MACHZOR RUACH CHADASHAH
Services for the Days of Awe

YOM KIPPUR AFTERNOON SERVICE

YOM KIPPUR MEMORIAL SERVICE

YOM KIPPUR CONCLUDING SERVICE

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

(Ezekiel 36:26)
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
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 Sovereign 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.
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.
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!
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.
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!

**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.

(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.

(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.
Let us magnify the Eternal One, together let us exalt God’s name.

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

(The Congregation will sit)

Blessing before the Torah Reading

Praise the One to whom our praise is due.

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

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

We praise You, O God, Giver of Torah.

The Torah is read
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:
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.
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.
You shall keep all my statutes and all my ordinances, and observe them; I am the Eternal One.

Blessing after the Torah Reading

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

We praise You, O God, Giver of Torah.

(The Congregation will stand while the Scroll is raised)

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

(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.
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.’
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
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.'
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...
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 sackcloth, 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 sackcloth, 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?’
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
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?’
AFTERNOON SERVICE

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.

(The Congregation will stand)

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

Your Majesty, Eloheinu, Shechinah, shield us under the wings of Your mercy. Your Majesty, Eloheinu, Shechinah, cause us to walk in Your ways of love and compassion. Your Majesty, Eloheinu, Shechinah, fortify our desire to do good, that we may overcome our tendency to do evil. Your Majesty, Eloheinu, Shechinah, give us strength to restrain our anger and to control our aggression. Your Majesty, Eloheinu, Shechinah, teach us to use the gentle answer that turns away wrath.
Divine Presence, Source of our lives, let us be among those who bring healing and peace to Your world.

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

‘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.’

Jeremiah 31:33-34

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

(The Scroll is replaced in the Ark and the Ark is closed)
Eternal God, open my lips, that my mouth may declare Your praise.

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

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

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

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

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

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

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

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

Trusting in You, we see life beyond death.

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

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

(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:
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.’
YOM KIPPUR

(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.
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.

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.

* 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.

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.
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.

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.

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.

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.

And when the universe has ceased,
You still will reign in majesty,
For as You were, so will You be
From now until eternity.
And You are One, there is none else,  
No equal standing at Your side,  
Without beginning, without end,  
All might and rule in You reside.

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

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

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

Talmud
Yom Kippur Memorial Service
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
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)
YOM KIPPUR

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.

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

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

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.

Our years come to an end like a sigh.

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

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

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

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

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

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.
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?
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.

Mishnah
MEMORIAL SERVICE

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.

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

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
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.
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.

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
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
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.

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

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 inheritance. May they rest in peace, and let us say: Amen.

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.

MOURNERS’ KADDISH

iyor shelom

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

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

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

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.

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.

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.

אלוֹם, אֶלֹהִים תְלֹוחוֹם וְלֵ욜ְוֹות.

Isaiah 57:19

 Silent Confession

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
YOM KIPPUR

(The Congregation will stand)

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

For we are Your people, and You are our God. We are Your children, and You our Parent. We are Your subjects, and You our Ruler. We are Your flock, and You our Shepherd.

We are Your vineyard, and You our Keeper. We are Your creatures, and You our Creator. We are Your beloved, and You our Friend. We are Your people, and You our Sovereign.

SHORT KADDISH

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.
CONCLUDING SERVICE

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.

Tefillah חֵפֵלָה

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 confirm us in the Book of Life, for Your sake, O God of life.
You are our Sovereign and Helper, our Redeemer and Shield.

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

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

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

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

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

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

Trusting in You, we see life beyond death.

We praise You, O God, Source of eternal life.
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!
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.
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.
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?’
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.’
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.

聯論吾等，吾等之祖，於彼日聖化吾等，遵照汝之命令，為吾等作忠誠於汝之命令。满足吾等以汝之慈愛，以汝之救恩使吾等樂，淨化吾等之心，使吾等以誠心服侍汝。因為為汝所獨有者，吾等之救世主，吾等無他主，除汝外，無有他主。

吾等讚汝，吾等之救世主，憐恤吾人之過犯，年復一年為吾等釋放之。汝為全世界之主，汝為以色列之安息日及懺罪之日之聖化者。

於慈愛中善待吾民以色列，於汝之慈愛中賜吾人以應許。願現今及永遠之崇拜，被視為汝之聖愛中之崇拜。

吾等讚汝，吾等之救世主，吾等之唯一之主，聖化吾等，及吾等之人民以色列。

我們感謝汝，至高者，因為汝為吾等之主，汝曾為吾等祖先之主。汝為吾等生命之磐石，為吾等之力量，為眾世世世代代之保護者。
CONCLUDING SERVICE

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.
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.

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

* * *

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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.

(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.

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.

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.

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.
CONCLUDING SERVICE

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.

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!
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!
CONCLUDING SERVICE

(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!

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.
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.

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

Praised for ever be God’s glorious majesty.

The Eternal One is God.

The Shofar is sounded

(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
TRANSLITERATIONS

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

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

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

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

LE-MA-AN TIZKERU
MI CHAMOCHAH

TZUR YISRAEL

ADONAI SEFATAI & AVOT
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 Rachel veylohey Ley-ah, ha-eyl ha-gadol, ha-gibbor ve-ha-nora, eyly elyon, gomey 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 oseyr u-mo-shi-a u-mageyn.
Baruch attah Adonai, mageyn Avraham ve-eretz Sarah.
* In the Yom Kippur Concluding Service, substitute ve-chotmeynu.

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

KEDUSHAH
Kadosh, kadosh, kadosh, Adonai tzeva-ot, melo chol ha-aretz kevodo.
Baruch kevod Adonai mi-mekomo.
Shema yisrael: Adonai eloheynu Adonai echad.
Ani Adonai Eloheychem.
VAYIGBAH
Va-yigbah Adonai tzeva-ot ba-mishpat, ve-ha-eyl ha-kadosh nikdash bi-tzedakah. Baruch attah Adonai, ha-melech ha-kadosh.

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

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

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

SHEMA KOLEYNU

KI ANU AMMECHA

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

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

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KI LEKACH TOV

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

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

KADDISH
Yitgaddal ve-yitkaddash shemeh rabba, be-alma di-dera 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-almei almaya.
Yehey shelama rabba min shemaya ve-chayyim aleynu ve-al kol yisrael, ve-imru ameyn.
Oseh shalom bimromav, hu ya-aseh shalom aleynu ve-al kol yisrael, ve-al kol beney adam, ve-imru ameyn.
TRANSLITERATIONS

**ADON OLAM**

Adon olam asher malach be-terem kol yetzir nivra,
le-eyt na-asah ve-chef-tzo kol, azai melech shemo nikra.

Ve-acharey kichlot ha-kol, le-vaddo yimloch nora,
ve-hu hayah ve-hu hoveh ve-hu yiheyeh be-tif-arah.

Ve-hu echad, ve-eyn sheyni, le-hamshil lo, le-hach-birah,
be-li reyshit, be-li tachlit, velo ha-oz ve-ha-misrah.

Ve-hu eyli, ve-chai go-ali, ve-tzur chevli be-eyt tzarah,
ve-hu nissi u-manos li, menat kosi be-yom ekra.

Be-yado afkid ruchi be-eyt ishan ve-a-irah,
ve-im ruchi geviyyati, Adonai li ve-lo ira.

**EYN KEYLOHEYNU**

Eyn keyloheynu, eyn kadoneynu,
eyn ke-malkeynu, eyn ke-moshi-eynu.

Mi cheyloheynu, mi chadoneynu,
mi che-malkeynu, mi che-moshi-eynu

Nodeh leyloheynu, nodeh ladoneynu,
nodeh le-malkeynu, nodeh le-moshi-eynu.

Baruch eloheynu, baruch adoneynu,
baruch malkeynu, baruch moshi-eynu.

Attah hu eloheynu, attah hu adoneynu,
attah hu malkeynu, attah hu moshi-eynu.

**HAVU LADONAI**


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YIGDAL
Yigdal elohim chai ve-yish-tabbach,
im-tza ve-eyn eyt el metzi-uto.
Echad ve-eyn ya-chid ke-yichudo,
ne-elam, ve-gam eyn sof le-achduto.
Eyn lo demut ha-guf ve-eyno guf,
lo na-aroch eylav kedushato.
Kadmon lechol davar asher nivra,
rishon ve-eyn reyshit le-reyshito.
Hinno Adon olam, le-chol notzar
yoreh gedullato u-mal-chuto.
Shefa nevu-ato netano,
el anshey segullato ve-tifarto.
Lo kam be-yisrael ke-mosheh od navi,
u-mabbit et temunato.
Torat emet natan le-ammo eyl,
al yad nevi-o ne-eman beyto.
Lo yachalif ha-eyl, ve-lo yamir dato,
le-olamim le-zulato.
Tzofeh ve-yodey~a setareynu,
mabbit le-sof davar be-kadmato.
Gomeyl le-ish chesed ke-mif-alo,
noteyn le-rasha ra ke-rish-ato.
Yish-poch lekeytz yamin al kol basar rucho,
lifdot mechakkey keytz yeshu-ato.
Chayyey olam nata be-tocheynu,
baruch adey ad sheym tehillato.