם!  
וְחַפְּשׂוּ בְמַעֲשֵׂיכֶם, וְחִזְרוּ  
בְתִשׁוּבָה, וְזָכְרוּ בּוֹרְאֵכֶם, אֱלֹהֵי  
הַשׁוֹכְחִים אֶת־הָאֵמֶת בְּהַבְלֵי  
הַזְּמַן, וְשׁוֹגִים כָּל־שְׁנֵתֶם  
בְּהַבֵּל וְרִיק אֲשֶׁר לֹא יוֹעִיל  
וְלֹא יִצִּיל. הִבִּיטוּ לְנַפְשׁוֹתֵיכֶם  
וְהִטִּיבוּ דְרָכֵיכֶם וּמַעֲלָלֵיכֶם,  
וְיַעֲזֹב כָּל־אֶחָד מִכֶּם דְּרָכּוֹ  
הָרָעָה, וּמַחֲשַׁבְתּוֹ אֲשֶׁר לֹא  
טוֹבָה.

Maimonides

(The Congregation will stand)

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 בְּחֹדֶשׁ שׁוֹפָר, בְּכַסֵּה  
לְיוֹם חַגְנוּ. כִּי חֹק לְיִשְׂרָאֵל  
הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

*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.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

*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 מְלֶכֶךְ  
הָעוֹלָם, שֶׁחַיֵּנוּ וְקִיְמָנוּ  
וְהַגִּיעָנוּ לְזִמְנֵי הַזֶּה.

תִּקְיֶעָה שְׁבָרִים־תְּרוּעָה תִּקְיֶעָה

תִּקְיֶעָה שְׁבָרִים תִּקְיֶעָה

תִּקְיֶעָה תְּרוּעָה תִּקְיֶעָה

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

אֲשֶׁרֵי הָעָם יֹדְעֵי תְּרוּעָה, יֵי  
בְּאוֹר־פְּנֵיךָ יִהְלְכוּ.

*(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 וַיִּתְּנָה תִּקְוָה

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.

וַיִּתְּנָה תִּקְוָה קְדֻשַׁת הַיּוֹם, כִּי  
הוּא נוֹרָא וְאִיּוֹם. וְבוֹ תִּנְשֵׂא  
מַלְכוּתְךָ, וַיְכּוֹן בְּחֶסֶד כְּסֵאֶךָ,  
וַיֵּשֶׁב עָלָיו בְּאֵמֶת.

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.

אָמֵת כִּי אַתָּה הוּא דִין  
וּמוֹכֵיחַ, וַיּוֹדֵעַ וְעַד, וְכוּתֵב  
וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה. וְתִזְכּוֹר  
כָּל-הַנְּשָׁכָחוֹת. וְתִפְתַּח סֵפֶר  
הַזְּכוֹרוֹנוֹת, וּמֵאֵלָיו יִקְרָא,  
וְחוֹתֵם יָד כָּל-אָדָם בּוֹ.

*The great Shofar is sounded; the still small voice is heard, and all who dwell on earth stand arrayed before You.*

וּבְשׁוֹפָר גְּדוֹל יִתְקַע, וְקוֹל  
דְּמָמָה דְּקָה יִשְׁמַע, וְכָל-בְּאֵי  
עוֹלָם תִּעְבִּיר לְפָנֶיךָ כְּבָנֵי מְרוֹן.

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.*

כְּבִקְרַת רוּעָה עֲדָרוּ, מֵעֲבִיר  
צֵאֲנוּ תַחַת שִׁבְטוֹ, כִּן תֵּעְבִיר  
וְתִסְפּוֹר וְתִמְנֶה וְתִפְקֹד נַפְשׁ  
כָּל־חַי, וְתַחֲתוֹךְ קִצְבָה  
לְכָל־בְּרִיָּה, וְתִכְתּוֹב אֶת־גְּזוֹר  
דֵּינָם.

וְתִשׁוּבָה וְתִפְלָה וְצַדִּיקָה  
מֵעֲבִירִין אֶת־רַע הַגְּזוֹרָה.

יְי, לֹא תַחְפוֹץ בְּמוֹת הַיָּמַת, כִּי  
אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה, וְעַד  
יוֹם מוֹתוֹ תַחֲכֶה לוֹ; אִם יָשׁוּב,  
מִיָּד תִּקְבְּלוֹ.

אָמַת כִּי אַתָּה הוּא יוֹצֵרָם,  
וְאַתָּה יוֹדֵעַ יִצְרָם; כִּי הֵם בְּשָׂר  
וְדָם.

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ  
לְעֶפֶר. בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ.  
מִשׁוּל כְּחָרֶס הַנִּשְׁבֵּר, כְּחֻצִיר  
יָבֵשׁ, וְכֻצִּיץ נוֹבֵל, כְּצֵל עוֹבֵר,  
וְכַעֲנַן כְּלָה, וְכָרוּחַ נוֹשֶׁבֶת,  
וְכֵאֲבָק פּוֹרֵחַ, וְכַחֲלוֹם יְעוּף.

וְאַתָּה הוּא מְלֹךְ אֵל חַי וְקַיָּים.

**מְלֻכּוּת, זְכוֹרוֹת וְשׁוֹפָרוֹת**  
**Malchuyyot, Zichronot and Shofarot**

Rabbah said: The Holy One, ever to be praised, said, 'Recite before Me on Rosh Ha-Shanah passages that speak of *Malchuyyot* (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.'

אָמַר רַבָּה: אָמַר הַקָּדוֹשׁ בְּרוּךְ  
 הוּא, 'אָמְרוּ לְפָנַי בְּרֵאשׁ הַשָּׁנָה  
 מְלֻכּוּת, זְכוֹרוֹת וְשׁוֹפָרוֹת.  
 מְלֻכּוּת כְּדִי שֶׁתִּמְלְכוּנִי עֲלֵיכֶם,  
 זְכוֹרוֹת כְּדִי שֶׁיַּעֲלֶה זְכוֹרוֹנְכֶם  
 לְפָנַי לְטוֹבָה. וּבִמְדָה? בְּשׁוֹפָר.'

*Talmud*

*Malchuyyot* 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.

**מְלֻכּוּת Malchuyyot**

*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.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
 אֲשֶׁר שֵׁם חֻלְקָנוּ לְיַחַד  
 אֶת-שְׁמוֹ, וְגוֹרְלָנוּ לְהַמְלִיךְ  
 מְלֻכוֹתוֹ.

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*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.'*

וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
 וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי  
 הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא,  
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,  
 וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
 וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים.  
 הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָמֵת  
 מִלְּכֵנוּ, אֶפְס זוּלָּתוֹ, בְּכַתּוּב  
 בְּתוֹרָתוֹ: 'וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת  
 אֱלֹ-לִבְבְּךָ, כִּי יְהוָה הוּא  
 הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל  
 הָאָרֶץ מִתַּחַת, אֵין עוֹד.'

TEN SAYINGS OF GOD'S SOVEREIGNTY

In the beginning God created  
 the heavens and the earth.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת  
 הַשָּׁמַיִם וְאֵת הָאָרֶץ.

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

בְּדָבַר יְיָ שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ  
 פִּיו כָּל-צִבְאָם.

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

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד-אֵל,  
 וּמַעֲשֵׂה יָדָיו מְגִיד הִרְקִיעַ.

*Yet these are a mere glimpse of  
 Your ways, and how faint a  
 whisper we hear of You!*

הֵן-אֵלֶּה קְצוֹת דְּרָכֶוּ,  
 וּמֵה-שִׁמְעִין דְּבַר נִשְׁמַע-בוֹ!

For You, the Eternal One, are a great God, a Ruler high above all other gods.

כִּי אֵל גָּדוֹל יְיָ, וּמֶלֶךְ גָּדוֹל  
עַל-כָּל-אֱלֹהִים.

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

אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן,  
וּמִבְּלַעֲדֵי אֵין אֱלֹהִים.

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

לְיְיָ הַמְּלוּכָה, וּמִשָּׁל בְּגוֹיִם.

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

אָמְרוּ בְּגוֹיִם, 'יְיָ מֶלֶךְ,  
אֶף-תִּכּוֹן תִּבְּל, בְּלִ-תִּמוּט.'

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

יְיָ מֶלֶךְ, תִּגַּל הָאָרֶץ; יִשְׂמְחוּ  
אֲיִים רַבִּים.

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

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ  
לְעוֹלָם וָעֶד.

*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.*

עַל-כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,  
לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֶרְךָ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
וְהַאֲלִילִים פְּרוֹת יִבְרַתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שׂוֹדֵי,  
וּכְלִ-בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ,  
לְהַפְּנוֹת 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.

(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.

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

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

וַנֵּאמַר: וְהָיָה יְהוָה לְמֶלֶךְ  
עַל־כָּל־הָאָרֶץ; בַּיּוֹם הַהוּא  
יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

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

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

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.

הַיּוֹם הַזֶּה הֵרַת עוֹלָם. הַיּוֹם יַעֲמִיד  
בְּמִשְׁפָּט כָּל-יִצְוֵי עוֹלָמִים,  
אִם כְּבָנִים, אִם בְּעַבְדִּים. אִם  
כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל  
בָּנָיו; וְאִם בְּעַבְדִּים, עֵינֵינוּ לְךָ  
תְּלוּיּוֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא  
כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ.

*(The Congregation will sit)*

### Zichronot זִכְרוֹנוֹת

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.

וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת  
כָּל-הַחַיָּה וְאֶת-כָּל-הַבְּהֵמָה  
אֲשֶׁר אִתּוֹ בַּתֵּבָה, וַיַּעֲבֵר  
אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיִּשְׁכַּחוּ  
הַמַּיִם.

*And God remembered Rachel and listened to her prayer and enabled her to conceive.*

וַיִּזְכֹּר אֱלֹהִים אֶת־רַחֵל וַיִּשְׁמַע  
אֵלֶיהָ אֱלֹהִים וַיַּפְתַּח  
אֶת־רַחֲמָהּ.

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

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקֹתָם,  
וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ  
אֶת־אַבְרָהָם, אֶת־יִצְחָק  
וְאֶת־יַעֲקֹב.

*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.'*

כֹּה אָמַר יְהוָה: זָכַרְתִּי לְךָ  
חֶסֶד נְעוּרַיִךְ, אֲהַבַת כְּלוּלֹתַיִךְ,  
לְכַתְּףִי אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ  
לֹא זְרוּעָה.

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

אֲנֹכִי, אֲנֹכִי, הוּא מַחֵה פְשָׁעֶיךָ,  
לְמַעַנִי, וְחַטָּאתֶיךָ לֹא אֲזַכֵּר.

*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.*

וְלֹא יִלְמְדוּ עוֹד אִישׁ  
אֶת־יָרֵעְהוּ וְאִישׁ אֶת־אָחִיו  
לֵאמֹר דַּעוּ אֶת־יְהוָה, כִּי־  
כּוֹלֵם יַדְעוּ אוֹתִי, לְמִקְטָנָם  
וְעַד־גְּדוּלָּם, נֹאֵם־יְהוָה, כִּי  
אֶסְלַח לְעוֹנֵם וּלְחַטָּאתָם לֹא  
אֲזַכֵּר־עוֹד.

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.

כָּרַחַם אָב עַל-בָּנָיִם, רַחֵם  
יְהוָה עַל-יִרְאָיו, כִּי הוּא יָדַע  
יִצְרָנוּ, זְכוּר כִּי-עָפָר אֲנַחְנוּ.

זָכַר חֲסֵדוֹ וְאִמּוּנָתוֹ לְבַיִת  
יִשְׂרָאֵל; רָאוּ כָּל-אֶפְסֵי-אֲרֶז  
אֵת יְשׁוּעַת אֱלֹהֵינוּ. הֲרִיעוּ  
לַיהוָה כָּל-הָאָרֶץ, פְּצְחוּ וְרִנְנוּ  
וְזָמְרוּ.

שָׁבַשְׁפָּלָנוּ זָכַר-לָנוּ,  
כִּי לְעוֹלָם חֲסֵדוֹ.

וְהִתְוַדּוּ אֶת-עֲוֹנֵם...  
וְזָכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב, וְאֵף  
אֶת-בְּרִיתִי יִצְחָק, וְאֵף  
אֶת-בְּרִיתִי אַבְרָהָם אֲזַכֵּר.

וְאֲנִי זֹאת בְּרִיתִי אִוְתֵם, אָמַר  
יְיָ; רוּחִי אֲשֶׁר עָלַיְךָ, וּדְבָרִי  
אֲשֶׁר-שָׁמַתִּי בְּפִיךָ, לֹא-יִמּוּשׁוּ  
מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע  
זֶרַע, אָמַר יְיָ מֵעַתָּה  
וְעַד-עוֹלָם.

*(The Congregation will stand)*

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

בְּרוּךְ אַתָּה יְיָ, זֹכֵר הַבְּרִית.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

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.

אֲרִשֶׁת שְׁפָתֵינוּ יַעֲרֵב לְפָנֶיךָ. ♪  
אֵל רֵם וְנִשְׂאָ, מִבֵּין וּמֵאֲזִין,  
מִבֵּיט וּמִמְקָשִׁיב לְקוֹל תְּקִיעֹתֶינוּ.  
וּתְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן סֶדֶר  
זְכוֹנוֹתֵינוּ.

*(The Congregation will sit)*

### שׁוֹפְרוֹת Shofarot

The Shofar calls to mind our history.

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

וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא  
וְהִנֵּה-אֵיל אַחַר נֶאֱחָז בַּסֶּבֶךְ  
בְּקַרְנָיו.

*And on the third day, on that very morning, the sound of the Shofar grew louder and louder, Moses spoke and God answered aloud.*

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בַּהֵיט  
הַבֶּקֶר... וַיְהִי קוֹל הַשּׁוֹפָר  
הוֹלֵךְ וְחוֹזֵק מְאֹד, מִשָּׁעָה יוֹדֵבַר  
וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל.

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.

וְדוֹד וְכָל-בֵּית-יִשְׂרָאֵל מֵעַלְיָם  
אֶת-אָרוֹן בְּרִית-יְהוָה  
בְּתוֹעָה וּבְקוֹל שׁוֹפָר.

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.*

קְרָא בְּגֵרוֹן אֶל-תַּחֲשֶׁה, כְּשׁוֹפָר  
הָרָם קוֹלְךָ, וְהִגַּד לְעַמִּי פְשָׁעָם  
וּלְבֵית יַעֲקֹב חַטָּאתָם.

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

עָלָה אֱלֹהִים בְּתוֹעָה, יְהוָה  
בְּקוֹל שׁוֹפָר. וַמְרוּ אֱלֹהִים  
וַמְרוּ וַמְרוּ לְמַלְכֵנוּ וַמְרוּ.

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

וְהִעֲבַרְתָּ שׁוֹפָר תְּרוּעָה...  
וּקְרַאתֶם דְּרוֹר בְּאָרֶץ  
לְכָל-יִשְׂבֵּיהָ.

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.

וְהָיָה בַיּוֹם הַהוּא יִתְקַע  
בְּשׁוֹפָר גָּדוֹל... וּבָאוּ וְהִשְׁתַּחֲוּוּ  
לַיהוָה בְּהַר הַקֹּדֶשׁ.

*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.

וַיָּבֹאוּ בְּבְרִית לְדָרוֹשׁ אֶת־  
יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם בְּכָל־  
לִבָּבָם וּבְכָל־נַפְשָׁם. וַיִּשְׁבְּעוּ  
לִיהוָה בְּקוֹל גְּדוֹל וּבַתְרוּעָה  
וּבַחֲצָצְרוֹת וּבְשׁוֹפְרוֹת.

כָּל־יֹשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ  
כַּנְשָׂא־נִס הַרִים תִּרְאוּ וְכַתְקַע  
שׁוֹפָר תִּשְׁמְעוּ.

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!*

הַלְלוּיָהּ! הַלְלוּ־אֵל בְּקִדְשׁוֹ. J  
הַלְלוּיָהּ בְּרִקִיעַ עֲזוֹ. הַלְלוּיָהּ  
בְּגִבּוֹרֹתָיו, הַלְלוּיָהּ כְּרַב גְּדִלוֹ.  
הַלְלוּיָהּ בַּתְּקַע שׁוֹפָר. הַלְלוּיָהּ  
בַּנְּבֵל וּכְנֹר. הַלְלוּיָהּ בַּתֶּף  
וּמְחֹל. הַלְלוּיָהּ בַּמְנִים וְעוּגָב.  
הַלְלוּיָהּ בְּצִלְצְלֵי־שִׁמְעַ,  
הַלְלוּיָהּ בְּצִלְצְלֵי תְרוּעָה. כָּל  
הַנְּשָׁמָה תִהְלֵל יָהּ. הַלְלוּיָהּ!

*(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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֶכֶּךְ  
עַל כָּל־הָעוֹלָם כָּלֹּ בְּכַבּוֹדֶךָ,  
וְהַנְּשָׂא עַל כָּל־הָאֶרֶץ בִּיקְרָךְ,  
וְהוֹפֵעַ בַּהֲדָר גָּאוֹן עֵינֶךָ עַל  
כָּל־יֹשְׁבֵי תֵבֶל אֶרֶץ. וַיִּדַע  
כָּל־פְּעוֹל כִּי אַתָּה פְּעַלְתָּנוּ,  
וַיִּבִין כָּל־יְצוֹר כִּי אַתָּה יְצַרְתָּנוּ.

*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.*

וְיֹאמְרוּ כָל אֲשֶׁר נְשָׁמָה בְּאִפּוֹ,  
יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלִיךָ,  
וּמְלֻכּוֹתָו בְּכָל מְשָׁלָה:

בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ קוֹל  
תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

תְּקִיעָה שְׁבָרִים־תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה גְדוּלָה

*either*

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.

וַיֵּאָתְיוּ כָל לְעַבְדֶּךָ,  
וַיְבָרְכוּ שֵׁם כְּבוֹדֶךָ,  
וַיִּגְדְּדוּ בְּאֵיִם צְדָקָה.  
וַיִּדְרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ,  
וַיְהַלְלוּךָ כָּל־אֶפְסֵי אֲרֶץ,  
וַיֹּאמְרוּ תְמִיד: יִגְדֵל יְיָ.

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.

וַיִּזְבְּחוּ לְךָ אֶת־זִבְחֵיהֶם,  
וַיִּזְנְחוּ אֶת־עֲצָבֵיהֶם,  
וַיִּחַפְּרוּ עִם פְּסִילֵיהֶם,  
וַיִּטּוּ שְׁכֵם אַחַד לְעַבְדֶּךָ.  
וַיִּירֹאוּךָ עִם שְׁמֶשׁ  
מִבְּקָשֵׁי פָנֶיךָ,  
וַיִּכְּיְרוּ בְּכַח מְלַכּוֹתֶיךָ,  
וַיִּלְמְדוּ תוֹעִים בֵּינָה.



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.

וַיִּמְלְלוּ אֶת־גְּבוּרַתְךָ,  
 וַיִּנְשְׂאוּךָ מִתְנַשֵּׂא לְכָל  
 לְרֵאשׁ.  
 וַיִּסְלְדוּ בְּחִילָה פְּנֶיךָ,  
 וַיִּעֲטְרוּךָ נֹזֵר תִּפְאָרָה.

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.

וַיִּפְצְחוּ הַרִים רְנָה,  
 וַיִּצְהְלוּ אִיִּים בְּמִלְכָּךָ,  
 וַיִּקְבְּלוּ עַל מַלְכוּתְךָ  
 עֲלֵיהֶם.  
 וַיְרוֹמְמוּךָ בְּקִהַל עָם,  
 וַיִּשְׁמְעוּ רְחוֹקִים וַיָּבֹאוּ,  
 וַיִּתְנוּ לְךָ כְּתָר מְלוּכָה.

or

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,  
 אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

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

מִי כְּאֱלֹהֵינוּ? מִי כְּאֲדוֹנֵינוּ?  
 מִי כְּמִלְכֵנוּ? מִי כְּמוֹשִׁיעֵנוּ?

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

נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְאֲדוֹנֵינוּ,  
 נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.

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

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,  
 בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

Praised be our God, our Sovereign, our Redeemer.

469b

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ.  
אַתָּה הוּא מְלֻכְנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

You are 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.*

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!  
וְנֵאמַר: יְהִי שֵׁם יי מְבֹרָךְ  
מְעַתָּה וְעַד-עוֹלָם, וְיִמְלֵא  
כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ.  
אָמֵן וְאָמֵן.

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.

## 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*.

468d  
 וְתִגְדֹּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא  
 בְּעֵלְמָא דִּי-בְרָא כְרַעֲוִיתָהּ,  
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ  
 וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית  
 יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנָן קָרִיב,  
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמַם  
 וּלְעֵלְמֵי עֵלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
 וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ  
 דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא  
 לְעֵלְמָא מִן-כָּל-בְּרַכְתָּא  
 וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
 דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

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

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

(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.

אֲדוֹן עוֹלָם אֲשֶׁר מִלְּפָנֶיךָ,  
בְּטֶרֶם כָּל-יֵצִיר נִבְרָא,  
לָעַת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,  
אֲזִי מִלְּךָ שָׁמוּ נִקְרָא.

♪  
469a

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

וְאַחֲרֵי כְּבִלּוֹת הַכּוֹל,  
לְבִדּוֹ יִמְלֹךְ נוֹרָא;  
וְהוּא הָיָה וְהוּא הוֹוֶה,  
וְהוּא יִהְיֶה בְּתִפְאַרְתּוֹ.

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,  
לְהִמָּשִׁיל לוֹ, לְהַחֲבִירָה,  
בְּלִי רֵאשִׁית, בְּלִי תְּכִלִּית,  
וְלוֹ הָעֵז וְהַמְּשָׁרָה.

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, וְחֵי גְּאֻלִּי,  
וְצוּר חֻבְלֵי בְּעַת צָרָה,  
וְהוּא נֹסִי וּמְנוּס לִי,  
מִנֵּת כּוֹסֵי בַיּוֹם 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,  
בְּעַת אִישׁוֹן וְאַעִירָה,  
וְעַם רוּחִי גְּוִיָּתִי;  
יְיָ לִי, וְלֹא אִירָא.

### 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.

יִשְׂרוּ שְׁלוֹם, טוֹבָה וּבְרָכָה,  
חֵן וְחֶסֶד וְרַחֲמִים  
בֵּינֵינוּ,  
בֵּין כָּל-עַדוֹת יִשְׂרָאֵל,  
וּבֵין כָּל-יְוֹשְׁבֵי תֵבֵל.

*Marcia Falk*

\* \* \*

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.

יְהוָה יִשְׁמַר-צֵאתְךָ וּבואֶךָ, מֵעַתָּה וְעַד-עוֹלָם.

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

\* \* \*

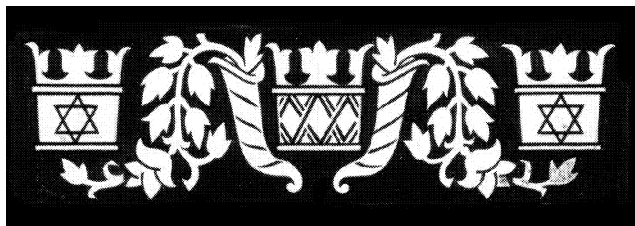
May God bless you with all  
good, and keep you from all  
evil.

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.

בְּרָכָה בְּכוֹל טוֹב,  
וְיִשְׁמוּרָה מְכוֹל רָע,  
וְיֵאִיר לְבָבְךָ בְּשֹׁכֵל חַיִּים,  
וְיַחַנְנֶכָה בְּדַעַת עוֹלָמִים,  
וְיִשָּׂא פָנָיו חֲסָדָיו לְכָה  
לְשָׁלוֹם עוֹלָמִים.

# *Transliterations*



MAH TOVU

a

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

b

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

ESSA EYNAI

c

Essa eynai el he-harim, mey-a-yin yavo ezri?

Ezri mey-im Adonai, o-seh shamayim va-aretz.

Al yitteyn 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

d

Shema yisrael, Adonai eloheynu, Adonai echad.

Baruch sheym kevod malchuto le-olam va-ed.

Ve-ahavta eyt Adonai elohecha bechol levavecha u-ve-chol naf-shecha

u-ve-chol me-odecha. Ve-ha-yu ha-devarim ha-eyleh, asher anochi

me-tzavvecha ha-yom al levavecha. Veshinnantam le-vanecha,

ve-dibbarta bam be-shivtecha be-veytecha, u-ve-lech-techa va-derech

u-ve-shoch-becha u-ve-kumecha. U-keshartam le-ot al ya-decha, vehayu

le-totafot beyn eynecha. U-chetavtam al mezuzot beytecha u-vish-arecha.

LE-MA-AN TIZKERU

e

Le-ma-an tizkeru va-asitem et kol mitzvotai, vi-heyitem ke-doshim

leyloheychem. Ani Adonai eloheychem asher hotzeyti et-chem mey-eretz

mitzrayim liheyot lachem leylohim. Ani Adonai eloheychem.

## TRANSLITERATIONS

### MI CHAMOCHAH

a

Mi chamochah ba-eylim, Adonai? Mi kamochah ne-edar ba-kodesh? Nora tehillot oseh fele? Adonai yimloch le-olam va-ed.

### TZUR YISRAEL

b

Tzur yisrael, kumah be-ezrat yisrael, go-aleynu, Adonai tzeva-ot shemo, ke-dosh yisrael. Baruch attah Adonai, ga-al yisrael.

### ADONAI SEFATAI & AVOT

c

Adonai, sefatai tiftach, ufi yaggid tehillatecha.

Baruch attah Adonai, eloheynu veylohey avoteynu ve-immoteynu, elohey Avraham, elohey Yitzchak veylohey Ya-a-kov, elohey Sarah, elohey Rivkah, elohey Racheyl veylohey Ley-ah, ha-eyl ha-gadol, ha-gibbor ve-ha-nora, eyl elyon, gomeyl chasadim tovim ve-koneh ha-kol, ve-zocheyr chasdey avot ve-immahot, umeyvi ge-ullah livney veneyhem le-ma-an shemo be-ahavah. Zochreynu lachayyim, melech chafeytz ba-chayyim, ve-chotveynu\* be-seyfer ha-chayyim, le-ma-an-cha elohim chayyim.

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

d

Attah gibbor le-olam Adonai, mechayyeh meytim attah, rav le-hoshi~a. Mashiv ha-ru~ach u-morid ha-geshem, mazri~ach ha-shemesh u-morid ha-tal. Mechalkel chayyim be-chesed, me-chayyeh meytim be-rachamim rabbim. Someych noflim ve-rofey cholim u-mattir asurim u-mekayyem emunato lisheyney afar. Mi chamocha, ba-al gevurot, u-mi domeh lach, melech meymit u-mechayyeh u-matz-mi~ach yeshu-ah?

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

e

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.

Yimloch Adonai le-olam, elohayich tziyyon le-dor va-dor. Halleluyah.



## TRANSLITERATIONS

### VAYIGBAH

a

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

### ADONAI ADONAI

b

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

c

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

### OSEH SHALOM

d

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

### SHEMA KOLEYNU

e

Shema koleynu, Adonai eloheyenu, chus ve-racheym aleynu ve-kabbeyl be-rachamim u-veratzon et tefillateynu. Hashiveynu Adonai eylecha ve-nashuvah, chaddeysh yameynu ke-kedem.

### KI ANU AMMECHA

f

Ki anu a-mmecha ve-attah eloheyenu. Anu vanecha ve-attah avinu. Anu avadecha ve-attah adoneynu. Anu tzonecha ve-attah ro-eynu. Anu char-mecha ve-attah not-reynu. Anu fe-ullatecha ve-attah yotz-reynu. Anu ra-yatecha ve-attah dodeynu. Anu ammecha ve-attah malkeynu.

### AVINU MALKEYNU

g

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

### HODO AL ERETZ

h

Hodo al erez ve-shamayim, va-yarem keren le-ammo, tehillah lechol chasidav, livney yisrael, am kerovo. Halleluyah!

KI LEKACH TOV

a

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-tivoteha shalom.

Hashiveynu, Adonai, eylecha ve-nashuvah. Chaddeysh yameynu ke-kedem.

VE-AL KULLAM

b

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

ALEynu

c

Aleynu le-shabbey~ach la-adon ha-kol, lateyt gedullah le-yotzer bereyshit, asher 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-hasheyvota 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

d

Yitgaddal ve-yitkaddash shemeh rabba, be-alma di-vera chi-r-uteh, ve-yamlich mal-chuteh 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 almayya.

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

a

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 geviyyati, Adonai li ve-lo ira.

EYN KEYLOHEYNU

b

Eyn keylohenu, 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

c

Havu ladonai be-ney eylim, havu ladonai kavod va-oz! Havu ladonai  
ke-vod she-mo, hish-tachavu ladonai be-hadrat kodesh. Kol Adonai al  
ha-mayim! Eyl ha-kavod hir-im! Adonai al mayim rabim! Kol Adonai  
ba-ko~ach, kol Adonai be-hadar. Kol Adonai shoveyr arazim,  
va-yeshabbeyr Adonai et ar-zey ha-levanon, va-yarkideym ke-mo ey-gel,  
le-vanon ve-siryon kemo ven re-eymim. Kol Adonai chotzeyv lahavot eysh;  
kol Adonai yachil mid-bar, yachil Adonai midbar kadeysh. Kol Adonai  
yecholeyl ayyalot, va-yechesof ye-arot u-ve-heychalo kullo omeyr: kavod!  
Adonai la-mabul yashav, va-yeyshev Adonai melech le-olam. Adonai oz  
le-ammo yitteyn, Adonai ye-va-reych et ammo va-shalom.

## TRANSLITERATIONS

### YIGDAL

Yigdal elohim chai ve-yish-tabbach,  
nim-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.