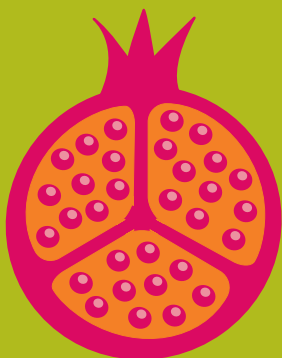
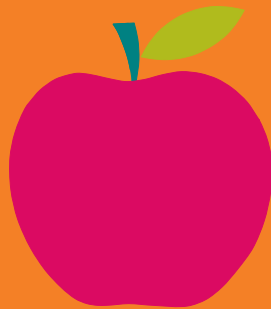


# CHILDREN'S MACHZOR

ROSH HASHANAH  
& YOM KIPPUR



# INTRODUCTION

*Shanah Tovah!*

The High Holydays are the major days of the synagogue year, and we are pleased to welcome you to our services.

The services on Rosh Hashanah and Yom Kippur may seem complicated. But they have a similar structure to a Shabbat morning service, with some extra elements, and, of course, many very evocative tunes. We hope this *machzor* (prayerbook) helps you to participate, contemplate, and celebrate over this High Holyday period.

The Education Team at NNLS is committed to helping our children and their families participate in and enjoy Jewish life. This *machzor* can be seen as part of the programme of fun and educational activities running throughout the year to facilitate that aim.

*LeShanah Tovah Tikateivu* –  
May we be inscribed in the Book of Life!

**Rabbi Zahavit Shalev and Niki Jackson**  
on behalf of the Rabbinic and Education Teams at NNLS



In loving memory of

**Barbara Gluckman z"l**  
**(née Stern)**

30 January 1955 – 15 March 2020

NNLS Director of Education  
1995 – 2015

Beloved wife, daughter,  
mother, mother-in-law,  
grandmother, sister,  
and dedicated Jewish Educator.

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ADON OLAM

Rosh Hashanah  
& Yom Kippur

Rosh Hashanah only

Yom Kippur only

| We feel happy when we come to shul.

| We thank God that we wake up every morning.

Rosh Hashanah & Yom Kippur



## מַה טּוֹב MA TOVU HOW GOOD!

מַה טּוֹב אֵהְלִיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

How good are your tents, O Jacob.  
Your dwelling places, O Israel.



## מוֹדָה אֲנִי MODEH ANI I AM THANKFUL

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁחָזַרְתָּ  
בִּי נְשָׁמָתִי בְּחַמְלָה, רַבָּה אֲמוּנָתְךָ.

Thank You God for kindly bringing my soul back.  
We have faith You are looking after us.



### DID YOU KNOW?

When the Israelites were in the desert, they lived in tents. They had an enormous tent called the *mishkan*, which they carried from place to place. This was like their shul.

### SOMETHING TO THINK ABOUT:

What is something that you love about your home?



### DID YOU KNOW?

The word *modeh* is linked to the word *todah* in Hebrew, which means "thank you". In this prayer, girls can say *modah ani* and boys can say *modeh ani*.

### SOMETHING TO THINK ABOUT:

What would you like to say thank you for?





Bless God, the Blessed One!

Blessed be God, the Blessed One, for ever and ever!

Blessed are You Adonai our God, Ruler of the Universe,  
who forms light and creates darkness,  
who makes peace and creates all things.

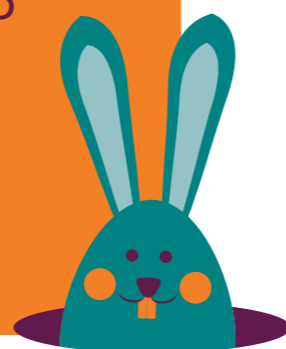


**DID YOU KNOW?**

The word בָּרוּךְ means "bless" and the word בְּרִיךְ means "knee", so we remind ourselves to bend our knees and bow to God during this prayer.

**SOMETHING TO THINK ABOUT:**

Can you think of someone that you would bow down to if you met them in real life?



Moving towards the Shema, the leader calls us to prayer and we respond. Don't forget to bow!

Rosh Hashanah & Yom Kippur

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
יוֹצֵר אוֹר וּבוֹרֵא חֶשֶׁךְ,  
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.



Listen, O Israel: Adonai is our God, Adonai is One.

Blessed be the name of God's glorious kingdom for ever.

And you shall love Adonai, your God, with all your heart and with all your soul, and with all your might.

And these words, which I command you this day, shall be on your heart.

And you shall teach them to your children and speak of them when you sit in your house, and when you walk on the way, and when you lie down and when you rise up.

And you shall tie them for a sign on your hand, and they shall be as ornaments between your eyes.

And you shall write them on the doorposts of your house and on your gates.

**SOMETHING TO THINK ABOUT:**

The word *shema* means "hear" or "listen". Who do you have to listen to really carefully?



We close our eyes and concentrate on knowing that there is One God. We remind ourselves that thinking about and loving God helps us live a good life.

We cover our eyes with our dominant hand whilst we say the first line of the Shema.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

*Shema Yisrael, Adonai Eloheinu, Adonai Echad.*

We (usually) whisper the second line of the Shema.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Baruch shem k'vod malchuto l'olam va'ed.*

וְאַהֲבָתָּה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ :  
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל־לִבְבְּךָ :  
 וְשָׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
 וּבְלַקְחְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ :  
 וְקָשַׁרְתָּם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ :  
 וְכָתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :



**DID YOU KNOW?**

- Yom Kippur is the only day of the year when we say the second line out loud.
- This text is full of special signs! These are the cantillation notes we use to sing passages from the Torah, like the *Shema*.



Adonai, open my lips and my mouth shall praise You.

▼ Blessed are You, Adonai, our God, and God of our fathers, God of Abraham, God of Isaac, and God of Jacob. The great, the mighty and awesome God who is generous in love and kindness and Creator of all. You remember our ancestors' good deeds and rescue us.

Remember us and write us in the Book of Life, for Your sake, Living God.

You help and save and protect us. ▼ Blessed are You, Adonai, Shield of Abraham.

You God are the endless power that renews life.  
 You are the greatness that saves.  
 You care for the living with love.  
 You renew life beyond death with never-ending mercy.  
 You support those who fall, and heal the sick.  
 You free prisoners and keep faith with those that sleep in the dust.  
 Who can be compared with You?  
 You bring death and life and renew hope.

In this prayer we talk to God about what festival we are celebrating, and we ask for things that we need in our lives.

Rosh Hashanah & Yom Kippur

We start with our feet together. As we sing the first line we take three steps backwards, and then three steps forwards. When you see this sign ▼ you should bow.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.  
 Adonai s'fatai tiftach u'fee yagid tehilatecha.

▼ בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵן בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. ▼ בָּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי כָמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלֶךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Prayer continues on next page





Who is like You, remembering your creatures with care?

You are faithful to renew life beyond death.  
Blessed are you God, the Source of Life.

▼ May God Who makes peace in the heavens,  
make peace on us and on all Israel,  
and let us say: Amen



**DID YOU KNOW?**

That there are three main parts to the Amidah:

1. **PRAISE**  
We mention God's power and love for our ancestors.
2. **PETITION**  
We ask God for things like peace and good health.
3. **THANKS**  
We say thank you for all the great things we have.

But on the festivals and Shabbat, we leave out the middle section, replacing it with a single *bracha* about the day.

| We always end this prayer by praying for peace.

Rosh Hashanah & Yom Kippur

מִי כְמוֹךָ אֵב הַרְחַמֵּם, זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים.

*Whilst we sing this last part we bow, take three steps back, bow to the left, bow to the right and then bow to the centre.*

▼ עֲשֵׂה שְׁלוֹם בְּמִרְוֵמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*Oseh shalom bimromav,  
hu ya'aseh shalom aleinu,  
v'al kol yisrael, v'imru amen.*

**SOMETHING TO THINK ABOUT:**

If you could ask God for something really important, what would it be?







Our Father, our King, be gracious to us. Answer us because we have done few good deeds. Deal with us in justice, with loving kindness, and save us.

Our Father, our King, write us in the Book of Life.

Our Father, our King, write us in the Book of Salvation.

Our Father, our King, write us in the Book of Providing for our needs.

Our Father, our King, write us in the Book of Merit.

Our Father, our King, write us in the Book of Forgiveness.



**DID YOU KNOW?**

In this prayer, we admit that we may have done some bad things, but we ask God to be kind and forgive us.

We picture God as a parent and as a monarch.  
As a parent we imagine God as loving and caring.  
As a monarch we see God's power and it fills us with respect and awe.

This tune is one that many of us immediately recognise.

אָבִינוּ מֶלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ, 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'hoshi'einu.

אָבִינוּ מֶלְכֵנוּ, כְּתָבָנוּ בְּסֵפֶר חַיִּים טוֹבִים:  
אָבִינוּ מֶלְכֵנוּ, כְּתָבָנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה:  
אָבִינוּ מֶלְכֵנוּ, כְּתָבָנוּ בְּסֵפֶר פְּרֻנְסָה וְכִלְכָּלָה:  
אָבִינוּ מֶלְכֵנוּ, כְּתָבָנוּ בְּסֵפֶר זְכוּיֹת:  
אָבִינוּ מֶלְכֵנוּ, כְּתָבָנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:

**SOMETHING TO THINK ABOUT:**

- When you have to say sorry for something you have done, how does it feel?
- How do you make it a really meaningful sorry?





There is no one like You Adonai. You are the most powerful Ruler, ruling over everything – past, present, and future.  
Adonai, bless us with peace.

Loving parent, please rebuild Jerusalem.  
We trust You!

When the ark travelled Moses would say:  
Arise, Adonai, let Your enemies scatter and run away from You.  
For the Torah will stream out of Zion, and the word of Adonai from Jerusalem.  
Blessed are You who gave us the holy Torah.

Adonai, Adonai, a God full of compassion and grace,  
slow to anger, full of kindness and truth.  
You are kind, and You forgive our sins.

Before we read from the Torah, we have to show it love and respect by singing and parading with it.

Rosh Hashanah & Yom Kippur

We all stand up while we open the Ark and take out the Torah.

אֵין כְּמוֹךָ בְּאֱלֹהִים יְיָ, וְאֵין כְּמַעֲשֶׂיךָ.  
מְלָכוּתְךָ מְלָכוּת כָּל עֲלָמִים,  
וּמְשַׁלְּתְךָ בְּכָל דָּר וָדָר.  
יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יְמִלְךָ לְעֹלָם וָעֶד.  
יְיָ עֲזוּ לְעַמּוֹ יִתְּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אֵב הַרְחָמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן, תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם.  
כִּי בָךְ לְבַד בְּטַחְנוּ, מֶלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

וַיְהִי בְּנִסּוֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה,  
קוּמָה, יְיָ, וַיִּפְצוּ אֲיָבֶיךָ, וַיִּגְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָּיִם.  
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן,  
אֲרַךְ אַפָּיִם וְרַב חֶסֶד וְאֶמֶת.  
נִצֵּר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן וְכַפֵּשׁ וְחַטָּאָה, וְנִקְהָה.

Prayer continues on next page





Listen, O Israel: Adonai is our God, Adonai is One.

Our God is One. Our Creator is great. God's name is holy.

Let us praise Adonai together.

Adonai! You are great and mighty and everything in your world is beautiful. You are the most powerful Ruler. We bow to God and praise God's holiness.



**DID YOU KNOW?**

The Torah is made up of five books. They tell the story from Creation until the Jewish people are about to enter the Promised Land.

**SOMETHING TO THINK ABOUT:**

Why do we show respect to the Torah?



The service leader holds the Torah and sings each line, and then we sing it back.

**שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.**

*Shema Yisrael, Adonai Eloheinu, Adonai Echad.*

**אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנָנוּ, קְדוֹשׁ שְׁמוֹ.**

*Echad Eloheinu, gadol Adoneinu, kadosh sh'mo.*

The service leader turns and bows towards the Ark.

**גָּדְלוֹ לֵי יְיָ אֱתֵי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.**

The service leader walks round the room holding the Torah and we all turn our bodies to follow it. Some people kiss the Torah with their tallit or siddur.

**לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד,**

**כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְיָ הַמְּלָכָה,**

**וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.**

**רוֹמָמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לָהֶם רַגְלָיו,**

**קְדוֹשׁ הוּא.**

**רוֹמָמוֹ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לָהֶר קְדָשׁוֹ,**

**כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.**

Prayer continues on next page





Blessed are you, Adonai our God, King of the Universe, who has chosen us from all peoples, and has given us His Torah.

Blessed are you, Adonai, Giver of the Torah.

Blessed are you, Adonai our God, King of the Universe, who has given us the Torah of truth, planting everlasting life within us.

Blessed are you, Adonai, Giver of the Torah.



**DID YOU KNOW?**

The word *aliya* means “going up” and it is a special honour to be called up to the Torah.

**SOMETHING TO THINK ABOUT:**

Why are there so many people standing at the *bimah* (Torah table) whilst the Torah is read?



Several people have the opportunity to say a blessing when we read the Torah. This is called “having an aliya”.

Before the Torah reading, the person having an aliya says:

**בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.**

*Bar'chu et Adonai ham'vorach.*

We reply:

**בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.**

*Baruch Adonai ham'vorach l'olam va'ed.*

Then they repeat our line and say the following blessing:

**בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.**

*Baruch Adonai ham'vorach l'olam va'ed.*

**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר**

**בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.**

**בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.**

*Baruch Ata Adonai Eloheinu Melech ha'olam, asher bachar banu mikol ha'amim, v'natan lanu et Torato.*

*Baruch Ata Adonai, notein haTorah.*

Now we read some verses from the Torah.

After the Torah reading the person having an aliya sings this final blessing:

**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן**

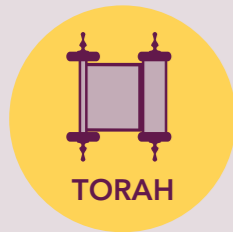
**לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.**

**בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.**

*Baruch Ata Adonai Eloheinu Melech ha'Olam, asher natan lanu Torat emet, v'chayyei olam nata b'tocheinu.*

*Baruch Ata Adonai, notein haTorah.*

Rosh Hashanah only



God told Abraham to leave his family and his native land and go somewhere completely new where he would father a great nation.

Abraham and his wife Sarah did this. They taught other people about God but they had no children of their own. They decided that Abraham would have a baby with their servant, Hagar. That baby was Ishmael.

One day, three mysterious visitors showed up at their tent in the desert. Sarah and Abraham offered

them food, and they told Sarah that she would have a baby. That made Sarah laugh as she was so old! But some months later they welcomed baby Isaac.

Things were complicated at home. Ishmael was a teenager and Isaac a small child. Eventually Abraham and Sarah sent Hagar and Ishmael away into the desert.

Ishmael nearly died of thirst, but suddenly Hagar spotted a well, she gave him some water and he survived.

Genesis 21: 1-4

וַיְהִי כִּשְׁנָיִם וָשָׁנָה אֲתֵּשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:  
וַתֵּהָרֵא וַתֵּלֵד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר-דִּבֶּר אֲתוֹ אֱלֹהִים:  
וַיִּקְרָא אַבְרָהָם אֶת-יִשְׁמָעֵל בְּנֵוֹ הַנּוֹלָד-לּוֹ אֲשֶׁר-יָלְדָה-לּוֹ שָׂרָה יִצְחָק:  
וַיִּמַּל אַבְרָהָם אֶת-יִצְחָק בְּנֵוֹ בְּרִשְׁמֹנֹת יָמַיִם כַּאֲשֶׁר צִוָּה אֲתוֹ אֱלֹהִים:

Genesis 21: 5-8

וַאֲבָרְהָם בְּרִמְאֵת שָׂנָה בְּהוֹלֵד לוֹ אֵת יִצְחָק בְּנֵוֹ:  
וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כְּלִהְשִׁמְעַ יִצְחָק-לִי:  
וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינֵי-קָה בָנִים שָׂרָה כִּי-יֵלְדַתִּי בֶן לְזִקְנָיו:  
וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתַּתָּה גְדוֹל בַּיּוֹם הַגָּמַל אֶת-יִצְחָק:

Genesis 21: 9-14

וַתֵּרֶא שָׂרָה אֶת-בְּרִהְגֶר הַמִּצְרַיִת אֲשֶׁר-יָלְדָה לְאַבְרָהָם מִצְחָק:  
וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ  
כִּי לֹא יִירֶשׁ בְּרִהְאִמָּה הַזֹּאת עִם-בְּנֵי עַם-יִצְחָק:  
וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנֵוֹ:  
וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם אַל-יִרַע בְּעֵינֶיךָ עַל-הַנְּעָר וְעַל-אֲמָתֶךָ  
כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִי-צָחֵק יִקְרָא לָהּ זָרַע:  
וְגַם אֶת-בְּרִהְאִמָּה לְגוֹי אֲשִׁימְנוּ כִּי זָרַעָהּ הוּא:  
וַיִּשְׁכַּם אַבְרָהָם | בְּבֹקֶר וַיִּיקַח-לָחֶם וְחֶמֶת מַיִם  
וַיִּתֵּן אֶל-הַגֵּר שָׁם עַל-שִׁכְמָהּ וְאֶת-הַיֶּלֶד וַיְשַׁלְחֶהּ  
וַתֵּלֶךְ וַתִּתַּע בְּמִדְבַר בְּאֵר שָׁבַע:



DID YOU KNOW?

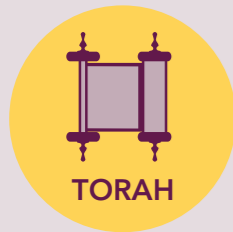
Ishmael married and became the ancestor of the Muslim people, while Isaac became one of the ancestors of the Jewish people. That means Jews and Muslims are cousins!

SOMETHING TO THINK ABOUT:

- How would you feel about moving to a foreign country?
- What would you do if three mysterious strangers came to your door?



Rosh Hashanah only



Abraham was given another very hard test.

God asked him to take his son Isaac and bring him as a sacrifice. This was a shocking idea but Abraham obediently set off to do as he was told.

He got Isaac ready, and then suddenly, at the last moment, an angel called out from Heaven and told him to stop! We call this story the Akeda (the binding of Isaac).

Abraham noticed a ram nearby and used that as an offering instead of Isaac.



**DID YOU KNOW?**

- On Rosh Hashanah, the *shofar* – ram’s horn – reminds us of this story and of Abraham’s obedience to God.
- The Torah doesn’t tell us how Isaac or Sarah felt about these events.

**SOMETHING TO THINK ABOUT:**

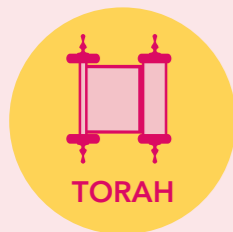
Have you ever given something away that you really wanted for yourself?



Genesis 22: 1-3  
 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִצְחָק אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶתֶד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים: וַיִּשְׁפֹּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חַמְלוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֵו וַיִּבְקַע עֲצֵי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים:

Genesis 22: 4-8  
 בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מְרֻחָק: וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וְאֲנִי וְהַנְּעָר גִּלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֲצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֵו וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנְּנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֲצִים וְאֵינִי הַשֶּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לּוֹ הַשֶּׂה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

Genesis 22: 9-14  
 וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ הָאֱלֹהִים וַיִּבְנוּ שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֲצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֵו וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֲצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֶת לְשַׂחַט אֶת־בְּנֵו: וַיִּקְרָא אֵלָיו מִלֶּאֶד יְהוָה מִרְהַשְּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הַנְּנִי: וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנְּעָר וְאַל־תַּעַשׂ לָו מֵאוֹמָה כִּי אַעֲתָה יְדֹעֲתִי כִּי־יִרְא אֱלֹהִים אֶתְּהָ וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יַחֲדָד מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר נֹאֲחָז בְּסַבָּד בְּקִרְגָּיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנֵו: וַיִּקְרָא אַבְרָהָם שְׁם־הַמָּקוֹם הַהוּא יְהוָה אִירְאֵה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהָר יְהוָה יִרְאֵה:



On Yom Kippur, we meet Aaron, the High Priest in the *Mishkan*. The *Mishkan* was a huge, beautiful, portable tent that our ancestors used in the desert as a meeting place.

The High Priest's job was to make sacrifices on behalf of the people. These were gifts to say thank you, or offerings to say sorry. We don't make sacrifices with animals today – we pray instead.

In Biblical times, on Yom Kippur there was a ceremony which involved two identical goats and a bull.

First, Aaron had to say sorry for anything bad that he and his family had done. He did this by sacrificing the bull.

Then, to say sorry for bad things that the community might have done, he used the two identical goats.

One of the goats was slaughtered as a sin offering.

The other goat was for *Azazel*. Aaron would put his hands on the goat and imagine that the people's sins were transferred onto it. Then the goat would be taken far away so that it (and the sins) were gone forever!

Yom Kippur only

Leviticus 16: 1-3

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֱהֲרֹן בְּקִרְבָּתָם לִפְנֵי יְהוָה וַיִּמָּתוּ:  
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֱהֲרֹן אַחִידָךְ וְאֵל־יָבֵא בְכַלְעֵת אֶל־הַקֹּדֶשׁ מִבֵּית  
לְפָרְקֵת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֶן וְלֹא יָמוּת כִּי בַעֲזוֹן אֲרָאָה עַל־הַכַּפֹּרֶת:  
בְּזָאת יָבֵא אֱהֲרֹן אֶל־הַקֹּדֶשׁ בַּפֶּרַךְ בְּרוֹב־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה:

Leviticus 16: 4-6

כַּתְּנֶתֶבֶד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֵד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בֵּד יַחְגֹּר  
וּבְמַצְנֶפֶת בֵּד יִצְנֹף בְּגָדֵי־קֹדֶשׁ הֵם וְרַחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבָשָׁם:  
וַיֵּמָאֵת עֲדַת בְּנֵי יִשְׂרָאֵל יַקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחַטָּאת וְאַיִל אֶחָד לְעֹלָה:  
וְהִקְרִיב אֱהֲרֹן אֶת־פֶּרַח הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵדוֹ וּבַעֲדַת בְּיָתוֹ:

Leviticus 16: 7-11

וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהֶעֱמִיד אֹתָם לִפְנֵי יְהוָה פָּתַח אֹהֶל מוֹעֵד:  
וַנָּתֵן אֱהֲרֹן עַל־שְׁנֵי הַשְּׂעִירִים גּוֹרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לְעֹזָאֵזֶל:  
וְהִקְרִיב אֱהֲרֹן אֶת־הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה וַעֲשָׂהוּ חַטָּאת:  
וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעֹזָאֵזֶל יַעֲמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו  
לְשַׁלַּח אֹתוֹ לְעֹזָאֵזֶל הַמִּדְבָּרָה:  
וְהִקְרִיב אֱהֲרֹן אֶת־פֶּרַח הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵדוֹ וּבַעֲדַת בְּיָתוֹ  
וְשִׁחַט אֶת־פֶּרַח הַחַטָּאת אֲשֶׁר־לוֹ:



DID YOU KNOW?

In English we talk about a "scapegoat" – a person or a thing who we blame when something bad happens. The idea comes from this story in the Torah.

SOMETHING TO THINK ABOUT:

- Is there anyone you need to say sorry to before the end of this Yom Kippur?
- Can you think of one specific thing you could try to do better this coming year?



## THE KING AND THE SCRATCHED DIAMOND

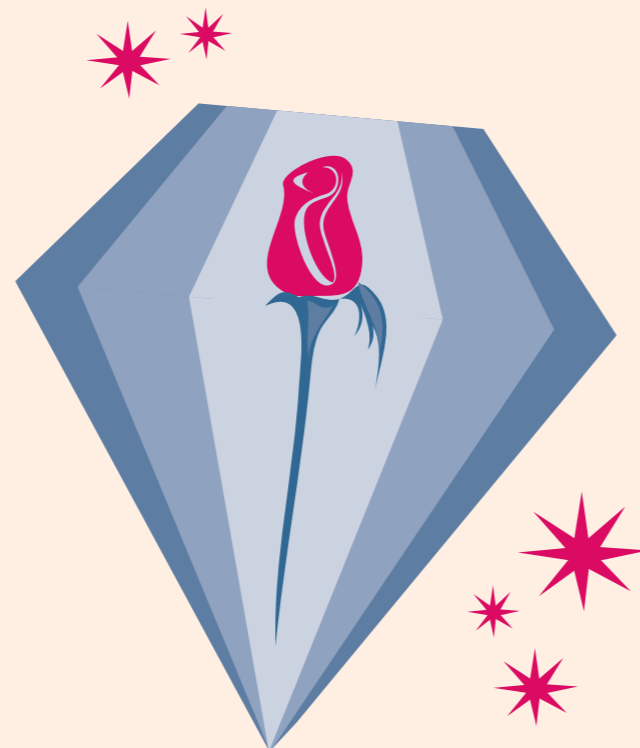
A parable of the Maggid of Dubno

**O**nce there was a king, who had a beautiful, large, pure diamond. There was no other diamond like it in the world. One day, it became deeply scratched. The king was very upset. The king called to all the diamond cutters, "I'll promise you the reward of my beloved daughter in marriage if you can remove the flaw from my jewel."

One by one, diamond cutters came to inspect the jewel. They were attracted by the reward but didn't dare take the chance in case they made it worse.

Many months later, an enterprising young man came to the king. He had heard about the diamond and was also keen to get married (to a princess!) He promised to make the diamond even more beautiful than it had ever been. Impressed by the man's confidence, the king agreed and gave over the diamond into his care.

For days on end, there was much scratching and scraping. Finally, after many days of waiting, the man reappeared. The king looked at the diamond – the enterprising young man had indeed succeeded in his task: he had engraved an exquisite rosebud onto the diamond, using the original scratch to make its stem.



*This story is based on the parable by Rabbi Jacob ben Wolf Kranz (1741–1804), known as the Maggid (Preacher) of Dubno.*

*We say prayers for our country, for Israel, and for the Jewish community.*

Rosh Hashanah & Yom Kippur



Our God who will rule forever, we ask You to bless the Royal Family, to guide the government of our country and to help us be good citizens.



We ask Your blessing on the State of Israel and all those who live there, so there will be peace for all its inhabitants.



As You blessed our fathers Abraham, Isaac, and Jacob, and our mothers Sarah, Rebecca, Rachel and Leah, bless our own congregation and all other congregations gathered together in prayer, and all the children of the world. And let us say: Amen.







Blessed are you Adonai our God, King of the Universe, who has made us holy with Your commandments, and commanded us to hear the sound of the *shofar*.

Blessed are you Adonai our God, King of the Universe, for allowing us to be alive for this special occasion.



### DID YOU KNOW?

On Rosh Hashanah, Jewish law tells us that we have to hear at least 30 blasts of the *shofar*, but in most services we hear 100.

### SOMETHING TO THINK ABOUT:

Why do you think we have to hear the *shofar*?



On Rosh Hashanah (except when it is also Shabbat) we blow the shofar.

Rosh Hashanah only

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.**

*Baruch Ata Adonai Eloheinu Melech ha'olam, asher kidishanu  
bemitzvotav, v'tzivanu lishmoa kol shofar.*

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.**

*Baruch Ata Adonai Eloheinu Melech ha'olam,  
shehecheyanu, v'kiyamanu, v'higiyanu lazman hazeh.*

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה  
תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה  
תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּקִיעַה  
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תְּקִיעַה שְׁבָרִים תְּקִיעַה

תְּקִיעַה תְּרוּעָה תְּקִיעַה  
תְּקִיעַה תְּרוּעָה תְּקִיעַה  
תְּקִיעַה תְּרוּעָה תְּקִיעַה גְּדוּלָה



# CONCLUSION OF THE TORAH SERVICE



When we have finished with the Torah, we sing and parade with it before putting it back in the Ark.

Rosh Hashanah & Yom Kippur

Let us praise Adonai. God's glory is above earth and heaven. God loves His precious people Israel. Halleluyah!

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.  
הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל  
חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

The Torah is a tree of life to those who hold onto it. It makes us happy! Its ways are pleasant, and all its paths are peaceful. Bring us back to You, Adonai, and we will return. Renew our energy.

עֵץ חַיִּים הִיא לַמְחַזְקִים בָּהּ, וְתַמְכִּיָּה מְאֹשֶׁר. דְּרָכֶיהָ  
דְּרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. הִשִּׁיבֵנו יי אֵלֶיךָ  
וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.



## DID YOU KNOW?

No one is allowed to touch the Torah parchment. The reader uses a special pointer called a yad to keep their place as they read.

## SOMETHING TO THINK ABOUT:

Do you have anything in your home which you have to look after particularly carefully?





The Mussaf prayer has three big themes:

1. God's Kingship
2. Memories
3. Shofar blasts

We shall now describe the mighty holiness of this day.

On Rosh Hashanah our fate is written down,  
And on Yom Kippur it is sealed.

But righteousness, prayer, and charity take away the evil of the decree.

| Rosh Hashanah is God's coronation day.

Rosh Hashanah only

וּנְתַנָּה תְּקוּף קִדְשֵׁי הַיּוֹם.

בְּרֵאשׁ הַשָּׁנָה יִכָּתְבוּן,  
וּבְיוֹם צוּם כְּפוּר יִחְתָּמוּן.

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה מְעַבְרִין אֶת רַע הַגְּזֵרָה.



**DID YOU KNOW?**

This prayer gives us the image of a big book where all the things we have done, both the good and the bad, are recorded.

**SOMETHING TO THINK ABOUT:**

Rosh Hashanah is a serious day but also a positive one because we feel sure that God will give us a chance to do better.





It is our duty to praise the One who created us and all of Creation. For God did not make us like other nations but gave us a special mission.

And so we bend our knees, and bow down, and give thanks, before the Holy One.

For God made Heaven and Earth and fills the Universe with holiness. There is just one God. As the Torah tells us: let your heart understand that Adonai is God of Heaven and Earth. There is no other.



**DID YOU KNOW?**

In this prayer, we are saying that God is the powerful Creator of absolutely everything in the Universe.

**SOMETHING TO THINK ABOUT:**

- What good deeds have you done this year that you are proud of?
- What have you done this year that you would like to say sorry for?



We do something very unusual – we bow down right to the floor!

Rosh Hashanah & Yom Kippur

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנִם,

When we say the next line, we kneel and bow our heads all the way down to the ground.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל,  
וּשְׁכִינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמַיִם, הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵן  
מְלַכְנוּ, אָפֶס זוּלָתוֹ, כִּפְתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת  
אֶל לְבָבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל, וְעַל הָאָרֶץ  
מִתַּחַת, אֵין עוֹד.



The Mussaf prayer has three big themes:

1. God's Kingship
2. Memories
3. Shofar blasts

We think about the good times when God has looked after us.

Rosh Hashanah only

You remember the making of the World and You know all Your creations.

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם וּפְּוֹקֵד כָּל יְצוּרֵי קֶדֶם.

Exodus 2: 23-25

A long time after that, the king of Egypt died. The Israelites were groaning under their hard labour, and they cried out. And their cry for help from their hard labour rose up to God.

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבָדָה וַיִּזְעְקוּ וַתַּעַל שׁוֹעַתָּם אֶל־הָאֱלֹהִים מִן־הָעֲבָדָה : וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב : וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיִּדַע אֱלֹהִים :

God heard their cries and God remembered His covenant with Abraham and Isaac and Jacob.

God looked upon the Israelites, and God took notice of them.



DID YOU KNOW?

In this prayer we are saying that God remembers everything – Creation, Abraham, Noah, Moses – as well as knowing each of us, and all the things we have done this year!



SOMETHING TO THINK ABOUT:

What would it be like if you never forgot anything?



The Mussaf prayer has three big themes:

1. God's Kingship
2. Memories
3. Shofar blasts

On the third day, as morning dawned there was thunder and lightning, and a thick cloud over the mountain, and the sound of a *shofar* was exceedingly loud; and all the people in the camp trembled.

You stand this day, all of you, before Adonai your God: your tribal heads, your elders and your officials, all the men of Israel, your children, your wives, even the stranger within your camp, from woodchopper to water drawer, to enter into the covenant of Adonai your God, and God's promise, which Adonai your God is agreeing with you today, in order to establish you today as His people and that He will be your God, as He promised you and as He swore to your fathers, Abraham, Isaac, and Jacob. But not only with you am I making this covenant and this oath, with those who are standing here with us today before Adonai, our God, and also with those who are not here with us today.

We remember the shofar blasts on the day God gave us the Torah.

Rosh Hashanah only

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיט הַבָּקָר וַיְהִי קֹלֹת וּבְרָקִים  
וַעֲנַן כָּבֵד עַל הָהָר וְקוֹל שֹׁפָר חָזָק מְאֹד וַיִּחַרְדוּ כָּל  
הָעָם אֲשֶׁר בַּמַּחֲנֶה.

Deuteronomy 29: 9-14

אַתֶּם נֹצְבִים הַיּוֹם כְּלִכְּמֹם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבִטֵיכֶם זְקֵנֵיכֶם  
וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:  
וְכַאֲשֶׁר נְשִׂיכֶם וְגֵרְךָ אֲשֶׁר בְּקִרְבְּךָ מִחֹטֵב עֵצִים עַד שְׂאֵב מִימֶיךָ:  
לְעַבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאַלְתֵּינוּ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:  
לְמַעַן הִקִּים אֶת־דֵּךְ הַיּוֹם | לֹא לָעַם וְהוּא יְהִי־לָךְ לְאֱלֹהִים כְּאֲשֶׁר דִּבַּרְתָּךְ  
וְכַאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:  
וְלֹא אַתְּכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים הַזֹּאת:  
כִּי אֶת־אֲשֶׁר יִשְׁנֹנוּ פֹה עִמָּנוּ עִמָּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ  
וְאֵת אֲשֶׁר אֵינָנוּ פֹה עִמָּנוּ הַיּוֹם:



**SOMETHING TO THINK ABOUT:**

What other things might the *shofar* sounds be announcing?

**DID YOU KNOW?**

The loud *shofar* blasts are like an announcement to the Jewish people saying, "WAKE UP! It's Rosh Hashanah. Try to be really good!"



We have sinned with every letter of the aleph-bet – from aleph to tav!



On Yom Kippur we remember that we sometimes made mistakes but we resolve to do better.

Yom Kippur only

With each word, we tap our right hand on our heart as if we're knocking gently on a front door.

Look at the pink letters – what pattern do you notice?

אָשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנּוּ דְפִי.  
הָעֵינִי, וְהִרְשָׁעֵנוּ, זָדְנוּ, חָמְסְנוּ, טָפְלָנוּ שָׁקַר.  
יַעֲצָנוּ רָע, כִּזְבָּנוּ, לָצָנוּ, מָרְדְנוּ, נֶאֱצָנוּ, סָרְרָנוּ,  
עֵינֵינוּ, פָּשַׁעֵנוּ, צָרְרָנוּ, קָשִׁינוּ עֶרְף.  
רָשָׁעֵנוּ, שָׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתָעֵנוּ.



**DID YOU KNOW?**  
 In this prayer, we are not just saying sorry for our bad deeds, but also for things that our friends, families, and other people may have done wrong.

**SOMETHING TO THINK ABOUT:**  
 Why do you think we say sorry for other people's bad deeds?



For we are Your people, and You are our God.  
 We are Your children, and You are our Parent.  
 We are Your servants, and You are our Master.  
 We are Your community, and You are our Place.

We are Your portion, and You are our Destiny.  
 We are Your flock, and You are our Shepherd.  
 We are Your vineyard, and You are our Keeper.  
 We are Your creation, and You are our Creator.

We are Your dear ones, and You are our Beloved.  
 We are Your treasure, and You are our God.  
 We are Your people, and You are our King.  
 We are Your worshippers, and You are the One we worship.

God and the Jewish people  
 have a loving relationship.

Yom Kippur only

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ:  
 אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קְהֵלְךָ וְאַתָּה חֵלְקֵנוּ:

אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלֵנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:  
 אָנוּ כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ. אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ:

אָנוּ רְעִיתְךָ וְאַתָּה דוֹדֵנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה אֱלֹהֵינוּ.  
 אָנוּ עַמֶּךָ וְאַתָּה מְלִכְנוּ. אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ:



DID YOU KNOW?

This poem is made up of metaphors about our relationship with God. You might think it's a bit cheeky to remind God how much God loves and needs us!

SOMETHING TO THINK ABOUT:

Can you think of any other good metaphors for our relationship with God?







**Listen** to our voice, Adonai our God. Have compassion on us. Accept our prayers graciously.

**Help us** come back to You, give us energy.

**Do not** send us away, and do not take Your holy Spirit from us.

**Do not** cast us away in our old age, or abandon us when we are exhausted.

We are confident that God will listen to our needs and carry on caring for us.

Yom Kippur only

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,  
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ יי אֱלֹהֵי וּנְשׁוּבָה חֲדָשׁ יָמֵנוּ כְּקֶדֶם.

אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קִדְשְׁךָ אֵל תִּקַּח מִמֶּנּוּ.

אֵל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה כְּכֹלֹת כֹּחֵנוּ אֵל תַּעֲזֹבֵנוּ.



**DID YOU KNOW?**

The melody for this prayer is very beautiful but also sounds a little sad.

**SOMETHING TO THINK ABOUT:**

What special thing would you like to ask God for?





Strengthen us today.  
Bless us today.  
Make us successful today.

Amen.  
Amen.  
Amen.

Give us happiness today.  
Inscribe us for a happy life today.  
Accept our prayers graciously today.

Amen.  
Amen.  
Amen.

Hear our cry today.  
Support us with your great strength today.

Amen.  
Amen.

*This prayer is upbeat and confident. As we come towards the end of our service we are sure that God has listened to our prayers.*

Rosh Hashanah & Yom Kippur

היום תְּאַמְצָנוּ.  
היום תְּבָרְכֵנוּ.  
היום תְּגַדְּלֵנוּ.

היום תְּדַרְשֵׁנוּ לְטוֹבָה.  
היום תְּכַתְּבֵנוּ לְחַיִּים טוֹבִים.  
היום תִּשְׁמַע שׁוֹעֲתֵנוּ.

היום תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.  
היום תִּתְמַחֲנוּ בִּימֵין צְדָקָךְ.



**DID YOU KNOW?**

The word *Hayom* means "today".

**SOMETHING TO THINK ABOUT:**

Can you think of any other Jewish festivals that have the word "Yom" in them?





There is none like our God. There is none like our Lord.  
There is none like our King. There is none like our Saviour.

Who is like our God? Who is like our Lord?  
Who is like our King? Who is like our Saviour?

Let us thank our God. Let us thank our Lord.  
Let us thank our King. Let us thank our Saviour.

Blessed is our God. Blessed is our Lord.  
Blessed is our King. Blessed is our Saviour.

You are our God. You are our Lord.  
You are our King. You are our Saviour.  
You are the God our ancestors worshipped.



| A song about the uniqueness of God.

Rosh Hashanah & Yom Kippur

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֱדוֹנֵינוּ, אֵין כְּמֶלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

מִי כְּאֱלֹהֵינוּ, מִי כְּאֱדוֹנֵינוּ, מִי כְּמֶלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.

נִוְדָה לְאֱלֹהֵינוּ, נִוְדָה לְאֱדוֹנֵינוּ, נִוְדָה לְמֶלְכֵנוּ, נִוְדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֱדוֹנֵינוּ, בְּרוּךְ מֶלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֱדוֹנֵינוּ, אַתָּה הוּא מֶלְכֵנוּ,  
אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטָרֶת הַסַּמִּים.



Lord of the Universe who reigned before anything was created.  
You made everything and are our King.

At the end God will still reign.  
God was, God is, and God will be.

God is One, and there is nothing like God.  
No beginning, no end, completely powerful.

He is my God. I look to God in difficult times.  
My miracle and my safe place, who answers when I call.

I trust God asleep and awake.  
Even if my spirit leaves, God is with me, I have no fear.

| A closing song listing God's special qualities.

Rosh Hashanah & Yom Kippur

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטָרֵם כָּל יְצִיר נִבְרָא.  
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָכֵלּוֹת הַכֹּל, לְבִדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא הָיָה, וְהוּא הוּהוּ, וְהוּא יִהְיֶה, בְּתַפְאָרָה.

וְהוּא אֶחָד וְאֵין שְׁנֵי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה

וְהוּא אֵלֵי וְחֵי גֹאֲלִי, וְצוֹר חֻבְלֵי בְעֵת צָרָה.  
וְהוּא נֹסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִירָה.  
וְעַם רוּחִי גְוִיָּתִי, יֵי לִי וְלֹא אִירָא.



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