MACHZOR RUACH CHADASHAH
Services for the Days of Awe

YOM KIPPUR MORNING SERVICE

London
2003 - 5763
‘I will give you a new heart and put a new spirit within you.’

(Ezekiel 36:26)
Yom Kippur Morning Service
Repentance

‘Return to Me, and I will return to you,’ says the Eternal God of hosts.

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.

Say to the House of Israel: You have been saying, ‘Because our transgressions and sins weigh upon us, we waste away; how can we survive?’ Tell them: As I live, says the Eternal God, I do not desire the death of the wicked, but that they may turn from their way and live. Turn back, turn back from your evil ways; for why should you choose to die, O House of Israel?

Malachi 3:7

Isaiah 55:6-7

Ezekiel 33:10-11
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.

The sacramental efficacy of the ritual of atonement is nil, and its symbolic power of no value, unless the sense of sin leads us to seek the reconstruction of our personalities in accordance with the highest ethical possibilities of human nature; only then can we experience *teshuvah*, the sense of returning to God.

*Mordecai M Kaplan*

To us there is but one atonement — the atonement wrought by human repentance and the divine forgiveness; by God’s grace and help on the one hand, by human remorse and effort on the other. The process is doubtless very subtle, but put into words it is simple, and in practice it is efficacious and works. That is the Jewish atonement: we know no other.

*Claude G Montefiore*

A man who had told many malicious untruths about the rebbe was finally overcome by remorse. He went to the rebbe and begged his forgiveness. The rebbe cheerfully forgave him, but this did not altogether ease the man’s conscience.

‘Rebbe,’ he pleaded, ‘tell me how I can make amends for the wrongs I have done.’

The rebbe sighed. ‘Take two pillows, go into the public square, and there cut the pillows open. Then wave them in the air. Then come back.’
Quickly the penitent went home, got two pillows and a knife, hastened to the square, cut the pillows open, waved them in the air, and hurried back to the rebbe’s chambers. ‘I did just what you said, Rebbe!’

‘Good! Now go back to the square ...’

‘Yes?’

‘... and collect all the feathers.’

A folk tale

I bow down before You,

down to the lowest ground.

I humble myself before You,

God Most High.

With what shall I come before You

but with my spirit

which comes from You

and is the most precious part

of any human being?

There is no limit to Your greatness:

how can my tongue exalt You?

You are farther than the farthest heavens,

yet closer than my flesh and bone!

I turn to You, my God,

for none but You can help.

Are not the heavens and the earth,
as I am, Your creations?
How can I beg them for salvation,
since it is vain to trust in any mere creature’s power to save?
A servant has no refuge surer than his master,
and knowing that You have created me for my good,
what more do I need to know?
Your kindesses are beyond counting,
but my transgressions are more numerous than the grains of sand on the shore of the sea.
How shall I lift up my eyes to You,
since they have often sinned?
What can my lips plead,
since they also have done wrong?
That which no enemy can do to me
the wantonness of my heart has done.
I blush with shame to think how I have rebelled.
It was my passions that led me astray,
for I had no wish to offend You.
My misdeeds have harmed none but me,
and I look to none but You for mercy.
Teach me the way to improve myself, for all I know, You have taught me. My ears have heard the words of my heart; O may You hear them in heaven.

Abraham ibn Ezra

Rabbi Abbahu said: In a place where penitent sinners stand, even the wholly righteous cannot stand, as it is said: ‘Peace, peace be to the far and the near.’ First to those far off, then to those who are near.

Talmud

Prayer

‘When you call Me and come and pray to Me, I will hear you. When you seek Me, you will find Me, if you search for Me with all your heart. I shall let you find Me,’ says the Eternal One.

Jeremiah 29:12-14a
When you pray, know before whom you stand. In prayer there is the danger of relying on the word, of depending upon the text, of forgetting that the word is a challenge to the soul rather than a substitute for the outburst of the heart.

Prayer, as a way of speaking, is a way that leads nowhere. The text must never be more important than inner devotion, *kavvanah*. The life of prayer depends not so much upon loyalty to custom as upon inner participation; not so much upon the length as upon the depth of the service.

Those who run precipitately through the liturgy, rushing in and out of the prayer texts, as if the task were to cover a maximum of space in a minimum of time, will derive little from worship. To be able to pray is to know how to stand still and to dwell upon a word. This is how some worshippers of the past would act: ‘They would repeat the same word many times, because they loved and cherished it so much that they could not part from it.’

*Abraham Joshua Heschel*

One who is about to pray should learn from a common labourer, who sometimes takes a whole day to prepare for a job. A woodcutter, who spends most of the day sharpening the saw and only the last hour cutting the wood, has earned a day’s wage.

*Menachem Mendel of Kotzk*

God on high, divine Sovereign, 
Enlighten my soul at all times.  
Give me, O God, true faith,  
and perfect humility  
against the world’s vanities.  
Do not give me riches, O God,  
that may make me proud;  
nor poverty,  
that may abase me.  
Give me, O God, some help  
that I may serve You,  
and life that I may praise You.  

Alto Senhor, Rei divino,  
alumiai a minha alma de continuo.  
Dai-me, Senhor, fé direita,  
e humildade perfeita,  
contra as vaidades do mundo.  
Não me deis, Senhor, riqueza,  
com que me ensoberbe,  
nem pobreza,  
que me abata.  
Dai-me, Senhor, remédio  
com que vos sirva,  
vida com que vos louve.  

*A Marrano Prayer*
There are eight degrees of charity, each one higher than the other. The highest of all is to help the needy with a gift or loan or partnership or by enabling them to find employment so that they may become independent. The second best is to give in such a way that the giver does not know who the recipient is, and the recipient does not know who the giver is. Below that is the case in which the giver knows the recipient, but the recipient does not know the giver. That is followed by the case in which the recipient knows the giver, but the giver does not know the recipient. Next come those who give before being asked. After them, those who give only when asked. Then those who give less than they should, but cheerfully. And lastly, those who give grudgingly.

Maimonides
In the world to come, all will be asked: ‘What was your occupation?’ If they reply, ‘We fed the hungry,’ they will be told: ‘This is the gate of the Eternal One; let those who fed the hungry enter.’ If they reply, ‘We gave drink to the thirsty,’ they will be told: ‘This is the gate of the Eternal One; let those who gave drink to the thirsty enter.’ If they reply, ‘We clothed the naked,’ they will be told: ‘This is the gate of the Eternal One; let those who clothed the naked enter.’ So, too, with those who raised orphans, gave charity, and performed deeds of kindness.

The wife of the Rabbi of Ropschitz said to him, ‘Your prayer was lengthy today. Have you succeeded in bringing it about that the rich should be more generous in their gifts to the poor?’ The Rabbi replied, ‘Half of my prayer I have accomplished. The poor are willing to accept them.’

The reward to charity is in proportion to the spirit of kindness in which it is done.

Even the poor who live off charity should perform acts of charity.
Our rabbis have taught: We support the poor of the gentiles as well as the poor of Israel, and visit the sick of the gentiles as well as the sick of Israel, and bury the poor of the gentiles as well as the dead of Israel, in the interests of peace.

_Talmud_

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**Putting on the Tallit**

Recalling the generations

I wrap myself in the _tallit_.

May my mind be clear,

my spirit open,

as I envelop myself in prayer.

_Maricia Falk_

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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.
Morning Prayers  מחרות קפורה

(The Congregation will stand)

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.

(The Congregation will sit)

Psalm 15

Eternal God, who may abide in Your house? Who may dwell on Your holy mountain?

Those who act honourably and righteously, and speak the truth in their heart;

who have no slander on their tongue, and do no evil to their neighbour, and bring no shame upon their kin;
who despise those deserving of contempt, but honour those who revere God; who keep their promises, even to their own harm, and do not go back on their word; who do not exploit the poor, or accept bribes to hurt the innocent.

Those who live in this way shall never be shaken.

At the dawn I seek You, My sole refuge, Rock and Guide; Set my prayer before You in the morning, Worship You at eventide.

Now before Your greatness Do I stand in awe and fear; All the thoughts that in my heart are hidden To Your seeing eye are clear.

What, however, is it Human heart and tongue can do? What is this my strength, and what, within me, Is my spirit before You?

Yet it gives You pleasure When Your children sing Your praise; Therefore, while Your spirit dwells within me, I will thank You all my days.

Solomon ibn Gabirol
This is the day of God. It is the Sabbath of Sabbaths, when we leave behind all other thoughts and occupations to be in God’s presence. It summons the Children of Israel from all their habitations and says to them: Be ready to meet your God.

This is the day of awe. What are we in Your presence? A leaf in the storm, a fleeting moment in the flow of time, a whisper lost in the vastness of the universe.

This is the day of decision. Today we vow to cast off our old ways and resolve to obey God’s Law, praying that we shall be judged with mercy and inscribed for blessing in the Book of Life.

This is the day of our atonement. We long to be at one with God, confessing our sins, assured that the gates of repentance are always open; once more seeking God’s forgiving love.

My God, the soul You have given me is pure. For You have created and formed it and breathed it into me. You sustain it within me and one day You will take it from me to everlasting life. So long as there is a soul within me, I will give thanks to You, Eternal One, my God and God of my ancestors, Sovereign of all worlds, Guide of every human soul. We praise You, O God, in whose hands are the souls of all the living and the spirits of all flesh.

Merciful God! We do not pray for ourselves alone, but for all Your children. May the recognition of our own failings lead us to be patient with the shortcomings of others, and may the will to goodness which You have implanted within us reveal to us the dignity of every human being. Every soul is precious in Your sight; every life is Your gift. In a world so beset by conflict, teach us to reaffirm the kinship of all Your children.
YOM KIPPUR

God of pity and love, return to this earth.
Go not so far away, leaving us to evil.
Return, O God, return. Come with the day.
Come with the light, that we may see once more
Across this earth’s uncomfortable floor
The kindly path, the old and loving way.
Let us not die of evil in the night.
Let there be God again. Let there be light.

Robert Nathan

and/or

To everything there is a season,
And an appointed time for every purpose under heaven.

Now is the time for turning.
The leaves are beginning to turn from green to red and orange.

The birds are beginning to turn
And are flying once more towards the south.

The animals are beginning to turn
To storing their food for the winter.

For leaves, birds, and animals
Turning comes instinctively,
But for us, turning does not come so easily.

It takes an act of will for us to make a turn.
It means breaking with old habits,

It means admitting that we have been wrong.
And this is never easy.

It means losing face.
It means starting all over again,
And this is always painful.

It means saying, ‘I am sorry.’
It means recognising that we have the ability to change,
And this is always embarrassing.

These things are terribly hard to do.
But unless we turn, we will be trapped for ever in yesterday’s ways.
Therefore, may we find the strength to turn 
From callousness to sensitivity,  
From hostility to love,  
From pettiness to purpose, from envy to contentment,  
From carelessness to discipline, from fear to trust.

May we turn ourselves around and toward all that is noble, 
true and life-affirming to revive our lives, as at the beginning.  
Then may we turn toward one another,  
For in isolation there is no life.

Jack Riemer

We should revere God in all 
that we do, privately as well as 
publicly, acknowledge the truth 
and speak it in our hearts.

Eternal God, school us in Your 
Teaching and make us loyal to 
Your commandments. May we 
ever consent to evil, or 
surrender to temptation or 
self-contempt. Help us to rise 
above selfishness, and make us 
responsive to the voice of 
conscience. Direct our every 
impulse to Your service. Today 
and every day may we merit 
kindness and compassion in Your 
sight and in the sight of all who 
behold us, and let us know Your 
love.

We praise You, O God, for the 
love You daily show us.
We praise You, Eternal One our God, Ruler of the universe, who have sanctified us by Your commandments, and enjoined us to engage in the study of Torah.


Woe to those who see themselves as wise, and consider themselves clever.

Woe to those who become mighty when they are full of wine, and think themselves heroic when they have mixed their drink, who acquit the guilty for a bribe, and withhold justice from the innocent.

Isaiah 5: 20-23
If you say: ‘I will sin and repent, sin and repent,’ you will not truly repent. If you say: ‘I will sin and Yom Kippur will make atonement,’ then Yom Kippur will make no atonement. For transgressions between a person and God, Yom Kippur makes atonement, but for transgressions between two people, Yom Kippur makes atonement only if the offender has appeased the offended person.

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.’

"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.’"

Maimonides

On three things does the world depend: on learning, worship and loving deeds.

"On three things does the world depend: on learning, worship and loving deeds.”

Mishnah

Eternal God, may the words of Torah taste sweet to us and to all Israel, that we and our children, and all the children of Your people, may come to know You by studying Torah.

"Eternal God, may the words of Torah taste sweet to us and to all Israel, that we and our children, and all the children of Your people, may come to know You by studying Torah.”

We praise You, O God, Teacher of Your people Israel.

Songs of Praise

"Praised be the One at whose command the world came to be."

"Praised be the One at whose command the world came to be."

We praise You, our God, Sovereign of the universe, worshipped by Your people, lauded and glorified by those who love You.

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

_We praise You, Sovereign God, to whom all praise is due._

From Psalms 32 and 34

Happy are those whose transgression is forgiven, whose sin is pardoned.

_Happy is the one whom God holds guiltless, and in whose spirit there is no guile._

While I kept silent, my heart groaned with anguish all day long.

_For day and night Your hand was heavy upon me._

Then I confessed my sin to You, concealing my guilt no more, and You forgave me.

_Rejoice in the Eternal One, you righteous, and be glad; sing for joy, all who are upright in heart!_ 

At all times I will bless the Eternal One, whose praise shall continually be on my lips.

_My soul shall glory in God; the oppressed shall hear and take heart._
O magnify the Eternal One with me, and let us exalt God’s name together.

I sought God, who answered me, and delivered me from all my fears.

Taste and see that the Eternal One is good! Happy is the one who takes refuge in God.

Come, my children, listen to me! Let me teach you the meaning of faith.

Who among you loves life, and longs to enjoy good all their days?

Then guard your tongue from evil, and your lips from deceitful speech.

Turn away from evil, and do good, seek peace, and pursue it.

The Eternal One looks to the righteous, and listens to their plea.

The Eternal One is near to those whose heart is broken, and helps those whose spirit is crushed.

Eternal One: You redeem the souls of Your servants and none who trust in You shall be condemned.
MORNING SERVICE

From Psalm 92

It is good to give thanks to the Eternal One, to sing hymns to Your name, O Most High;

To tell of Your love in the morning, and Your faithfulness in the night;

To the sound of lute and harp, and to the music of the lyre.

Your deeds fill me with gladness, Your work moves me to song.

How great are Your works, Eternal God, how very deep Your thoughts!

The righteous shall flourish like the palm, grow tall like the cedar of Lebanon.

Planted in the house of the Eternal One, they shall flourish in the courts of our God;

They shall still bear fruit in old age, they shall ever be fresh and green,

Proclaiming that God is just, my Rock, in whom there is no flaw.
Eternal God, where shall I find You, whose place is hidden and high? And where shall I not find You, whose glory fills all space? Far space is Your dominion, yet You dwell in the human heart. You are the refuge of the near and the haven of those far-off. You dwell among the Cherubim, You are enthroned above the clouds. Your hosts adore You, but You transcend their praise. All space cannot contain You, still less an earthly house! Yet though exalted above human beings in high and lonely majesty, You are closer to them than their own spirits and flesh. Their own lips testify that none but You are their Creator. Who shall not revere You, whose will is their command? And who shall not invoke You, whose love sustains their lives?
I long to be near You;
I call to You with all my heart.
And on my way towards You,
You come Yourself to meet me!
In the wonders of Your creative
power I perceive You;
in the holiness of Your
sanctuary, I find You.
Who can say they have not
seen You?
The heavens and all their host
in silent songs of praise
declare Your glory.
Can God truly dwell within us?
How dare we think so,
we whose origin is dust?
And yet we know that You,
the Holy One, dwell
wherever we sing of Your
glory
and tell forth Your praise.

Judah Halevi

Eternal God, who reigned before
Your will had caused the world to be,
Already then You reigned supreme
In undisputed sovereignty.
And when the universe has ceased,
You still will reign in majesty,
For as You were, so will You be
From now until eternity.

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

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

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

(The Congregation will stand)

Praised be Your name,
Eternal God, in heaven and on
earth. To You, our God and
God of our ancestors, let
hymns and psalms be sung; to
You all praise and thanks are
due from now and for ever.

*We praise You, O God: may*
You accept our songs of praise.
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.

Sovereign God of all creation, extolled and praised by all the living: Your greatness and goodness fill the universe; knowledge and understanding are round about You, purity and justice before Your throne, love and mercy in Your presence! Splendid are the stars which You, our God, have made!
You formed them with knowledge, and fashioned them with wisdom; endowed them with power, imbued them with might, that they should hold sway in the midst of the universe. Filled with splendour, and radiant with brightness, their brilliance is lovely in all the world. They rejoice in their rising, and delight in their setting, obeying in awe the will of their Ruler. Glory and honour they give to Your name, joyfully acclaiming Your sovereignty. You called to the sun, and it blazed forth light; You looked to the moon, and it circled the earth. All the hosts of heaven proclaim Your praise!

Your handiwork proclaims Your praise; the radiant stars bear witness to Your glory.

*We praise You, O God, Creator of light.*

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

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

(The Congregation will stand)

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

Praised for ever be God’s glorious majesty.

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

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

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

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

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

The Eternal God shall reign for ever and ever!

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

We praise You, O God, Redeemer of Israel.
Eternal God, open my lips, that my mouth may declare Your praise.

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

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

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

We praise You, O God, Shield of Abraham and Protector of Sarah.
Unending is Your might, Eternal One; You are the Source of eternal life; great is Your power to redeem.

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

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

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

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

Trusting in You, we see life beyond death.

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

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

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

Praised be God's glory in all creation!

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

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

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

I, the Eternal One, am your God.

And with the Psalmist we declare:

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

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

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

And so, Eternal God, grant honour to Your people, glory to those who revere You, hope to those who seek You, and courage to those who trust You; fill Your land with gladness and Your city with joy, and cause the light of redemption to dawn for all humanity.
And then the just shall see and rejoice, the upright be glad, and the faithful sing for joy. Violence shall rage no more, and evil shall vanish like smoke; the rule of tyranny shall pass away from the earth, and You alone, Eternal God, shall have dominion over all that You have made.

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

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

We praise You, O God, the holy Sovereign.

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

* * *

(On a Sabbath)

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

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

Remember us this day for well-being. Amen.

Bless us this day with Your presence. Amen.

Grant us this day continued life. Amen.

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

Our God and God of our ancestors, pardon our sins on this Day of Atonement; sweep away our transgressions and...
misdeeds, so that they vanish from Your sight, as it is said, ‘I alone am the One who sweeps away your transgressions, that My will may prevail, and your sins I will remember no more.’ And it is said: ‘I have swept away your transgressions like a mist, and your sins like a cloud; return to Me for I have redeemed you.’ And again: ‘On this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before the Eternal One.’

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

We praise You, Sovereign God, whose forgiving love annuls our trespasses year after year. Sovereign of all the world, You hallow [the Sabbath,] the House of Israel and the Day of Atonement.
Eternal God, be gracious to Your people Israel, and in Your love accept their prayers. May our worship now and always be acceptable in Your sight.

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

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

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

We praise You, O God, Source of goodness, to whom our thanks are due.
Our God and God of our ancestors, bless us with the threefold benediction of the Torah:

God bless you and keep you.

*May this be God’s will.*

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

*May this be God’s will.*

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

*Amen. May this be God’s will.*

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

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

*We praise You, O God, the Source of peace.*
Silent Meditations

Remember that life is short, and that with every passing day you are nearer to the end of your life. How can you waste your time on petty quarrels and family discords? Restrain your anger; hold your temper in check, and enjoy peace with everyone.

* * *

Nachman of Bratslav

From Psalm 25

To You, Eternal God, do I lift up my soul.

In You, my God, I trust; let me not be ashamed; let not my enemies laugh at my downfall.

None who hope in You shall be ashamed; shame shall come to those who wantonly commit treachery.

Show me Your ways, Eternal One; teach me Your paths!

Guide me in Your truth, and teach me; for You are the God of my salvation; in You I put my faith continually.

Remember, O God, Your compassion and love for they are everlasting.

Do not hold the sins and errors of my youth against me; in Your goodness, remember me with steadfast love.
Good and upright are You, Eternal One; therefore You show the true path to those who have gone astray.

You guide the humble in justice, and instruct them in their way.

All Your paths, Eternal One, are righteousness and truth, for those who keep Your covenant and do Your will.

For Your name’s sake, Eternal One, forgive my sins, for they are many.

Eternal One, You will show them that fear You the path to choose.

Innocence and integrity shall preserve me, for I waited for You.

* * *

Send out Your light and Your truth, let them lead me, let them bring me to Your holy mountain, to Your dwelling place.

Psalm 43:3

or

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

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Prayers for Forgiveness

On this day, our Creator, we come to You to acknowledge our failings and to seek Your forgiveness. May we return to the world better able to live at peace with ourselves and with each other.

Forgive us, our Creator, for in our great folly we have gone astray. Pardon us, our Sovereign, for our sins are many.

In Your great mercy we trust, on Your kindness we rely, to Your forgiveness we look, and for Your salvation we hope.

Forgive us, our Creator, for we have sinned; pardon us, our Sovereign, for we have transgressed; for You, Eternal God, are good and forgiving, and You respond with endless love to those who call upon You.

Just as a father has mercy on his children, so You, Eternal One, have mercy on those who revere You. For as the heavens are high above the earth, so is Your love unending to Your servants.

For thus says the Eternal One: As a mother comforts her child, so will I comfort you.
In Your great love, forgive the iniquity of this people, as You have been patient with this people from Egypt until now.

And the Eternal One said: ‘I have pardoned according to your plea.’

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

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

Cast away all the evil you have done, and get yourselves a new heart and a new spirit.

A new heart will I give you; a new spirit put within you. I will remove the heart of stone from your flesh, and I will give you a heart of flesh.

For thus says the Eternal God: ‘I, I Myself will search for My sheep, and seek them out.

As shepherds seek out their flock when they go astray, so will I seek out My sheep.’
Return, O Israel, unto the Eternal One your God, for you have stumbled because of your iniquity.

I will heal their unfaithfulness; I will love them freely.

I will put My spirit within you, and teach you to live by My laws.

For I desire love and not sacrifice, the knowledge of God rather than burnt offerings.

Wash yourselves, make yourselves clean; remove the evil of your conduct from before My eyes; cease to do evil;

Learn to do good; seek justice, correct oppression, defend the orphan, plead for the widow.

Wherever you are, if you seek with all your heart and soul you will find the Eternal One, your God.

For the Eternal One your God is a God of mercy, who will not let you fail or perish, or forget the covenant pledged to your ancestors.
The Eternal One your God will consecrate your heart, and the hearts of your children, that you may love the Eternal One your God with all your heart and soul, that you may live.

Show us Your love, O God, and grant us Your help.

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

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

Confession

(The Congregation will stand)

Our God and God of our ancestors, grant that our prayers may reach You. Do not turn a deaf ear to our pleas, for we are not so arrogant and stiff-necked as to say before You, Eternal One our God and God of our ancestors, that we are perfect and have not sinned; rather do we confess: we have sinned, we have done evil, we have transgressed.
We have offended and betrayed; we have robbed and slandered; we have been perverse and corrupt, arrogant and violent; we have deceived and misled others; we have lied and scoffed; we have been rebellious, cynical and stubborn; we have cheated and transgressed; we have oppressed; we have been obstinate, vicious and destructive; we have acted shamefully; we have gone astray and led others astray.

(The Congregation will sit)

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

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

You know the mysteries of the universe and the dark secrets of every living being. You search the inmost chambers of our minds and probe the deep recesses of our hearts. Nothing is concealed from Your sight.
(The following is offered as a suggested silent personal confession)

Many are the words of prayer and repentance I have heard and spoken. Now I must consider how they apply to me. For every human being is unique. ‘When humans stamp many coins with one seal, they are all alike; but though God has stamped all mortals with the seal of a common humanity, not one of them is like any other.’

In my uniqueness I turn to You, O God, and seek Your help. For You care for each of Your children. You are my God, and my Redeemer. Therefore, while all about me think their own thoughts, I think mine; and as they seek to experience Your presence, so do I.

You judge each one of us according to our ability, limited as it may be both by our nature and by the circumstances we have had to face. Whether I have done better or worse with my ability than others with theirs, I cannot judge. But I do know that I have failed in many ways to live up to my potential and Your demands. Not that You expect the impossible. You do not ask me: ‘Why have you not been great like Moses?’ You ask me: ‘Why have you not been yourself? Why have you not been true to the best in you?’

I will not be so foolish as to lay the blame on others, though they may have wronged me, nor on circumstances, though they may have been difficult. The fault lies first and foremost in myself.

I have been weak. I have too often failed to make the effort required of me to fulfil my obligations: to do my work conscientiously, to give my full attention to those who needed me, to speak the kindly word, to do the generous deed, to give my fellows evidence of my concern for them which would have made their lives happier, or less lonely. I have not loved enough, not even within my family circle.

I have also neglected my duties to the community. Diminished by persecution and weakened by assimilation, the Jewish people is only a remnant of what it was and a fragment of what it could now be. It needs strength and determination to carry on the task entrusted to it by a hundred generations. Have I been a source of
such strength? Have I shared fully in its activities? Have I
acquainted myself sufficiently with the history of my people and
the teachings of my faith?

And then there is society at large, with all its evils which I hear
and read about daily. Do I not have some share of responsibility
for these? Surely I have not always used sufficiently my oppor-
tunities as a citizen to relieve suffering, to speak out against
injustice, to promote neighbourliness in the collective life of my
community, my city, my country, and the family of nations.

There is much that I have failed to do. But there is also much
that I wish I had not done. By many of my words and deeds I
have caused harm. It is not easy now to remember the details; out
of self-love I tend to shut them out of my consciousness. But
clearly or dimly, the regretted memories now come back to me. I
have endangered life and health; I have, in many ways, hurt the
well-being of my fellows; I have betrayed their trust, offended
their sensibilities, damaged their self-respect. Sometimes, indeed, I
have done harm from what seemed at the time good motives.
Sometimes my supposed love for others was in reality only a
desire to dominate them. And sometimes what I took to be
righteous indignation was only uncontrolled anger or unforgiving
vindictiveness.

How I wish that I had learnt to control myself and my impulses;
to curb my craving for power, pleasure and possessions. How I
wish that I had learned to display consistently those qualities
which are most admirable in others! Have I made any progress at
all in this, the greatest of all arts, the art of living? Perhaps a little,
certainly not enough.

Why? Because I have not been true to myself. Because I have not
nurtured sufficiently the good in me. For there is good in me.
‘The soul which You have given me is pure.’ There is that in me
which condemns me when I do wrong and urges me to do right,
which holds up before me the ideal, and challenges me to reach
towards it. There is in me a spark of Your divinity.
How to cultivate the ‘divine image’ in me — there is the question and the answer. Surely it means to cultivate Your presence, to seek You more earnestly, to submit myself to Your will; to say to You: ‘Here I am; mould me, guide me, command me, use me, let me be Your co-worker, an instrument of Your redemptive purpose.’

Help me then, O God; help me always, but especially now, on this sacred Day of Atonement; help me to banish from myself whatever is mean, ugly, callous, cruel, stubborn or otherwise unworthy of a being created in Your image. Purify me, revive me, uplift me. Fill me with noble resolves this day, and help me to hold on to them throughout all the days that lie ahead. Forgive my past; lead me into the future, resolved to be Your servant.

May the words of my mouth, and the meditations of my heart, be acceptable to You, O Eternal One, my Rock and my Redeemer. Amen.

(The Congregation will stand)

Our Sins

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

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

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

The sin we have committed against You by our thoughts.

The sin we have committed against You by our words.

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

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

The sin we have committed against You by being arrogant.

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

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

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

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

The sin we have committed against You by speaking slander.

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

The sin we have committed against You by groundless hatred.

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

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

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

We sin against You when we sin against ourselves. For our failures of truth, O God, we ask forgiveness.

For passing judgement without knowledge of facts; and for distorting facts to fit our theories.

For deceiving ourselves and others with half-truths; and for pretending to emotions we do not feel.

For using the sins of others to excuse our own; and for denying our responsibility for our own misfortunes.

For condemning in our children the faults we tolerate in ourselves; and for condemning in our parents the faults we tolerate in ourselves.

For nurturing prejudice; and for denying its existence.
MORNING SERVICE

We sin against You when we sin against ourselves.
    For our failures of love, O God, we ask forgiveness.

For confusing love with lust;
    and for pursuing fleeting pleasure at the cost of lasting hurt.

For using others as a means to gratify our desires;
    and as stepping-stones to further our ambitions.

For taking advantage of people weaker than ourselves;
    and treating with condescension those whom we suppose to be inferiior to us.

For withholding love to control those we claim to love;
    and shunting aside those whose age is an embarrassment to us.

For hiding from others behind an armour of mistrust;
    and for the cynicism which eats away our faith in the possibility of unselfish love.

We sin against You when we sin against ourselves.
    For our failures of justice, O God, we ask forgiveness.

For keeping the poor in the chains of poverty;
    and turning a deaf ear to the cry of the oppressed.

For using violence to maintain our power;
    and for using violence to bring about change.

For waging aggressive war;
    and for the sin of appeasing aggressors.

For obeying criminal orders;
    and for the sin of silence and indifference.

For poisoning the air, and polluting land and sea;
    and for every action that undermines the integrity and harmony of God’s creation.

    For all these sins, O forgiving God, teach us to forgive ourselves, and help us to overcome them.

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

Our God and God of our ancestors, forgive us, pardon us and grant us atonement:

For we are Your people, and You are our God.

We are Your children, and You our Parent.

We are Your subjects, and You our Ruler.

We are Your flock, and You our Shepherd.

We are Your vineyard, and You our Keeper.

We are Your creatures, and You our Creator.

We are Your beloved, and You our Friend.

We are Your people, and You our Sovereign.
The Reading of Torah  קְרִיָּאת הַתּוֹרָה

From Psalm 24

Who may ascend the mountain of the Eternal One? Who may stand in God’s holy place?

Those who have clean hands and pure hearts, who do not speak with malice, and do not swear deceitfully.

They shall receive blessings from the Eternal One, justice from the God of their salvation.

Such is the destiny of those who seek You, who seek Your presence, O God of Jacob.

(The Congregation will stand as the Ark is opened)

Lift up your heads, O gates; lift yourselves up, O ancient doors. Let the glorious Sovereign enter.

Who is this glorious Sovereign? The Eternal One, God of the hosts of heaven, is truly the glorious Sovereign.
Avinu Malkeynu: Our Creator and Sovereign

אוהבנו מלךנו, תפטעו לנו לפניך.
Our Creator and Sovereign, we have sinned before You.

אוהבנו מלךנו, אין לו מלך אלא אמת.
Our Creator and Sovereign, we have no Sovereign but You.

אוהבנו מלךנו, חכויותיך בחרשוchein שלחמה לפלגך.
Our Creator and Sovereign, bring us back to You in perfect repentance.

אוהבנו מלךנו,صلا ומשה למכיל אתינו.
Our Creator and Sovereign, pardon and forgive all our wrongdoing.

אוהבנו מלךנו, חומם עולםstile עלולינו ברפואנו.
Our Creator and Sovereign, have compassion on us and on our children.

אוהבנו מלךנו, כלתך ברבר וחרב ורעב משלונך.
Our Creator and Sovereign, help us to conquer sickness, war and famine.

אוהבנו מלךנו, חרבון ב婍ור חייינו שובים.
Our Creator and Sovereign, may we be inscribed for blessing in the Book of Life.

אוהבנו מלךנו, כתרוון ב견ור פורת שלכלותך.
Our Creator and Sovereign, bless us with prosperity and well-being.

אוהבנו מלךנו, חמש עולם שנה שאריה.
Our Creator and Sovereign, let the new year be for us a good year.

אוהבנו מלךנו, מר יבר ישראל עמוד.
Our Creator and Sovereign, give strength to Your people Israel.
Our Creator and Sovereign, help us to hasten the time of redemption.

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

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

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

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

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

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

Let us magnify the Eternal One; together let us exalt God’s name.
Eternal God, Yours are greatness, power, glory, victory and majesty, for all in heaven and on earth is Yours. You are the Sovereign; supreme over all.

(The Congregation will sit)

Blessing before the Torah Reading

Praise the One to whom our praise is due.

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

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

We praise You, O God, Giver of Torah.

The Torah is read

Deuteronomy 29:9-14, 30:11-20

You stand this day all of you before the Eternal One your God — the leaders of your tribes, your elders and officers, every man of Israel, your children, your wives and the strangers in your camp, from those who chop your wood to those who draw your water —
to enter into the sworn covenant which the Eternal One your God makes with you this day, to establish you henceforth as God’s people and to be your God as promised to you, and as sworn to your ancestors, Abraham, Isaac and Jacob.

And not only with you do I make this sworn covenant, but with those who are standing here with us today before the Eternal One our God, and equally with those who are not here with us today.

For this commandment which I command you this day is not too hard for you, or too remote. It is not in heaven, that you should say: ‘Who will go up for us to heaven and bring it down to us, and teach it to us that we may do it?’ Nor is it beyond the sea, that you should say: ‘Who will cross the sea for us and bring it over to us, and teach it to us that we may do it?’ No, it is very near to you, in your mouth and in your heart, that you may do it.
See, I set before you this day life and good, or death and evil. For I command you this day to love the Eternal One your God, to walk in God’s ways, and keep the commandments, laws and teachings, that you may live and increase and that the Eternal One your God may bless you, in the land which you are about to occupy. But if your heart turns away, and you do not listen but let yourself be lured away to worship other gods, and serve them, I warn you now that you will surely perish: you will not live long in the land which you are crossing the Jordan to enter and inherit.

I call heaven and earth to witness against you this day that I have set before you life or death, blessing or curse; therefore choose life, that you and your descendants may live. Love the Eternal One your God, obeying and holding fast to God who is your life, and the length of your days. Then you shall endure in the land which the Eternal One promised to give to your ancestors Abraham, Isaac and Jacob.
MORNING SERVICE

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.

(The Congregation will stand while the Scroll is raised)

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

(The Congregation will sit)

Blessing before the Haftarah Reading

We praise You, Eternal One, our God, Sovereign of the universe: You inspired faithful prophets, and took pleasure in the words they spoke in truth. We praise You, O God, for the gift of Torah, Your servant Moses, Your people Israel, and the prophets of truth and righteousness.
Cry aloud, do not hold back, let your voice resound like a trumpet; declare to My people their transgression, and to the House of Jacob their sins. True, they seek Me daily, and say they long to know My ways, as if they were a nation that did justly and had not forsaken the precepts of their God. They ask of Me just laws and long to be near to God. ‘When we fast,’ you say, ‘why do You pay no heed? Why do we afflict ourselves, and You take no notice?’ Because on your fast day you think only of your business, and oppress all your workers! Because your fasting leads only to strife and discord, and hitting out with cruel fist! Such a way of fasting on this day will not help you to be heard on high.

Is this the fast I look for? A day of self-affliction? Bowing your head like a reed, and covering yourself with sackcloth and ashes? Is this what you call a fast, a day acceptable to the Eternal One? Is not this the fast I look for: to release the shackles of...
injustice, to undo the fetters of bondage, to let the oppressed go free, and to break every cruel chain? Is it not to share your bread with the hungry, and to bring the homeless poor into your house? When you see the naked, to clothe them, and never to hide yourself from your own kin?

Then shall your light blaze forth like the dawn, and your wounds shall quickly heal; your righteousness shall walk before you, the glory of the Eternal One will follow you. Then when you call, the Eternal One will answer; when you cry, God will say: ‘Here I am.’

If you remove from your midst the chains of oppression, the accusing finger, the malicious word; if you make sacrifices for the hungry, and satisfy the needs of the afflicted; then your light will shine in the darkness, and your night become bright as noon; the Eternal One will guide you always, quenching your thirst in times of drought, and renewing your body’s strength; you will be like a well-watered garden, and like a spring whose waters never fail.
Your people shall rebuild the ancient ruins, and lay the foundations for ages to come; you will be called the ‘repairer of the breach’ and ‘the restorer of streets to dwell in’.

If you cease to trample upon the Sabbath, doing your business on My holy day; if you call the Sabbath a delight, and honour the Eternal One’s holy day; if you treat it with reverence, and do not perform your daily tasks, or speak of them; then you shall find your joy in the Eternal One, and I will make you ride on the heights of the earth, and I will let you enjoy the heritage of Jacob your ancestor; for the mouth of the Eternal One has spoken.

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

(Eternal God, whose dominion embraces the universe, we ask Your blessing for our Sovereign Lady, Queen Elizabeth, and all the Royal Family; for those who govern our country, and all who influence the quality of its national life. Make them conscious of their responsibility, and teach them to exercise it in accordance with Your will. May we all help to fashion in this country a society that excels in freedom and justice, tolerance and compassion, so that it may be a force for righteousness and peace in the life of humanity.)
Eternal God, bless this sanctuary, that the worship offered within its walls may be worthy of Your greatness and Your love. May all who enter it to seek Your presence, Your guidance, Your forgiveness and Your consolation find here an answer to their quest.

Bless all our brothers and sisters of the House of Israel: preserve us from oppression; keep us from uncharitableness towards one another and towards our fellow men and women; and grant that, dwelling in safety, and walking uprightly, we may enjoy the fruit of our labour in peace.

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

Let us praise the Eternal One, whose name alone is exalted.

Your majesty spans heaven and earth; You are the strength of Your people; Your praise is sung by all who love You, by the Children of Israel, a people close to You. Halleluyah!
A PSALM OF DAVID

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

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

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

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

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

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

The voice of God sparks flames of fire;

the voice of God makes deserts swirl, stirs up the desert of Kadesh.

It causes hinds to calve, and strips the forests bare, and in God’s temple all cry: Glory!

The Eternal One ruled over the Flood, and is enthroned as Sovereign for ever.

Eternal God: grant strength to Your people; Eternal God: bless Your people with peace.
God’s Teaching is perfect, reviving the soul.

God’s word is unfailing, making wise the simple.

God’s precepts are right, delighting the mind.

God’s commandments are clear, enlightening the eyes.

God’s doctrine is pure, enduring for ever.

God’s guidance is true, and altogether just.

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

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

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

(The Sermon may be given here)

(The Congregation will stand)
Let God be praised for ever.

Amen and Amen.

Praised be the Eternal One, the God of Israel, who alone does marvellous things. Let God’s name be praised for ever, and let the whole world be filled with God’s glory.

Amen and Amen.

The Eternal God shall rule over all the earth; on that day the Eternal God shall be One, and known to be One. May Your love, O God, rest upon us, as we rest our hope in You. All the nations that You have made shall come and bow down before You, and honour Your name.

Let God be praised by day; let God be praised by night; let God be praised when we lie down; let God be praised when we rise up.

Our God in heaven, let Your unity be acknowledged, and Your sovereignty established for ever; reign over us now and always.

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

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 the prayers and supplications of the House of Israel everywhere be accepted by their loving Creator, 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.
There is none like our God, our Sovereign, our Redeemer.

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

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

Praised be our God, our Sovereign, our Redeemer.

You are our God, our Sovereign, our Redeemer.

* * *

Eternal God: be with us, as
You were with our ancestors;
never leave us or forsake us;
incline our hearts towards
You, and lead us in Your ways.
Transliterations
TRANSLITERATIONS

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

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

ESSA EYNAI
Essa eynai el he-harim, mey-a-yin yavo ezri?
Ezri mey-im Adonai, o-seh shamayim va-aretz.
Al 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
Shema yisrael, Adonai eloheynu, Adonai echad.
Baruch sheym kevod malchuto le-olam va-ed.

LE-MA-AN TIZKERU
TRANSLITERATIONS

MI CHAMOCHAH

TZUR YISRAEL

ADONAI SEFATAI & AVOT
Adonai, sefatai tiftach, ufi yaggid tehillatecha.

Baruch attah Adonai, eloheynu veoyohey avoteynu ve-immoteynu, elohey Avraham, elohey Yitzchak veoyohey Ya-a-kov, elohey Sarah, elohey Rivkah, elohey Racheyel veoyohey 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, umeysi 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 osez u-mo-shi~a u-mageyn.
Baruch attah Adonai, mageyn Avraham ve-ezrat Sarah.
* In the Yom Kippur Concluding Service, substitute ve-chotmeynu.

GEVUROT
Mi chamocha, av harachamim, zocheyr ye-tzurav la-chayyim be-rachamim?
Ve-ne-e-man attah le-hachayyot mey-tim.
Baruch attah Adonai, mechayyeh ha-meytim.

KEDUSHAH
Kadosh, kadosh, kadosh, Adonai tzeva-ot, melo chol ha-aretz kevodo.
Baruch kevod Adonai mi-mekomo.
Shema yisrael: Adonai eloheynu Adonai echad.
Ani Adonai Eloheychem.

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Vayigbah
Va-yigbah Adonai tz-eva-ot ba-mishpat, ve-ha-eyl ha-kadosh nikdash bi-tzedakah. Baruch attah Adonai, ha-me-lech ha-kadosh.

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

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

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

Shema Koleynu

Ki Anu Ammecha

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

Hodo Al Eretz
Hodo al eretz ve-shamayim, va-yarem keren le-ammo, tehillah lechol chasidav, livney yisrael, am kerovo. Halleluyah!
Ki Lekach Tov


Ve-Al Kullam

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

Aleynu

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...


Kaddish

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.


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.
TRANSLITERATIONS

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

EYN KEYLOHEYNU
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
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.