

מַחְזֹר רוּחַ חֲדָשָׁה

MACHZOR RUACH CHADASHAH

Services for the Days of Awe

מִנְחָה לְיוֹם הַכִּפּוּרִים

YOM KIPPUR AFTERNOON SERVICE

זִכָּר לְיוֹם הַכִּפּוּרִים

YOM KIPPUR MEMORIAL SERVICE

נְעִילָה לְיוֹם הַכִּפּוּרִים

YOM KIPPUR CONCLUDING SERVICE



liberal judaism

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וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ אֶתֵּן בְּקִרְבְּכֶם.

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

(Ezekiel 36:26)

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Yom Kippur Afternoon Service



REFLECTIONS BEFORE THE AFTERNOON SERVICE

Now is the still time of day. Gently the world has receded from us. We know it will return, but for the moment it hangs on the horizon of time, on the rim of our mind. The world has receded with its successes and failures, its pomp and its pride. We are released from the outer show of things.

Now is the time when we are free to be alone with our thoughts, to journey into our souls, and meet our God.

Now is the time for Truth, to face it untroubled by hope or fear, by gain or loss. The stillness of this Sabbath of Sabbaths has touched our souls, and in its quietness we can admit all that we never dared. We can confess all that we could not tell even to those we love. O God of Truth, we rely on You to lead us towards Truth.

* * *

TURN ON YOUR LIGHT

Do I see you recoil from such a vision?
Have we become so neck deep
In cynicism that we threaten the race
With an ever descending spiral
Of failure, inaction, negativity,
Indifference, boredom and stupidity?
Cynicism only creates dead words;
It's a symbol, devoid of beauty,
It's a deadland, where nothing grows.
That's not the smarter side
Of the human spirit,
(as some would like to think),
But the smaller, meaner, least attractive,
The most death-encouraging side,
And the least effective.

We are better than that.
We are greater than our despair.
The negative aspects of humanity
Are not the most real and authentic;
The most authentic thing about us
Is our capacity to create, to overcome,
To endure, to transform, to love,
And to be greater than our suffering.
We are best defined by the mystery
That we are still here, and can still rise,
Upwards, still create better civilisations;
That we can face our raw realities,
And that we will survive
The greater despair
That the greater future might bring.

The new era is already here:
Here the new time begins anew.
The new era happens every day,
Every day is a new world,
A new calendar.
All great moments, all great eras,
Are just every moment
And every day writ large.
Thousands of years of loving, failing, killing,
Creating, surprising, oppressing,
And thinking ought now to start
To bear fruit, to deliver their rich harvest.

Will you be at the harvest,
Among the gatherers of new fruits?
Then you must begin today to remake
Your mental and spiritual world,
And join the warriors and celebrants
Of freedom, realisers of great dreams.

You can't remake the world
Without remaking yourself.
Each new era begins within.
It is an inward event,
With unsuspected possibilities
For inner liberation.
We could use it to turn on
Our inward lights.
We could use it to use even the dark
And negative things positively.
We could use the new era
To clean our eyes,
To see the world differently,
To see ourselves more clearly.
Only free people can make a free world.
Infect the world with your light.
Help fulfil the golden prophecies.
Press forward the human genius.
Our future is greater than our past.

Ben Okri

מִנְחָה לַיּוֹם הַכִּפּוּרִים

YOM KIPPUR AFTERNOON SERVICE

(The Congregation will stand)

Psalms 84:5 and 144:15

Happy are those who dwell
in Your house, who are ever
singing Your praise.

*Happy the people on whom such
blessing falls; happy the people
whose God is the Eternal One.*

(The Congregation will sit)

From Psalm 145

A PSALM OF DAVID

I will exalt You, my Sov-
ereign God, and praise Your
name for ever.

*Every day I will praise You,
and extol Your name for ever.*

Great are You, Eternal One,
and greatly to be praised. Your
greatness is beyond finding
out.

*One generation shall acclaim
Your works to the next, and bear
witness to Your mighty acts.*

They shall speak of the
splendour of Your glory, as I
meditate on Your wonderful
deeds.

*They shall tell of Your awesome
might, as I recount Your
greatness.*

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ,
עוֹד יְהַלְלוּךָ סֵלָה.

אֲשֵׁרִי הָעַם שֶׁכָּבְדָה לָּו;
אֲשֵׁרִי הָעַם שֶׁיְהוָה אֱלֹהָיו.

תְּהַלֵּלָה לְדוֹד.

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמֶּלֶךְ,
וּאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל-יוֹם אֲבָרְכֶךָ
וּבְהַלֵּלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
וְלִגְדֻלָּתוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,
וּגְבוּרָתֶיךָ יִגִּידוּ.

הֵדָר כְּבוֹד הוֹדְךָ,
וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נִזְרָאֲתֶיךָ יֹאמְרוּ,
וּגְדוּלָּתֶךָ אֲסַפְּרָנָה.

They shall celebrate Your great goodness, and sing of Your righteousness.

You are gracious and compassionate, endlessly patient and abounding in love.

You are good to all, and have mercy on all Your creatures.

All Your works shall thank You, and Your faithful ones shall bless You.

They shall declare Your majesty, and proclaim Your might.

So that all may know of Your power, and the glorious splendour of Your majesty.

Your sovereignty is everlasting, Your reign endures in all generations.

You support the falling, and raise up all who are bowed down.

The eyes of all look hopefully to You, and You give them their food in due season.

You open Your hand, and satisfy the needs of every living creature.

You are just in all Your ways, and loving in all Your deeds.

זָכַר רַב־טוֹבָךְ יִבְיָעוּ,
וְצִדְקָתְךָ יִרְגְּנוּ.

חֲנוּן וְרַחוּם יְהוָה,
אֲרֹךְ אַפַּיִם וְגִדְל־חַסֵּד.

טוֹב יְהוָה לְכָל,
וְרַחֲמָיו עַל־כָּל־מַעֲשָׁיו.

יֹדוּךָ יְהוָה כָּל־מַעֲשֶׁיךָ,
וְחֹסִידֶיךָ יִבְרַכּוּכָהּ.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבוּרָתְךָ יִדְבָּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבוּרָתְךָ,
וְכְבוֹד הַדָּר מַלְכוּתְךָ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנָּפְלִים,
וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן־לָהֶם אֶת־
אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת־יָדְךָ,

וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן.

צִדִּיק יְהוָה בְּכָל־דִּרְכָּיו,
וְחֹסִיד בְּכָל־מַעֲשָׁיו.

You are near to all who call upon You, to all who call upon You in truth.

You fulfil the desire of those who revere You; You hear their cry and help them.

My lips shall sing the praise of the Eternal One; so may all creatures bless God's holy name for ever.

Psalm 115:18

And now let us extol the Eternal God from this time and for ever. Halleluyah!

From Psalms 42 and 43

As a hind longs for flowing streams, so does my soul long for You, O God.

My soul thirsts for God, for the living God. When shall I come to behold the face of God?

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

That I may come to the altar of God, to God my highest joy, and praise You with the lyre, O God, my God!

קָרוֹב יְהוָה לְכָל-קֹרְאָיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בֶּאֱמֶת.

רְצוֹן-יִרְאָיו יַעֲשֶׂה,
וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

תְּהִלַּת יְהוָה יְדַבֵּר-פִּי;
וַיְבָרֵךְ כָּל-בֶּשָׂר שֵׁם
קִדְשׁוֹ לְעוֹלָם וָעֶד.

וַאֲנַחְנוּ נְבָרֵךְ יְהוָה
מֵעַתָּה וְעַד-עוֹלָם. הַלְלוּיָהּ!

כַּאֲיֵל תַּעֲרֹג עַל-אֲפִיקֵי-מַיִם,
כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ, אֱלֹהִים.

צִמְאָה נַפְשִׁי לֵאלֹהִים, לֵאלֹהֵי חַי.
מַתִּי אָבוֹא וְאֶרְאֶה פָנַי אֱלֹהִים?

שְׁלַח-אֹרֶךְ וְאֱמַתְךָ, הַמָּה
יִנְחֻנִּי, יְבִיאוּנִי אֶל-הַר-קֹדֶשְׁךָ,
וְאֶל-מִשְׁכְּנוֹתֶיךָ.

וְאָבוֹאָה אֶל-מִזְבֵּחַ אֱלֹהִים,
אֶל-אֵל שְׂמֵחַת גִּילִי, וְאוֹדֶךָ
בְּכִנּוּר, אֱלֹהִים, אֱלֹהֵי!

Psalm 84

How lovely are Your dwelling places, God of the hosts of heaven! My soul longs and yearns for Your courts, my heart and flesh sing for joy to You, the living God.

As the sparrow finds a home, and the swallow has a nest where she may lay her young, so do I seek out Your altars, my Sovereign and my God.

Happy are those who dwell in Your house, who are ever singing Your praise.

Happy are those who find their strength in You, whose hearts are full of Your praise.

Passing through the driest valley, they find it a place of springs, blessed with pools by the early rains.

They go from strength to strength, they appear before God in Zion.

God of the hosts of heaven, hear my prayer! Give ear, O God of Jacob!

One day in Your courts is better than a thousand elsewhere; I would rather stand at the threshold of Your house than dwell in tents of wickedness.

מִה־יִדְיוֹת מְשֻׁנּוֹתַיִךְ, יְהוָה
צְבָאוֹת! נִכְסְפָה וְגַם־כָּלְתָּה
נַפְשִׁי לְחִצְרוֹת יְהוָה, לְבִי
וּבִשְׂרִי יִרְנְנוּ אֶל־אֵל חַי.

גַּם־צִפּוֹר מְצָאָה בַּיִת, וְדוֹר
קֵן לָהּ, אֲשֶׁר־שָׁתָה אֶפְרָחֶיהָ,
אֶת־מִזְבְּחוֹתַיִךְ, יְהוָה צְבָאוֹת,
מִלְכִּי וְאֱלֹהִי.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד
יִהְלְלוּךָ סֵלָה.

אֲשֶׁרִי אָדָם עוֹזֵלוֹ בָּהֶ, מִסְּלוֹת
בְּלִבָּבָם.

עֲבְרִי בְּעֵמֶק הַבִּבְאָה, מַעֲיֵן
יִשִּׁיתוּהוּ, גַּם־בְּרֻכּוֹת יַעֲטָה
מוֹרָה.

יֵלְכוּ מִחֵיל אֶל־חֵיל, יִרְאֶה
אֶל־אֱלֹהִים בְּצִיּוֹן.

יְהוָה אֱלֹהִים צְבָאוֹת, שְׁמָעָה
תְּפִלָּתִי! הֲאִזְנֶנָּה אֱלֹהִי יַעֲקֹב
סֵלָה.

כִּי טוֹב־יוֹם בַּחֲצִירֶיךָ מֵאֲלָהֶ;
בַּחֲרָתִי הִסְתּוֹפֶף בְּבֵית אֱלֹהִי
מִדּוֹר בְּאֶהֱל־רָשָׁע.

Eternal God, You are a sun
and a shield; Your gifts are
grace and glory.

*You withhold no good thing
from those who walk uprightly.
Eternal Ruler of the hosts of
heaven, happy are those who trust
in You!*

כִּי שֶׁמֶשׁ וּמָגֵן יְהוָה אֱלֹהִים;
חַן וְכָבוֹד יִתֵּן יְהוָה.
לֹא־יִמְנַע־טוֹב לַהֲלֹכִים
בְּתַמִּים. יְהוָה צְבָאוֹת, אֲשֶׁר־י
אָדָם בְּטַח בָּךְ!

קריאת התורה The Reading of Torah

In days to come the
mountain of God's house shall
be established as the highest
mountain, towering above the
hills, and all the nations shall
flow to it. Many peoples will
go and say: Come, let us go up
to the mountain of the Eternal
One, to the house of the God of
Jacob, so that we may learn
God's ways, and walk in God's
paths.

וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן
יְהִיָּה הָרַ בֵּית־יְהוָה בְּרֹאשׁ
הַהָרִים, וְנָשָׂא מִגְבָּעוֹת וְנָהְרוּ
אֵלָיו כָּל־הַגּוֹיִם. וְהָלְכוּ עַמִּים
רַבִּים וְאָמְרוּ: לָכוּ וְנַעֲלֶה
אֶל־הָר־יְהוָה, אֶל־בֵּית אֱלֹהֵי
יַעֲקֹב, וְיִזְכְּנוּ מִדְּרָכָיו, וְנִלְכֶּה
בְּאַרְחוֹתָיו.

(The Congregation will stand as the Ark is opened)

For Torah shall go forth from
Zion, and the word of the
Eternal One from Jerusalem.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר־יְהוָה מִירוּשָׁלַם.

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

O House of Jacob, come, let
us walk by the light of the
Eternal One.

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

בֵּית יַעֲקֹב, לָכוּ וְנִלְכֶּה בְּאוֹר
יְהוָה.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

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.

גִּדְלוּ לַיהוָה אֱתֵי, וְנִרְמְמָה
שְׁמוֹ יְיָדָו.

לֵךְ יְהוָה הַגְדֵּלָה וְהַגְבוּרָה,
וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי
כָל בְּשָׁמַיִם וּבָאָרֶץ. לֵךְ יְהוָה
הַמְמָלְכָה וְהַמְתִּישָׂא לְכָל
לְרֹאשׁ.

בָּרְכוּ אֶת־יְיָ הַמְבָרֵךְ.

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ
מִכָּל־הָעַמִּים וְנָתַן־לָנוּ
אֶת־תּוֹרָתוֹ.

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read

Leviticus 19:1-4, 9-18, 32-37

The Eternal One spoke to Moses, saying: Speak to all the congregation of Israel and say to them: You shall be holy, for I the Eternal One your God am holy. You shall each revere your mother and father, and you shall keep my sabbaths:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל־כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים
תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה
אֱלֹהֵיכֶם: אִישׁ אִמּוֹ וְאָבִיו
תִּירָאוּ וְאֶת־שַׁבָּתִי תִשְׁמְרוּ

I am the Eternal One your God. Do not turn to idols or make graven images for yourselves; I am the Eternal One your God.

When you reap the harvest of your land, you shall not reap to the very edges of your field or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the stranger: I am the Eternal One your God. You shall not steal, you shall not deal falsely; and you shall not lie to one another. And you shall not swear falsely by My name, profaning the name of your God; I am the Eternal One.

You shall not defraud your neighbour; you shall not rob; and you shall not keep the wages of a labourer with you overnight. You shall not curse the deaf nor put a stumbling-block before the blind; you shall revere your God; I am the Eternal One.

You shall not pervert justice by showing partiality to the poor or deference to the powerful: with justice you shall judge your neighbours.

אֲנִי יְהוָה אֱלֹהֵיכֶם: אֱלֹהֵי אֲלֵיִלִם וְאֱלֵי מִסֻּכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

וּבְקַצְרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִבְלֶה פֶּאֶת שְׂדֶךְ לְקָצֵר וְלִקֵּט קִצִּירֶךָ לֹא תִלְקֹט:

וּבִרְמֶךָ לֹא תַעֲזֹל וּפֵרֶט בִּרְמֶךָ לֹא תִלְקֹט לְעֹנִי וּלְגֵר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם: לֹא תִגְנוּבוּ

וְלֹא־תִכְחֲשׂוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:

לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלְוִין פְּעֻלַּת שָׂכִיר אֹתָךְ עַד־בֹּקֶר: לֹא־תִקַּלֵּל חֹרֶשׁ וּלְפָנַי עֹזֵר לֹא תִתֵּן מִכְשָׁל וּיְרֹאֵת מִפְּאֻלְיֶךָ אֲנִי יְהוָה:

לֹא־תַעֲשׂוּ עֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֶי גָדוֹל בְּצַדֵּק תִּשְׁפֹּט עַמִּיתֶךָ:

You shall not go around as a gossip-monger among your people, nor shall you stand by idle when your neighbour's blood is being shed; I am the Eternal One. You shall not harbour hatred against your own kin; you shall reprove your neighbour, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself; I am the Eternal One.

You shall rise before the aged and show respect to the elderly; and you shall revere your God; I am the Eternal One.

When strangers reside with you in your land, you shall not oppress them. The strangers who reside with you shall be treated as your own citizens; you shall love the stranger as yourself, for you were strangers in the land of Egypt; I am the Eternal One.

You shall not cheat in measuring length, weight, or quantity. You shall have true balances, true weights and true dry and liquid measures; I am the Eternal One your God, who brought you out of the land of Egypt.

לֹא-תֵלֵךְ רֵכִיל בְּעַמֶּיךָ לֹא
תַעֲמֹד עַל-יְדֵם רֵעֶךָ אֲנִי יְהוָה:
לֹא-תִשָּׂא אֶת-אָחִיךָ בְּלִבְבְּךָ
הוֹכֵחַ תּוֹכִיחַ אֶת-עַמִּיתְךָ
וְלֹא-תִשָּׂא עָלָיו חָטָא:
לֹא-תִקֵּם וְלֹא-תִטּוֹר אֶת-בְּנֵי
עַמְּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ אֲנִי
יְהוָה:

מִפְנֵי שִׁיבָה תִקּוּם וְהִדְרִית פְּנֵי
זָקֵן וְיִרְאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה:

וְכִי-יָגוּר אִתָּךְ גֵּר בְּאַרְצְכֶם
לֹא תוֹנוּ אֹתוֹ: בְּאֶזְרַח מִכֶּם
יְהִי לָכֶם הַגֵּר הַגֵּר אִתְּכֶם
וְאֶהְבֵּת לוֹ כְּמוֹךָ כִּי-גֵרִים
הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי
יְהוָה אֱלֹהֵיכֶם:

לֹא-תַעֲשׂוּ עוֹל בְּמִשְׁפֶּט
בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוֹרָה:
מֵאֲנִי צֶדֶק אֲבִי-צֶדֶק אֵיפֶת
צֶדֶק וְהִין צֶדֶק יְהִי לָכֶם אֲנִי
יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:

You shall keep all my statutes
and all my ordinances, and
observe them; I am the Eternal
One.

וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי
וְאֶת־כָּל־מִשְׁפָּטַי וְעִשִּׂיתֶם
אֹתָם אֲנִי יְהוָה:

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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר נָתַן־לָנוּ תוֹרַת
אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

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

(The Congregation will stand while the Scroll is raised)

Let us exalt the Eternal One,
our God, and worship at God's
holy mountain, for the Eternal
One, our God, is holy.

רוֹמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ
לְהַר קֹדֶשׁוֹ כִּי־קֹדֶשׁ יי
אֱלֹהֵינוּ:

(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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים וְרָצָה בְּדְבָרֵיהֶם
הַנֶּאֱמָרִים בְּאֵמֶת. בְּרוּךְ אַתָּה
יי, הַבּוֹחֵר בַּתּוֹרָה וּבְמִשְׁנָה
עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי
הָאֱמֶת וְצִדִּיק.

The Haftarah is read

The Book of Jonah

Now the word of the Eternal One came to Jonah the son of Amittai, saying, 'Arise, go to Nineveh, that great city, and denounce it; for their wickedness has come up before me.' But Jonah rose to flee to Tarshish from the presence of God. He went down to Jaffa and found a ship going to Tarshish; so he paid the fare, and went on board, to go with them to Tarshish, away from the presence of the Eternal One.

But God hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up. Then the sailors were afraid, and each cried to his god; and they threw the cargo that was on board the ship into the sea, to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down, and was fast asleep. So the captain came and said to him: 'What do you mean by sleeping? Arise, call upon your God! Perhaps your God will think of us, that we may not perish.'

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה
בֶּן־אֲמִתַּי לֵאמֹר: קוּם לֶךְ
אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרֵא
עָלֶיהָ כִּי־עָלְתָה רָעָתָם לִפְנֵי:
וַיִּקָּם יוֹנָה לְבָרֶחַ תַּרְשִׁישָׁה
מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמָּצֵא
אֲנִיָּה בָאָה תַרְשִׁישׁ וַיֵּתֵן
שָׂכָרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם
תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה:
וַיְהִי הַטֵּיִל רֹחַ־גְּדוֹלָה
אֶל־הַיָּם וַיְהִי סֶעֶר־גָּדוֹל בַּיָּם
וְהָאֲנִיָּה חֲשָׁבָה לְהִשָּׁבֵר:
וַיִּירָאוּ הַמִּלָּחִים וַיִּזְעֲקוּ אִישׁ
אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַכֶּלִּים
אֲשֶׁר בָּאֲנִיָּה אֶל־הַיָּם לְהִקָּל
מֵעֲלֵיהֶם וַיּוֹנֶה יָרֵד אֶל־יַרְכַּתִּי
הַסְפִּינָה וַיִּשְׁכַּב וַיִּרְדָּם: וַיִּקְרַב
אֵלָיו רֶב הַחִבֵּל וַיֹּאמֶר לוֹ
מַה־לָּךְ נִרְדָּם קוּם קְרֵא
אֶל־אֱלֹהֶיךָ אוּלַי יִתְעַשֶּׂת
הָאֱלֹהִים לָנוּ וְלֹא נֹאבֵד:

And they said to one another: 'Come, let us cast lots, that we may know on whose account this evil has come upon us.' So they cast lots, and the lot fell upon Jonah. Then they said to him: 'Tell us on whose account this evil has come upon us. What is your occupation? And whence do you come? What is your country? And of what people are you?' And he said to them: 'I am a Hebrew, and I fear the Eternal One, the God of heaven, who made the sea and the dry land.' Then the men were exceedingly afraid, and said to him: 'What is this that you have done?' For the men knew that he was fleeing from the presence of the Eternal One because he had told them.

Then they said to him, 'What shall we do to you, that the sea may calm down for us?' For the sea grew more and more tempestuous. He said to them, 'Take me up and throw me into the sea; then the sea will calm down for you; for I know it is because of me that this great tempest has come upon you.' Nevertheless the men rowed hard to bring the ship

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ
וְנִפְּלָה גּוּרְלוֹת וְנִדְעָה בְּשׁלְמִי
הָרָעָה הַזֹּאת לָנוּ וַיִּפְּלוּ
גּוּרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה:
וַיֹּאמְרוּ אֵלָיו הִגִּידָה־נָא לָנוּ
בְּאֲשֶׁר לָמִי־הָרָעָה הַזֹּאת לָנוּ
מִה־מְלֹאכְתְּךָ וּמֵאֵינן תָּבוֹא מִה
אֶרֶץ וְאִי־מִמָּוֶה עִם אֲתָה:
וַיֹּאמֶר אֲלֵיהֶם עַבְרִי אֲנֹכִי
וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי
יָרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם
וְאֶת־הַיַּבֶּשֶׁה: וַיִּירָאוּ הָאֲנָשִׁים
יָרָאָה גְדוּלָּה וַיֹּאמְרוּ אֵלָיו
מִה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ
הָאֲנָשִׁים כִּי־מִלִּפְנֵי יְהוָה הוּא
בָּרַח כִּי הִגִּיד לָהֶם:

וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ
וַיִּשְׁתַּק הַיָּם מֵעַלֵּינוּ כִּי הָיִם
הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם
שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם
וַיִּשְׁתַּק הַיָּם מֵעַלֵּיכֶם כִּי יוֹדַע
אֲנִי כִּי בְּשַׁלִּי הִסָּעַר הַגָּדוֹל
הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ הָאֲנָשִׁים
לְהָשִׁיב אֶל־הַיַּבֶּשֶׁה וְלֹא יָכְלוּ

back to land, but they could not, for the sea grew more and more tempestuous against them. Therefore they cried to the Eternal One, 'We beseech You, O God, let us not perish for this man's life, and do not lay on us innocent blood; for You, O God, have done as it pleased You.' So they took up Jonah and threw him into the sea; and the sea ceased from its raging. Then the men feared the Eternal One exceedingly, they offered a sacrifice to the Eternal One and made vows.

And God appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed to the Eternal One his God from the belly of the fish, saying:

'I called to You, Eternal One,
in my distress,
and You answered me;
out of the belly of Sheol I cried,
and You heard my voice.
For You cast me into the deep,
into the heart of the seas,
and the flood was round about
me;
all Your waves and Your
billows passed over me.

כִּי הָיִים הוֹלְךָ וְסַעַר עָלֵיהֶם:
וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אֲנֵה
יְהוָה אֱלֹהֵי נָא בְּנַפְשׁ
הָאִישׁ הַזֶּה וְאַל־תִּתֵּן עָלֵינוּ
דָּם נִקְיָא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר
חִפְצָתָ עָשִׂיתָ: וַיִּשְׁאוּ אֶת־יוֹנָה
וַיִּטְלֻהוּ אֶל־הַיָּם וַיַּעֲמֵד הָיִים
מִזְעָפוֹ: וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה
גְּדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח
לַיהוָה וַיִּדְּרוּ נְדָרִים:
וַיִּמְן יְהוָה דָּג גָּדוֹל לִבְלָעַ
אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמֶעִי הַדָּג
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת:
וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמֶּעִי הַדָּגָה: וַיֹּאמֶר
קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה
וַיַּעֲנֵנִי
מִבֶּטֶן שְׁאוֹל שׁוּעָתִי
שָׁמַעְתָּ קוֹלִי:
וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבָּב יָמִים
וַתִּהְיֶה יָסָבְבֵנִי
כָּל־מִשְׁבָּרֶיךָ וְגִלְיָךְ
עָלַי עָבְרוּ:

Then I said, I am cast out from
Your sight;
shall I ever look again upon
Your holy temple?

The waters closed in over me,
the deep was round about me;
weeds were wrapped about
my head; I sank to the base
of the mountains.

The earth was about to close
its bars over me for ever;
yet You brought up my life
from the grave,
Eternal One, my God.

When my soul fainted within
me I remembered You;
and my prayer came to You,
into Your holy temple.

Those who pay regard to vain
idols forsake their true
loyalty.

But I will sacrifice to You with
grateful voice;
what I have vowed I will pay.
Deliverance belongs to the
Eternal One!

And God spoke to the fish,
and it vomited out Jonah upon
the dry land.

Then the word of God came
to Jonah a second time, saying,
'Arise, go to Nineveh, that
great city, and proclaim to it

וְאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי
מִנֶּגֶד עֵינֶיךָ

אֶךְ אוֹסִיף לְהִבִּיט
אֶל־הַיֵּכָל קֹדֶשְׁךָ:

אֲפֹפוּנֵי מַיִם עַד־נֶפֶשׁ
תְּהוֹם יִסְבְּבֵנִי

סוּף חֲבוּשׁ לְרֹאשִׁי:
לְקַצְבֵּי הָרִים יִרְדְּתִי

הָאָרֶץ בְּרַחֲמֶיהָ בַּעֲדִי לְעוֹלָם
וַתַּעַל מִשְׁחַת חַיִּי

יְהוָה אֱלֹהֵי:
בְּהִתְעַטֵּף עָלַי נֶפְשִׁי

אֶת־יְהוָה זָכַרְתִּי
וַתָּבוֹא אֵלַי תְּפִלָּתִי

אֶל־הַיֵּכָל קֹדֶשְׁךָ:
מִשְׁמְרִים הִבְלִי־שׂוֹא

חֲסִדָּם יַעֲזֹבוּ:
וְאֲנִי בְּקוֹל תּוֹדָה

אֲזַבְּחָה־לָּךְ
אֲשֶׁר נִדְרַתִּי אֲשַׁלֶּמָּה

יִשְׁוַעֲתָה לַיהוָה:
וַיֹּאמֶר יְהוָה לְדָג וַיִּקָּא

אֶת־יוֹנָה אֶל־הַיַּבֶּשֶׁה:
וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית

לֵאמֹר: קוּם לֶךְ אֶל־נִינְוָה
הָעִיר הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית
לֵאמֹר: קוּם לֶךְ אֶל־נִינְוָה
הָעִיר הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ

the message that I tell you.' So Jonah arose and went to Nineveh, according to the word of God. Now Nineveh was an exceedingly great city, three days' journey in breadth. Jonah began to walk into the city, going a day's journey. And he cried, 'Yet forty days and Nineveh shall be overthrown!' And the people of Nineveh believed God; they proclaimed a fast, and put on sackloth, from the greatest of them to the least of them.

When the tidings reached the king of Nineveh, he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes.

And he made a proclamation declaring throughout Nineveh, 'By the decree of the king and his nobles: Let neither human nor beast, herd nor flock, taste anything; let them not graze, or drink water, but let them be covered with sackloth, and let them cry aloud to God: let everyone turn from their evil way and from the violence which is in their hands. Who knows, God may yet relent and abandon anger, so that we may not perish?' When God saw

אֶת־הַקְּרִיָּאָה אֲשֶׁר אָנֹכִי דֹבֵר
אֵלֶיךָ: וַיִּקָּם יוֹנָה וַיֵּלֶךְ
אֶל־נִינְוָה כְּדִבְרֵי יְהוָה וְנִינְוָה
הָיְתָה עִיר־גְּדוֹלָה לֵאלֹהִים
מִהֶלֶךְ שְׁלֹשֶׁת יָמִים: וַיַּחֲלֵ יוֹנָה
לָבוֹא בְּעִיר מִהֶלֶךְ יוֹם אֶחָד
וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבַּעַיִם
יוֹם וְנִינְוָה נִהְפָּכֶת: וַיֹּאמְנוּ
אֲנָשֵׁי נִינְוָה בֵּאלֹהִים
וַיִּקְרְאוּ־צוֹם וַיִּלְבָּשׁוּ שָׂקִים
מִגְּדוֹלָם וְעַד־קִטְנָם:
וַיַּעַן הַדָּבָר אֶל־מֶלֶךְ נִינְוָה
וַיִּקָּם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ
מֵעַלְיוֹ וַיִּכֶּס שֶׁק וַיִּשָּׁב
עַל־הָאֵפֶר:

וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם
הַמֶּלֶךְ וַיִּגְדְּלוּ לֵאמֹר הָאָדָם
וְהַבְּהֵמָה הַבֶּקֶר וְהָצֹאן
אֶל־יִטְעֻמוּ מֵאוֹמָה אֶל־יָרְעוּ
וּמִים אֶל־יִשְׁתּוּ: וַיִּתְכַּסּוּ שָׂקִים
הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ
אֶל־אֱלֹהִים בְּחֻזָּקָה וַיִּשְׁבוּ אִישׁ
מִדֶּרְכוֹ הִרְעָה וּמִן־הַחֲמָס
אֲשֶׁר בְּכַפֵּיהֶם: מִי־יֹדַע יָשׁוּב
וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן
אַפּוֹ וְלֹא נִאֲבָד: וַיֵּרָא הָאֱלֹהִים

what they did, how they turned from their evil way, God relented concerning the evil intended for them, and did not do it.

But it displeased Jonah exceedingly, and he was angry. And he prayed to God, and said, 'I pray You, Eternal One, is not this what I feared when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that You were a gracious and merciful God, slow to anger, abounding in love, and ready to pardon. Therefore now, Eternal One, take my life from me, I beseech You, for it is better for me to die than to live.'

And God said, 'Do you do well to be angry?' Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

And the Eternal God appointed a gourd, and made it come up over Jonah, that it might be a shade over his head, to save him from his

אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדֶּרֶכָם
הָרָעָה וַיִּנָּחֵם הָאֱלֹהִים
עַל־הָרָעָה אֲשֶׁר־דָּבַר
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

וַיִּרְע אֶל־יוֹנָה רָעָה גְדוֹלָה
וַיֵּחָר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה
וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־זֶה
דְּבָרִי עַד־הַיּוֹתֵי עַל־אֲדָמָתִי
עַל־כֵּן קָדַמְתִּי לְבָרֶחַ
תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה
אֱלֹהִים חַנּוּן וְרַחוּם אַרְךָ אַפִּים
וְרַב־חֶסֶד וְנָחָם עַל־הָרָעָה:
וַעֲתָה יְהוָה קַח־נָא אֶת־נַפְשִׁי
מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי:

וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לָךְ:
וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב
מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֹׁם
סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֵּל עַד
אֲשֶׁר יֵרָאֶה מֵה־יְהוּדָה בָּעִיר:

וַיִּמֶן יְהוָה אֱלֹהִים קִיקְיֹון
וַיַּעַל מֵעַל לְיוֹנָה לְהַיּוֹת צֶלַ
עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרָעָתוֹ

distress. So Jonah was exceedingly glad because of the gourd. But when dawn came up the next day, God appointed a worm which attacked the gourd, so that it withered. And when the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he grew faint and longed to die, saying, 'It would be better for me to die than to live.' But God said to Jonah, 'Do you do well to be angry about the gourd?' and he said, 'I do well to be angry, angry enough to wish to die.'

And God said, 'You pity the gourd, for which you did not labour, nor did you make it grow, which came into being in a night, and perished in a night. And should not I have pity on Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also much cattle?'

וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקְיוֹן
שִׁמְחָה גְדוֹלָה: וַיֵּמֶן הָאֱלֹהִים
תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר
לִמְחָרָת וַתֵּךְ אֶת־הַקִּיקְיוֹן
וַיִּבֶשׁ: וַיְהִי בִזְרוֹחַ הַשֶּׁמֶשׁ
וַיֵּמֶן אֱלֹהִים רוּחַ קָדִים
חַר־שִׁית וַתֵּךְ הַשֶּׁמֶשׁ עַל־
רֹאשׁ יוֹנָה וַיִּתְּעַלֶּף וַיִּשְׁאַל
אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב
מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים
אֶל־יוֹנָה הֲהִיטֵב חָרָה־לָּךְ
עַל־הַקִּיקְיוֹן וַיֹּאמֶר הִיטֵב
חָרָה־לִּי עַד־מוֹת:

וַיֹּאמֶר יְהוָה אֲתָה חֹסֶת
עַל־הַקִּיקְיוֹן אֲשֶׁר לֹא־עֲמַלְתָּ
בּוֹ וְלֹא גִדַּלְתָּ שִׁבְן־לֵילָה
הִיא וּבֶן־לֵילָה אָבָד: וְאַנִּי לֹא
אָחוּס עַל־נִינְוָה הָעִיר
הַגְּדוֹלָה אֲשֶׁר יֵשְׁבָהּ הֶרְבֵּה
מִשָּׂתִּים־עֹשִׂיהָ רַבּוֹ אָדָם
אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ
לְשִׁמְאֻלוֹ וּבִהֲמָה רֶבֶה:

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.*

ברוך אתה יי, אלהינו מלך
העולם, צור כל־העולמים,
צדיק בכל־הדורות, האל
הנאמן, האומר ועושה,
המדיבר ומקים, שכל־דבריו
אמת וצדק.

על־התורה ועל־העבודה
ועל־הנביאים ועל־יום
[השבת הזה, ועל־יום]
הכפרים הזה שנתת־לנו, יי
אלהינו, [לקדשה ולמנוחה]
לכבוד ולתפארת, על־הכל,
יי אלהינו, אנחנו מודים לך,
ומברכים אותך. יתברך שמך
בפי כל־חי תמיד לעולם ועד.
ברוך אתה יי, מלך מוחל
וסולח לעוונותינו, ומעביר
אשמותינו בכל־שנה ושנה,
מלך על כל־הארץ, מקדש
[השבת ו] ישראל ויום
הכפרים. *אמן.*

(The Congregation will stand)

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

יהללו את־שם יהוה,
כי־נשגב שמו לבדו.

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!

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם, וַיָּרֶם
קִרְן לְעַמּוֹ, תְּהִלָּה
לְכָל־חֲסִידֶיךָ, לְבְנֵי יִשְׂרָאֵל,
עַם־קָרְבֵּךָ. הַלְלוּיָהּ!

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שְׁכִינָה מְקוֹר חַיֵּינוּ SHECHINAH MEKOR CHAYYENU

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

שְׁכִינָה, מְקוֹר חַיֵּינוּ, הוֹלִיכֵנוּ בְּדַרְכֶיךָ, יְדֻרְכֵי 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, אֲמִצֵּנוּ לְהִכְנִיעַ אֶת־פְּעֻסָּנוּ
וּלְהַשְׁתַּלֵּט עַל תּוֹקְפֹנוּתָנוּ.
Divine Presence, Source of our lives, give us strength
to restrain our anger and to control our aggression.

שְׁכִינָה, מְקוֹר חַיֵּינוּ, לַמְדִּינוּ אֶת־מַעֲנֶה הַרֵךְ הַמְּשִׁיב חָמָה.
Divine Presence, Source of our lives, teach us
to use the gentle answer that turns away wrath.

שְׂכִינָה, מְקוֹר חַיֵּינוּ, תְּנֵי חֻלְקֵנוּ
בֵּין מְבִיאֵי רְפוּאָה וְשָׁלוֹם לְעוֹלָמָךְ.

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

שְׂכִינָה, 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.

‘This is the covenant I will make with the House of Israel in time to come,’ says the Eternal One. ‘I will put My Teaching within them, and engrave it on their hearts; I will be their God, and they shall be My people. 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! For I will pardon their iniquity and their sin I will remember no more.’

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֵת
אֶת-בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים
הֵהֱם, נֹאֵם-יְהוָה: נִתַּתִּי אֶת-
תּוֹרָתִי בְּקֶרֶבָם, וְעַל-לִבָּם
אֶכְתַּבְנָה; וְהָיִיתִי לָהֶם
לֵאלֹהִים, וְהִמָּה יְהוֹי-לִי לְעַם.
וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת-
רֵעֵהוּ וְאִישׁ אֶת-אָחִיו לֵאמֹר
דַּעוּ אֶת-יְהוָה, כִּי-כֹוֹלָם יֵדְעוּ
אוֹתִי, לְמִקְטָנָם וְעַד-גְּדוּלָּם,
נֹאֵם-יְהוָה. כִּי אֶסְלַח לְעֹנֵוֹם
וּלְחַטָּאתָם לֹא אֶזְכֹּר-עוֹד.

Jeremiah 31:33-34

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

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ, וְנִשְׁוֹבָה.
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

♪

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

תפילה Tefillah

(The Congregation will stand)

אֲדֹנֵי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד 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.

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.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
יַעֲקֹב; אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רִבְקָה, אֱלֹהֵי רָחֵל וְאֱלֹהֵי
לֵאָה; הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל,
זוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכְּרֵנוּ לְחַיִּים, מְלֶךְ חַפֵּץ
בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְיָ, מְגֵן אַבְרָהָם
וְעֹזֶר 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.*

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

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחִיָּה מֵתִים אַתָּה, רַב
לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
מוֹרִיד הַשֶּׁמֶשׁ וּמוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה
מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיֹּשְׁנֵי
עָפָר.

מִי כָמוֹךָ, בֹּעֵל גְּבוּרוֹת, וּמִי
דוֹמֶה לָּךְ, מֶלֶךְ מַמְיֵת וּמַחְיָה
וּמַצְמִיחַ יְשׁוּעָה?

מִי כָמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר
יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים?

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

בָּרוּךְ אַתָּה יְיָ, מְחִיָּה הַמֵּתִים.

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל-יוֹם יְהִלְלוּךָ,
סֵלָה.

(The Congregation will sit)

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

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

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

וּבְכֵן תֵּן פְּחָדֶךָ, יְיָ אֱלֹהֵינוּ, עַל
כָּל־מַעֲשֶׂיךָ, וְאִמְתָּךְ
עַל־כָּל־מַה שֶּׁבָּרָאתָ. וְיִירָאוּךָ
כָּל־הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ לְפָנֶיךָ
כָּל־הַבְּרוּאִים, וְיַעֲשׂוּ כָל־
אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיִּדְעֶנּוּ, יְיָ
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז
בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ
נוֹרָא עַל כָּל־מַה שֶּׁבָּרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ,
תְּהִלָּה לִירֵאֶיךָ, וְתִקְוָה טוֹבָה
לְדוֹרֶשֶׁיךָ, וּפְתִיחוֹן פֶּה
לְמִי־חַלִּים לָךְ, שְׂמֵחָה לְאַרְצְךָ,
וְשִׂשׂוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן
יְשׁוּעָה לְכָל־יוֹשְׁבֵי תֵּיבֵל.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ,
וְיֹשְׁרִים יַעֲלֹזוּ, וְחֹסִידִים בְּרִנָּה
יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ־פִּיהָ,
וְכָל־הָרָשָׁעָה בָּלָה בְּעָשָׁן
תִּכָּלֶה, כִּי תַעֲבִיר מִמֶּשְׁלַת
זֶדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ אַתָּה
יְיָ לְבַדְּךָ, עַל כָּל־מַעֲשֶׂיךָ.
כִּכְתוּב בְּדַבְּרֵי קֹדֶשְׁךָ:

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

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

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

*We praise You, O God, the holy
Sovereign.*

Our God and God of our
ancestors, 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.'

יְמִלֶּךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן.
לְדֹר וָדֹר. הִלְלוּהָ!

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין
אֱלֹהִים מִבְּלַעֲדֶיךָ, כְּכָתוּב:

וַיִּגְבֶּה יי צְבָאוֹת בְּמִשְׁפָּט,
וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.
בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל
לְעֲוֹנוֹתֵינוּ בְּיוֹם הַכִּפּוּרִים הַזֶּה;
מְחַה וְהַעֲבִיר פְּשָׁעֵינוּ
וְחִטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר:
'אֲנֹכִי אֲנֹכִי הוּא מְחַה פְּשָׁעֶיךָ
לְמַעְנִי, וְחִטָּאתֶיךָ לֹא-אֶזְכֹּר.'
וְנֹאמַר: 'מַחֲיִיתִי כָעֵב פְּשָׁעֶיךָ,
וְכַעֲנַן חֲטָאתֶיךָ; שׁוּבָה אֵלַי, כִּי
גִאֲלִיתִיךָ.' וְנֹאמַר: 'כִּי-בְיוֹם
הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטָהָר
אֶתְכֶם, מִכָּל חֲטָאתֵיכֶם לִפְנֵי
יְהוָה תִּטְהָרוּ.'

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(On a Sabbath)

You are One, Your name is One, and who is like Your people Israel, a people unique on the earth? A garland of glory have You given us, a crown of salvation: a day of rest and holiness. May our rest on this day be one of love and devotion, sincerity and faithfulness, peace and tranquillity, quietness and confidence: the perfect rest that You desire. Let Your children know and understand that their rest comes from You, and that by it they sanctify Your name.

* * *

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.

אתה אחד ושְׁמךְ אחד, ומי
בְּעַמְךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ?
תַּפְאֶרֶת גְּדֻלָּה וְעֶטְרַת יְשׁוּעָה,
יוֹם מְנוּחָה וּקְדוּשָׁה לְעַמְךָ
נִתְּנָה. מְנוּחַת אֱהָבָה וּנְדָבָה,
מְנוּחַת אֱמֶת וְאַמוּנָה, מְנוּחַת
שָׁלוֹם וְשִׁלּוּחַ וְהַשְׁקֵט וּבִטָּחָה,
מְנוּחָה שְׁלֵמָה שְׂאֵתָהּ רוּצָה
בָּהּ. יִכְרִירוּ בְּנֵיךְ וַיֵּדְעוּ כִּי
מֵאֵתְךָ הִיא מְנוּחָתָם, וְעַל־
מְנוּחָתָם יִקְדִּישׁוּ אֶת־שִׁמְךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רִצָּה
בְּמְנוּחָתֵנוּ] קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ
מִטוֹבֶיךָ, וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ,
וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי
אַתָּה סֶלֶחַ לְיִשְׂרָאֵל וּמַחֲלִין
לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר,
וּמַבְלִעְדֶּיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ.

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

רִצָּה, יְיָ אֱלֹהֵינוּ, בְּעֶמְקֵי יִשְׂרָאֵל, וּתְפִלָּתֵם בְּאַהֲבָה תִקְבֹּל, וּתְהִי
לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

* Accept our worship, O God, as a humble effort to feel Your presence, to hallow Your name and to strengthen our loyalty to Your commandments.

When doubt, anxiety or pain tempt us to turn away from You, grant that our prayers may find their answer in firmer courage, deeper insight and greater fortitude. May we learn to overcome doubt, endure anxiety, and bear pain bravely, that with hearts and minds less troubled, we may come closer to You and to one another.

May all the congregations of the House of Israel, and all who worship You in sincerity and truth, be filled with new strength for Your service.

בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבִדְךָ בִּירְאָה נְעֹבֵד.

We gratefully acknowledge that You, Eternal One, are our God and the God of our ancestors, the God of all flesh, our Maker, the Creator of all things.

We extol Your great and holy name, and give thanks unto You, who have kept us alive and preserved us.

Grant us continued life, Eternal One, our God, and give us strength to observe Your Law, to do Your will, and to serve You with a perfect heart.

We praise You, O God, to whom all thanks are due.

מוֹדִים אֲנִיחוּ לָךְ, שְׂאֵתָה הוּא

יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי כָל-בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר

בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת

לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עַל

שְׁחַיִּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ

וּתְקַיֵּמְנוּ, יְיָ אֱלֹהֵינוּ, וּתְאַמְצָנוּ

לְשִׁמּוֹר חֻקֶּיךָ, לַעֲשׂוֹת רְצוֹנְךָ,

וּלְעִבְדְּךָ בְּלֵב בָּשִׁלִים.

בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

* An English prayer suggested by the theme of the Hebrew.

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,
אֲבֵינוּ, בְּלִנּוּ בְּאֶחָד בְּאוֹר פְּנִיךָ,
כִּי בְּאוֹר פְּנִיךָ נִתַּת לָנוּ, יְיָ
אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת
חֶסֶד וְצִדִּיקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל
וְאֶת־כָּל־הָעַמִּים בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשִׁלּוֹמְךָ.
בְּסִפּוֹר חַיִּים וּבְרָכָה נִכְתֵּב
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְׁלוֹם.

Silent Confession

I confess to You, my truest Friend, my need for friendship. There are times when I have felt let down, and even betrayed. Help me to remember the times when I have not kept faith with others, or have let them down. Then perhaps my failures may join me to them through understanding, even if I cannot love.

I confess to You, the Source of love, the times I have felt unloved, or been unable to love enough. In the coming year give me the power to love, to give without price, and receive without excuse.

I confess to You, for in You I trust, the desires of my heart which make me ashamed, and the suspicions in my mind which are neither right nor justified. I should like the courage to face them, admit them as my own, and with Your help transform them.

I confess to You, who are perfect, all my flaws and imperfections. You know them better than I do, but You want me to acknowledge them freely. I confess my hypocrisy and smugness, my lack of feeling and double standards. They are not easy to see. Help me to see them.

I confess to You, because You are patient, the times I have been vain or obstinate. Give me common sense. Let me see myself as others see me, and be content.

I confess to You, who understand me, all my small and silly deeds. With embarrassment I remember my pettiness, my white lies, my lack of tact, and my half-truths. Help me not to mislead others or to be led astray.

As this quiet time ends, I look back on the year, and recall also the good things it gave me:

I remember the friends I made and the jokes I heard and told.

I remember the times when I was able to put up with those I thought irritating or ungrateful.

I remember the times when they were able to put up with me.

I remember the occasions when the strength of my own courage and generosity surprised others as well as myself.

I remember the times when I dared to think for myself, and found I could be alone.

I remember all that was spontaneous and uncalculating in me, when I seemed to recover the innocence of childhood.

I remember my anxiety over the illnesses and the disasters I feared, and my worries about things that never happened.

By these memories of the past year I begin to glimpse Your presence and understand Your nature. I see the treasure in store for the upright, and know the joy of Your salvation.

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

יְהִי לְרִצּוֹן אֱמִרֵי־פִי, וְהִגִּיוֹן
לְבִי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי. ♪

Prayers for Forgiveness סליחות

The Day of Atonement demands that we examine not only our personal lives, but also the life of the society about us. Before God we must confess our share of responsibility for the evils which destroy its harmony and inflict hardship and loneliness on so many of its members: the injustices and inequalities, the selfishness of individuals and groups, the insensitivity of the strong to the weak. How far we are from having realised the high ideals which our religion so plainly teaches us! May this day impress on us anew that personal piety is only a part of what we owe to God; that we must also fashion a fair and just society united in mutual concern and care, and in obedience to God's will.

Let now an infinite presence enter our souls and our thoughts, teaching us a gentleness transcending force and melting our hardness of heart. May this penitential season make us more sensitive to the needs of others, and more responsive to their spoken and unspoken pleas for sympathy and help:

Those who struggle vainly for attention;

and those who shrink with fear at another's touch;

those whose faces we forget from one encounter to the next;

and those who never seem to find a resting-place in the family of the secure;

those whose ambition exceeds their skill;

and those whose early promise has dimmed to small achievement;

those whose minds are clouded or weak;

and those who bear the burden of broken bodies;

those who wait in pain only for death;

and those who wait for news which never comes;

those who are alone, unloved, with none to love;

and all who are bereaved, deserted or neglected.

Those who have been driven from their homes by wars they
 never made;
and those who hunger for their daily bread, whose water is undrinkable;
 those who suffer for their country's debt;
and those whose labour is bonded in perpetuity.

All who are persecuted because of their faith or race or colour;
all who are deprived of their rights by the callousness and selfishness of others.

For our negligence we ask forgiveness, O God, from You and
 from our fellow men and women; for the unfinished task of
 building a better world we seek Your help; for the knowledge that
 it is never too late to try again we give thanks.

either

Eternal is Your name. I will
 exalt You;
 I will not conceal Your
 righteousness.
 I have heard, and will trust;
 I will not question You or test
 You.
 For can a vessel of clay
 Demand to know the potter's
 mind?
 I have sought You, and found
 You:
 A tower of strength, a
 sheltering rock,
 A beacon shining bright,
 Whose light is not obscured.

יְהִי שִׁמְךָ : אֲרוֹמְמֶךָ; ♪
 וְצִדְקָתְךָ לֹא אֲכַסֶּה.
 הֶאֱזִינִתִּי וְהֶאֱמַנְתִּי;
 לֹא אֶשְׁאֵל וְלֹא אֶנְסֶה.
 וְאֵיךְ יֵאמֶר כְּלִי חֶמֶר
 אֶלִּי יוֹצְרוֹ מִה־תַּעֲשֶׂה?
 דִּרְשָׁתִּיךָ, פָּגַשְׁתִּיךָ,
 לְמַגִּדֵּל עוֹז וְצוּר מִחֶסֶד.
 הִבְהִיר כְּאוֹר מְזִהִיר
 כְּלִי מָסַךְ וְאֵין מִכְסֶּה.

יִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא.

Let God be praised and glorified, exalted and extolled.

Your majesty and might
 The heavens proclaim
 At dawn and dusk
 And when the dark descends.
 And angels walking
 Amid fire and water
 Testify to You, acknowledge
 You,
 The Source of speech.
 For You, unageing,
 Invisibly sustain
 All depths and heights,
 All forms of life, and Your own
 sovereignty.

הָדָר כְּבוֹדְךָ וְעוֹז יָדְךָ
 מְסֻפָּרִים הַשָּׁמַיִם,
 בַּעַת עֲלוֹתָם וְעַת פְּנוּתָם
 וְעַת שְׁחוּתָם אַפָּיִם.
 וּמְלָאכִים נְהַלְכִים
 בְּתוֹךְ אֲבְנֵי אֵשׁ וּמַיִם,
 יַעֲיִדוּךָ וַיּוֹדוּךָ,
 בּוֹרֵא נִיב שְׁפָתָיִם.
 כִּי תִסְבּוֹל וְלֹא תִבּוֹל
 בְּלִי זְרוּעַ וַיָּדָיִם,
 תַּחֲתִיּוֹת וְעֲלִיּוֹת
 וְהַחַיּוֹת וְהַכֹּסֵא.

יִשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא.

Let God be praised and glorified, exalted and extolled.

Judah Halevi

or

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

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
 בְּטֶרֶם כָּל-יֵצִיר נִבְרָא,
 לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,
 אֲזִי מֶלֶךְ שָׁמוּ נִקְרָא.

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 כָּכָל הַכֹּל,
 לְבִדּוֹ יִמְלֹךְ נֹרָא;
 וְהוּא הָיָה וְהוּא הָיָה,
 וְהוּא יִהְיֶה בְּתִפְאָרָה.

♪

469a

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

וְהוּא אֶחָד, וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ, לְהַחֲבִירָהּ,
בְּלִי רֵאשִׁית, בְּלִי תְּכֵלֶת,
וְלֹא הָעֹז 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 אֱלֹהִי, וְחַי גָּאֲלִי,
וְצֹר חֲבָלֵי בָּעֵת צָרָה,
וְהוּא נָסִי וּמָנוֹס 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,
בָּעֵת אִישָׁן וְאֶעֱרָהּ,
וְעַם רוּחִי גְּוִיָּתִי;
יְיָ לִי, וְלֹא אִירָא.

May the One whose
presence dwells in this house,
cause love and harmony,
peace and friendship to dwell
among you.

מִי שֶׁשָּׁכַן אֶת־שְׁמוֹ בְּבֵית
הַזֶּה, הוּא יִשְׁכֵּן בֵּינֵיכֶם
אַהֲבָה וְאַחֻזָּה וְשָׁלוֹם וְרַעוּת.

Talmud

Yom Kippur Memorial Service

שתשים זמעותינך
בנאדך לזיוה



ה"ת

REFLECTIONS BEFORE THE MEMORIAL SERVICE

The essence of *Yizkor* is remembering. Some memories come in an almost overpowering rush, others drift into our consciousness much more gradually. We need time for remembering. Sometimes, the little things that gradually come to awareness only after we leave time for waiting, turn out to be the most precious and important of all. So quiet yourself, and listen to your heart. Now is the time for remembering...

David A Teutsch

As we recite *Yizkor* prayers, let our senses and imagination help us to remember. For whom are we saying *Yizkor* today? Can we imagine their faces before our eyes? See their smile; visualise how they might be standing if they were next to us? Do we recall the sound of their voices? Hear their words as we stand in prayer? Feel their presence in this moment? In our mind, in our heart, allow a conversation between us to unfold? What needs to be communicated this year? What is the message we need to hear today? What are the silent prayers of the heart? What remains unspoken? Speak. Listen.

Simcha Paul Raphael

יִזְכֹּר לַיּוֹם הַכִּפּוּרִים

YOM KIPPUR MEMORIAL SERVICE

(The Congregation will stand)

Psalm 23



A PSALM OF DAVID

You are my Shepherd and
my God,
Therefore no want I know;
You let me lie in pastures
green
And where calm waters flow.
My weary spirit You revive
When I am in distress;
And, for Your name's sake,
Lead my steps in paths of
righteousness.
The darkest valley holds no
fear,
For You are at my side;
Your presence is my comfort
still,
Your rod and staff my guide.
You feast my soul, O God, in
spite
Of those who wish me ill.
With precious oil You soothe
my head,
My cup with joy You fill.
Your love and goodness,
steadfastly,
Shall follow me always,
And in Your house, O God,
shall I
Dwell to the end of days.

(The Congregation will sit)

מִזְמוֹר לְדָוִד.
יְהוָה רֹעִי, לֹא אֶחָסֵר.
בְּנִאוֹת דָּשָׁא יִרְבִּיצֵנִי,
עַל־מֵי מְנַחֹת יִנְהַלֵּנִי.
נַפְשִׁי יִשׁוּבָב;
יִנְחֵנִי בַמַּעְגָּלִי-צֶדֶק
לְמַעַן שְׁמוֹ.
גַּם כִּי־אֵלֶךְ בְּגִיאַת צַלְמוֹת
לֹא־אִירָא רָע,
כִּי־אַתָּה עִמָּדִי;
שִׁבְטְךָ וּמִשְׁעַנְתְּךָ,
הִפָּהּ יִנְחֵמֵנִי.
תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן
נֶגְדַּת צִרְיָי,
דִּשְׁנָתָּ בַשֶּׁמֶן רֹאשִׁי,
כּוֹסֵי רוּיָהּ.
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי
כָּל־יְמֵי חַיִּי,
וְשִׁבְתִּי בְּבֵית־יְהוָה
לְאַרְךָ יָמִים.

There are sorrows whose roots the sympathy of best friends cannot reach. There are burdens so heavy that no human being can help to lift or bear them. There are some whose wounds are too raw even for a friendly touch. What must it mean to such people to know and to feel that One greater than any human being is there with a sympathy silent, but how tender. With a balm unseen, but how healing. One to whom a heart can pour out its torrents of bitterness without words. A Friend with the tenderness of a mother, and with an understanding that is infinite.

Israel I Mattuck

Eternal God, help us to feel Your presence even when dark shadows fall upon us. When our own weakness and the storms of life hide You from our sight, help us to know that You have not deserted us. Uphold us with the comfort of Your love.

From Psalm 90

Eternal One, You have been
our refuge in all generations.

אֲדֹנָי, מְעוֹן אֶתָּה הָיִיתָ לָנוּ
בְּדֹר וָדֹר.

*Before the mountains were
born, or earth and universe
brought forth, from eternity to
eternity You are God.*

בְּטֶרֶם הָרִים יִלְדוּ,
וְתַחֲלִיל אֶרֶץ וְתֵבֵל,
וּמַעֲוֹלָם עַד-עוֹלָם אֶתָּה אֵל.

A thousand years in Your
sight are but as yesterday
when it is past, or as a watch
in the night.

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם
אֶתְמוּל כִּי יַעֲבֹר,
וְאַשְׁמוּרָה בַּלַּיְלָה.

*You sweep us away; we are like
a dream, like grass which springs
up in the morning:*

וְרִמָּתָם שְׁנָה יִהְיוּ,
בִּבְקָר כְּחֻצִיר יִחְלֹף:

In the morning it flourishes
and is renewed; in the evening
it fades and withers.

בִּבְקָר יִצְיֵץ וְחָלָף,
לְעֶרֶב יִמּוּלַל וְיִבָּשׁ.

*Our years come to an end like a
sigh.*

כְּלִינוּ שְׁנֵינוּ כְּמוֹ-הֶגְהָה.

Whether our days be many
or few, how little we achieve
by our labours! Our lives soon
end and we depart.

יְמֵי שְׁנוֹתֵינוּ בָּהֶם שְׁבָעִים
שָׁנָה, וְאִם בְּגִבּוּרֹת שְׁמוֹנִים
שָׁנָה, וְרַהֲבָם עָמַל וְאָנֹן. כִּי-גַז
חַיֵּשׁ, וְנִצָּעֶפָה.

*So teach us to value our days,
that we may acquire a heart of
wisdom.*

לְמִנּוֹת יְמֵינוּ כֵּן הוֹדַע,
וְנִבָּא לִבֵּב חֻכְמָה.

Satisfy us with Your
kindness in the morning, that
we may rejoice and be glad all
our days.

שְׂבַעְנוּ בִּבְקָר חֲסִדֶּךָ,
וְנִרְנְנָה וְנִשְׂמַחָה בְּכָל-יְמֵינוּ.

*Gladden us according to the
days You have afflicted us, and
the years in which we have seen
evil.*

שִׂמְחָנוּ כִּימוֹת עֲנִיתָנוּ,
שְׁנוֹת רְאִינוּ רָעָה.

Let Your servants behold
Your works, and their children
come to see Your glory.

יִרְאֶה אֶל-עֲבָדֶיךָ פָּעֻלָּךְ,
וְהִדְרֶךָ עַל-בְּנֵיהֶם.

*Let Your favour, Eternal One,
our God, rest upon us, and may
our work have lasting value. O
may the work of our hands
endure.*

וַיְהִי נָעַם אֲדֹנֵי אֱלֹהֵינוּ עָלֵינוּ,
וַיִּמְעַשֶׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ.
וַיִּמְעַשֶׂה יְדֵינוּ כּוֹנֵנָהוּ.

What are we, Eternal One,
that You take note of us;

what is our worth, that You
consider us?

We are like a breath,
our days are as a passing
shadow.

You sweep us away; we are
like a dream,

like grass which springs up
in the morning:

in the morning it flourishes
and is renewed;

in the evening it fades and
withers.

You cause us to revert to
dust, saying: Return, My
children.

Sovereign of all worlds! How insignificant we are in Your sight, how minute in Your presence! You are Creator of a universe so vast that the effort to conceive it overwhelms the mind. Our mightiest telescopes scan but a little corner of it; the rays of light that reach us from the distant galaxies have travelled countless aeons; in the time-scale of creation, the earth we live on was born but yesterday; and human beings made their appearance on it only a moment ago.

From Psalm 8

Eternal One, our God, how majestic is Your name in all the earth! You have stamped Your glory upon the heavens. When I look at the heavens, the work of Your fingers, the moon and the stars that You have established, what are we mortals that You are mindful of us, we humans, that You care for us?

יְהוָה, מֶה-אָדָם וַתִּדְעֶהוּ; ♪

בֶּן-אָנוּשׁ וַתַּחֲשִׁבֵהוּ?

אָדָם לַהֲבֵל דָּמָה,

יָמָיו כְּצֵל עוֹבֵר.

זְרַמְתָּם; שְׁנָה יְהִיּוּ,

בְּבֹקֶר כְּחֹצִיר יִחְלֶף;

בְּבֹקֶר יֵצֵץ וַיִּחְלֶף,

לְעֶרֶב יִמּוּלַל וַיֵּיבֶשׁ.

תָּשָׁב אָנוּשׁ עַד-דָּבָא,

וַתֹּאמֶר: שׁוּבוּ בְנֵי-אָדָם.

יְהוָה, אֲדַלְּגִינוּ, מֶה-אֲדִיר שְׁמֶךָ

בְּכָל-הָאָרֶץ! אֲשֶׁר תִּנָּה הוֹדֶךָ

עַל-הַשָּׁמַיִם! כִּי-אֶרְאָהּ שְׁמֶיךָ

מַעֲשֵׂי אֲצַבְעֶיךָ, יָרַח

וְכּוֹכָבִים אֲשֶׁר כּוֹנְנִתָּה,

מֶה-אָנוּשׁ, כִּי-תִזְכְּרֵנוּ

וּבֶן-אָדָם, כִּי תִפְקֹדֵנוּ?

We are feeble and live always on the brink of death. Scarcely ushered into life, we begin our journey to the grave. Our best laid plans are ever at risk, our fondest earthly hopes are buried with us. Ambition drives us on to high exertion; indulgence makes us waste the powers we have; and evil seduces us to heap misery upon our fellows.

Success and failure, love and hatred, pleasure and pain, mark our days from birth to death. We prevail, only to succumb; we fail, only to renew the struggle.

The eye is never satisfied with seeing; endless are the desires of the heart. We devise new schemes on the graves of a thousand disappointed hopes. Like Moses on Mount Nebo, we behold the Promised Land from afar, but may not enter it. Our life, at its best, is an endless effort for a goal which we may never attain. Death finally terminates the struggle, and joy and grief, success and failure, all are ended. Like children falling asleep over their toys, we relinquish our grasp on earthly possessions only when death overtakes us. Rich and poor, strong and feeble, wise and simple, all are equal in death.

Isaac M Wise

The grave levels all distinctions and makes the whole world kin.

If there is to be birth, there must be death. Unless there were departures, a time would quickly come when there could be no arrivals since the area of the finite earth would be filled. We can imagine a world in which there was neither birth nor death; but not a world in which there was one without the other.

If some 'Messenger' were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live for ever, but on the clear understanding that never again would there be a child, or a youth or a girl, or adolescent love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others — and if the answer to that Messenger were to be given by the light of dispassionate reason, could there be a doubt what it would be?

Herbert Samuel

Do not fear the summons of death; remember those who have gone before you, and those who will come after you! This is God's decree for all flesh.

Ben Sira

Though our days are few, let not their speedy flight dismay us; let not the thought of death cast gloom upon our lives. Rather, let us treasure the time we have, and resolve to use it well. Let us count each moment precious — a chance to apprehend some truth, to experience some beauty, to conquer some evil, to relieve some suffering, to love and be loved, to achieve something of lasting worth.

*We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. They most live
Who think most — feel the noblest — act the best.*

Philip James Bailey

Let us not delay to remove from our midst whatever limits our vision, hampers our growth and diminishes our self-respect; all that spoils our relations with one another, and holds us back from giving to humanity what, at our best, we are able to give. 'Alas for those who cannot sing, but die with all their music in them.' Let us strive to fulfil the promise that is in each of us, and so conduct ourselves that, generations hence, it will be true to say of us: the world is a little better because, for a brief space, they lived in it.

The day is short and there is much to do, the workers are lazy, the wages are high and the head of the household demands action.

הַיּוֹם קָצֵר, וְהַמְּלָאכָה מְרֻבָּה,
וְהַפּוֹעָלִים עֲצֵלִים, וְהַשְּׂכָר
הַרְבֵּה, וּבַעַל הַבַּיִת דּוֹחֵק.

Mishnah

All things pass away, but You are eternal. Teach us, O God, to see that when we link ourselves with You, and strive to do Your will, our lives acquire eternal meaning and value. And maintain in us the hope that the human spirit, created in Your image, is like You, eternal and indestructible.

*The dust returns to the earth as
it was, but the spirit returns to
God who gave it.*

וְיָשָׁב הָעָפָר עַל־הָאָרֶץ
בְּשִׁחָתָהּ, וְהָרוּחַ תָּשׁוּב
אֶל־הָאֱלֹהִים אֲשֶׁר נָתַנָּהּ.

Ecclesiastes 12:7

The soul is Yours, the body
is Your handiwork; have pity,
we pray, on Your creation.

הַנְּשָׁמָה לָךְ, וְהַגּוּף פְּעֻלָּתְךָ; ♪
חֲוָסָה עַל עֲמָלְךָ.

A Selection Of Poems For Silent Meditation

REMEMBER

Remember me when I am gone away,
Gone far away into the silent land;
When you can no more hold me by the hand,
Nor I half turn to go yet turning stay.
Remember me when no more day by day
You tell me of our future that you plann'd:
Only remember me; you understand
It will be late to counsel then or pray.
Yet if you should forget me for a while
And afterwards remember, do not grieve:
For if the darkness and corruption leave
A vestige of the thoughts that once I had,
Better by far you should forget and smile
Than that you should remember and be sad.

Christina Rossetti

AFTER I AM DEAD

After I am dead
 Say this at my funeral:
 There was a man who exists no
 more.
 That man died before his time
 And his life's song was broken
 off halfway.
 O, he had one more poem
 And that poem has been lost
 For ever.
 He had a lyre,
 And a vital, quivering soul.
 The poet in him spoke,
 Gave out all his heart's secrets,
 His hand struck all its chords.
 But there was one secret he kept
 hidden
 Though his fingers danced
 everywhere.
 One string stayed mute
 And is still soundless.
 But alas! all its days
 That string trembled,
 Trembled softly, softly quivered
 For the poem that would free
 her,
 Yearned and thirsted, grieved
 and wept,
 As though pining for someone
 expected
 Who does not come,
 And the more he delays, she
 whimpers

אַחֲרֵי מוֹתִי

אַחֲרֵי מוֹתִי סָפְדוּ כָכָה לִי:
 הָיָה אִישׁ – וְרָאוּ: אֵינָנו עוֹד;
 קָדָם זְמַנּוֹ מֵת הָאִישׁ הַזֶּה,
 וְשִׁירָת חַיּוֹ בְּאִמְצָע נִפְסְקָה;
 וְצֹר! עוֹד מִזְמוֹר אֶחָד
 הָיָה-לוֹ –
 וְהִנֵּה אֶבֶד הַמִּזְמוֹר לָעַד,
 אֶבֶד לָעַד!
 וְצֹר מְאֹד! הֵן כְּנוֹר הָיָה-לוֹ –
 נֶפֶשׁ חַיָּה וּמִמְלָלָה, וְהַמְשׁוֹרֵר
 מִיָּדֵי דְבָרוֹ בּוֹ
 אֶת-כָּל-רִזֵּי לְבוֹ הַגִּיד לוֹ,
 וְכָל-הַנִּימִין יָדוֹ דּוֹבְבָה,
 אֶךְ רָו אֶחָד בְּקֶרְבּוֹ הַכְּחִיד,
 סָחוֹר סָחוֹר לוֹ אֶצְבָּעוֹתָיו פְּחוּזוֹ,
 נִימָה אַחַת אֱלֻמָּה נִשְׁאַרָה,
 אֱלֻמָּה נִשְׁאַרָה עַד-הַיּוֹם!
 וְצֹר מְאֹד מְאֹד!
 כָּל-יְמֵיהָ זָעָה נִימָה זֹה,
 דּוּמָם זָעָה, דּוּמָם רָעָדָה,
 אֶל-מִזְמוֹרָהּ, דּוֹדָה גּוֹאֲלָהּ,
 כְּמִדָּהּ, צִמְאָהּ, עֲגָמָה, נִכְסְפָה,
 בְּאֶשֶׁר יַעֲגֹם לֵב לְמִזְמוֹן לוֹ:
 וְאִם-הִתְמַדְּמָה – בְּכָל-יּוֹם
 חִכְתָּה-לוֹ

With a soft fine sound,
But he does not come.
And the agony is very great,
There was a man and he exists
no more.
His life's song was broken off
halfway.
He had one more poem
And that poem is lost,
For ever.

וּבְנֵהִימָה טְמִירָה שְׁוֹעָה-לוֹ –
וְהוּא הִתְמַהֵּמָה אֶף לֹא-בָא.
אֶף לֹא-בָא!
וְגִדּוֹל מְאֹד, מְאֹד הִכָּאֵב!
הָיָה אִישׁ – וְרָאוּ: אֵינָנו עוֹד,
וְשִׁירַת חַיֵּיו בְּאִמְצָע נִפְסָקָה;
עוֹד שִׁיר מְזֻמּוֹר אֶחָד הָיָה-לוֹ,
וְהִנֵּה אֶבֶד הַמְזֻמּוֹר לָעַד,
אֶבֶד לָעַד!

Chaim Nachman Bialik

IT IS LESS DISTANT NOW
A YAHRZEIT CANDLE LIT AT HOME

The *yahrzeit* candle is different
Announcing neither Sabbath nor Festival.
No benediction recited
No song sung
No psalm mandated.
Before this unlit candle
Without a quorum, I stand
Unstruck match in my hand.

It is less distant now
The remembrance ritual of parents deceased
I am older now
Closer to their age than before.
I am older now
Their aches in my body
Their white hairs beneath my shaved skin
Their wrinkles creased into my face.

It is less distant now
This ritual
Once made me think of them
Now makes me think of me.

Once it recalled relationships to them
Now I ponder on my children's relationship to me.
Once I wondered what to remember of them
Now I ask what my children remember of me
What smile, what grimace
What stories they will tell their children.

It is less distant now.
How will I be remembered?
How will I be mourned?
Will they come to the synagogue,
Light a candle
Recite the *Kaddish*?
It is less distant now.

Once *yahrzeit* was about parents deceased
Now it is of children alive.
Once it was about a distant past
Now it is about tomorrow.

Harold M Schulweis

MY FATHER AND MOTHER
In many houses
all at once
I see my mother and father
and they are young
as they walk in.

Why should
my tears come,
to see them laughing?
That they cannot
see me
is of no matter.

I was once
their dream;
now
they are mine.

Anon

MEMORIAL SERVICE

I wanted a perfect ending,
so I sat down to write the book
with the ending in place before
there was even an ending.
Now I've learned the hard way,
that some poems don't rhyme,
and some stories don't have
a clear beginning, middle, and end.
Like my life, this book has ambiguity.
Like my life, this book is about
not knowing, having to change,
taking the moment and making the
best of it, without knowing
what's going to happen next.

Gilda Radner

ON HEALING

I had thought that your death
Was a waste and a destruction,
A pain of grief hardly to be endured.
I am only beginning to learn
That your life was a gift and a growing
And a loving left with me.
The desperation of death
Destroyed the existence of love,
But the fact of death
Cannot destroy what has been given.
I am learning to look at your life again
Instead of your death and departing.

Marjorie Pizer

From Psalm 16

I have set You, Eternal God,
always before me; You are ever
near me; I shall not be moved.

Therefore my heart is glad and
my soul can rejoice, for I am
safe in Your presence.

You will not abandon me to
death nor send Your servant to
destruction.

You show me the path of life. In
Your presence there is fullness
of joy; and in Your shelter,
eternal happiness.

שְׁוִיתִי יְהוָה לְנֶגְדִי תָמִיד;
כִּי מִיָּמִינִי בִלְ-אֲמוּט.

לְכֵן שָׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי,
אֶף-בְּשָׂרִי יִשְׁכֵּן לְבֶטֶח.

כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשֹׂאוֹל,
לֹא-תִתֵּן חַסִּידְךָ לְרָאוֹת שָׁחַת.

תוֹדִיעֵנִי אֶרְחַח חַיִּים,

שָׁבַע שְׂמֵחוֹת אֶת-פָּנָי,

נְעֻמוֹת בְּיָמֶיךָ נֶצַח.

Let us now remember our loved ones who have gone to their eternal home: those who have been taken from us in the last year, and those who died in the more distant past; those who died peacefully in old age, and those who perished in the midst of their days; those who were bound to us by family ties, and those we knew as friends or fellow congregants.

We remember them now with sorrow. As we think of them, the anguish of bereavement is renewed; wounds, barely healed, reopen. But we remember them also with love, the love which binds the generations one to another, the love through which they continue to live in our hearts, the love which gives us the courage to face the future. And we remember them too with gratitude: for the affection and devotion they gave us, the efforts and sacrifices they made for our welfare, the joy of their companionship, and the ennobling influences they exerted on us.

We recall those members of our congregation who have passed away since we gathered together last Yom Kippur. They have a special place in our hearts. We pray this day that all who have sustained the loss of a loved one in the year gone by will be granted comfort and strength.

Moreover we are all bereaved. We are a people schooled in sorrow and acquainted with grief. We recall the suffering and persecution of our ancestors in countless lands and ages, and especially the precious millions who perished in the *Shoah*: men and women, young and old, who suffered so innocently and were done to death so brutally. Some lie in nameless graves in far off forests and deserted fields; the ashes of others are scattered to the four winds. But they shall not be forgotten. We take them into our hearts and give them a place beside the cherished memories of our near and dear ones.

We have, each one of us, our private memories of those we loved which others cannot fully share; and yet the bonds of sympathy unite us and bring some warmth and comfort even into the lonely heart. We draw strength from the knowledge that our dear ones are woven tightly into the fabric of our own lives and that through us what was best in them will be transmitted to future generations.

Let them be remembered for blessing, O God, and let us say: *Amen.*

(The Congregation will stand)

Silent Prayers in Memory of The Dead

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה יְהִי נַפְשָׁם
צְרוּרָה בְּצִרּוֹר הַחַיִּים, וְיִתְּהִי מְנוּחָתָם כְּבוֹד.

May God remember the souls of who have entered the life of eternity. May they be at one with God in the peace of an eternal sabbath. May I always remember them with love, and honour their memory by living uprightly and showing kindness to others. Let their memory inspire me so to conduct myself that they may live on in me, and that, through my life, their highest ideals and noblest hopes may be brought nearer to fulfilment.

At this moment, some of us recall the image of beloved parents who, even before we were born, had prepared a secure home for us in which we could find shelter during our years of helplessness and dependence, who watched over us with solicitous care,

nursed us, guided us, and taught us to know You, to trust You as our Divine Parent and to commit ourselves to Your law of righteousness. Some of us call to mind a life-time's partner, a wife or husband, with whom we were so united that we became one flesh and one spirit.

Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of exploring life's possibilities, bound to us by a common heritage of family tradition and a faithful comradeship that enhanced the joys and mitigated the sorrows of life through the divine power of love. Some of us cannot forget children, entrusted for a while to our care but called away by death before they had time even to reach the years of maturity and fulfilment, to whom we gave our loving care and from whom we received that trust and confidence which enriched our lives. All of us recall some beloved persons whose friendship, affection and devotion elicited the best in us, and whose visible presence will never return to cheer, encourage or inspire us. No longer can we express by deeds, which might do them good, our appreciation of all that they have done for us or meant to us. Only by thinking of their lives as part of Your eternal life and of their love as part of Your infinite love can we express our gratitude for the blessings that we enjoyed in our communion with them.

* * *

Bless for us, our God, the memories we cherish. On this day which, more than any other, affords us glimpses of eternity, may the sorrows we have known be softened by the knowledge of Your eternal presence, Your infinite wisdom, Your unending love. May the pains of past bereavements grow more gentle; let them be transformed into a positive remembrance of our dear ones who have died, an enhanced tenderness to those who are still with us, and a deepened awareness of our continuing obligations.

In gratitude for all the blessings our dear ones brought to us, to Israel and to humanity, we dedicate ourselves anew to the sacred faith by which they lived and died, and to the tasks which they left unfinished. Let them be remembered for blessing, O God, and let us say: Amen.

O God, full of compassion,
exalted God, grant perfect rest
under the wings of Your
presence to our loved ones
who have gone to their eternal
home. Merciful God, grant
them Your protection for ever,
and let their souls be bound up
in the bond of eternal life. The
Eternal One is their inher-
itance. May they rest in peace,
and let us say: *Amen*.

אל מלא רחמים, שוכן
במרומים, המצא מנוחה
נכונה תחת כנפי השכינה
את נשמות הנכבדים
והאהובים שהלכו לעולמם.
אנא, בעל הרחמים, הסתירם
בסתר כנפך לעולמים, וצור
בצור החיים את נשמתם. יי
הוא נחלתם, וינחם בשלום
על משפכם, ונאמר אמן.

O God, grant consolation to those who are in sorrow, and light to
those in darkness. Teach us at all times to put our trust in You, and
to praise Your name.

KADDISH קדיש יתום MOURNERS'

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,

יתגדל ויתקדש שמה רבא
בעלמא די-ברא כרעותיה,
וימליך מלכותיה בחיכון
וביומיכון ובחיי דכל-בית
ישראל, בעגלא ובזמן קריב,
ואמרו: אמן.

יהא שמה רבא מברך לעלם
ולעלמי עלמאי.

יתברך וישתבח, ויתפאר
ויתרומם ויתנשא, ויתהדר
ויתעלה ויתהלל שמה
דקודשא בריך הוא.

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.

לְעֵלָא לְעֵלָא מִן כָּל־בְּרַכָּתָא
וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְּאַמְרִין בְּעֵלְמָא, וְאַמְרוּ:
אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְאַמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְמֵיּוֹ, הוּא
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל וְעַל כָּל־בְּנֵי־אָדָם,
וְאַמְרוּ: אָמֵן.

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*.

הַמָּקוֹם יְנַחֵם אוֹתָנוּ בְּתוֹךְ שְׂאֵר הָאֲבָלִים.

May the Ever-Present God comfort us, and all who mourn.

Psalm 121

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

(The Congregation will sit)

אֲשֶׁא עֵינַי אֶל־הַהָרִים:
 מֵאֵן יָבֵא עֲזָרִי?
 עֲזָרִי מֵעַם יְהוָה,
 עֹשֶׂה שָׁמַיִם וָאָרֶץ.
 אֶל־יָתֵן לְמוֹט רַגְלִי,
 אֶל־יָנוּם שֹׁמְרִי.
 הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן
 שׁוֹמֵר יִשְׂרָאֵל.
 יְהוָה שֹׁמְרִי,
 יְהוָה צִלִּי עַל־יַד יְמִינִי.
 יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה,
 וַיָּרָח בַּלַּיְלָה.
 יְהוָה יִשְׁמָרְךָ מִכָּל־רָע,
 יִשְׁמֹר אֶת־נַפְשְׁךָ.
 יְהוָה יִשְׁמַר־צֵאתְךָ וּבֹאֶךָ
 מִעַתָּה וְעַד־עוֹלָם.

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Yom Kippur Concluding Service



REFLECTIONS BEFORE THE CONCLUDING SERVICE

Open for us the gates of righteousness; then shall we enter, praising the Eternal One. We knock at Your gates, merciful God; please do not turn us away empty-handed.

פִּתְחֵנוּ שְׁעֵי־צֶדֶק, נְבוֹא
בָּם נוֹדֶה יְיָ. יְדַלְתִּיר דַּפְקֵנוּ
רְחוּם וְחַנוּן; נָא אַל תִּשְׁיִבְנוּ
רִיקָם מִלְּפָנֶיךָ.

*Open for us the gates
Even as the gates are being closed.
The sun is low, the hour is late,
Let us come into the gates at last.*

In our lives many gates swing shut.

As we begin life, it spreads before us like a corridor with many doors. But as we walk down this corridor the doors close behind us, one by one, year by year. This is a teaching of the Neilah service: Remember the unopened doors. Enter them before they close. We live only once. Do we not want to live fully? The corridor of life stretches before us. Each one of us must perforce walk down its stately length. The gates do not stand open forever: as we walk down the corridor they shut behind us. And at the end they are all closed, except the one dark door that leads to the ultimate chamber of God. This then is the meaning of Neilah; the call to the doors which we never open. Before it is too late, let us open the gates that lead to truth, enter the door of beauty, go through the doors of goodness. Let us open the gates to those things in life which abide eternally — before the gates swing shut, before the doors are closed.

Milton Steinberg

נְעִילָה לְיוֹם הַכַּפּוּרִים YOM KIPPUR CONCLUDING SERVICE

Seek the Eternal One at a favourable time; call out while God is near.

Let the wicked forsake their ways, and the sinful their thoughts.

Let them return to the Eternal One who will show them compassion; to our God who is ever ready to forgive.

Happy is the one whose transgression is forgiven, whose sin is pardoned.

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

You have forgiven the iniquity of Your people, You have pardoned all their sin.

Show us Your mercy, Eternal One, and grant us Your help.

Eternal One, our God, may You be with us, as You were with our ancestors; do not leave us or forsake us.

דְּרָשׁוּ יְהוָה בְּהַמְצָאוֹ;

קְרָאֵהוּ בְּהִיוּתוֹ קְרוֹב.

יַעֲזֹב רָשָׁע דִּרְכוֹ,

וְאִישׁ אָוֹן מִחֲשַׁבְתָּיו.

וַיָּשֻׁב אֶל־יְהוָה

וַיִּרְחַמֵּהוּ; וְאֶל־אֱלֹהֵינוּ

כִּי־יִרְבֶּה לְסִלּוֹחַ.

אֲשֶׁר־י נְשׁוּי־פָשַׁע, כְּסוּי

חֲטָאָה.

אֲשֶׁר־י אָדָם לֹא יַחֲשֹׁב יי לֹ

עוֹן, וְאֵין בְּרוּחוֹ רְמִיָּה.

נִשְׁאָתָ עוֹן עַמְּךָ, כְּסִיתָ

כָּל־חֲטָאתָם.

הֲרַאֲנוּ יי חֲסִדְךָ, וַיִּשְׁעֶךָ

תַּתֵּן־לָנוּ.

יְהִי יי אֱלֹהֵינוּ עִמָּנוּ, כַּאֲשֶׁר

הָיָה עִם־אֲבוֹתֵינוּ; אֶל־יַעֲזֹבֵנוּ

וְאֶל־יִטְשֵׁנוּ.

May You incline our hearts towards You, to walk in all Your ways, and to keep the commandments, statutes and precepts which You commanded our ancestors.

Teach me Your way, Eternal One, that I may walk in Your truth; make me single-minded to revere Your name.

Then I will thank You, O my God, with my whole heart, and I will glorify Your name for ever.

How precious is Your loving-kindness, O God! We mortals take refuge in the shadow of Your wings.

For with You is the fountain of life; in Your light shall we see light.

The people who walked in darkness shall see a great light.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then the lame shall leap like deer, and the tongue of the dumb shall sing out loud.

They shall find joy and gladness; sorrow and sighing shall flee away.

לְהַטּוֹת לִבֵּבֵנוּ אֵלֶיךָ, לְלַכֵּת
בְּכָל-דִּרְכֶיךָ וּלְשָׁמֹר מִצְוֹתֶיךָ
וְחֻקֶיךָ וּמִשְׁפָּטֶיךָ אֲשֶׁר צִוִּיתָ
אֶת-אַבְתֵּינוּ.

הוֹרֵנִי יְיָ דִרְכֶךָ, אֱהֵלֶךָ
בְּאַמְתֶּךָ; יַחַד לִבִּי לִירְאָה
שְׁמֶךָ.

אוֹדֶךָ אֲדֹנָי אֱלֹהֵי בְּכָל-לִבִּי,
וְאֶכְבְּדָה שְׁמֶךָ לְעוֹלָם.

מִה-יָקָר חֲסִידֶךָ, אֱלֹהִים! וּבְנֵי
אָדָם בְּצֵל כְּנָפֶיךָ יִחְסִיּוּ.

כִּי-עֹמֶךָ מְקוֹר חַיִּים; בְּאוֹרֶךָ
נִרְאָה-אֹר.

הָעַם הַהוֹלְכִים בְּחֹשֶׁךְ רָאוּ
אֹר גָּדוֹל.

אִז תִּפְקַחְנָה עֵינֵי עֲוִרִים, וְאָזְנֵי
חֲרָשִׁים תִּפְתַּחְנָה.

אִז יִדְלַג כְּאַיִל פֶּסֶחַ, וְתֹרֵן
לְשׁוֹן אִלָּם.

שְׂשׂוֹן וְשִׂמְחָה יִשְׁיִיגוּ, וְנָסוּ יָגוֹן
וְאַנְחָה.

Be glad and rejoice in our God, you righteous; sing for joy, all who are upright in heart!

שִׂמְחוּ בַּיְיָ וְגִילוּ צְדִיקִים;
וְהִרְנִינוּ כָּל-יִשְׂרָאֵל!

Psalms 32:11

Forgive your neighbours the wrong done to you, and when you pray, your sins will be forgiven. If you nurse anger against another, can you ask pardon from God? Showing no pity for one like yourself, can you then plead for your own sins? If you, a creature of flesh, nourish resentment, who will forgive you your sins? Consider that life is short, and cease to hate, remember mortality and death, and live by the commandments.

שָׂא פָשַׁע לְרַעָךְ, וּבִכֵּן הִתְפַּלֵּל
וְנִסְלַחוּ עֲוֹנוֹתֶיךָ. אָדָם לְאָדָם
יִשְׁמַר-רָגְלוֹ, וּמִי יִדְרֹשׁ מִרְפָּא?
עַל אָדָם כְּמֹהוּ לֹא יַחְמֹל, וְעַל
חַטָּאוֹ יִתְפַּלֵּל? הוּא בְּשָׂר
יִשְׁמֹר עֲבָרָה, מִי יִסְלַח
לְעֹוֹנוֹתָיו? זָכֹר אַחֲרִית וַחֲדָל
לְשֹׂנְאֵי, שְׂחַת וּמָוֶת וּמָוֶעַ
מִחַטָּא. זָכֹר מִצְוָה.

Ben Sira

For transgressions between human beings and God, the Day of Atonement atones; but for transgressions between one human being and another, the Day of Atonement does not atone unless the offender has first made amends.

עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם, יוֹם
הַכַּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין
אָדָם לַחֲבֵרוֹ, אֵין יוֹם הַכַּפּוּרִים
מְכַפֵּר, עַד שֶׁיִּרְצֶה אֶת-חֲבֵרוֹ.

Mishnah

Eternal God, we turn now to You once more
to cry out our longing
and the longing of all men and women
for a beginning of that wholeness
we call peace.

But how dare we come before You,
when our hands are covered with blood?
Ever and again, we now admit,
we have turned our backs on You,
and on our brothers and sisters,
and murdered the dreams of our children:
forsaking Your Law, denying Your truth,
ignoring Your will, defacing Your beauty.
The intelligence You have implanted within us
we have applied to the arts of war;
with the skill we have from You
we make engines of terror and pain.
Your good earth we have poisoned,
and filled the air with death;
we have reddened the oceans with blood,
the blood of men and women made in Your image.
We have prayed for peace,
even as we prepared for war;
for blessing,
but did not care to do Your will;
for mercy,
and have shown none to others.
We have prayed for impossible things:
peace without justice,
forgiveness without restitution,
love without sacrifice.
But You, our Divine Parent, abound in grace:
so now again we turn to You,
to attach ourselves to Your purpose,
to set ourselves
on the path that leads to Your kingdom
of peace and right, freedom and joy
for Israel and all the world.
Again, as the shadows fall, we ask forgiveness,
and again we praise You, O God, the Source of peace.

Bernard Martin

Peace, peace to the far and to
the near, says the Eternal One.

שָׁלוֹם, שָׁלוֹם לָרָחוֹק וְלִקְרוֹב, ♪

אָמֵן יי.

Isaiah 57:19

Silent Confession וְדוֹי

God, I do not want to pester or repeat again or chant my list of sins once more. You knew the list before this day began. I recited them more for myself than for You. In fact, You know those which are still unknown to me, sins which I hid from myself or was too stupid to see.

I confess that I have been responsible for much that went wrong. I tried to get more out of life than I was willing to put into it. I never learnt to ask the right question. I did not say: 'What can I give life?' but 'What can life give me?' Perhaps I cheated others. I certainly cheated myself of many things I could have had — friendship, love and self-respect.

I confess that a lot of my troubles came because I did not want to know the truths about myself or my life. I tried to buy what cannot be bought. I looked for permanence in passing things. I followed the crowd because I did not have the courage to stand alone.

And I also confess that I let my knowledge of You fade away. Many hopes and visions died because I did not trust them, though they were the signs of Your presence in my life.

I have stumbled through so many prayers today, and uttered so many words that I have lost touch with much of their meaning. I am bewildered by their certainties and their demands. Let this confession at least be true and be my own prayer.

I am too small to reach You and You are too great for me to comprehend. Therefore I shall try to be still, and in the stillness wait patiently for You to find me. You are so great, You can bend down to me and the distance between us, which my mind could not cover, Your love can bridge.

Forgive me, pardon me, and grant me atonement.

Lionel Blue

(The Congregation will stand)

Our God and God of our an-
cestors, forgive us, pardon us
and grant us atonement:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
סִלַּח-לָנוּ, מַחֲלֵ-לָנוּ, כִּפֹּר-לָנוּ:

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.

כִּי אֲנִי עַמְּךָ, וְאַתָּה אֱלֹהֵינוּ.

אֲנִי בְנֶיךָ, וְאַתָּה אָבִינוּ.

אֲנִי עֲבָדֶיךָ, וְאַתָּה אֲדוֹנֵנוּ.

אֲנִי צֹאנְךָ, וְאַתָּה רוֹעֵנוּ.

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.

אֲנִי כַרְמְךָ, וְאַתָּה נוֹטְרָנוּ.

אֲנִי בְּעֻלְתְּךָ, וְאַתָּה יוֹצְרָנוּ.

אֲנִי רַעֲיִתְךָ, וְאַתָּה דוֹדָנוּ.

אֲנִי עַמְּךָ, וְאַתָּה מַלְכֵנוּ.

♪
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SHORT KADDISH קִדְּוֵי קָדִישׁ

Magnified and sanctified be
the great name of the One by
whose will the world was
created. May God's rule be-
come 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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ,
וּבְיַמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם
וּלְעֵלְמֵי עֵלְמַיָּא.

♪
468d

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*.

יְתַבָּרֵךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא
לְעֵלָּא מִן-כָּל-בְּרַכְתָּא
וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵין בְּעֵלְמָא, וְאִמְרוּ: אָמֵן.

תפלה Tefillah

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

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

466c

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 confirm us in the Book of Life, for Your sake, O God of life.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
יַעֲקֹב; אֱלֹהֵי שָׂרָה, אֱלֹהֵי
רֵבֶקָה, אֱלֹהֵי רָחֵל וְאֱלֹהֵי
לֵאָה; הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל,
זוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת,
וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
זְכְּרֵנוּ לְחַיִּים, מְלֶכֶךְ חַפֵּץ
בְּחַיִּים, וְחַתֵּמְנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

♪

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

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

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

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

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

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

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

Trusting in You, we see life
beyond death.

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

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.

בְּרוּךְ אַתָּה יְיָ, מִגֹּן אַבְרָהָם
וְעֹזֵר שָׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מַחִיָּה מֵתִים אַתָּה, רַב
לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
מְזַרֵּחַ הַשֶּׁמֶשׁ וּמוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחִיָּה
מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לַיֹּשְׁנֵי
עָפָר.

מִי כָמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי
דּוֹמֶה לָךְ, מֶלֶךְ מַמְיֵת וּמַחֲיָה
וּמַצְמִיחַ יְשׁוּעָה?

מִי כָמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר
יְצוּרֵיוֹ לַחַיִּים בְּרַחֲמִים?

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְיָ, מַחִיָּה הַמֵּתִים.

466d

J

Hear now! Forgive now! As the day declines, we will praise You in awe and reverence.

Holy, holy, holy is the Eternal One, God of the hosts of heaven! The whole earth is filled with God's glory!

God's glory fills the universe.

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.

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

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

שְׁמַע נָא, סֶלַח נָא הַיּוֹם, עֲבוּר
כִּי פָנָה יוֹם, וַנְּהַלֵּלְךָ נוֹרָא
וְאִיוֹם.

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

כְּבוֹדוֹ מְלֵא עוֹלָם.

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ!

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים,
וְיַחֲזִין עִם הַמִּיֻּחָדִים שְׁמוֹ עֲרֹב
וְבָקֵר בְּכָל־יוֹם תָּמִיד, פַּעַמִּים
בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מִלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ;
וְהוּא יִשְׁמָעֵנוּ בְּרַחֲמָיו שְׁנִית
לְעֵינֵי כָּל־חַי:

אֲנִי יְהוָה אֱלֹהֵיכֶם.

אֲדִיר אֲדִירָנוּ, יְהוָה אֲדוֹנֵנוּ,
מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ!

מִלֶּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן, לְדֹר וָדֹר.

הַלְלוּהָ!

466e

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.

(The Congregation will sit)

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.

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.

וַיִּגְבֹּהַּ יְיָ עֲבֹדוֹת בְּמִשְׁפָּט,

וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בַּצְדָקָה.

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְדוֹשׁ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה

וַיָּבֵא וַיִּזְכֹּר זְכוּרֹנֵנוּ וְזִכְרוֹן

כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,

לְטוֹבָה וְלִבְרָכָה, לְחַיִּים

וּלְשָׁלוֹם בְּיוֹם הַכְּפוּרִים הַזֶּה.

זְכְּרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקֻדָּנוּ בּוֹ לְבְרָכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

וּבְדִבֶּר יְשׁוּעָה וְרַחֲמִים, חוּס

וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ.

כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ

חַנוּן וְרַחוּם אַתָּה.

סִלַּח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל

חַסְדֶּךָ, וּכְאֲשֶׁר נִשְׁאַתָּה לָעָם

הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה.

וַיֹּאמֶר יְיָ: סָלַחְתִּי כְּדִבְרְךָ.

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467a

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You hold out Your hand to those who have rebelled against You; Your right hand is stretched out to receive those who turn back to You. Eternal God, You have taught us to confess all our faults before You, so that we may cease to oppress our fellow men and women. Accept, in accordance with Your gracious promise, our repentance, which we offer to You in all sincerity.

You know that our end is dust, but infinite is Your compassion. 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.

Yet from the beginning You set us apart to stand before You.

אתָּה נוֹתֵן יָד לְפוֹשְׁעִים,
וַיִּמְיֹןךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים.
וּתְלַמְּדֵנוּ, יְיָ אֱלֹהֵינוּ, לְהַתְּנוּת
לְפָנֶיךָ עַל כָּל-עֲוֹנוֹתֵינוּ, לְמַעַן
נִחָדֵל מִעַשְׂק יָדֵינוּ, וּתְקַבֵּלֵנוּ
בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ, לְמַעַן
דְּבָרֶיךָ אֲשֶׁר אָמַרְתָּ.

וְאַתָּה יוֹדֵעַ שְׂאֲחֵרִיתָנוּ רַמָּה
וְתוֹלַעָה; לְפִיכָךְ הִרְבִּיתָ
סְלִיחָתָנוּ. מָה אָנוּ, מָה חַיֵּינוּ,
מָה חֲסִדָּנוּ, מָה-צְדָקָנוּ,
מָה-יִשְׁעָנוּ, מָה-כֹּחָנוּ,
מָה-גְּבוּרָתָנוּ? מָה-נֹאמַר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֹּהֵי
אֲבוֹתֵינוּ? הֲלֹא כָּל-הַגְּבוּרִים
כָּאִין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כְּלֹא
הֵיוּ, וְחַכְמַיִם כְּבִלֵי מִדָּע,
וַיִּבְּוֹנִים כְּבִלֵי הַשְׂכָּל? כִּי רַב
מַעֲשֵׂיהֶם תִּהְיוּ, וַיִּמֵּי חַיֵּיהֶם
הָבֵל לְפָנֶיךָ.

אתָּה הִבְדַּלְתָּ אֶנוֹשׁ מֵרֹאשׁ,
וּתְפִירָהוּ לַעֲמוּד לְפָנֶיךָ.

And in Your love, Eternal One our God, You have given us this Day of Atonement, that our sins may cease and be forgiven, and that, no longer hurting or exploiting others, we may turn back to You and do Your will with a perfect heart.

In Your great mercy have compassion on us, for You do not desire the destruction of the world; as it has been said: '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, who will show them mercy, and to our God, who will graciously pardon.'

You are a God of forgiveness, gracious and merciful, endlessly patient, loving and true. You wish evildoers to return to You, and do not desire that they should die; for it has been said: 'Declare to them: As I live, says the Eternal God, I do not desire the death of the wicked, but that they 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?'

וּתְתֶנָּה לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
אֶת־יָוֶם הַכִּפּוּרִים הַזֶּה קֵץ
וּמַחִילָה וּסְלִיחָה עַל כָּל־
עֲוֹנוֹתֵינוּ, לְמַעַן נַחְדִּיל מֵעַשֵׂק
יָדֵינוּ, וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֻקֵּי
רְצוֹנְךָ בְּלֵב בָּשֵׁל.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם
עָלֵינוּ, כִּי לֹא תַחַפּוּץ
בְּהַשְׁחָתֵת עוֹלָם; שְׁנַאֲמַר:
'דַּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ; קִרְאוּהוּ
בְּהִיוֹתוֹ קָרוֹב.' וְנַאֲמַר: 'יַעֲזֹב
רָשָׁע דַּרְכּוֹ, וְאִישׁ אָנוּן
מִחֲשַׁבְתּוֹ; וְיָשׁוּב אֶל־יְהוָה
וְיִרְחַמֵּהוּ, וְאֶל־אֱלֹהֵינוּ
כִּי־יִרְבֶּה לְסִלּוֹחַ.'

וְאַתָּה אֱלֹהֵי סְלִיחוֹת, חַנוּן
וְרַחוּם, אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד
וְאַמֶּת, וּמִרְבֵּה לְהִיטִיב, וְרוֹצֵה
אֶתָּה בְּתַשׁוּבַת רָשָׁעִים, וְאֵין
אֶתָּה חָפֵץ בְּמִיתָתָם, שְׁנַאֲמַר:
'אֲמַר אֱלֹהִים, חַי־אֲנִי, נָא
אֲדֹנָי אֱלֹהִים, אִם־אֶחָפֵץ
בְּמוֹת הָרָשָׁע, כִּי אִם־בְּשׁוּב
רָשָׁע מִדַּרְכּוֹ וְחָיָה. שׁוּבוּ,
שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים; וְלָמָּה
תָּמוּתוּ, בֵּית יִשְׂרָאֵל?'

It is Your way, our God, to be patient with the wicked as well as with the good; that is Your praise. Act for Your own sake, our God, not ours; behold, our stance is weak and wanting.

Heal us, we who are like a driven leaf; relent, for we are dust and ashes. Cast away our sins and be gracious to your creatures. See, we have none to plead for us, so deal justly with us.

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.'

יְרַבֵּךְ, אֱלֹהֵינוּ, לְהַאֲרִיךְ אַפֶּךָ
לָרַעִים וְלַטּוֹבִים, וְהִיא
תְּהַלֵּלְתָּ. לְמַעַנְךָ, אֱלֹהֵינוּ,
עֲשֵׂה, וְלֹא לָנוּ; רְאֵה עֲמִידַתְנוּ
יְדָלִים וְרַקִּים.

תַּעֲלֶה אֲרוּכָה לְעֹלָה נְדִיף,
תִּנָּחֵם עַל עֶפֶר וְאַפֶּר. תִּשְׁלִיךְ
חַטָּאתֵינוּ וְתַחֵן בְּמַעֲשֶׁיךָ. תִּרְאֵה,
כִּי אֵין אִישׁ, עֲשֵׂה עִמָּנוּ צְדָקָה.

Yose ben Yose

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל
לְעֻוֹנוֹתֵינוּ בַּיּוֹם הַכֹּפָרִים הַזֶּה;
מְחַה וְהַעֲבִיר פֶּשְׁעֵינוּ
וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר:
'אֲנֹכִי אֲנֹכִי הוּא מְחַה פֶּשְׁעֶיךָ
לְמַעַנִי, וְחַטָּאתֶיךָ לֹא-אֶזְכֹּר.'
וְנֹאמֵר: 'מְחִיתִי כְעֵב פֶּשְׁעֶיךָ,
וְכַעֲנֵן חַטָּאתֶיךָ; שׁוּבָה אֵלַי, כִּי
גֹאֲלִתִּיךָ.' וְנֹאמֵר: 'בִּי-בַיּוֹם
הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי
יְהוָה תִּטְהַרְוּ.'

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [רִצָּה
בְּמִנוּחֵתֵנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֻלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ
מִטוֹבֶיךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,
וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי
אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלֵן
לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר,
וּמַבְלִעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ.

בְּרוּךְ אַתָּה יי, מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ, וּמַעֲבִיר
אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה,
מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ
[הַשַּׁבָּת וְ] יִשְׂרָאֵל יוֹם
הַכִּפּוּרִים.

רִצָּה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ
יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבֹּל, וּתְהִי לְרִצּוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

בְּרוּךְ אַתָּה יי, שְׂאוֹתֶךָ לְבִדְךָ
בִּירָאָה וְעֵבֹד.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן
יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר.

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 confirmed 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.

נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שְׂבָכָל-יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָכָל-עֵת, עֶרֶב וּבֹקֶר
וְצֹהָרִים.

וְחַתּוּם לְחַיִּים טוֹבִים כָּל-בְּנֵי
בְּרִיתְךָ.

בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׂמֵךְ וּלְךָ
נָאָה לְהוֹדוֹת.

♪ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
בִּרְכָנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת
הַכְּתוּבָה בַּתּוֹרָה:

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ.
כֵּן יְהִי רָצוֹן.

יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנּוּ.
כֵּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׂם לָךְ
שָׁלוֹם.
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 remembered and confirmed in the Book of Life, for blessing, peace and prosperity, we and all Your people of the House of Israel, for a life of goodness and peace.

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

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַן
וְחֶסֶד וִרְחָמִים, עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ,
אֲבִינוּ, בְּלָנוּ בְּאַחַד בָּאוֹר פְּנִיָּךְ,
כִּי בָאוֹר פְּנִיָּךְ נִתַּת לָנוּ, יי
אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת
חֶסֶד וְצִדְקָה וּבְרָכָה וִרְחָמִים
וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל
וְאֶת־כָּל־הָעַמִּים בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.
בְּסִפּוֹר חַיִּים, בְּרָכָה וְשְׁלוֹם
וּפְרִנָּסָה טוֹבָה, נִזְכֵּר וְנִחָתָם
לְפָנֶיךָ, אֲנַחֲנוּ וְכָל־עַמְּךָ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.

* * *

Silent Meditations

Now let peace descend into our souls: peace with You, O God, that we may know Your forgiveness; peace with ourselves, that there may be tranquillity at the centre of our being; peace in our homes, that they may be filled with the beauty of holiness; peace with our fellow men and women, that we may live with one another in the joy of friendship; peace between nation and nation, that the earth may become the dwelling place of Your glory.

CONCLUDING SERVICE

THE DAY OF ATONEMENT

The great Giver's disposing has ended;
the long day
is over and the gates are closing.
How badly all that has been read
was read by us,
how poorly all that should be said.

All wickedness shall go up in smoke.
It must, it must!
The just shall see and be glad.
The sentence is sweet and sustaining;
for we, I suppose, are the just;
and we, the remaining.

If only I could write with four pens between five fingers
and with each pen a different sentence at the same time —
but the rabbis say it is a lost art, a lost art.
I well believe it. And, at that,
of the first twenty sins that we confess,
five are by speech alone;
little wonder that I must ask God to bless
the words of my mouth and the meditations of my heart.

Now, as from the dead, I revisit the earth and delight
in the sky, and hear again
the noise of the city and see
earth's marvellous creatures — men and women.
Out of nothing I became a being,
and from a being I shall be
nothing — but until then
I rejoice, a mote in Your world,
a spark in Your seeing.

Charles Reznikoff

* * *

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.

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

(The Congregation will stand)

O God, whose deeds are
awesome, grant that we find
ourselves forgiven as the gates
begin to close.

*God, we stand in awe before
Your deeds.*

אֵל נֹרָא עֲלִילָה, הַמְצִיא לָנוּ
מַחִילָה, בְּשַׁעַת הַנֶּעִילָה.

אֵל נֹרָא עֲלִילָה.

We, who are few in number,
lift up our eyes to You;
trembling, we praise You, as
the gates begin to close.

*God, we stand in awe before
Your deeds.*

מִתִּי מִסֶּפֶר קְרוּאִים, לָךְ עֵין
נוֹשָׂאִים, וּמִסְלָדִים בְּחִילָה,
בְּשַׁעַת הַנֶּעִילָה.

אֵל נֹרָא עֲלִילָה.

We pour out our hearts to
You; blot out our sins, our
dishonest ways; may we find
ourselves forgiven as the gates
begin to close.

*God, we stand in awe before
Your deeds.*

שׁוֹפְכִים לָךְ נַפְשִׁם, מַחָה נָא
פִּשְׁעֵם וְכַחֲשֵׁם, וְהַמְצִיאֵם
מַחִילָה, בְּשַׁעַת הַנֶּעִילָה.

אֵל נֹרָא עֲלִילָה.

Be our refuge; deliver us
from danger; grant us joy and
honour, as the gates begin to
close.

*God, we stand in awe before
Your deeds.*

הִיְהִי לָהֶם לְסִתְרָה, וְחֻלְצִים
מִמָּאֲרָה, וְזִכְרָם לְהוֹד וּלְגִילָה,
בְּשַׁעַת הַנֶּעִילָה.

אֵל נֹרָא עֲלִילָה.

Be gracious to us and merciful; bring judgement on all oppressors and aggressors, as the gates begin to close.

God, we stand in awe before Your deeds.

Remember the merits of our ancestors; renew us, as in our great creative days, as the gates begin to close.

God, we stand in awe before Your deeds.

This year may we earn Your favour; restore to the remnant of Your flock their honour and their glory, as the gates begin to close.

O God, whose deeds are awesome, grant that we find ourselves forgiven as the gates begin to close.

חַן אוֹתָם וְרַחֵם, וְכַל-לוֹחֵץ
וְלוֹחֵם, עֲשֵׂה בָהֶם פְּלִילָה,
בְּשַׁעַת הַנֶּעִילָה.

אַל נוֹרָא עָלֶיךָ.

זְכוֹר צְדָקַת אֲבוֹתֵינוּ, וְיְהוֹדֵשׁ
אֶת-יְמֵינוּ, בְּקָדָם וּתְהַלֵּלָהּ,
בְּשַׁעַת הַנֶּעִילָה.

אַל נוֹרָא עָלֶיךָ.

קָרָא נָא שְׁנַת רְצוֹן, וְהֵשֵׁב
שְׂאֵרֵית הַצֹּאן, לְתַפְאֶרֶת
וּתְהַלֵּלָהּ, בְּשַׁעַת הַנֶּעִילָה.

אַל נוֹרָא עָלֶיךָ, הַמְצִיא לָנוּ
מַחִילָה, בְּשַׁעַת הַנֶּעִילָה.

Moses ibn Ezra

(The Congregation will sit)

*Open for us the Gates of Mercy,
Even now, when the gates are
closing,
And the day is fading.
The day is fading,
The sun is setting;
Let us enter Your gates!*

פֶּתַח לָנוּ שַׁעַר, ♪
בַּעַת נִעְלֹת שַׁעַר,
כִּי כָּנָה יוֹם.
הַיּוֹם יִכָּנֶה,
הַשֶּׁמֶשׁ יָבוֹא וְיִכָּנֶה,
נְבוֹאָה שְׁעָרֶיךָ!

The day is fading, the sun is setting; the silence and peace of night descend upon the earth. Give rest now, O Source of peace, to our troubled hearts; lift up the spirit oppressed by guilt. Turn to Your children; turn to every broken heart and every burdened soul. Let us this hour be sure of Your forgiveness, and consecrate our hearts to Your will.

From Your house, Eternal One, we are about to return to our homes. Enter them with us, that they may become Your sanctuaries, dwelling-places of Your spirit. Then will our homes stand firm against the storms of life, to be a shelter for all that is good, and a refuge from evil.

And still another dwelling-place have You destined for us, O Source of life; an eternal home to which we shall go when our brief day on earth has closed. When that time comes, open for us the gate of everlasting peace, and keep alive in those who follow us the truths, the visions, the hopes which we have cherished and struggled to make real.

This twilight hour reminds us also of the day when, if we are faithful to our mission, Your light will arise over all Your children, and Israel's spiritual descendants will be as numerous as the stars of heaven. Teach our people to recognise the meaning of its history and the challenge of its destiny, to proclaim to all the world the truth of Israel's message: One humanity on earth even as there is one God in heaven.

You alone know when this great hope will be fulfilled. But the day will surely come, even as none of Your words returns fruitless, without having accomplished Your purpose. Then joy will thrill all hearts, and from one end of the earth to the other will ring the exultant cry: Hear, O Israel, hear, all humanity: The Eternal One is our God, the Eternal God is One! Your house shall be called a house of prayer for all peoples; all nations shall flock to it and exclaim in triumphant song: 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!

(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!

שָׂאוּ שַׁעְרֵיכֶם, רֹאשֵׁיכֶם, ♪
וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא
מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ
הַכְּבוֹד? יְהוָה צְבָאוֹת, הוּא
מֶלֶךְ הַכְּבוֹד סֶלָה.

Eternal God, where can I go from Your spirit? Where can I flee from Your presence? If I ascend to the heavens, You are there! If I make my home in the lowest depths, behold, You are there! If I take up the wings of the morning and dwell on the ocean's farthest shore, even there Your hand will lead me, Your right hand will hold me. And if I say, 'Let only the darkness cover me, and the light about me be night,' even the darkness is not too dark for You, but the night is bright as the day.

When I consider the heavens, the work of Your hands, and when I gaze at the measureless sea of space and the endless host of stars that sail in it; and when I set out to understand this marvel and its tremendous Maker—then Your greatness and power overwhelm me, Your infinite majesty makes me tremble with awe. For the worlds beyond count are but a breath of Your spirit, the lucent suns only beams of Your light. O what are we that You have given us eyes to see something of Your truth? What am I, that You have given me thought to fathom something of Your purpose? Yet upon the earth with all its abundance and beauty, forests dancing with life, mountains rising like prayers, seas roaring their creative hymn; with all the mysteries of the boundless depths and the immeasurable heights, You have chosen us to proclaim Your grandeur and to voice the longing of all beings for You, O Sovereign of the universe and fountain of life!

In human beings You have blended two worlds, perishable earth and immortal soul; finite matter, locked into time and space, and infinite spirit, which endures through all eternity. You have given us dominion over the works of Your hands. You have placed all things under our care. You have commanded us to live at peace with all living creatures, and to walk softly in their presence.

But there is that in us which darkens our soul. Called to a life of righteousness, we turn to prideful rebellion; the passions which rage within us would drown the voice of conscience; we are a battleground where good and evil, virtue and vice, love and hate contend for the mastery of our life. Impatiently we complain of the struggle, forgetting that the power to choose is the glory and greatness of our being. When we succumb, life loses its beauty and within us sounds the voice of judgement: Where are you? How you have fallen, children of the Most High!

But sure as is Your judgement, Eternal One, greater still is Your mercy. It is not the sinners' death You demand—only that they return to You, return to true life. The gates of Your forgiveness are open wide, and all who seek You may enter to be at one with You.

Aware of our guilt, Divine Presence, Source of our life, we have come before You longing for Your nearness, Your light and Your peace. We have reflected with anguish on a life misused and filled with regrets, on opportunities neglected and promises unfulfilled. We have struggled to reach You, to turn back to You and to Your Law. Accept then our penitent spirits; be with us as our hope for the future. Grant that the prayers and searchings of these Days of Awe may strengthen and sustain us in the time ahead.

Now, as evening falls, light dawns within us; hope and trust revive. The shadow which darkened our spirit has vanished; and through the passing cloud there breaks, with the last rays of the setting sun, the radiance of Your forgiving peace. We are restored by the knowledge of Your love.

CONCLUDING SERVICE

How can we find words to thank You for Your goodness, and how suppose that words alone are fitting thanks? And so we make this pledge: We will thank You with our lives, we will offer to You the work of our hands. Fill then our hearts, our life, our work, with a constant love for You, Sustainer of the universe and Creator of all humanity. Then shall our souls rejoice and sing: 'You have turned my grief into dancing, released me from my anguish, and surrounded me with gladness: Eternal One my God, I will give thanks to You for ever.'

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

וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים
וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵּי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא. ♪

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
Hear, O Israel: the Eternal One is our God,
the Eternal God is One.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד
Praised for ever be God's glorious majesty.

יְיָ הוּא הָאֱלֹהִים
The Eternal One is God.

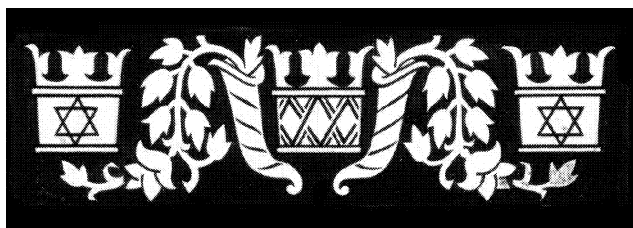
The Shofar is sounded

תִּקְעָה גְּדוּלָּה

(For those who make Havdalah, turn to page 461)

Rabbi Israel Lipkin Salanter once said:
Most people repent during the Selichot week
preceding Rosh Ha-Shanah;
the more pious during the month of Elul
preceding Rosh Ha-Shanah;
but I say that one should begin to repent
immediately after Yom Kippur.

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-dibarta 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.

MI CHAMOGAH

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-arets 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.

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 eloheynu, 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 eloheynu. 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 vacheses vehoshi-eynu.

HODO AL ERETZ

h

Hodo al eretz 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 eloheyinu 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 keylohenу, 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 ladanai be-neу eylim, havu ladanai kavod va-oz! Havu ladanai
ke-vod she-mo, hish-tachavu ladanai 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-heycho 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.

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.