



Yom Kippur Youth Service



Source of goodness, we stand before You once more,
somehow changed and somehow exactly the same.

Even if we are unable to understand you, we pray that this day
helps us understand ourselves better, and in so doing,
helps us come to terms with the things that we have done
or have failed to do.

Even if we find it difficult to believe in You, we pray that
this day helps us believe in a better version of ourselves.

Even if we find it difficult to talk to you, we pray that this
day helps us to talk to others and ourselves more - to learn to
listen and to hold back from talking, to hear more than just words.

And even if we find it difficult to know what You want of us,
we pray that this day helps us to know what others want of us,
and of what we want.



The Morning Blessings
בְּרִכּוֹת הַשַּׁחַר

הִנֵּה מַה טוֹב וּמַה נְּעִים שֶׁבֵּת אַחִים גַּם יַחַד!
Hinei mah tov umanayim shevet achim gam yachad.

Behold how good and pleasant it is to sit together in unity!

*Mah tovu ohalecha Ya'akov,
mishk'notecha Yisra'el. Va'ani
b'rov chasd'cha avo veitecha,
eshtachaveh el heichal
kodsh'cha b'yiratecha.*

מַה טוֹבוֹ- אֶהְלִיךָ יַעֲקֹב
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:
וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ
אֲשַׁתְּחֹוה אֶל-הַיְכָל קֹדֶשְׁךָ
בְּיִרְאַתְךָ:

How good are your tents, O Jacob, and your homes, O Israel!

Blessings for Body and Soul

*Elohai Elohai.
N'shamah shennatatta bi t'horah hi.
Attah v'ratah, attah y'tsartah,
attah n'fachtah bi.
V'atta m'shamm'rah b'kirbi.*

אֱלֹהֵי אֱלֹהֵי.
נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא:
אַתָּה בְּרַאתָהּ. אַתָּה יִצְרַתָּהּ.
אַתָּה נִפְחַתָּהּ בִּי.
וְאַתָּה מְשַׁמְרָהּ מְשַׁמְרָהּ בְּקִרְבִּי.

Blessed are You, our Living God who has given me a pure soul.

אֲשֶׁר יָצַר אֶת-הָאָדָם בְּחָכְמָה. וַיְבָרָא בּוֹ נְקִיבִים נְקִיבִים חַלּוּלִים חַלּוּלִים.
גְּלוּי וְיָדוּעַ לְפָנַי כְּסָא כְּבוֹדְךָ שְׂאֵם יִפְתַּח אֶחָד מֵהֶם. אוֹ יִסְתֵּם אֶחָד מֵהֶם.
*Asher yatsar et ha-adam b'chochmah, uvara vo n'kavim n'kavim, chalulim chalulim. Galui v'yadu'a
lifnei chissei ch'vodecha she'im yippatei'ach echad meihem, o yissateim echad meihem.*

Blessed are You, our Living God, who made our bodies in wisdom.



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁעַשְׂנִי בְּצַלְמֵךְ אֱלֹהִים :

Baruch attah Adonai eloheinu melech ha-olam, she'asani b'tselem Elohim.

Blessed are You, our Living God, Sovereign of the universe, You have made me in Your image.

Blessing before study

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה :

Baruch attah Adonai eloheinu melech ha-olam, ahser kidd'shanu b'mitsvotav, v'tsivvanu la'asok b'divrei Torah.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy, and who commands us to devote ourselves to the study of Torah.

'For on this day atonement shall be made for you, to cleanse you; of all your sins before the Eternal you shall be cleansed.' (Lev 16:30)

Ten days ago, on Rosh Hashanah, we welcomed the new year and promised to do better this year. In those ten days we have tried to make up with the people we hurt during the last year. Today we do something different. Today we say sorry to God.

Today is Yom Kippur.

Today we are given a chance to start again.

Today we can think about last year and all the things that have happened. We grew taller and stronger. We learned new skills. We made new friends. We celebrated birthdays and festivals.

Today we can thank God for all the wonderful things that happened since last Yom Kippur.

Today we can decide to make next year even better.

There are three things we can do to make next year better than last year:

We can pray

Tefillah

We can make up for our mistakes

Teshuvah

And we can share what we have with others

Tzedakah.



Morning Blessings

**Verses of Song
Torah Service**

**Shema and Her Blessings
Concluding Blessings**

Amidah



God gives everyone an important choice between good and evil: we make choices every day- how we choose to act, how we choose to treat ourselves, and how we choose to treat our neighbours.

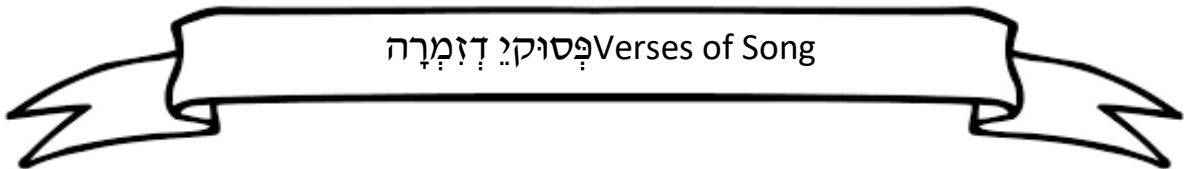
Blessing after study

וְהַעֲרַב-נָא יְהוָה אֱלֹהֵינוּ אֶת-דְּבָרֵי תּוֹרַתְךָ בְּפִינוּ. וּבְפִי עַמְּךָ בַּיִת יִשְׂרָאֵל. כִּלְנֹנוּ יוֹדֵי שְׁמֶךָ. וְלוֹמְדֵי תּוֹרַתְךָ לְשִׁמְחָה. בְּרוּךְ אַתָּה יְהוָה. הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

V'ha'arev na Adonai eloheinu et divrei Torat'cha b'finu, uv'fi amm'cha beit Yisra'el, v'lom'dei Toratcha lishmah. Baruch attah Adonai, ha-m'lammeid Torah l'ammo Yisrael.

Eternal Our God, make the words of your Torah sweet to us and to the House of Israel, Your people, that we and our children may be lovers of Your name and students of Your Torah.

We praise you, God, Teacher of Torah to Your People Israel.



*Baruch she'amar v'hayah ha-olm,
baruch Hu.*

*Baruch omeir v'oseh,
baruch gozeir um'kayyeim,
baruch oseh v'reishit.*

*Baruch m'racheim al ha-arets,
baruch m'racheim al-habriot,
baruch m'shalem sachar tov lirei'av.*

*Baruch chai la'ad v'kayam lanetsach.
Baruch podeh umatsil, baruch sh'mo.*

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,
בְּרוּךְ הוּא.

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,
בְּרוּךְ מְרַחֵם עַל הָעָרָץ,

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירֵאָיו.

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.

בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.

God spoke and the world came to be.

God created Adam and Eve and the beautiful garden of Eden they called home. When the first humans chose to disobey God's rule and ate from the tree of knowledge of good and evil, God had mercy on them. Today on Yom Kippur, we acknowledge that just as Adam and Eve made a mistake, we too make mistakes. We ask that God has mercy on us too. Blessed be God who redeems and saves.



Psalm 92

תהילים צב

Mizmor shir l'yom ha-Shabbat.
Tov l'hodot l'Adonai,
ul'zammeir l'shimcha elyon.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת :
טוֹב לְהוֹדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן :

L'haggid ba-boker chasdecha,
ve'emunat'cha ba-leilot.
Alel asor v'alei navel,
alel higgayon b'chinor.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ
וְאֱמוּנַתְךָ בַּלַּיְלוֹת :
עַל־י-עֶשׂוֹר וְעַל־י-נָבֵל
עַל־י הַגָּיוֹן בְּכִינוֹר :
כִּי שָׂמַחְתָּנִי יְהוָה בַּפְּעֻלָּךְ
בְּמַעֲשֵׂי יְדֶיךָ אֲרִינֹן :
מֵה-גָדְלוֹ מַעֲשֶׂה יְהוָה
מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ :

Ki simmachtani Adonai
b'fo'olecha,
b'm'asei yadecha arannein.
Ma gad'lu ma'asecha Adonai
m'od am'ku machsh'votecha.

צְדִיק כְּתָמַר יִפְרַח
כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה :
שְׁתוּלִים בְּבַיִת יְהוָה
בְּחֻצוֹת אֶלְהֵינוּ יִפְרִיחוּ :

Tsaddik ka-tamar yifrach,
k'erez ba-l'vanon yisgeh.
Sh'tulim b'veit Adonai,
b'chatsrot eloheinu yafrichu.

Od y'nuvun b'seivah,
d'sheinim v'ra'ananim, yihyu.
L'haggid ki yashar Adonai,
tsuri v'lo avlatah bo.

עוֹד יִנוּבּוּן בְּשֵׂיבָה
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ :
לְהַגִּיד כִּי-יָשָׁר יְהוָה
צוּרִי וְלֹא-עוֹלָתָהּ בּוֹ :

A Psalm to Sing for the Sabbath Day.

It is good to give thanks to the Eternal, to praise Your name, God beyond all,
To tell of Your love in the morning and Your faithfulness every night.

With the lute, with the lyre, with the gentle sound of the harp.

You made me happy in Your deeds, O God, at the works of Your hand I sing out.

God, how great are Your works, Your thoughts are so very deep.

The righteous shall flourish like the palm tree, grow tall like a cedar in Lebanon.

Planted in the house of God, they shall flourish in the courts of God,

Bearing new fruit in old age still full of sap and still green,

To declare that God is faithful, my Rock in whom there is no wrong.



Hallelu hallelu hallelu hallelu
 Halleluyah!
 Hallelu hallelu hallelu hallelu
 Halleluyah!
 Halleluyah!
 Halleluyah!
 Halleluyah!
 Halleluyah!
 Halleluyah!
 Halleluyah!
 Halleluyah!

Psalm 150
 הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ
 הַלְלוּיָהּ!
 הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ
 הַלְלוּיָהּ!
 הַלְלוּיָהּ!
 הַלְלוּיָהּ!
 הַלְלוּיָהּ!
 הַלְלוּיָהּ!
 הַלְלוּיָהּ!
 הַלְלוּיָהּ!
 הַלְלוּיָהּ!

Please Rise

*Yishtabach shimcha la'ad malekinu,
 ha-eil ha-melech ha-gadol v'ha-kadosh
 ba-shamayim uva'arets, ki l'cha na'eh
 Adonai eloheinu veilohei avoteinu
 l'olam va'ed, shir ush'vachah,
 k'dushah umalchut, b'rachot v'hoda'ot
 l'shimcha ha-gadol v'ha-kadosh,
 umei'olam v'ad olam attah eil.
 Baruch attah Adonai,
 borei chol ha-n'shamot,
 ribon kol ha-ma'asim, habocheh b'shirei
 zimrah, melech chei ha-olamim.*

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מַלְכֵינוּ.
 הַיֵּל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
 בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֵה
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד שִׁיר וּשְׁבַחָה.
 קְדוּשָׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת
 לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ.
 וּמֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל:
 בָּרוּךְ אַתָּה יְהוָה.
 בּוֹרֵא כָּל-הַנְּשָׁמוֹת.
 רִבּוֹן כָּל-הַמַּעֲשִׂים. הַבּוֹחֵר בְּשִׁירֵי
 זִמְרָה. מֶלֶךְ חַי הַעוֹלָמִים:

Praised be Your name forever, for You are God who is the great and holy Sovereign in heaven and on earth. We give blessing and gratitude to You, Our God and God of our ancestors. From the past to the present and into the future, You are God. Blessed are You God, Creator of every living being, the power behind all actions, who chooses songs and psalms, Sovereign, life of all existence.



Please rise for the formal call to prayer

בְּרַכּוּ אֶת-יְהוָה הַמְּבָרָךְ :
בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד :
Bar'chu et Adonai ha-m'vorach.

Baruch Adonai ha-m'vorach l'olam va'ed.

Bless the Living God whom we are called to bless!

Blessed is the Living God whom we are called to bless forever and ever!

Please be seated

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא
אֶת-הַכּוֹל.
בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת.

Baruch attah Adonai, eloheinu melech ha-olam, yotseir or uvorei choshech, oseh shalom uvorei et ha-kol. Baruch attah Adonai yotseir ha-m'orot.

Blessed are You, our Living God, Sovereign of the universe, who forms light and creates darkness, who makes peace and creates all.

Blessed are You God, who creates the lights of the universe.

Ahava rabbah ahavtanu
Adonai eloheinu, chemlah
g'dolah viteirah chamalta aleinu. Avinu
malkeinu, ba'avur shimcha
ha-gadol uva'avur avoteinu
shebat'chu vach, vat'lamdeim chukkei
chayyim la'asot, r'tson'cha b'leivav
shaleim, kein t'chonneinu.

אַהֲבָה רַבָּה אַהֲבָתָנוּ
יְהוָה אֱלֹהֵינוּ. הַמֶּלֶךְ
גְּדוֹלָה וַיִּתְרָה חֲמַלְתָּ עָלֵינוּ :
אָבִינוּ מֶלְכֵנוּ. בַּעֲבוּר שְׁמֶךָ
הַגָּדוֹל וּבַעֲבוּר אֲבוֹתֵינוּ
שֶׁבְטָחוּ בְךָ. וַתְּלַמְּדֵם חֻקֵי
חַיִּים לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
שְׁלֵם. כֵּן תַּחֲנִנּוּ :

Rabbi Simlai taught that the Torah begins and ends with acts of kindness and love. In the beginning, God fashioned clothes for Adam and Eve. At the end of the Torah, God cares for Moses as he approaches the end of his life.

Throughout the Torah we see how much love God has for the Children of Israel and for the world in which we live.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבַּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ,
וְלֹא יָבוֹשׁ וְלֹא נִכְלָם, וְלֹא נִפְשָׁל לְעוֹלָם וָעֶד.



V'ha'eir eineinu b'Toratecha, v'dabbei libbeinu b'mitsvotcha, v'yacheid l'vaveinu l'ahavah ul'yirah et sh'mecha. V'lo neivosh, v'lo nikkaleim, v'lo nikkasheil, l'olam va'ed.

Make our eyes shine with the light of Torah. Make our hearts cling to Your mitzvot. Bring us together as one people in the love of Your name.

ברוך אתה יהוה הבורח בעמו ישראל באהבה :

Baruch attah Adonai ha-bocheir b'ammo Yisra'el b'ahavah.

Blessed are You God, who chooses Your people Israel in love.

שמע ישראל יהוה אלהינו יהוה אחד :

ברוך שם כבוד מלכותו לעולם ועד :

Sh'ma Yisra'el, Adonai eloheinu Adonai echad.

Baruch sheim k'vod malchuto l'olam va'ed.

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

Blessed is the knowledge of God's glorious rule forever and ever.

V'ahavta eit Adonai elohecha,
b'chol l'vav'cha, uv'chol nafsh'cha,
uv'chol m'odecha.
V'hayu ha-d'varim ha-eilleh,
asher anochi m'tsav'cha ha-yom
al l'vavecha. V'shinnantam l'vanecha,
v'dibbart bam, b'shivt'cha b'veitecha,
uv'lecht'cha vaderech,
uv'shochb'cha uv'kumecha.
Uk'shartam l'ot al yadecha,
v'yahu l'totafot bein einecha.
Uch'tavtam al m'zuzot beitecha
uvisharecha.

ואהבת את יהוה אלהיך
בכל לבבך ובכל נפשך
ובכל מאדך :
והיו הדברים האלה
אשר אנכי מצוה היום
על לבבך : ושננתם לבניך
ודברתם בשבתך בביתך
ובלכתך בדרךך
ובשכבך ובקומך :
וקשרתם לאות על ירך
והיו לטטפת בין עיניך :
וכתבתם על מזוזות ביתך
ובשעריך :

Love the Eternal your God with all your heart, and all your soul, and all your might. These words that I command you today shall be upon your heart. Repeat them to your children, and talk about them when you sit in your home, and when you walk in the street; when you lie down, and when you rise up. Secure them as a sign upon your hand, and let them be as reminders before your eyes. Write them on the doorposts of your home and at your gates



Read Silently

Take care that your heart is not deceived into straying, obeying other gods and worshipping them. God's anger will then blaze out against you. God will shut up the sky. There will be no rain. The land will not produce, and you will quickly be destroyed from the good land which God gives you. So put these words of Mine in your heart and in your soul, and secure them as a sign upon your hand and as reminders before your eyes. Teach them to your children, and talk about them 'when you sit each of you in your home, and when you walk in the street, when you lie down and when you rise up. Write them on the doorposts of your home and at your gates.' Then you and your children may live long on the land that God promised to give your ancestors as long as there is a sky over the earth.

Sung together

<i>L'ma'an tizk'ru, va'asitem et kol mitsvotai,</i>	לְמַעַן תִּזְכְּרוּ וְעַשִּׂיתֶם אֶת-כָּל-מִצְוֹתַי
<i>vihyitem k'doshim leiloheichem.</i>	וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם :
<i>Ani Adonai eloheichem asher hotseiti</i>	אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
<i>etchem mei'erets mitsrayim, lihyot lachem</i>	אֶתְכֶם מִמִּצְרַיִם לְהִיּוֹת
<i>leilohim, ani Adonai eloheichem.</i>	לְכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם :

Then you shall remember all My commands and do them and you will be set apart for your God. I am the Eternal your God who brought you out of the land of Egypt, to be your own God. I, the Eternal, am your God.

<i>Emet v'yatsiv v'kayyam um'kubbal v'tov</i>	אֱמֶת וַיִּצֵיב וַקָּיָם וּמְקַבֵּל וְטוֹב
<i>ha-davar ha-zeh aleinu l'olam va'ed.</i>	הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד :
<i>Emet elohei olam malkeinu,</i>	אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵנוּ.
<i>tsur ya'akov magein yish'einu, l'dor vador</i>	צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ. לְדוֹר וָדוֹר
<i>hu kayyam, umalchuto</i>	הוּא קָיָם וּמַלְכוּתוֹ
<i>ve'emunato la'ad kayyamet.</i>	וְאֱמוּנָתוֹ לְעַד קָיָמֶת.
<i>Emet she'attah hu Adonai eloheinu</i>	אֱמֶת שְׂאִתָּה הוּא יְהוָה אֱלֹהֵינוּ
<i>veilohei avoteinu, podeinu umatsileinu</i>	וְאֱלֹהֵי אֲבוֹתֵינוּ. פוֹדֵנוּ וּמַצִּילֵנוּ
<i>mei'olam hu sh'mecha,</i>	מֵעוֹלָם הוּא שְׁמֶךָ.
<i>ein Elohim zulatecha.</i>	אֵין אֱלֹהִים זוּלָתְךָ.





True is Your word forever. It is true that the God is our Ruler; the strength of Jacob, the defender of our safety. God lasts from generation to generation. You rescue and deliver us. There is no God besides You.

*Ezrat avoteinu attah hu mei'olam,
magein umoshi'a lahem v'livneihem
acharei hem b'chol dor vador.
Ashrei ish sheyishma l'mitsvatecha,
v'torat'cha ud'var'cha yasim al libbo.
Emet attah hu rishon
v'attah hu acharon,
umibbal'adecha ein lanu melech
go'eil umoshi'a. Mimmitsrayim
g'altanu Adonai eloheinu,
umibbeit avadim p'ditanu,
Moshe uMiryam uv'nei Yisra'el
l'cha anu shirah b'simchah
rabbah v'am'ru chullam:*

עֲזַרְתָּ אֲבוֹתֵינוּ אֲתָהּ הוּא מְעוֹלָם.
מָגֵן וּמוֹשִׁיעַ לָהֶם וְלִבְנֵיהֶם
אַחֲרֵיהֶם בְּכָל-דּוֹר וְדוֹר :
אַשְׁרֵי אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ.
וְתוֹרַתְךָ וּדְבַרְךָ יִשִּׁים עַל-לְבוֹ.
אֱמֶת אֲתָהּ הוּא רִאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן.
וּמִבְּלִעְדֶיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֵל וּמוֹשִׁיעַ : מִמִּצְרַיִם
גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ.
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל
לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה
רַבָּה וְאָמְרוּ כֻלָּם :

You always helped our ancestors. In every generation You were the shield and savior for them and their children. Happy are those who hear Your commands, and set Your teaching upon their hearts. It is true that You are the first and the last, and besides You we have no Ruler who rescues and saves us. You delivered us from Egypt. Moses and Miriam and all the children of Israel sang:

*Mi chamocha ba-eilim Adonai
Mi kamocha ne'dar ba-kodesh
Nora t'hillot oseih fele.*

מִי-כַמּוֹכָה בְּאֵלִים יְהוָה.
מִי כַמּוֹכָה נִאֲדָר בְּקֹדֶשׁ.
נֹרָא תְהִלַּת עֹשֶׂה פְּלֵא :

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם. יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ :
*Shirah chadashah shibb'chu g'ulim l'shimcha al s'fat ha-yam yachad kullam hodu
v'himlichu v'am'ru.*

On the shore of the sea, those who were rescued sang a new song in Your praise. Together all of them thanked You and proclaimed You as Ruler:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai yimloch l'olam va'ed.

'God alone will rule forever and ever!'



צור ישׂראֵל. קוּמָה בְּעִזְרַת ישׂראֵל. גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ. קְדוֹשׁ ישׂראֵל : בְּרוּךְ
אַתָּה יְהוָה גֹּאֵל ישׂראֵל :

Tsur yisra'el, kumah b'ezrat Yisra'el, go'aleinu Adonai ts'va'ot sh'mo, k'dosh Yisra'el.

Baruch attah Adonai ga'al Yisrael.

Rock of Israel, rise up to the aid of Your people Israel. The Creator of all, the Holy One of Israel rescues us. Blessed are You God, who rescues Israel.

The next section of the service is actually one prayer made up of lots of different parts. The prayer is called the 'Amidah' - a Hebrew word which means standing. The name of the prayer tells us what we should do with our bodies; this prayer is said while standing up. Each section of the prayer focuses on a different theme. The first, Avot, reminds us of our history with God stretching back to Abraham and Sarah. The second, Gevurot, speaks of God's power. The third, the Kedushah is about God's holiness. We then thank God for all the great things in our lives and ask God to bring peace to our world. On a regular Shabbat, we would then take some time for silent prayer before finishing with Oseh Shalom. On Yom Kippur however, we have a very special addition; we think of all the things over the year we did wrong. We think of the times we let people down, we hurt one another's feelings, and we ask for forgiveness from God.





The Amidah עֲמִידָה

אֲדֹנָי שְׂפָתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתֶךָ :

Adonai s'fatai tiftach ufi yaggid t'hillatecha.

My God, open my lips and my mouth shall declare Your praise.

Avot

Baruch attah Adonai
 Eloheinu Veilohei avoteinu
 veilohei immoteinu
 Elohei Avraham, elohei Sarah
 Elohei Yitschak, elohei Rivka
 Elohei Ya'akov, elohei Rachel
 Elohei Leah.
 Ha'eil ha-gadol, ha-gibbor v'ha-nora,
 eil elyon,
 gomeil chasadim tovim,
 koneih ha-kol.
 V'zocheir chasdei avot v'immahot
 magein Avraham pokeid Sarah.
 umeivi go'eil livnei v'neihem
 l'ma'an sh'mo b'ahavah.

Zochreinu l'chayyim melech
 chafeitz ba-chayyim.
 V'kotveinu b'sefer ha-chayyim
 L'ma'an'cha Elohim chayyim.

Melech ozeir u'moshi'a umagein.
 Baruch attah Adonai,
 magein Avraham pokeid Sarah.

בָּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵנוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאֱלֹהֵי אִמּוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
 אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
 אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
 אֱלֹהֵי לֵאָה.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.
 אֵל עֲלִיּוֹן.
 גּוֹמֵל חֲסָדִים טוֹבִים
 קוֹנֵה הַכּוֹל.
 וְזוֹכֵר חַדְסֵי אֲבוֹת וְאִמּוֹת
 וּמַבִּיא גּוֹאֵל לְבָנָי בְּנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים מְלֶךְ
 חַפֵּץ בְּחַיִּים.
 וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
 לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן :
 בָּרוּךְ אַתָּה יְהוָה
 מֶגֶן אַבְרָהָם פּוֹקֵד שָׂרָה :

Blessed are You, our God and God of our ancestors. You are mighty, loving, generous and kind. You remember our good deeds, you help us and protect us. Blessed are You God, who shields Abraham and remembers Sarah.



Gevurot

*Attah gibbor l'olam Adonai,
mechayyeih meitim attah rav l'hoshi'a.
M'chalkeil chayyim b'chesed,
m'chayyeih meitim b'rachamim rabbim,
someich noflim, v'rofeih cholim,
umattir asurim,
um'kayyeim emunato lisheinei afar.
Mi chamocha ba'al g'vurot,
umi domeh lach,
melech meimit um'chayyeh,
u'matsmi'ach y'shu'ah.*

אתה גבור לעולם אדני.
מחיה מתים אתה. רב להושיע:
מכלכל חיים בחסד.
מחיה מתים ברחמים רבים.
סומך נופלים. ורופא חולים.
ומתיר אסורים.
ומקים אמונתו לישגי עפר:
מי כמוך בעל גבורות
ומי דומה לך.
מלך ממית ומחיה
ומצמיח ישועה:

V'ne'eman attah l'hachayot meitim.

ונאמן אתה להחיות מתים.

*Baruch attah Adonai,
m'chayyeih ha-meitim.*

ברוך אתה יהוה.
מחיה המתים:

You are the most powerful; You are the greatest. You care for us with love.
When I am hurt or when I am sick, You help me get better. There is no one like
You, whose strength is beyond imagination.

Kedusha

אתה קדוש ושםך קדוש וקדושים בכל-יום? הַלְלוּךָ סְלָה :

Attah kadosh v'shimcha kadosh u'k'doshim b'chol-yom y'hallelucha selah.

You are holy and Your name is holy, and those who seek holiness praise You day
by day.

קדוש קדוש קדוש יי צבאות. מלא כל-הארץ כבודו :

Kadosh, kadosh, kadosh Adonai tzeva'ot. M'lo chol-ha'aretz kevodo.

Holy, holy, holy is the Creator, the whole earth is full of God's glory.



May every human being feel love
and reverence for You.

May all unite to do Your will,
with hearts faithful and true.

Grant glory to Your people Israel,
Bring joy to its land.

And may those who live in
Jerusalem
Be a happy, faithful band.

Speed the day, O Lord our God,
When suffering shall be no more.
When men will do no evil,
And peace shall replace war.

Help us O God to be just,
Kind, loving and true.
So that by our deeds,
We may show reverence for You.

וּבְכוּ תַּן פְּחָדֶיךָ יְיָ אֱלֹהֵינוּ
עַל כָּל-מַעֲשֵׂיךָ וְאִמְתָּךְ
עַל כָּל-מַה-שֶּׁבָרְאָתָּ.
וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ
לְפָנֶיךָ כָּל-הַבְּרוּאִים.
וְיַעֲשׂוּ כְּלֵם אֲגִדָּה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם.

וּבְכוּ תַּן כְּבוֹד יְיָ לַעֲמֶיךָ תְּהִלָּה
לִירְאֶיךָ וְתִקְוָה לְדוֹרְשֵׁיךָ
וּפְתַחֲוֹן פֶּה לְמִינְחָלִים לָךְ.
שְׂמֵחָה לְאַרְצֶיךָ וְשִׁשׁוֹן לְעִירֶיךָ :

וּבְכוּ צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ
וְיִשְׁרִים יַעֲלִזוּ וְחִסִּידִים בְּרִינָה יִגִּילוּ.
וְעוֹלָתְךָ תִּקְפָּץ-פִּיָּה וְכָל-הַרְשָׁעָה
כִּלְהָ כָּעָשׂוֹן תִּכְלָה.
כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ :

קְדוֹשׁ אַתָּה וְנוֹרָא שְׂמֵיךָ וְאִין אֱלוֹהִים
מִבְּלַעֲדֶיךָ כְּפָתוּב. וְיִגְבֶּה יְיָ צְבָאוֹת
בְּמִשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ :

מוֹדִים אֲנַחְנוּ לָךְ

Modim anachnu lach....

For bringing us together on this day,

We are thankful.

For the ability to learn from our mistakes,

We are thankful.

For our tradition that teaches the importance of forgiveness,

We are thankful.

For the new year and the opportunity to improve ourselves,

We are thankful.

בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׂמֵיךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.

Baruch attah Adonai, ha-tov shimcha ul'cha na'eh l'hodot.

Blessed are You, Adonai, Your name is goodness, and we thank You.



שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוּךְ.
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם.

Sim shalom tovah uv'rachah chein vachased v'rachamim aleinu v'al kol Yisra'el.

Grant peace, goodness and blessing, grace, kindness, and mercy, to us and to all Your people Israel. Praised are You Adonai, who blesses Your people Israel with peace.

For transgressions against God, the Day of Atonement atones; but for the transgressions of one human being against another, the Day of Atonement does not atone until we have made peace with one another. On Yom Kippur, we ask for forgiveness, not just for what each of us has done, but for what everyone has done.

For the wrongs we have done,

We are sorry.

For every time we lied,

We are sorry.

For every time we cheated,

We are sorry.

For every time we played unfairly,

We are sorry.

For every time we were mean and spiteful,

We are sorry.

For every time we hurt the feelings of others,

We are sorry.

For every time we made our parents, our children, or our family sad,

We are sorry.

For every time we failed to honour our religion,

We are sorry.

For every time we did not forgive someone who apologized sincerely,

We are sorry.

For every time we were more afraid of what our friends would think of us than of what God would think of us,

We are sorry.

For all of these wrongdoings, O God of mercy, forgive us. Pardon us. Grant us atonement.





Silent Confession

My God, keep my tongue from causing harm and my lips from telling lies. Let me be silent if people curse me, my soul still humble and at peace with all. Open my heart to Your teaching, and give me the will to practice it. May the plans and schemes of those who seek my harm come to nothing.

יְהִיו לְרָצוֹן אִמְרֵי-פִי. וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְהוּה צוּרִי וְגוֹאֲלִי.

Yihu l'ratson imrei fi, v'hegyon libbi l'fanecha, Adonai tsuri v'go'ali.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל וְאָמְרוּ. אָמֵן.

Oseh shalom bimromav hu ha'aseh shalom aleinu v'al kol Yisra'el v'al kol ha-olam v'imru amen.

May the Maker of peace in the highest bring this peace upon us and upon all Israel and upon all the world. Amen.

Avinu Malkeinu

אָבִינוּ מַלְכֵינוּ, חָטְאָנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have sinned before You.

אָבִינוּ מַלְכֵינוּ, אֵין לָנוּ מֶלֶךְ אֲלֵא אַתָּה.

Avinu Malkeinu, we have no Sovereign but You.

אָבִינוּ מַלְכֵינוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

Avinu Malkeinu, help us for the sake of Your name.

אָבִינוּ מַלְכֵינוּ, סַלַח וּמַחַל לְכָל-עוֹנוֹתֵינוּ.

Avinu Malkeinu, pardon and forgive all our wrongdoing.

אָבִינוּ מַלְכֵינוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.

Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מַלְכֵינוּ, כִּלְה דְּבָר וְחָרֵב וְרָעַב מַעֲלֵינוּ.

Avinu Malkeinu, help us to conquer sickness, war and famine.

אָבִינוּ מַלְכֵינוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, renew us for a good year.

אָבִינוּ מַלְכֵינוּ, חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, choneinu v'aneinu, ki ein banu ma'asim. Aseh imanu tzedakah v'chesed v'hoshieinu.



How can we stand in the presence of a Ruler as great as You? Only because You are also like a kind parent to us. You know what troubles our hearts.

Do not send my prayer back empty. O gracious and righteous One, we are always calling out to You, because we know that You are waiting every day and every moment for the prayers of your people.

My God and God of my parents, may my little prayers and confessions please You as if I were one of the great, the righteous and the pious.



The Ark is Opened

*Ein kamocho ba'elohim Adonai
v'ein k'ma'asecha
Malchut'cha malchut kol olamim
U'mem shalt'cha b'chol dor vador.
Adonai melech, Adonai malach,
Adonai yimloch l'olam va'ed
Adonai oz l'amo yitein,
Adonai yevarech et amo vashalom.*

אין כְּמוֹךָ בְּאֱלֹהִים אֲדוֹנָי
וְאֵין כְּמַעֲשֶׂיךָ :
מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל-עֲלָמִים
וּמַמְשַׁלְתֶּיךָ בְּכָל-דּוֹר וְדוֹר :
יְיָ מֶלֶךְ יְיָ מֶלֶךְ
יְיָ יְמִלֹךְ לְעֹלָם וָעֶד :
יְיָ עֹז לְעַמּוֹ יִתֵּן
יְיָ יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם :

Almighty God, there is none like You among the gods people worship, and no deeds like Yours! Your dominion is an everlasting dominion. Your authority is for every generation! God rules, God has ruled, God shall rule forever and ever. God, give strength to Your people and bless Your people with peace.

אב הרחמים היטיבה ברצונך את-ציון תבנה חומות ירושלים : כי בך לבד בטחנו
מֶלֶךְ יֵאל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים :

Av harachamim, heitiva virtsonecha et Zion, tivneh chomot Yerushalyim. Ki v'ch,a l'vad batachnu, melech el ram v'nisa, adon olamim.

Father of mercies, may it please You to be good to Zion, for we trust in You alone, ruler and God, supreme and sublime, Lord everlasting.



The Torah is Taken from the Ark

Vayehi binsoa ha'aron vayomer Moshe
 Kuma Adonai vayafutsu oy'vecha
 V'yanusu m'sanecha mipanecha.
 Ki mitzion teizei Torah
 U'dvar-Adonai mirushalyim.

וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.
 קוּמָה יְיָ וַיִּפְצוּ אֹיְבֶיךָ
 וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ :
 כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה
 וּדְבַר-יְיָ מִירוּשָׁלַיִם :

Whenever the ark moved forward then Moses said: 'Rise up, God, and let Your enemies be scattered, let those who hate You flee before You.' For Torah shall come out of Zion and the word of God from Jerusalem.

בְּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ :
 Baruch shenatan Torah l'amo Yisrael bikdushato.
 Of all Your gifts to us, O God,
 The Torah most we cherish;
 And if we live by its commands
 Our people will never perish.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :
 Shema Yisrael Adonai eloheinu Adonai echad.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ :
 Echad eloheinu gadol adoneinu kadosh v'nora sh'mo.

גָּדְלוֹ לֵי יְיָ אֲתִי. וְנִרְוַמָּה שְׁמוֹ יַחְדָּו :
 Gadlu l'Adonai iti. Un'rom'ma sh'mo yachdav.

The Torah is Processed

לֵךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָרֶת וְהַנִּצָּח וְהַהוֹד כִּי-כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ
 הַמְּמַלְכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ :

*Lecha Adonai hag'dula v'hatiferet v'hanetsach v'hahod. Ki kol bashamayim uva'aretz
 lecha Adonai hamaml'cha v'hamitnaseh l'chol l'rosh.*

God is great and full of wonder. We honour God above all things.

עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד. עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוֹת חֲסָדִים :
 Al sh'losha d'varim ha-olam omeid. Al ha-Torah v'al ha-avodah v'al g'milut chasadim.

Civilisation is based on three things - on Torah, on service, and on loving deeds.



Torah Service II

Of all Your gifts to us, O God,
The Torah most we cherish;
And if we live by its commands
Our people will never perish.

The ark is opened.

עץ-חיים היא למחזקים בה. ותמכיה מאשר. שלום!

*Eits chayim hi la-machazikim bah, v'tom'cheha m'ushar. D'racheha darchei no'am,
v'chol n'tivoteha shalom.*

It is a tree of life to those who hold fast to it and all of its supporters are
happy!

The Torah is taken from the ark.

This is our Torah. For thousands of years our people have read, studied, and
sung the words written inside. It teaches us the laws of life; that we must be
kind to one another and respect one another for we were all created in the
image of God.

The Torah is Processed.

תורה צוה לנו משה, מורשה קהילת יעקב.

Torah tzivah lanu Moshe, morashah k'hillat Ya'akov.

Moses commanded us the Torah, the heritage of the community of Jacob.

צדיק כפתמר יפרח כפארז בלבנון ישגה :

Tsaddik ka-tamar yifrach, k'erez ba-l'vanon yisgeh.

The righteous shall flourish like the palm tree, grow tall like a cedar in Lebanon.

על שלושה דברים העולם עומד. על התורה ועל העבודה ועל גמילות חסדים :

Al sh'losha d'varim ha-olam omeid. Al ha-Torah v'al ha-avodah v'al g'milut chasadim.

Civilisation is based on three things - on Torah, on service, and on loving deeds.





The Torah is Lifted

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל. תּוֹרָה צִוָּה לָנוּ מֹשֶׁה, מוֹרָשָׁה
קְהִילַת יַעֲקֹב. הָאֵל תָּמִים דַּרְכּוֹ. אִמְרַת יְיָ צְרוּפָה. מָגֵן הוּא לְכָל הַחֹסִים בּוֹ.

*V'zot ha-Torah asher sam Moshe lifnei b'nei Yisrael. Torah tzivah lanu Moshe, morashah
k'hillat Ya'akov. Ha'el tamim darko, imrat Adonai ts'rufah, magein hu l'chol hachosim bo.*

This is the Torah that Moses set before the Children of Israel. Moses commanded us the Torah, the heritage of the community of Jacob. The way of God is perfect, and the word of Adonai is proved. God is a shield for all who trust in God.

Blessing Before the Torah Reading

בָּרְכוּ אֶת יְהוָה הַמְּבָרָךְ :
בָּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד :
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת
תּוֹרָתוֹ : בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה :

Bar'chu et Adonai ha-m'vorach.

Baruch Adonai ha-m'vorach l'olam va'ed.

*Baruch attah Adonai eloheinu melech ha-olam, asher bachar banu mikkol ha-amim,
v'natan lanu et Torato. Baruch attah Adonai, notein ha-Torah.*

Bless the Living God whom we are called to bless!

Blessed is the Living God whom we are called to bless forever and ever!

Blessed are You, our Living God, Sovereign of the universe, who chose us from all peoples to give us Your Torah. Blessed are You god, who gives us Torah.

The Torah Reading
First Morning Reading – Exodus 33:12-34:9

¹² Moses said to God, 'See, You say to me, "Lead this people forward," but You have not told me whom You will send with me. You have also said, "I have singled you out by name, and you have indeed, indeed, earned My good will."

יב ויאמר משה אל-יהוה, ראה אתה אמר אלי העל את-העם הזה, ואתה לא הודעתני, את אשר-תשלח עמי; ואתה אמרת ידעתיך בשם, וגם-מצאת חן בעיני.

¹³ Now, if I have truly earned Your good will, pray, let me know Your ways, that I may know You and continue in Your good will. Consider, too, that this nation is Your people.'

יג ועתה אם-נא מצאתי חן בעיניך, הודעני נא את-דרךך, ואדעך, למען אמצא-חן בעיניך; וראה, כי עמך הגוי הזה.

¹⁴ And God said, 'I will go in front and will lighten your burden.'

יד ויאמר: פני ילכו, והנחתי לך.

¹⁵ Moses said to God: 'Unless You go in the lead, do not make us leave this place.'

טו ויאמר, אליו: אם-אין פניך הלכים, אל-תעלנו מזה.

¹⁶ How will it be known that Your people have earned Your goodwill unless You go with us, so that we may be seen as special, Your people and I, from every people on the face of the earth?'

טז ובמה יודע אפוא, כי-מצאתי חן בעיניך אני ועמך--הלוא, בלקחת עמנו; ונפלינו, אני ועמך, מכל-העם, אשר על-פני האדמה.

¹⁷ And God said to Moses, 'I will also do this; for you have truly earned My good will and I have singled you out by name.'

יז ויאמר יהוה אל-משה, גם את-הדרך הזה אשר דברת אעשה: כי-מצאת חן בעיני, ואדעך בשם.

¹⁸ Moses said, 'Oh, let me see Your Presence!'

יח ויאמר: הראני נא, את-כבודך.



¹⁹ And God said: 'I will make all My goodness pass before you, and will say the name of God before you; and the grace that I grant and the compassion that I show.

יט וַיֹּאמֶר, אֲנִי אֶעְבִּיר
כָּל-טוֹבִי עַל-פְּנֶיךָ, וְקִרְאתִי
בְּשֵׁם יְהוָה, לְפָנֶיךָ; וְחַנּוּתִי
אֶת-אֲשֶׁר אֲחֹן, וְרַחֲמֹתִי
אֶת-אֲשֶׁר אֲרַחֵם.

²⁰ But,' God said, 'you cannot see My face for man may not see Me and live.'

כ וַיֹּאמֶר, לֹא תוּכַל
לִרְאות אֶת-פָּנָי:
כִּי לֹא-יִרְאֵנִי הָאָדָם, וְחָי.

²¹ And God said, 'See, there is a place near Me. Station yourself on that rock

כא וַיֹּאמֶר יְהוָה, הִנֵּה
מְקוֹם אֵתִי; וְנִצַּבְתָּ, עַל-הַצּוּר.

²² and I will put you in a cleft of the rock and shield you with My hand until I have passed by.

כב וְהָיָה בְּעֵבֶר כְּבִדִּי,
וְשָׁמַתִּיךָ בְּנִקְרַת הַצּוּר;
וְשָׁפַתִּי כַּפִּי עָלֶיךָ, עַד-עֲבָרִי.

²³ Then I will take My hand away and you will see My back; but My face must not be seen.'

כג וְהִסַּרְתִּי, אֶת-כַּפִּי,
וְרָאִיתָ, אֶת-אֲחֵרָי; וּפְנֵי,
לֹא יִרְאוּ.

¹ God said to Moses: 'Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered.

א וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה,
פֶּסֶל-לֶחֶף שְׁנֵי-לַחַת אֲבָנִים
כְּרֵאשֹׁנִים; וְכָתַבְתִּי, עַל-הַלְּחֹת,
אֶת-הַדְּבָרִים, אֲשֶׁר הָיוּ
עַל-הַלְּחֹת הָרֵאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ.

² Be ready by morning, and in the morning come up to Mount Sinai and present yourself there to Me, on the top of the mountain.

ב וְהָיָה נֶכּוֹן, לַבֹּקֶר; וְעָלִיתָ
בַּבֹּקֶר אֶל-הַר סִינַי, וְנִצַּבְתָּ
לִי שָׁם עַל-רֹאשׁ הַהָר.

³ No one else shall come up with you, and no one else shall be seen anywhere on the mountain; neither shall the flocks and the herds graze at the foot of this mountain.'

ג וְאִישׁ לֹא-יַעֲלֶה עִמָּךְ,
וְגַם-אִישׁ אֶל-יִרְאֵ בְּכָל-הָהָר;
גַּם-הַצֹּאן וְהַבָּקָר אֶל-יַרְעוֹ,
אֶל-מוֹל הָהָר הַהוּא.

⁴ So Moses carved two tablets of stone like the first, and early in the morning he went up on Mount Sinai, as God had commanded him, taking the two stone tablets with him.

ד וַיִּפְסֵל שְׁנֵי-לַחַת אֲבָנִים
כְּרֵאשֹׁנִים, וַיַּשְׁכֵּם מֹשֶׁה
בַּבֹּקֶר וַיַּעַל אֶל-הַר סִינַי,
כַּאֲשֶׁר צִוָּה יְהוָה, אֹתוֹ;
וַיִּקַּח בְּיָדוֹ, שְׁנֵי לַחַת אֲבָנִים.

⁵ God came down in a cloud; God stood with him there, and proclaimed the name of God.

ה וַיֵּרָד יְהוָה בְּעָנָן,
וַיִּתְיַצֵּב עִמּוֹ שָׁם;
וַיִּקְרָא בְשֵׁם, יְהוָה.

⁶ God passed before him and proclaimed: 'Adonai Adonai! A God compassionate and gracious, slow to anger, abounding in kindness and faithfulness,

ו וַיַּעֲבֵר יְהוָה עַל-פְּנָיו,
וַיִּקְרָא, יְהוָה יְהוָה,
אֵל רַחוּם וְחַנוּן--אֶרְךָ אַפַּיִם,
וְרַב-חֶסֶד וְאֱמֶת.

⁷ granting kindness to the thousandth generation, forgiving wrongs, errors, and sin - yet God doesn't excuse all punishment, but brings the wrongs of the parents and upon their children and children's children, upon the third and fourth generations.'

ז נָצַר חֶסֶד לְאֲלֹפִים,
נִשְׂא עוֹן וּפְשַׁע וְחַטָּאָה;
וְנִקְיָה, לֹא יִנְקֶה--פֶּקֶד עוֹן
אָבוֹת עַל-בְּנֵים וְעַל-בְּנֵי בְנֵים,
עַל-שְׁלֹשִׁים וְעַל-רְבַּעִים.

⁸ Moses hurried to bow low to the ground in aw,

ח וַיִּמְהַר, מֹשֶׁה; וַיִּקַּד אֶרְצָה,
וַיִּשְׁתַּחֲוֶה.

⁹ and said, 'if I have gained Your favour, O God, pray, let God go in our midst, even though this is a stiffnecked people. Pardon our wrongs and our sin, and take us for Your own!'

ט וַיֹּאמֶר אִם-נָא מָצָאתִי
חַן בְּעֵינֶיךָ, אֲדַנִּי, יִלְדֶךָ-נָא אֲדַנִּי,
בְּקִרְבָּנוּ: כִּי עַם-קָשֶׁה-עֲרֹף
הוּא, וְסָלַחְתָּ לְעוֹנֵינוּ וּלְחַטָּאתֵינוּ
וְנִחַלְתָּנוּ.

The pieces of art in the background of this Torah reading is part of a series by Jewish American artist Jill Nathanson and are inspired by these very verses. For more information, look up 'Seeing Sinai' by Jill Nathanson online.



The Torah Reading
Second Morning Reading – Leviticus 19:1-18

¹God spoke to Moses, saying:

א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

²Speak to the whole Israelite community and say to them: You shall be holy for I, your God am holy.

ב דַּבֵּר אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם--קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ, אֲנִי יְהוָה אֱלֹהֵיכֶם.

³Every one of you shall honour your mother and father and the Sabbath you will keep. I am Adonai, your God.

ג אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ, וְאֶת-שַׁבְּתוֹתַי תִּשְׁמְרוּ: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

⁴Do not turn to or make idols for yourselves: I Adonai am your God.

ד אֶל-תִּפְנוּ, אֶל-הָאֱלִילִים, וְאֱלֹהֵי מַסַּכָּה, לֹא תַעֲשׂוּ לָכֶם: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

⁵When you sacrifice an offering of well-being to God, sacrifice it so that it may be accepted on your behalf.

ה וְכִי תִזְבַּח זֶבַח שְׁלָמִים, לַיהוָה--לְרֹצְנֶכֶם, תִּזְבַּחְהוּ.

⁶It shall be eaten the same day you sacrifice it, or on the day following; but what is left by the third day, must be consumed in fire.

ו בַּיּוֹם זִבְחְכֶם יֵאָכַל, וּמִמָּחֳרָת; וְהַנּוֹתָר עַד-יוֹם הַשְּׁלִישִׁי, בָּאֵשׁ יִשָּׂרֵף.

⁷If it should be eaten on the third day, it is an offensive thing, it will not be acceptable.

ז וְאִם הָאֵכָל יֵאָכַל, בַּיּוֹם הַשְּׁלִישִׁי--פְּגוּל הוּא, לֹא יִרְצָה.

⁸Anyone who eats it is guilty, for they have abused what is sacred to God; that person shall be cut off from his kin.

ח וְאִכְלוּ עֹוֹנוֹ יִשָּׂא, כִּי-אֶת-קְדוֹשׁ יְהוָה חָלַל; וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא, מֵעַמּוּיָהּ.

⁹When you harvest your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest.

ט וּבִקְצֹרְכֶם אֶת-קְצִיר אֲרָצְכֶם, לֹא תִכְלֶה פְּאֵת שְׂדֵךְ לְקָצֵר; וְלִקַּט קְצִירְךָ, לֹא תִלְקַט.

¹⁰You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger:

י וְכִרְמֶךָ לֹא תַעֲזוֹלֵל, וּפְרֹט כִרְמֶךָ לֹא תִלְקַט: לְעֹנִי וְלָגֵר תַּעֲזוֹב אֹתָם, אֲנִי יְהוָה אֱלֹהֵיכֶם.



¹¹You shall not steal; you shall not deal dishonestly with one another.

יא לא, תגנבו; ולא-תכחשו
ולא-תשקרו, איש בעמיתו.

¹²You shall not swear falsely by My name, abusing the name of your God: I am Adonai.

יב ולא-תשבועו בשמי, לשקר;
וחללת את-שם אלהיך, אני יהוה.

¹³You shall not cheat another person. You shall not commit robbery. The wages of the labourer shall not remain with you until morning.

יג לא-תעשק את-רעה, ולא
תגזל; לא-תליון פעלת שכיר,
אתך--עד-בקר.

¹⁴You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am Adonai.

יד לא-תקלל חרש--ולפני עור,
לא תתן מכשל; ויראת מאלהיך,
אני יהוה.

¹⁵You shall not give an unfair judgment: do not favour the poor or show deference to the rich; judge others fairly.

טו לא-תעשו עול,
במשפט--לא-תשא פני-דל,
ולא תהדר פני גדול;
בצדק, תשפט עמיתך.

¹⁶Do not deal dishonestly with others. Do not profit by the blood of another: I am Adonai.

טז לא-תלך רכיל בעמיה,
לא תעמד על-דם רעה;
אני, יהוה.

¹⁷You shall not hate others in your heart. Admonish others, but incur no guilt because of him.

יז לא-תשנא את-אחיה,
בלבבך; הוכח תוכיח
את-עמיתך, ולא-תשא
עליו חטא.

¹⁸You shall not take vengeance or bear a grudge against your countrymen. Love your neighbours as yourself: I am Adonai.

יח לא-תקם ולא-תטר
את-בני עמך, ואהבת לרעה
כמוך: אני, יהוה.





The Torah Reading
Afternoon Reading – Deuteronomy 30:8-20

⁸You, however, will again listen to God and obey all God's commandments that I command you on this day.

ח וְאַתָּה תָּשׁוּב, וְשָׁמַעְתָּ בְּקוֹל יְהוָה; וַעֲשִׂיתָ, אֶת-כָּל-מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוְךָ, הַיּוֹם.

⁹And Adonai your God will grant you loads of success in all your projects, with children, with the offspring of your cattle, and the produce of your soil. For God will again delight in your well-being as God did in that of your fathers,

ט וְהוֹתִירָךְ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדְךָ, בְּפָרִי בְטָנְךָ וּבְפָרִי בְהֵמָתְךָ וּבְפָרִי אֲדָמָתְךָ--לְטֹבָה: כִּי יָשׁוּב יְהוָה, לְשׂוֹשׁ עֲלֶיךָ לְטוֹב, כְּאֲשֶׁר-שָׂשׂ, עַל-אַבְתֶּיךָ.

¹⁰since you will be obeying Adonai your God and keeping God's commandments and laws that are recorded in this book of Teaching - once you return to Adonai your God with all your heart and soul.

י כִּי תִשְׁמַע, בְּקוֹל יְהוָה אֱלֹהֶיךָ, לְשָׁמֵר מִצְוֹתַי וְחֻקֹּתַי, הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה: כִּי תָשׁוּב אֶל-יְהוָה אֱלֹהֶיךָ, בְּכֹל-לְבָבְךָ וּבְכֹל-נַפְשְׁךָ.

¹¹Surely, this teaching which I give you this day is not too confusing for you, nor is it beyond reach.

יא כִּי הַמְצָנָה הַזֹּאת, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם--לֹא-נִפְלְאת הוּא מִמֶּךָ, וְלֹא רְחֹקָה הוּא.

¹²It's not in heaven, that you should say, 'Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?'

יב לֹא בַשָּׁמַיִם, הוּא: לֵאמֹר, מִי יַעֲלֶה-לָנוּ הַשָּׁמַיְמָה וְיִקְחֶהָ לָנוּ, וְיִשְׁמַעֲנוּ אֹתָהּ, וְנַעֲשֶׂנָּה.

¹³Neither is it beyond the sea, that you should say, 'Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?'

יג וְלֹא-מֵעֵבֶר לַיָּם, הוּא: לֵאמֹר, מִי יַעֲבֹר-לָנוּ אֶל-עֵבֶר הַיָּם וְיִקְחֶהָ לָנוּ, וְיִשְׁמַעֲנוּ אֹתָהּ, וְנַעֲשֶׂנָּה.

¹⁴No, the thing is very close to you, in your mouth and in your heart to observe it.

יד כִּי-קְרוֹב אֵלַיךָ הַדָּבָר, מֵאֵד: בְּפִיךָ וּבְלִבְבְּךָ, לַעֲשׂוֹתוֹ.



¹⁵See, I set before you this day life and success, death and misfortune.

טו ראה נתתי לפניך היום, את-החיים ואת-הטוב, ואת-המוות, ואת-הרע.

¹⁶For I command you this day, to love Adonai your God, to walk in God's ways, and to keep God's commandments, God's laws and God's rules, that you may grow and succeed, and that Adonai your God may bless you in the land that you are about to enter and possess.

טז אשר אנכי מצוך, היום, לאהבה את-יהוה אלהיך ללכת בדרכיו, ולשמר מצותיו וחקתיו ומשפטיו; וחיית ורביית--ויברךך יהוה אלהיך, בארץ אשר-אתה בא-שמה לרשתה.

¹⁷But if your heart turns away and you give pay no mind and are lured into the worship and service of other gods,

יז ואם-יפנה לבבך, ולא תשמע; ונדחת, והשתחית לאלהים אחרים--ועבדתם.

¹⁸I declare to you this day that you shall certainly perish; you shall not long endure on this soil that you are crossing the Jordan to enter and possess.

יח הגדתי לכם היום, כי אבד תאבדון: לא-תאריכון ימים, על-האדמה, אשר אתה עבר את-הירדן, לבוא שמה לרשתה.

¹⁹I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life - if you and your offspring would live.

יט העדתי בכם היום, את-השמים ואת-הארץ--החיים והמוות נתתי לפניך, הברכה והקללה; ובחרת, בחיים-- למען תחיה, אתה וזרעך.

Blessing After the Torah Reading

ברוך אתה יהוה אלהינו מלך העולם אשר נתן-לנו תורת אמת וחי עולם נטע בתוכנו: ברוך אתה יהוה נוטן התורה:

Baruch attah Adonai eloheinu melech ha-olam, asher natan lanu Torat emet, v'chayei olam nata b'tocheinu. Baruch attah Adonai, notein ha-Torah.

Blessed are You, our Living God, Sovereign of the universe, who gave us the teaching of truth and planted eternal life within us. Blessed are You God, who gives us the Torah.





The Torah is returned to the ark.

יְהַלְלוּ אֶת שֵׁם יְהוָה. כִּי נִשְׁגַּב שְׁמוֹ לְבָדּוֹ : הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיְרֹם קִרְוֹ לְעַמּוֹ.
תְּהִלָּה לְכָל-חַסִּידָיו. לְבְנֵי יִשְׂרָאֵל עִם קְרוּבוֹ. הַלְלוּיָהּ :

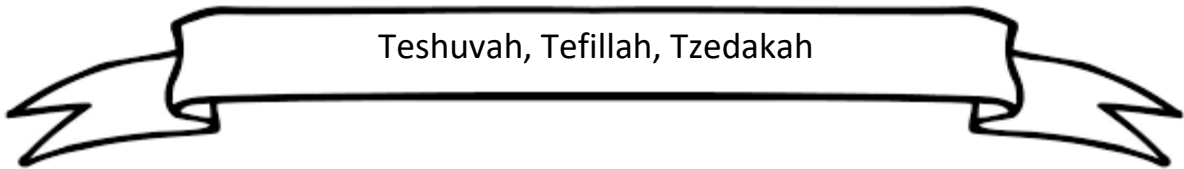
Y'hallelu et shem Adonai, ki nisgav sh'mo l'vaddo. Hodo al erts v'shamayim, vayarem keren l'ammo, t'hillah l'chol chasidav, livnei yisra'el am k'rovo, hal'luyah.

Praise the Almighty whose name alone is supreme and whose majesty is beyond heaven and earth. You have restored the honour of Your people, the praise of those who love You - the children of Israel, a people so close to You. Praise God!

עֵץ-חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וְתִמְכֶיָה מְאֻשָּׁר : דְּרָכֶיהָ דְרָכֵה-נַעַם. וְכָל נְתִיבוֹתָהּ
שְׁלוֹם : הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה. חַדֵּשׁ יָמֵינוּ כְּקֶדֶם :

Eits chayim hi la-machazikim bah, v'tom'cheha m'ushar. D'racheha darchei no'am, v'chol n'tivoteha shalom. Hashiveinu Adonai eilecha v'nashuva, chaddeish yameinu k'kedem.

It is a tree of life to all who grasp it and those who hold fast to it are happy. Its ways are ways of pleasantness and all its paths are peace. Turn us back to You, Eternal, and we shall return; renew our lives as of old.



Teshuvah

Teshuvah means three things:

Teshuvah means saying 'I'm sorry.'

Teshuvah means making up for your mistakes.

Teshuvah means not repeating your mistakes.

During the High Holy Days, we imagine that God is acting as a parent, looking over our deeds during the past year, feeling proud of the good things we have done, and reminding us to fix the things we have done wrong.

Today we can decide to fix our 'mean' deeds, and celebrate the 'kind' ones. Let us think to ourselves about the things we did last year...



We feel proud of many things we did last year. We also feel ashamed of other things we did last year. God, please help us make up for our mistakes during these High Holidays. Please help us say we are sorry. Please help us improve our behavior. God, please forgive us when we are sorry. And please help us forgive other people when they tell us they are sorry.

Teshuvah (Repentance) is meaningful only if we commit to change the way we have in the year to come. Let us read responsively:

Adults:

Can you say please when you are asking for something?

But will you remember to say please?

Can you share with your brothers and sisters and your friends?

But will you remember to share?

Can you listen to your parents and teachers and be respectful to them?

But will you remember to listen and be respectful?

Can you listen, when others speak?

But will you remember to listen?

Can you love your family and friends, and take care of their feelings?

But will you remember to love?

Children:

Yes I can.

Yes I will.

Yes I can.

Yes I will.

Yes I can.

Yes I will.

Yes I can.

Yes I will.

Yes I can.

Yes I will.





Now we change, and children read first.

Children:

Can you help those who need you, and not turn away from their cries?

Yes I can.

But will you remember to help?

Yes I will.

Can you remember to think about others?

Yes I can.

But will you remember to think about them?

Yes I will.

And when you do not remember, can you say you are sorry?

Yes I can.

But will you remember to say you are sorry?

Yes I will.

Tefillah

Through the High Holy Days we spend lots of time with our community, praying, this is Tefillah.

When we are with our families and friends, we may act differently at different times. But we are still the same person, we just show different sides of ourselves.

It can be the same with God. Sometimes God is a friend, sometimes like a parent. Sometimes God feels far away, and sometimes very close. These are all different sides of God. The more of God we get to know, the closer to God we can feel.

Sometimes, though, just coming together with our community can give us the help and support that we think we should get direct from God. Perhaps this is the community doing a bit of God's work, we can we can all help with by getting involved.

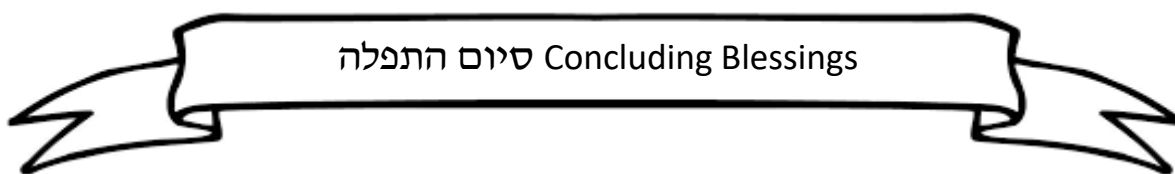


Tzedakah

Giving Tzedakah means sharing what you have with someone who needs it.

We can share our food, clothes, toys, and our money. But we can also share our time and our friendship; we can honour our parents, we can help others when they are sad or sick, and we can be friendly.

When we give, we also gain. We will try harder to share in the coming year, helping to make it a sweet and happy one.



*Aleinu l'shabbei'ach la'adon ha-kol,
 lateit g'dullah l'yotseir b'reishit,
 asher bachar banu mikkol ha-ammim,
 v'natan lanu et Torato,
 va'anachnu kor'im umishtachavim umodim,
 lifnei melech malchei ha-m'lachim,
 ha-kadosh baruch hu,
 shehu noteh shamayim v'yoseid arets,
 umoshav y'karo ba-shamayim mimma'al
 ush-chinat uzzo b'govhei m'romim.
 Hu eloheinu, ein od,
 emet malkeinu, efes zulato,
 ka-katuv b'Torato: V'yadata ha-yom
 vahashevota el l'vavecha,
 ki Adonai hu ha-elohim
 bashamyim mimma'al
 v'al ha-arets mittachat ein od.*

עלינו לשבח לאדון הכל.
 לתת גדלה ליוצר בראשית.
 אשר בחר בנו מכל העמים
 ונתן לנו את-תורתו.
 ואנחנו כורעים ומשתחוים ומודים
 לפני מלך מלכי המלכים
 הקדוש ברוך הוא.
 שהוא נוטה שמים ויוסד ארץ.
 ומושב יקרו בשמים ממעל.
 ושכינת עזו בגבהי מרומים
 הוא אלהינו אין עוד.
 אמת מלפנינו אפס זולתו:
 ככתוב בתורתו. וידעת היום
 והשבת אל לבבך.
 כי יהוה הוא האלהים
 בשמים ממעל
 ועל הארץ מתחת אין עוד:

We praise God who is supreme over all things. We proclaim God's oneness and sovereignty. We bow to honour God and to give God thanks.

ונאמר: והיה יהוה למלך על-כל-הארץ. ביום ההוא יהיה יהוה אחד ושמו אחד:
*V'ne'emar: v'hayah Adonai l'melech al kol ha-arets, ba-yom ha-hu yihyeh Adonai echad
 ush'mo echad.*

So it is prophesied: 'The Eternal shall be Sovereign over all the earth. On that day the Eternal shall be One, and known as One.



Yitgaddal v'yitkaddash sh'meih rabba
 (amen), b'alma di v'ra chiruteih,
 v'yamlich malchuteih, b'chayyeichon
 uv'yomeichon uv'chayyei di chol beit
 Yisra'el, ba'agala u'vizman kariv,
 v'imru amen.
 Y'hei sh'meih rabba m'varach,
 l'alam ul'almei almaya.
 Yitbarach v'yishtabach v'yitpa'ar
 v'yitromam v'yitnassei v'yit-haddar
 v'yit'alleh v'yit-hallal sh'meih di kudsha,
 b'rich hu,
 l'eila min kol birchata v'shirata
 tushb'chata v'nechemata, di amran
 b'alma, v'imru amen. Y'hei sh'lama rabba
 min sh'maya, v'chayyim aleinu
 v'al kol Yisra'el, v'imru amen.
 Oseh shalom bimromav,
 hu ya'aseh shalom aleinu
 v'al kol Yisra'el, v'al kol ha-olam,
 v'imru amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי-בְרָא כְרַעוּתֵיהּ :
 וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוּן
 וּבְיוֹמֵיכוּן וּבְחַיֵּי דִי-כָל-בֵּית
 יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב.
 וְאָמְרוּ אָמֵן :
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא :
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
 וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קְדֻשָּׁא.
 בְּרִיךְ הוּא.
 לְעֵלָא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא
 תְּשֻׁבְחָתָא וְנַחֲמָתָא דִּי-אַמְרִין
 בְּעֵלְמָא. וְאָמְרוּ אָמֵן : יְהֵא שְׁלָמָא
 רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ
 וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן :
 עֲשֵׂה שְׁלוֹם בְּמִרְוַמְיָו
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
 וְעַל כָּל-יִשְׂרָאֵל וְעַל-כָּל-הָעוֹלָם.

This prayer helps us to remember any member of our family who is no longer with us in life. We say it during funerals, for the thirty days after someone has died, and on the anniversary of their death every year. Why do we use this particular prayer? It never mentions death and instead focuses on blessing and praising God - the Creator of life. It reminds us how precious life is and how blessed we are to be experiencing it.





*Adon olam asher malach,
b'terem kol y'tsir nivra.
L'ait na'asah k'cheftso kol,
azai melech sh'mo nikra.*

*V'acharei kichlot ha-kol,
l'vaddo yimloch nora.
V'hu hayah v'hu hoveh,
v'hu yihyeh b'tif'arah.*

*V'hu echad v'ain sheini,
l'hamil lo l'hachbirah.
B'li reishit b'li tachlit,
v'lo ha-oz v'ha-misrah.*

*V'hu eili v'chai go'ali,
v'tsur chevli b'yom tsarah.
V'hu nissi umani,
m'nat kosi b'yom ekra.*

*B'yado afkid ruchi,
b'ait ishan v'a'irah.
V'im ruchi g'vi'ati,
Adonai li v'lo ira.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
בְּטֶרֶם כָּל-יִצְיִר נִבְרָא :
לְעֵת נַעֲשֶׂה כְּחֶפְצוֹ כָּל
אֲזֵי מְלָךְ שְׁמוֹ נִקְרָא :

וְאַחֲרֵי כִכְלוֹת הַכֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא :
וְהוּא הָיָה וְהוּא הוֹהֵב
וְהוּא יִהְיֶה בְּתִפְאָרָה :

וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה :
בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְלֹא הָעוֹז וְהַמְשָׁרָה :

וְהוּא אֵלֵי וְחֵי גֵאֲלֵי
וְצוֹר חֲבָלֵי בְיוֹם צָרָה :
וְהוּא נֶסִי וּמְנוֹסֵי
מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא :

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישׁוֹן וְאַעִירָה :
וְעַם רוּחִי גְוִיָּתִי
אֲדַנִּי לִי וְלֹא אֵירָא :



Yom Kippur



Eternal God who ruled alone
Before creation of all forms,
At whose desire all began
And as the Sovereign was proclaimed.

Who, after everything shall end
Alone, in awe will ever reign,
Who was and is for evermore,
The glory that will never change.

Unique and One, no other is
To be compared, to stand beside,
Neither before, nor following,
Alone the source
Of power and might.

This is my God, who saves my life,
The rock I grasp in deep despair,
The flag I wave, the place I hide,
Who shares my cup the day I call.

In my Maker's hand I lay my soul
Both when I sleep and when I wake
And with my soul my body too,
My God is close, I shall not fear.





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