

מְקוֹה יִשְׂרָאֵל

Hope of Israel

(Jeremiah 14:8)

Weekday Services

Temple Sinai Congregation of Toronto

Introduction

June 18, 2015

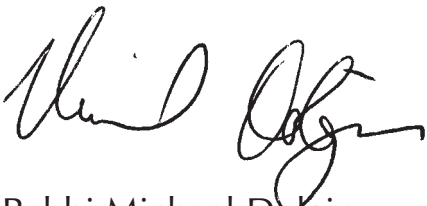
1 Tammuz 5775

The siddur is a compilation of our hopes, ideas, beliefs and struggles. The words found within are here to bring us together as a community and to inspire us to pray. Siddurim also express and preserve the unique identities of Jewish communities. This volume is a testimony to our Temple's love of tradition and creativity and our commitment to prayer and community. We expressed those thoughts fully in the introduction to our first edition, found at the back of this volume.

This new edition of the weekday version of Temple Sinai's *Mikveh Yisrael* siddur is the first volume to be revised during the second decade of our liturgical work. This work is a witness to our relationship with Israel and the miracle of a modern Jewish state with a prayer of the soldiers of the IDF and an *Al HaNissim* for Yom Ha'Atzma'ut that reflect our gratitude to live in these times. Our morning service liturgy is longer, providing more choices to make daily prayer more engaging and meaningful. This siddur blends traditionalism and egalitarianism, ancient words and modern creativity in a way that is truly Temple Sinai of Toronto.

I have been inspired to continue this work by our congregation's commitment to prayer and by the dedication of our daily service leaders and our Pulpit and Services Committee. Their names are included below as we would have no weekday minyan without them. I am grateful to my colleagues Rabbi Daniel Mikelberg and Cantors Katie Oringel and Charles Osborne for their support and suggestions and for the hard work of Ruthe Swern and our communications staff in bringing this project to fruition.

May this new siddur volume enrich the prayer life of our congregation for many years to come!



Rabbi Michael Dolgin

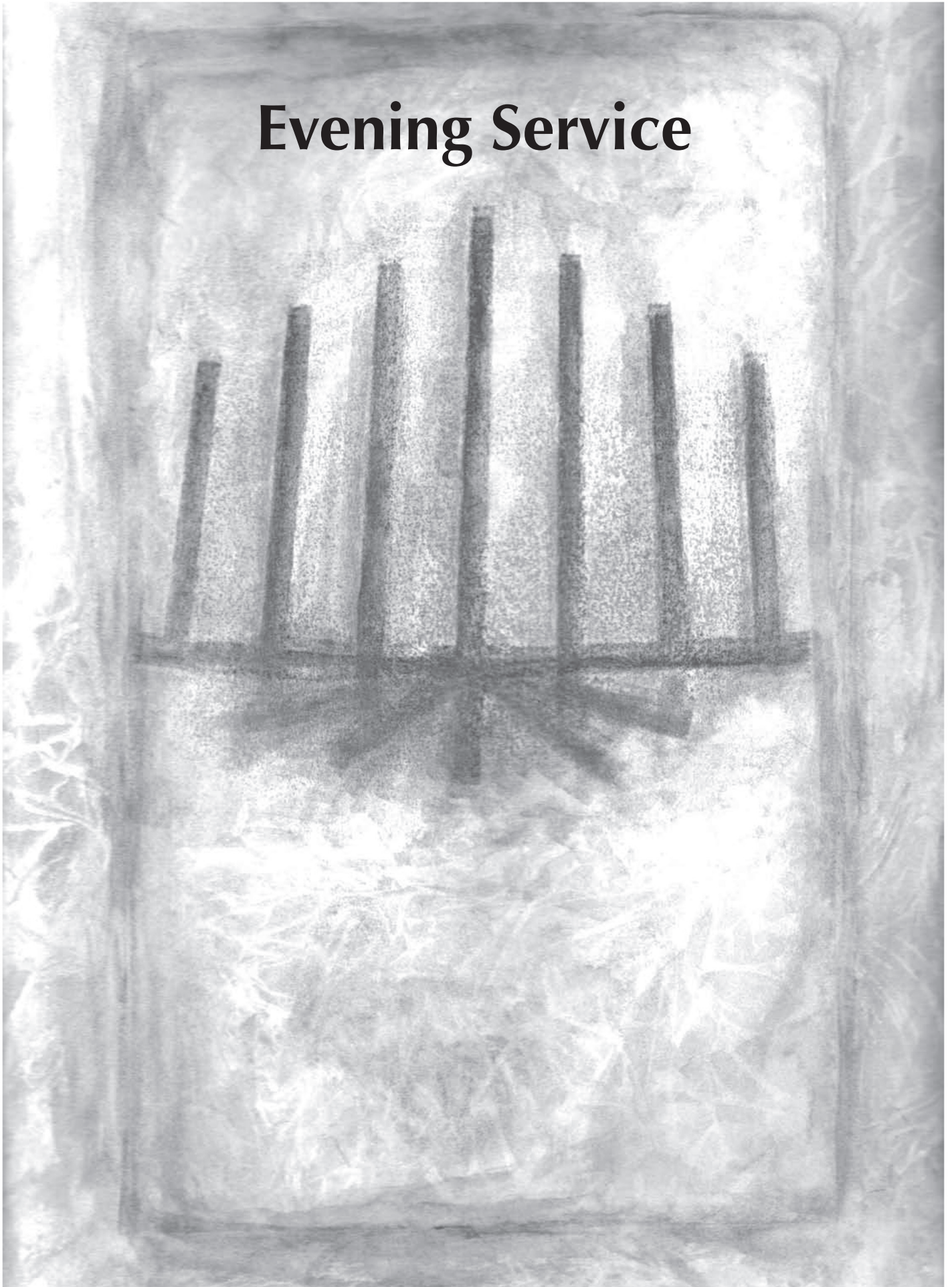
Morning/Evening Lay Leaders and Pulpit and Services Committee Members

Richard Albert	Nomi Goodman	Elaine Lester	Ira Schweitzer
Neil Abramson	Bernie Greenspan	Sandra Montague	Joan Shiner
Elad Benari	Beverley Hutner	Judith Miller	Rhonda Singer
Lorne Bernstein	Allan Kalin	Jeffrey Nightingale	Brian Worth
Jess Chapman	David Kendal	Shimmy Plener	Harvey Zimmerman
Glenn Cohen	Marsha Kideckel	Sharon Polansky	
Linda Colman	Miriam King	Gerald Prenick	
Frank Edelberg	Joel Kligman	Bonnie Rittersporn	Rabbi Michael Dolgin
Deborah Cooper	Tami Kligman	Larry Robbins, Chair,	Rabbi Daniel Mikelberg
David Eisenstadt	Ruth Ladovsky	Pulpit and Services	Cantor Charles Osborne
Stan Goldberg	Lawrence Lander	Committee	Cantor Katie Oringel
Michael Goldman	Wendy Lavine	Lana Rottenberg	

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Evening Service



Communal prayer encourages us to express our own thoughts, feelings, questions, and insights through the lens of shared, traditional words. It is easier to consider our “place” in life when we can easily find our place in the siddur. These words of guidance are present to help us understand the flow of traditional Jewish prayer and to participate fully in the prayer customs of our Temple Sinai community.

From Psalm 20

מתהלים כ'

יַעֲנֶה יי בַּיּוֹם צָרָה יִשְׁגָּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב: יִשְׁלַח־עֲזָרָךְ
מִקֹּדֶשׁ מִצִּיּוֹן יִסְעֶדְךָ: יִתֵּן־לְךָ כִּלְבֻבָּךְ וְכָל־עֲצָתְךָ יִמְלֵא:
נִרְנְנָה בִּישׁוּעָתְךָ וּבְשֵׁם־אֱלֹהֵינוּ נִדְגַל יִמְלֵא יי כָּל־מִשְׁאֲלוֹתֶיךָ:
אֵלֶּה בָּרָכָב וְאֵלֶּה בַּסּוּסִים וְאֲנַחְנוּ בְּשֵׁם־יי אֱלֹהֵינוּ נִזְכִּיר:
הִמָּה כָּרְעוּ וְנִפְּלוּ וְאֲנַחְנוּ קָמְנוּ וְנִתְעוֹדֵד: יי הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם־קָרָאנוּ:

In the Evening or *Ma'ariv* service, the *Barchu* is preceded by two biblical verses, Psalm 78:38 and Psalm 20:10. These words from Psalm 20 express traditional hopes that our prayer provide us an opportunity to change ourselves and our world.

May the Eternal answer you in times of trouble. Let the mention of God’s name in prayer give you strength. May you find help in holiness and support in thoughts of Zion. Let that which is in your heart become real. May all of your thoughts and plans be fulfilled.

Let us sing of divine strength. May the mention of God’s name help us to rise above, fulfilling needs and desires. Others may trust in force or flattery, but we seek the sound of God’s name in the world. They may stumble and fall, but we will rise and rise again!

Eternal God, strengthen us! May we find our answer in your commanding presence as we call out to You in prayer!

Please rise.

שְׁמַע וּבְרָכוּתֶיךָ THE SH'MA AND ITS BLESSINGS

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

Praise the Eternal to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Praised be the Eternal to whom our praise is due, now and for ever!

The בְּרָכוּ *Barchu* or Call to Prayer is responsive in its wording. By chanting the first line, the leader questions the congregation's readiness to pray. By responding, the community formally begins the service and accepts the leader as שליח צבור *shaliach tzibbur* representative of the community.

Creation

מְעַרֵב עֲרָבִים

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר בְּדַבְרוֹ מְעַרֵב עֲרָבִים. בְּחֻכְמָה פּוֹתַח שְׁעָרִים.
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים. וּמַחְלִיף אֶת הַיָּמִינִים.
וּמְסַדֵּר אֶת הַכּוֹכָבִים. בְּמִשְׁמְרוֹתֶיךָ בְּרָקִיעַ כְּרָצוֹנוֹ.

בוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמְעַבֵּיר יוֹם וּמַבְיֵא לַיְלָה. וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה.
יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם.
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמְּעַרֵב עֲרָבִים.

In Jewish tradition, nature is seen as an expression of the divine will, rather than a purely physical entity. Our world came into being through God's דָּבָר *davar*. While this term usually means "word", God's word is also a force, a creative act.

Blessed Eternal God, You are the Ruler of the world, whose word brings the evening, opening gates of wisdom, bringing new eras of understanding, allowing the times to change. Even the stars in the sky only do your will!

God's name is written in the heavens, creating day and night, a cycle of light and darkness and light, defining times of work and rest. Everliving God, may your commanding presence always shine on our world.

Eternal God, we praise You as evening falls.

Ahavat Olam celebrates the link forged between God and Israel through Torah. This prayer speaks of God as a loving teacher, an image expressed fully in Psalm 119, which appears to be the primary source for this rabbinic blessing.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבָתָּ.
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּתָּ.
עַל כֵּן יְיָ אֱלֹהֵינוּ בְּשִׂכְבְּנוּ וּבְקוֹמֵנוּ נְשִׁיחַ בְּחֻקֶיךָ.
וּנְשַׂמַּח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי יְהִי חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבְהֵם נִהְיֶה יוֹמָם וְלַיְלָה.
וְאַהֲבָתְךָ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים!

Your love for the people of Israel fills the world around us. You have taught us Torah and mitzvot, given us a heritage of traditions and of justice. Therefore, Eternal our God, let our lives be filled with Torah. May there be no end to the joy we find in holy words and deeds.

Day and night we speak of them. They bring meaning to each moment of our lives. May your love be with us for all time.

בְּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Praised is the Eternal God, who loves the people of Israel.

Deuteronomy 6:4

In the Torah, the final letters of the first and last words of this first line of the Sh'ma are enlarged, spelling the word עד eid, witness.

Deuteronomy 6:5-9

Numbers 15:37-41

This paragraph of the Sh'ma is known by two names: פרשת ציצת Parashat Tzitzit (the portion concerning fringes) and יציאת מצרים Y'tzi'at Mitzrayim (the exodus from Egypt). The fringes remind us of the mitzvot that make up our covenant with God. They share a common purpose with the exodus from Egypt: we must be free of enslavement in the material world so that we might be able and ready to serve a higher purpose.

The translation of the full sh'ma can be found on page 116.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

Hear, O Israel: The Eternal is our God, the Eternal is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Blessed is God's glorious majesty for ever and ever!

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ;
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ;
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם
בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ;
וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ;
וְכִתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִת עַל-כַּנְפֵי בְּגָדֵיהֶם לְדוֹרֹתָם
וּנְתַנּוּ עַל-צִיצִית הַכֹּנֵף פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אוֹתוֹ
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:
יְיָ אֱלֹהֵיכֶם אָמֵן

Please be seated.

Redemption

גְּאוּלָּה

The words of the Sh'ma remind us of who we are: a people chosen to serve the Divine.

God is the source of true strength, the One who gives us our living souls and guides each of our steps.

יְיָ אֱלֹהֵיכֶם אֶמֶת.

The Eternal One makes ancient miracles real today. In the face of all bondage and oppression, we are given the gift of freedom.

Seeing the world through the lens of redemption, we are called to make the same commitment as those who came before: freely choosing to serve The Most High.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

In the spirit of Moses, Miriam and all Israel, we respond to the divine call with joy and song:

מִי כַמֹּכָה בְּאֵלִים יְיָ!
מִי כַמֹּכָה נֶאֱדָר בְּקִדְשׁ.
נוֹרָא תְהִלַּת עֲשֵׂה פְלֹא!

*Adonai Eloheichem
Emet:
God is the source of
truth.*

*Adonai Yimloch L'olam
Va'ed: May the Eternal
God reign for all time.*

Exodus 15:11

Exodus 15:2

Exodus 15:18

Jeremiah 31:10

מִלְכוּתֶךָ רָאוּ בְּנֵיךָ. בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה: "זֶה אֱלֹהֵינוּ"
עָנוּ וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!"

וְנֹאמַר: כִּי פִדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

None is like You, Eternal One, among the gods that are worshipped! None is like You, majestic in holiness, awesome in splendour, doing wonders!

In their escape from the sea, your children saw your sovereign might displayed. "This is my God!" they cried. "The Eternal will reign for ever and ever!" was their response.

And it has been said: The Eternal One delivered Jacob, and redeemed us from the hand of one stronger than ourselves. Blessed Eternal God, You have redeemed Israel.

Divine Providence

הַשְּׂפִיבֵנוּ

הַשְּׂפִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.
וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ.
וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב.
דָּבָר וְחֶרֶב וְרָעַב וְיָגוֹן;
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ.
כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה,
כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.

וְשָׁמֹר צְאֲתָנוּ וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם. מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שָׁלוֹם עָלֵינוּ.
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

O Eternal God, grant that we may lie down in peace, and awaken within us a new zest for life. Spread over us the shelter of your peace, guide us with your good counsel and, for your name's sake, give us strength.

Shield us from all danger: physical and spiritual, past and future. O God, our guardian and helper, our gracious and merciful ruler, give us refuge in the shadow of your wings. Guard our coming and our going, that now and always we have life and peace. Praised is the Eternal God, who shelters the people of Israel and the city of Jerusalem with peace.

Reader's Kaddish

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ.
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל בֵּית
 יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח. וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא. וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרוּךְ הוּא.

☆

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא. תְּשַׁבְּחָתָא וְנִחַמְתָּא
 דְּאָמִירוֹן בְּעָלְמָא. וְאָמְרוּ: אָמֵן.

Please rise.

This prayer refers to *sukkat shalom*, God's shelter of peace. The idea of physical and spiritual shelter is represented by the Temple or Tabernacle in our *Tanach*, the Hebrew Bible.

The words of our *siddur* suggest we find such protection from life's storms not in physical structures but rather in *shalom* —wholeness, completeness, inner and outer peace.

☆ During the Ten Days of Repentance conclude:

לְעֵלָא וּלְעֵלָא מִכָּל
 בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשַׁבְּחָתָא וְנִחַמְתָּא
 דְּאָמִירוֹן בְּעָלְמָא,
 וְאָמְרוּ אָמֵן

May the great name be sanctified and praised in this world, created by God's will. With your lives and each of your days and through the life of the people of Israel, may the time be brought nearer when God's commanding presence will be felt and let us say: Amen.

May the great name be blessed in all worlds and at all times. The holy, praised, exalted name of the Holy One is beyond explanation, above all the praise, songs and blessing that we offer in this world, and let us say: Amen.

The *T'fillah* or *Amidah* is a collection of communal prayers offered by each individual. We begin together with the first *b'rachah* which remembers the patriarchs and matriarchs. As we invoke their individual relationships with God, we acknowledge that we are continuing an age-old conversation with the Holy One.

תְּפִלָּה

T'fillah

Speaking prayers before God is a daunting task. For that reason, the תְּפִלָּה *T'fillah* begins not with individual words but with text, words that come from Moses' encounter at the burning bush (Exodus 3:15). May the One who inspired Abraham and Sarah, Moses and Miriam, Deborah and Isaiah be present to us as we pray as a community. We are ready to add our own thoughts and prayers in silence at the end of the *t'fillah*.

Exodus 3:15

God of our Ancestors

אָבוֹת וְאִמָּהוֹת

God, create in me a pure heart and a willing spirit. Turn me toward joy and generosity.

אֲדַנְיָ שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Source of strength, open my lips that my mouth may declare your praise.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ;

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל.

הַאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנוֹרָא אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמָּהוֹת.
וּמְבִיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם. לְמַעַן שְׂמוּ בְּאֵהָבָה.

☆

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.
בְּרוּךְ אַתָּה יְיָ מְגַן אֲבֹתֵינוּ וְעֹזֵר שָׂרָה.

Blessed Source of all being,
You are our God and God of our ancestors,

God of Abraham, Isaac and Jacob;
God of Sarah, Rebecca, Leah and Rachel.

Beyond awe, might and power,
Beginning of compassion and kindness and all creation,
Who remembers the deeds of our fathers and mothers,
And in love brings hope of redemption and healing to every
generation.

○

Source of strength, Ruler and Friend,
Eternal God, we praise You as the Shield of Abraham and the
Strength of Sarah.

Divine Power

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם. אֲדַנִּי מִחַיָּה הַכֹּל אַתָּה רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת.
וּמִי דוֹמֶה לָךְ. מְלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה

☆

וּנְאֻמוֹן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יְיָ מְחַיֶּה הַכֹּל.

☆ During Ten Days of Repentance add:

זְכַרְנוּ לְחַיִּים מְלֶךְ
חָפֵץ בְּחַיִּים וְכֹתֵבנוּ
בְּסֵפֶר הַחַיִּים.
לְמַעַן יִשְׂעָךְ אֱלֹהִים
חַיִּים

○ During Ten Days of Repentance add:

Remember us unto life,
Sovereign who delights
in life, and inscribe us
in the book of life, for
your sake, O God of
life.

☆ During Ten Days of Repentance add:

מִי כְמוֹךָ אֵב
הַרְחֵמֵנוּ. זוֹכֵר יְצוּרֵינוּ
לְחַיִּים בְּרַחֲמִים.

*You are the Source of eternal strength, You alone give life,
lovingly providing for us, touching each life with mercy.
You support those who fall and heal the sick.
You free the captive and keep faith with those who sleep in
the dust.
No strength is like yours, ruling over life and death, creating
the seeds of redemption.*

○ **During Ten Days of Repentance add:**

Who is like You, Source of Mercy, gently recalling all creation to life!

○

You have faith in all life.

Blessed is the Eternal God, Giver of life.

☆ **During the Ten Days of Repentance conclude:**

בְּרוּךְ אַתָּה יי
הַמְלִיךָ הַקָּדוֹשׁ.

Sanctification

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִהְלְלוּךָ סְלָה.
☆ בְּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ.

You are holy, your name is holy, and those who strive to be holy declare your glory day by day.

○

Blessed is the Eternal One, the holy God.

○ During the Ten Days of Repentance conclude:

We praise You, Eternal One, our Sacred Sovereign.

The intermediate blessings of the Amidah are recited silently. While the themes of these prayers have remained constant for almost a thousand years, many different traditional texts and images have been recited to express them. The two versions of these *b'rachot* that follow represent distinct yet compatible paths through the *t'fillah*, a time of prayer, self-judgement and reflection. During the period of silence, include one text of each of the thirteen intermediate blessings. (One blessing from either the right or left side of the page.) When you have completed praying through page 26, please be seated.

חֹיֵן הַדַּעַת Source of Knowledge

אַתָּה חֹיֵן לְאָדָם דַּעַת.
וּמְלִמֵּד לְאִנוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּה רוּחַ חֲכָמָה וּבִינָה.
רוּחַ עֲצָה וּגְבוּרָה.
רוּחַ דַּעַת וְיִרְאַת ייִ!

בְּרוּךְ אַתָּה ייִ חֹיֵן הַדַּעַת.

You kindly give knowledge to humanity, teaching understanding to all who call upon You. Grant us a spirit of wisdom and understanding, counsel and courage; a spirit of knowledge and awe of the Eternal One.

Blessed Eternal God, we praise You as the Source of knowledge.

This blessing quotes the messianic imagery of Isaiah chapter 11. His words remind us that knowledge is incomplete when only a product of the mind. Knowing comes also from the spirit. Intellect tempered with humility and respect can bring justice and redemption into our world.

אַתָּה חֹיֵן לְאָדָם דַּעַת.
וּמְלִמֵּד לְאִנוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּה דַּעַת.
בִּינָה וְהַשְׂכִּיל.

בְּרוּךְ אַתָּה ייִ חֹיֵן הַדַּעַת.

You kindly give knowledge to humanity, teaching understanding to all who call upon You. Help us to find knowledge, understanding and insight.

Blessed Eternal God, we praise You as the Source of knowledge.

The intermediate blessings begin where the Torah begins: with the question of human moral knowledge. Just as human choices begin with the fruit of the tree of good and evil, so our prayers begin with an awareness of how our capacity to know, understand and consider can be used to bring both good and evil into the world.

הַרוּצָה בַּתְּשׁוּבָה Repentance

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה.
אַל תִּתְּצֵב מִרְחוֹק.
קִרְבָנוּ לְדַעַה מֶה יַעֲשֶׂה לָנוּ.
נִחְפְּשֶׂה דַרְכֵינוּ וְנִחְקֶרָה
וְנִשׁוּבָה עַד יְיָ.

בְּרוּךְ אַתָּה יְיָ הַרוּצָה בַּתְּשׁוּבָה.

Turn us toward You, Eternal God, that we might return. Do not be far from us! Draw us near, that we might learn what we can become. Let us search our ways and discover how we might turn toward the Eternal One.

Blessed Eternal God, You desire repentance.

These traditional words of repentance come from Lamentations chapters 3:40 and 5:21. Even at moments of destruction or hopelessness, our people always hopes for and works for תְּשׁוּבָה *t'shuvah*, return and repentance.

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ
וְקִרְבָנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ
וְהַחְזִירֵנוּ בַּתְּשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה יְיָ הַרוּצָה בַּתְּשׁוּבָה.

Guide us gently back to your Torah. Let your commanding presence draw us into your service. Help us to return to You in perfect repentance.

Blessed Eternal God, You desire repentance.

The common historical text of our prayers for repentance and forgiveness invokes God as מִלְּפָנֶיךָ אָבִינוּ *Avinu Malkeinu*. These words mean much more than “our father, our king.” They recognize God’s commanding presence and God’s unconditional love for us.

חנון המרבה לסלח

Forgiveness

סֶלַח לָנוּ אֱלֹהֵינוּ כִּי חָטָאנוּ.
מַחֵל לָנוּ שְׁמֵרָנוּ כִּי פָשַׁעְנוּ.
כִּי רַבִּים רַחֲמֶיךָ בְּנֵי חַנוּנְיָךְ אֲנַחְנוּ!
בְּרוּךְ אַתָּה יְיָ חַנוּן הַמְּרַבֵּה לְסִלְחָתְךָ.

Our God, forgive us for we have sinned.
As You watch over us, mercifully pardon
our transgressions. Let your kindness
form our character!

Blessed Eternal God, we praise You as
the generous source of kindness and
forgiveness.

The phrase בְּנֵי חַנוּנְיָךְ *B'nei chanunecha* comes
from the Talmud (Pesachim 87a) and carries a
double meaning. These words remind us of our
ancestors who were close to God. We count
on their merits in asking for forgiveness. At the
same time, we seek to place ourselves among
those who exemplify divine kindness.

סֶלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ.
מַחֵל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְיָ חַנוּן הַמְּרַבֵּה לְסִלְחָתְךָ.

Merciful Source of life, forgive us for
we have sinned. Pardon us, Source of
guidance, for we have transgressed, for it
is your nature to pardon and forgive.

Blessed Eternal God, we praise You as
the generous source of kindness and
forgiveness.

Sin and transgression are not failures. Rather,
they are part of our imperfect nature. We
receive forgiveness (and offer it to others) as
an act of kindness. In doing so, we reflect the
divine attribute חַנוּן *Chanun*, Kind One.

גואל ישראל Redemption

רִיבָה רִיבֵי נַפְשֵׁנוּ. וְגָאֵל חַיֵּינוּ מִהֲרָה.
כִּי הַגּוֹאֵל מִשַּׁחַת אַתָּה.
תִּנְה אֶתְנוּ לְבְרִית עִם!
בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל.

Help us to fight the battles that lie within us and redeem our lives, for only You lead us away from ruin. Give us the strength to become a covenant people!

Blessed Eternal God, we praise You as the Redeemer of Israel.

We help to redeem our world through outward acts of repair and goodness, *tikkun olam*. However, our efforts cannot be successful without equal attention to *tikkun hanefesh*, the repair of the soul. With this goal in mind, we call upon God for the strength to face our inner battles.

רֵאֵה בְּעֵינֵינוּ. וְרִיבָה רִיבֵנוּ.
וְגָאֵלנוּ מִהֲרָה לְמַעַן שְׂמֶךְ.
כִּי גּוֹאֵל חֲזַק אַתָּה.
בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל.

Look upon our affliction. Join with us in argument, but speedily redeem us for your sacred purpose. Only You are the Source of strength and redemption.

Blessed Eternal God, we praise You as the Redeemer of Israel.

Though we were redeemed from Egypt long ago, we continue to enslave ourselves to the physical world. A life focussing on sacred purpose, on God's name in the world, can bring freedom, meaning, and redemption.

רופא החולים Healing

רְפְּאוּנוּ יְיָ מִמִּכְאוֹב לִבֵּנוּ.
וְהַעֲבֵר יָגוֹן וְאַנְחָה מִמֶּנּוּ.
כִּי אֵל רֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ רֹפֵא הַחֹלִים.

Heal us, Eternal God! Remove sadness, disappointment and pain from our hearts. God, You are the faithful and merciful Source of healing.

Blessed Eternal God, we praise You as the Source of healing.

Our sense of sadness, frustration, and failure can build within until it becomes an illness of its own. Healing comes from facing our challenges, from a loving God and from a supportive community.

רְפְּאוּנוּ יְיָ וְנִרְפָּא הוֹשִׁיעֵנו וְנוֹשְׁעָה.
כִּי תְהִלָּתְנוּ אַתָּה.
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ.
כִּי אֵל מֶלֶךְ רֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ רֹפֵא הַחֹלִים.

Heal us, Eternal God! Strengthen us, for our glory is a reflection of yours. Speedily bring full healing to all of our wounds. In your commanding presence, we find healing, faith and mercy.

Blessed Eternal God, we praise You as the Source of healing.

Our tradition celebrates our wondrous ability to tend to and care for others. Nevertheless, there are times when healing transcends medicine and science. There is a strong link between prayer and healing that cannot be explained but exists all the same.

מְבָרַךְ הַשָּׁנִים Source of Blessing

בְּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ.
אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה
וְתוֹ שְׂבַע רְצוֹן
וּבִרְכַת יְיָ בְּמַעֲשֵׂה יָדֵינוּ.
בְּרֵא רְצוֹנֵינוּ לְהִתְמַזְג עִם אֱמֶתְךָ.
בְּרוּךְ אַתָּה יְיָ מְבָרַךְ הַשָּׁנִים.

Eternal our God, help us to find blessing and satisfaction in all that this year brings. May the work of our hands be touched by eternity. Temper our will that it may be united with the truth You create.

Blessed Eternal God, we praise You as the Source of blessing each and every year.

Externally we struggle: *להתמזג* *l'hitmazeig* to unite with and live in harmony with our surroundings. Internally, we strive to unify our own desires with the dictates of truth and responsibility.

בְּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ.
אֶת הַשָּׁנָה הַזֹּאת.
וְאֶת כָּל מֵינֵי תְבוֹאָתָה לְטוֹבָה
וְתוֹ בְּרָכָה עַל פְּנֵי הָאֲדָמָה.
וְשַׁבְּעֵנוּ מִטוֹבְךָ וּבְרַךְ שְׁנֵתנוּ
כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְיָ מְבָרַךְ הַשָּׁנִים.

Eternal our God, help us find blessing in all that this year brings. May all gain be used for good. May blessing be found on the face of the earth. Satisfy us with your goodness. Bless our time that these years may be called good ones.

Blessed Eternal God, we praise You as the Source of blessing each and every year.

The word *שָׁנָה* *shannah* means year. However, it comes from the root referring to difference and change. We must appreciate all that we have, for everything in our world is in a state of flux at every moment, including ourselves.

מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל

Source of Hope

תִּקְעַ בְּשׁוֹפָר בְּצִיּוֹן.
וְשֵׂא נֵס לְאֹמְרִים:
הֵן אֲנַחְנוּ עַץ יָבֵשׁ.
יִתֵּן יְד וְנֶשֶׁם בְּנוֹ
שְׁנֵשְׂאִיר אַחֲרֵינוּ בְּרָכָה.
בְּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Sound the shofar in Zion! Rally all those who have lost hope in the future. Help us to leave a lasting monument to your covenant, a blessing for days beyond our own.

Blessed Eternal God, we praise You as the Gatherer of the dispersed and disconnected of the people of Israel.

Isaiah 56 offers hope even to those who have seen terrible destruction. He says that even those deprived of children will have יְד וְנֶשֶׁם *yad vasheim*, a lasting monument. The choice of this text for this prayer and for the Holocaust Museum in Israel expresses our commitment to a Jewish future for all who suffered or died for our tradition.

תִּקְעַ בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ.
וְשֵׂא נֵס לְקַבֵּץ גְּלוּתֵינוּ.
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Let the shofar proclaim our freedom! Raise a standard to draw near those estranged among us, and unite us from the four corners of the earth.

Blessed Eternal God, we praise You as the Gatherer of the dispersed and disconnected of the people of Israel.

The phrase מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל *m'kabeitz nidchei Yisraeil*, who gathers the dispersed of Israel, comes from Isaiah 56:8. Its original significance was emotional rather than physical distance. The love of our people for the land of Israel is so strong that it can enable us to overcome all the differences that divide us.

אוהב צדקה ומשפט Justice

השיבה שופטינו כְּבְּרֵאשׁוֹנָה
וְיֹעֲצֵינוּ כְּבִתְחִלָּה.
וּמְלוֹךְ עָלֵינוּ אַתָּה לְבִדְדָךְ.
כִּי מִגֵּן יִשְׁעֵנוּ וְעֶזְרַת כְּנֻגְדָנוּ אַתָּה.
בְּרוּךְ אַתָּה יי מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Return those who judge us to the sources of justice. Let our advisors return to the beginnings of wisdom. Only You truly rule over us. You are our Shield. We are your partner in creation.

Blessed Eternal God, we praise You as the loving source of righteousness and commanding justice.

God has created humanity with free will, the ability to do good or evil. We must accept responsibility for justice and injustice in our world. The Eternal One has made us full partners in this essential moral task.

השיבה שופטינו כְּבְּרֵאשׁוֹנָה
וְיֹעֲצֵינוּ כְּבִתְחִלָּה.
וְהִסַּר מִמֶּנּוּ גֵּוֹן וְאַנְחָה.
וּמְלוֹךְ עָלֵינוּ אַתָּה יי לְבִדְדָךְ
בְּחֶסֶד וּבְרַחֲמִים וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יי מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Return those who judge us to the sources of justice. Let our advisors return to the beginnings of wisdom that sorrow and sadness might be removed from our lives. Only when You command and judge us with loyalty, love and mercy can we be found righteous.

Blessed Eternal God, we praise You as the loving source of righteousness and commanding justice.

As modern individuals, we may mistakenly assume that newer ideas are better and more advanced than ancient wisdom. Our search for justice requires a balance of modern discoveries with age-old visions and understandings.

מְשִׁבֵּית רָשָׁע מִן הָאָרֶץ Evil

וְלִרְשָׁעִים אֵל תְּהִי תִקְוָה.
וְהַזְדִּים אֶלֶיךָ יָשׁוּבוּ.
אֱלֹה בְּחַרְבוֹתֶם וְאֱלֹה בְּחַנִּיתוֹתֵיהֶם.
וְאֶנְחֵנוּ בְּשֵׁם־יְיָ אֱלֹהֵינוּ נִזְכִּיר.
בְּרוּךְ אַתָּה יְיָ שׁוֹבֵר רָשָׁע מִן הָאָרֶץ.

Let the wicked have no hope. May the arrogant turn back to You. They trust in force and violence, but we seek the sound of God's name in the world.

Blessed Eternal God, You break the hold of evil on the earth.

This prayer decrying evildoers is based on Psalm 20:8, which describes the brutal behaviour of our enemies, and Isaiah 2:4, which bids us to turn swords into plowshares. Our world is threatened by those who choose violence, terrorism and evil. We must oppose them without becoming like them in the process. Our actions must seek equally to defeat evil and to create peace.

וְלִרְשָׁעָה אֵל תְּהִי תִקְוָה.
וְהַתּוֹעִים אֶלֶיךָ יָשׁוּבוּ.
וּמַלְכוֹת זָדוֹן מְהֵרָה תִשְׁבֵּר.
בְּרוּךְ אַתָּה יְיָ שׁוֹבֵר רָשָׁע מִן הָאָרֶץ.

Let wickedness offer no hope. May those who stray turn back to You. May the powerful grip of arrogance speedily be broken.

Blessed Eternal God, You break the hold of evil on the earth.

The historical text of this blessing condemned the evil actions of its day: betraying the Jewish community to the non-Jewish authorities. This Reform movement text offers a prayer that evil might finally vanish from the Earth.

מִשְׁעוֹן וּמִבְטָח לְצַדִּיקִים Righteousness

מִבְטָחֵנוּ אַתָּה יְיָ אֱלֹהֵינוּ.
וְתִקּוֹת עִם יִשְׂרָאֵל מִנְעוּרָיו.
קִדְמָתָנוּ בְּיוֹם אִידָנוּ.
לְשׁוֹנֵנוּ כָּל־הַיּוֹם תִּהְיֶה צְדָקָתְךָ.
וַיְהִי יְיָ לְמִשְׁעוֹן לָנוּ.
בְּרוּךְ אַתָּה יְיָ מִשְׁעוֹן וּמִבְטָח לְצַדִּיקִים.

Eternal God, You are the Source of our security. You have been the hope of Israel from its very beginning. Even in disastrous times, the Eternal One has reached for us. Every day we will speak of your righteousness, that You may become our support.

Blessed Eternal God, we praise You as the support and security of the righteous.

Even in the darkest moments of our history, many have found strength and hope in God. Faith in the Eternal helps us to avoid despair and scatter seeds of righteousness in our unredeemed world.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים
וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל
וְעַל גְּרֵי הַצְּדָק וְעַלֵינוּ.
יְהִמוּ נָא רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ.
וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת.
וְשִׁים חֶלְקֵנוּ עִמָּהֶם.
וְלַעוֹלָם לֹא יִבוֹשׂ כִּי בָדָבְרָנוּ.
בְּרוּךְ אַתָּה יְיָ מִשְׁעוֹן וּמִבְטָח לְצַדִּיקִים.

Eternal our God, extend your mercy to the righteous and the pious, the leaders of the household of Israel, your people, those who choose your righteous way and to us all. Genuine trust in You is its own reward. May we never know shame. Count us always among those who trust in You.

Blessed Eternal God, we praise You as the support and security of the righteous.

Many Reform liturgies have returned to listing different elements of our people, rather than relating to all as a unity. This phrasing reminds us that each of us experiences divine strength and support in a different and personal way.

בונה ירושלים Jerusalem

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב.
וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ.
עֲלֵה אֵלֶיהָ מִהֲרָה וְהוֹשִׁיעָהּ לָהּ וְעֲזָרָהּ.
כִּי אַחַת הִיא לְעַמּוּנוּ.
בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

You will yet return to Jerusalem, your city, and will dwell within her mercifully as You have said. Speedily, come up to her! Strengthen and help her, for her place is unique in the heart of our people.

Blessed Eternal God, we praise You as the Builder of Jerusalem.

The *chatimah* concluding blessing, is preceded by an allusion to Song of Songs 6:9. These words, *achat hi l'ameinu*, her place is unique in the heart of our people, compare the love between our people and Jerusalem to the love of a mother and a daughter. Each of us must be dedicated to building Jerusalem as we are committed to transmitting love and tradition from one generation to another.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב.
וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ.
וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּגֵן עוֹלָם.
בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

You will yet return to Jerusalem, your city, and will dwell mercifully within her as You have said. May she be rebuilt in our days to stand for all time.

Blessed Eternal God, we praise You as the Builder of Jerusalem.

The historical text of this blessing relates to Jerusalem primarily as the seat of *Beit HaMikdash*, the Temple, where priests offered sacrifices to God. The Reform movement text sees the city as the capital city of the Jewish people and prays that she might become like her name, a city of peace.

מְצַמִּיחַ קֶרֶן יְשׁוּעָה Divine Strength

אֶת הַחֲדָשָׁה מְהֵרָה תִצְמַח
גַּם כָּל-קוֹיָד לֹא יִבְשׁוּ.
כִּי-אַתָּה אֱלֹהֵי יִשְׁעֵנוּ.
זוֹרַע צְדָקָה וּמְצַמִּיחַ יְשׁוּעָה.
בְּרוּךְ אַתָּה יְיָ מְצַמִּיחַ קֶרֶן יְשׁוּעָה.

Let a world of new possibilities soon burst forth. Let none who nurture divine hope be ashamed. You are the God of strength, planting seeds of righteousness from which strength grows.

Blessed Eternal God, let the seeds of your strength soon sprout.

Other systems of thought taught that the world is a cyclical place, where real change is only illusory. Our people has always believed in *חֲדָשָׁה chadashah*, the new possibilities of each moment (Jeremiah, 31:22).

אֶת צֶמַח צְדָקָה מְהֵרָה תִצְמִיחַ.
וְקֶרֶן יְשׁוּעָה תָרוּם כְּנִאמְדָּךְ.
כִּי לִישׁוּעָתְךָ קוִינֵנוּ כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ מְצַמִּיחַ קֶרֶן יְשׁוּעָה.

Let the seeds of righteousness soon sprout. Let the signs of your strength be seen as You have said. We hope for divine strength each day.

Blessed Eternal God, let the seeds of your strength soon sprout.

The word *צֶמַח tzemach* is a biblical name for the messiah, and therefore, messianic hopes. That this term also refers to growth and blossoming reminds us that the coming of better times is dependent upon our commitment to care for and nurture our world.

שׁוֹמֵעַ תְּפִלָּה Prayer

שׁוֹמֵעַ קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ
אִמְרוּ לְנַמְהֲרֵי־לֵב חִזְקוּ
אֶל־תִּירְאוּ הִנֵּה אֱלֹהֵיכֶם.
תִּפְקַחְנָה עֵינַיִם עֲוֹרוֹת
וּתְרַנְּנָה לְשׁוֹנוֹת אֱלֻמוֹת
וְאִזּוּ בְּאָזְנוֹנוּ הַחֲרָשׁוֹת נִשְׁמָעָה
אֶת קוֹלְךָ הַקּוֹרֵא לָנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה.

Eternal God, hear our voice. Be kind to us. Have mercy upon us. Say to the anxious: "be strong, do not fear! Your God is present." Open our eyes. Enable us to find the words. Help our limited ears to hear your voice calling to us. When we stand before You, do not turn us away empty. In mercy, You constantly hear the prayers of all people.

Blessed Eternal God, You hear prayer.

Prayer is a moment of relationship with the Divinity that exists beyond ourselves. This I-Thou moment cannot be limited to offering words before the Eternal One. We also pray when we listen for the sacred; when we listen to the still, small voice within each of us. Prayer is a moment of fully-realized human awareness.

שׁוֹמֵעַ קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּגִים אַתָּה.
וּמִלְפָּנֶיךָ מִלְכָּנוּ רִיקָם אֵל תִּשְׁיבֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה.

Eternal God, hear our voice. Show us kindness and mercy. May it be your will to mercifully accept our prayer. You, O God, always listen to prayer and supplication. Do not turn us away empty! Mercifully, You hear the prayer of your people Israel.

Blessed Eternal God, You hear prayer.

The word שׁוֹמֵעַ *shomei'a* occurs three times in this blessing. The word means, "the One who listens," and implies that God is listening at every moment and to every word and deed. Prayer takes place when we become aware of this constant opportunity and act upon it.

There are two traditional texts for this *b'rachah*. This one is centred on the return of God's presence or *שְׁכִינָה* *sh'chinah* to Jerusalem; the other on the unity of God. Our liturgy is at once universal and particularistic. We must fashion a world view that looks both outward and inward.

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תִקְבֵּל.
 וּתְהִי לְרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 אֵל קָרוֹב לְכָל קוֹרְאָיו פָּנֵי אֵל עֲבָדֶיךָ וְחַנּוּנוֹ!
 שְׁפַךְ רוּחְךָ עָלֵינוּ וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְיָ הַמְחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

Eternal our God, look with favour upon your people Israel. Lovingly accept their prayer. May the divine service of Israel, your people, always find favour in your sight. O God, close to all who call, look upon us as your servants, and be kind to us! Pour out your spirit upon us! Show us mercy! Allow us to see your return to Zion with our very own eyes.

We praise you, Eternal One, who returns the holy presence to Zion.

On Rosh Chodesh and Chol Hamo-eid Only

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וַיָּבֵא וַיִּזְכֵּר זְכוֹרֵינוּ
 וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְטוֹבָה לְחַן וּלְחֶסֶד
 וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם.

Our God and God of all ages, be mindful of your people Israel on this

Rosh Chodesh,	רֵאשׁ הַחֹדֶשׁ הַזֶּה
day of Pesach,	חַג הַמַּצּוֹת הַזֶּה
day of Sukkot.	חַג הַסֻּכּוֹת הַזֶּה

and renew in us love and compassion, goodness, life and peace. This day remember us for well-being: *Amen*

זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה: אָמֵן.

This day bless us with your nearness: *Amen*

פְּקַדְנוּ בּוֹ לְבִרְכָה: אָמֵן.

This day help us to a fuller life: *Amen*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: אָמֵן.

Thanksgiving

הודאה

מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָהּ הוּא. יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יְשׁוּעָנוּ. אֵתָהּ הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ.
 וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נְסִיחָה שְׁבָכָל יוֹם עִמָּנוּ.
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת. עָרֵב וּבִקֵּר וְצָהָרִים.

Gratefully we acknowledge that You are God, the Eternal God of our ancestors. You are the eternal Source of stability and strength.

We sense your nearness in each generation. We are thankful for the ways You touch our lives and our souls, and for the daily miracles that are signs of your presence. Each moment is full of your wonder and goodness.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ.
 מֵעוֹלָם קוֹיֵנוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ.
 מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד.



וְכָל הַחַיִּים יוֹדוּךָ סֵלָה.
 וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת. הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
 בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

God of love and loyalty, just as our ancestors found hope in You, so may we thank You and praise You with each moment of life. ○

From You, we sense truth, strength and support. Blessed Eternal God, may your good name always be sweet on our lips.

☆ During Ten Days of Repentance add:

**וְכָתוּב לְחַיִּים
טוֹבִים כָּל
בְּנֵי בְרִיתְךָ**

Additions for Chanukkah, Purim, Yom Ha'Atzma'ut can be found on pages 90–92.

○ During Ten Days of Repentance add:

Inscribe all members of your covenant for a good life.

בְּרִפְת שְׁלוֹם

Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תִּשְׂמַח לְעוֹלָם.
כִּי אַתָּה הוּא מְלַךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל.
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
☆

☆ **During the Ten Days of Repentance add:**

בְּסִפְרֵי חַיִּים.
בְּרִכָּה וְשָׁלוֹם.
וּפְרִיָסָה טוֹבָה.
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ.
אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

○ **May we and all of your people Israel be remembered before You. May we be inscribed for a good and peaceful life in the book of life and blessing, peace and plenty.**

The words above from Psalm 19:15 acknowledge God as our Rock and our Redeemer. In God we find stability and groundedness as well as redemption. Fulfilling the Jewish covenant with God is not a limitation; it is the ultimate freedom.

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Only Source of wholeness, grant complete and lasting peace to your people, Israel. At each moment and for all time, let it be good in your sight to bless your people Israel with peace.

○ *Blessed Eternal God, You bless the people Israel with shalom.*

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

May the One who makes peace in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

The service continues with a prayer fitting for each day of the week, found on pages 27 to 32.

יהי רצון מלפניך יי אלהינו ואלהי אבותינו ואמותינו.
 יוצרנו יוצר בראשית כשם שהמצאת עולמך ברצונך ביום
 זה ונתתה בעולמך בן ברחמיך הרבים תיחד לבנו
 ולבב עמך ישראל לאהבה וליראה את שמך. והאר עינינו
 במאור תורתך. כי עמך מקור חיים באורך נראה אור.
 ברוך אתה שומע תפלה.

Our people has always spoken of a God-created world. This concept is less about atoms and molecules than about hopes and dreams. We affirm the reality of ideas, thoughts and beliefs. If we can “see” a better future, we can help to create one together.

Eternal our God, God of our fathers and mothers, You are the Source of all creation. On this day, You created the universe and by your will, your unity was implanted in all that exists. So, in your great mercy, may it be your will to unite our hearts and the hearts of your people Israel that we might love and revere your name.

Enlighten our eyes with the brilliance of your Torah, for in your presence we sense the power and purpose of life. In your light do we see light.

May our prayers and praise of You be heard!

We pray in silence.

יהיו לרצון אמרי פי והגיון לבי לפניך יי צורי וגואלי.

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

Words of prayer for personal meditation are found on page 33.

Only God is One, unified, whole. All creation involves division and separation. As the heavens and the earth are distant, so must we learn to separate good from evil. We must work to distance ourselves from wrongdoing and distraction and cleanse ourselves and our world.

For Sunday Night

לְיוֹם שְׁנִי

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי אֲדוֹן
הַכֹּל וְשֵׁלִיט בְּעוֹלָמְךָ. וְהַבְדֵּלְתָּ לְכִסְאֶךָ הַמַּיִם הָעֲלִיּוֹנִים
בַּיּוֹם זֶה. כִּן בְּרַחֲמֶיךָ הַרְבִּים תַּבְדִּילְנוּ וְאֶת כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל מִכָּל חַטָּא וְעוֹן וְאַשְׁמָה וְלִכְל חֻבְרַתְנוּ.
וְתִתֵּן לָנוּ מִהַלְכִים בֵּין הָעוֹמְדִים לְפָנֶיךָ. תַּצִּילֵנוּ וְאֶת
כָּל עַמְּךָ יִשְׂרָאֵל מִשְׁטִיפַת מַיִם. כְּמוֹ שְׂפָתוֹב כִּי תַעֲבֹר
בַּמַּיִם אֲתָךְ אָנִי וּבִנְהָרוֹת לֹא יִשְׁטָפוּךָ כִּי תִלְךָ בְּמוֹ
אֵשׁ לֹא תִכְפוֹה וְלֹהָבָה לֹא תִבְעֶר בָּךְ:
בְּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה.

Eternal my God, God of my fathers and mothers, You are the Source of true strength and ruling power in this, your world. On this day, You divided the waters, separating Heaven and Earth.

Isaiah 43:2

So, in your great mercy, may it be your will that we, our community, and the entire people of Israel might keep apart from any sin, iniquity and guilt. Help us to find the paths that lead to your presence.

Save and strengthen us and all of the people of Israel so that we are not overwhelmed. As it is written “Though you must pass through the waters, I am with you. The rivers will not overcome you. If you must pass through the fire, you will not be burnt, the flames will not harm you.” May our prayers and praise of You be heard!

We pray in silence.

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

May the One who makes peace in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

Words of prayer for personal meditation are found on page 33.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.
 מִלְּךָ רַחֲמָן עוֹרֵךְ שֶׁלְּחֹן לְבָרִיּוֹתָיו גִּלִּית אֶרֶץ בְּיוֹם זֶה
 וּמִלֵּאתָ פָּנֵי תֵבֵל תְּנוּבָה לְתַת חַיִּים לָעַם עֲלֶיךָ
 וּמִזֹּון לְהוֹלְכִים בָּהּ שֶׁתִּמְצֵיא בְּרַחֲמֶיךָ הַרְבִּים מִזֹּונוֹתֵינוּ
 לָנוּ וּלְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל וְתִזְמִין פְּרִנְסָתֵנוּ שְׁלָמָה וְעַל
 דְּרָךְ כְּבוֹד כְּדֵי שֶׁנוֹכַל לְעַבְדֶּךָ בְּלֵבב שְׁלָם וְאֵל יַעֲבֹב
 עָלֵינוּ שׁוֹם חֲטָא וְעוֹן וְאַשְׁמָה לְפִרְנָסָתֵנוּ. וְהַצֵּל כָּל הוֹלְכֵי
 דְרָכִים וּמַדְבְּרוֹת מִכָּל פְּגָעִים רָעִים. וְאַנְחֵנוּ וְכָל עַמֶּךָ
 בֵּית יִשְׂרָאֵל בְּכֻלָּל הַרַחֲמִים.
 בְּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה.

The two stories of creation found in the beginning of Torah place us in very different worlds. In Genesis 1, the world is ready to meet our needs. In Genesis 3, we are cursed to toil every day of our lives. For most, reality falls in between these two polar opposites. Even under great pressure, we must cling to the values that bring meaning to our lives.

Eternal our God, God of our fathers and mothers, You are the merciful, commanding presence who has provided for the needs of all creation. On this day, You revealed the land and filled the face of the earth with grain, giving life to nations and providing food for all who make their way in the world.

In your great mercy, may it be your will that we might look after our own needs honourably so that our hearts might be free to serve You. Let no sin, misstep or guilt limit our livelihood.

Shelter all who make their way on familiar and unfamiliar paths from the evil that might befall them. May we and the entire people of Israel encounter mercy. May our prayers and praise of You be heard!

We pray in silence.

יְהִי לְרְצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יי צוּרִי וְגוֹאֲלִי.

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

Words of prayer for personal meditation are found on page 33.

Our most precious possession was born on the fourth day of creation: time. From the day we enter the world, we live a finite existence. Nevertheless, we have been blessed with the ability to create goodness and blessing that live on long after we are gone.

For Tuesday night

לְיוֹם רַבִּיעִי

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. יוֹצֵר
הַכֹּל אֶחָד יָחִיד וּמְיֻחָד בְּפִי כָל. תּוֹלֵה עוֹלָמוֹ בְּזָרוּעוֹ
כְּאֲשֶׁכּוֹל. חֲפָץ וְיָכוֹל. לָךְ יוֹם אֶף לָךְ לַיְלָה אַתָּה הַכִּינוֹתָ
מֵאוֹר וְשָׁמֶשׁ בְּיוֹם זֶה. אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי
יַעֲבֹר וְאֲשֶׁמוּרָה בְּלַיְלָה. כָּל־זִמְיֵנוּ פָּנוּ בְּעִבְרַתְךָ וְרַהֲבָם
עָמַל וְאָוֶן כִּי גַז חִישׁ וְנִנְעָפָה. לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבְּא
לִבְבֵךְ חֲכָמָה וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָה עָלֵינוּ. בְּרוּךְ אַתָּה שׁוֹמֵעַ
תְּפִלָּה.

Eternal our God, God of our fathers and mothers, You are the Creator of everything. Only You are acknowledged as one, unified, and unique. Our world clings to You as grapes to the vine.

You are the loving Creator of all possibilities. Each moment of day and night is yours.

On this day, You created sun and stars, light and enlightenment. In your eyes, a millenium is as a single day passing, like a watch during the night. Each of our days is revealed to You. Too many of them are filled with trouble and sorrow.

They speed by and we fly away. Help us to make our days count so that, as surely as time passes, we might learn wisdom.

Let our actions have an enduring impact on creation. May our prayers and praise of You be heard!

We pray in silence.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ. וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

May the One who makes peace in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

Words of prayer for personal meditation are found on page 33.

יְהִי רָצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.
 מִכִּין תִּבֵּל בְּכַחוֹ וּמִקַּיִם עוֹלָם בְּתוֹרָתוֹ. בּוֹרֵא בְרִיּוֹת
 חַיִּים בְּתַחְתּוֹנִים בְּיוֹם זֶה לְהִרְאוֹת תְּפִאֶרֶת גְּדֻלָּתוֹ.
 וְנִתַּתְּ בָּהֶם כֹּחַ לְפָרוֹת וְלִרְבוֹת וּלְהַפְלִיא לַעֲשׂוֹת אִישׁ
 אִישׁ עַל עֲבוֹדָתוֹ. אָנָּה יי אֱלֹהֵי בְּרַחֲמֶיךָ הַרְבִּים רַחֵם
 עַל מַעֲשֵׂה יְדִידֶךָ וְנִזְכֶּה כְּלָנוּ לְרְאוֹת בְּנִחְמַת צִיּוֹן כְּדַכְתִּיב:
 לְמַעַן תִּינָקוּ וּשְׁבַעְתֶּם מִשֵּׁד תִּנְחַמְיָהּ לְמַעַן תִּמְצוּ
 וְהִתְעַנְּגֶתֶם מִזֵּיו כְּבוֹדָהּ. כִּי אַתָּה שׁוֹמֵעַ תִּפְלֵת כָּל פֶּה.
 בְּרוּךְ אַתָּה שׁוֹמֵעַ תִּפְלָה.

Eternal our God, God of our fathers and mothers, You are the One whose divine strength has laid the foundations of the Earth and whose Torah sustains the world. You created living creatures on this day, displaying the beauty of your might. You have granted them the power to be fruitful and multiply, each miraculously finding a place in the service of the One.

May it be your will, Eternal my God, that in your mercy we might be privileged to see peace and consolation for Zion.

As it is written, “As an infant draws strength and satisfaction from its mother, so may we find joy and consolation from your shining presence.” You listen to the prayers of all. May our prayers and praise of You be heard!

We pray in silence.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יי צוּרִי וְגוֹאֲלִי.

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

Words of prayer for personal meditation are found on page 33.

Even when we pray in a chapel, we must pause in wonder at the awesome beauty and diversity of creation! As all living things have a place in the natural order, so must we and our people find our place in God’s world of commandment and caring.

Isaiah 66:11

The nature of human beings is miraculous. We are part beast and part angel; a marriage of material and spiritual. Each of us is an entire world unto itself. May we face the challenge of living up to our potential, creating a life worthy of one created in the image of God.

For Thursday Night

ליום ששי

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.
כַּאֲשֶׁר בְּרָאתָנוּ לְכַבוֹדְךָ. כֵּן בְּרַחֲמֶיךָ הַרְבִּים תִּתְקַנְנוּ
לְעִבּוֹדְתֶךָ אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל. וְתִיַחַד לְבַבְנוּ
לְעִבְדֶּךָ בְּלִבָּב שָׁלֵם וְהִחַזִּירְנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
וְתִמְלֵא כּוֹנֵת מַחְשַׁבְתֶּךָ בְּנוּ לְטוֹבָה בְּבְרָאֶךָ בְּיוֹם זֶה
בְּעוֹלָמְךָ שִׁיצִרְתָּ אָדָם יִשָּׂר לְעִמּוּד לְפָנֶיךָ לְשִׁרְתֶּךָ וּלְבָרְךָ
שְׁמֶךָ. יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ. שְׁתִּישְׁרְנוּ לְפָנֶיךָ וְנִזְכֶּה
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל לְאוֹר בְּאוֹר פְּנֶיךָ. כִּי אַתָּה
שׁוֹמֵעַ תִּפְלֵת כָּל פֶּה. בְּרוּךְ אַתָּה שׁוֹמֵעַ תִּפְלָה.

Eternal our God, God of our fathers and mothers, just as You created us to share your presence, so may it be your will to make us ready for your service: we and the whole household of Israel. Unify us, that we may serve You with a whole heart.

Return us in true repentance before You. Fulfil the divine thought that created goodness within us on this day. You have made humanity to stand straight before You and serve and bless your name.

May it be your will, Eternal our God, that we might realize our potential as human beings and as Jews. Let us and all Israel be enlightened by the light of your presence. You listen to the prayers of all. May our prayers and praise of You be heard!

We pray in silence.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ. וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

May the One who makes peace in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

Words of prayer for personal meditation are found on page 33.

גְּמוּר בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְדַעַת אֶת דְּרָכַי
וּלְשִׁקּוֹד עַל דְּלִתַי תּוֹרָתִי.

נִצּוֹר תּוֹרָתִי בְּלִבְּךָ וְנִגְדַּד עֵינַיִךָ תִּהְיֶה יִרְאַתִּי.
שְׁמוֹר פִּיד מִכָּל חַטָּא וְטַהַר וְקִדַּשׁ עֲצֻמְךָ מִכָּל אֲשָׁמָה
וְעוֹן וְאַנִּי אֶהְיֶה עִמָּךְ בְּכָל מְקוֹם.

Seek to know my ways with all your heart and all your soul,
always searching for new ways to enter and encounter my
Torah. Seal my Torah within your heart.

Let awe and wonder always be before your eyes.

Be watchful that sin not enter your world or your words,
and sanctify yourself, keeping far from guilt and
transgression so that I may always be with you.

אֱלֹהִי נִצּוֹר לְשׁוֹנֵי מַרְעַי וּשְׁפָתַי מִדְּבַר מְרָמָה וְלִמְקַלְלֵי
נַפְשֵׁי תַדָּם וְנַפְשֵׁי כְּעַפְרָא לְכָל תִּהְיֶה פֶּתַח לְבַי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדְּדוּף נַפְשֵׁי וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה
לִמְעַן יְמִינְךָ עֲשֵׂה לִמְעַן קִדְשֶׁךָ עֲשֵׂה לִמְעַן תּוֹרָתְךָ
לִמְעַן יִחְלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

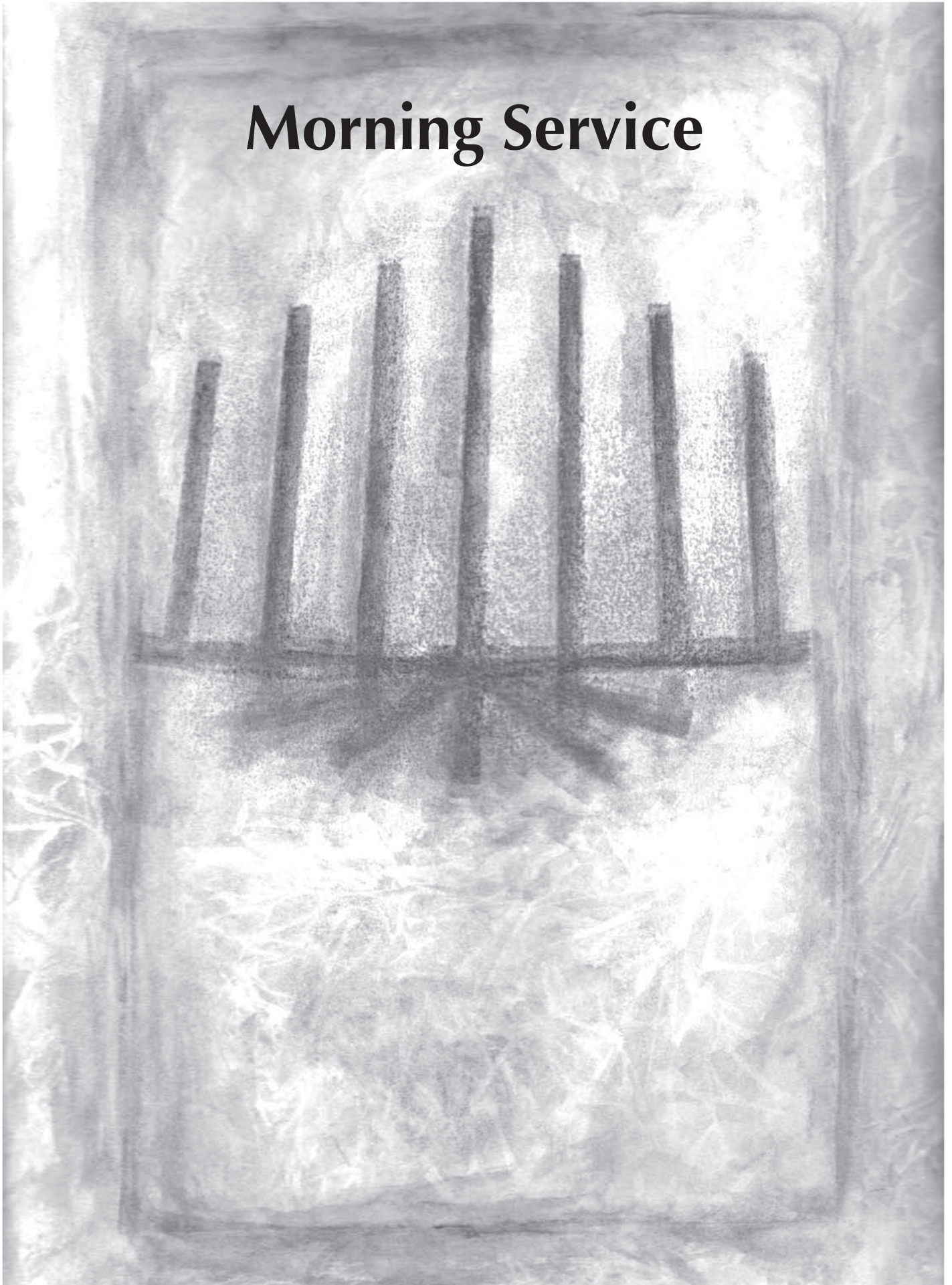
O God, keep my tongue from evil and my lips from deceit.
Let my soul not be troubled by those who insult me. May I be
humble in the presence of all. Open my heart to your Torah,
let my soul long for your mitzvot. Let the plotting of all those
who plan evil against me fail. Do this not for my sake, but
for the sake of your name, your strength, your holiness, your
Torah. Save me with your power; in time of trouble be my
answer, that those who love You may rejoice.

Babylonian Talmud
B'rachot 17a

This prayer was regularly offered by Rabbi Meir. He was a major figure in Jewish life in the land of Israel in the second century of the common era. His wife B'ruriah was also well known and respected as a scholar and teacher.

Babylonian Talmud
B'rachot 17a
Personal prayer of Mar,
son of Ravina.

Morning Service



Tallit Blessings

בְּרַכַּת טָלִית

הַנָּנִי מִתְעַטֵּף (Male)

הַנָּנִי מִתְעַטְּפֶת (Female)

בְּטָלִית שֶׁל צִיצִית כְּדֵי לְקַיֵּם מִצְוֹת

בּוֹרְאֵי כְּפָתוֹב בַּתּוֹרָה, וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם לְדוֹרֹתָם.

I wrap myself in a tallit with fringes to fulfill the mitzvah of my Creator, as it is written in the Torah: “They shall make for themselves fringes on the corners of their garments throughout the ages”.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Blessed Eternal God, Creator of the universe, You sanctify our lives with mitzvot and command us to wrap ourselves in tzitzit.

מֵה יָקָר חֶסֶדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֶל כַּנְּפֶיךָ יִחְסְיוּ:

יִרְוּנוּ מִדְּשֵׁן בֵּיתְךָ וְנִחַל עֲדָנֶיךָ תִּשְׁקֶם:

כִּי־עֲמֶמְךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה אוֹר:

How precious is your loving loyalty, O God! May your mortal children be sheltered in the shadow of your wings. May they feast on the abundance of your house and drink deep from your refreshing stream. With You is the fountain of life; by your light is light seen.

The *mitzvah* of wearing a *tallit* focuses on the fringes themselves. The commandment to wear fringes on the corners of our garments comes from Num. 15:37-38. The *tzitzit* fringe on the corner of a garment is to remind us of our place in the covenant and the responsibilities that we accept in prayer and at all times.

Psalms 36:8-10

T'fillin Blessings

בְּרַכַּת תְּפִלִּין

הַנָּגִי מְכוּוֹן (Male)

הַנָּגִי מְכוּוֹנֶת (Female)

בְּהִנָּחַת תְּפִלִּין לְקַיֵּם מִצְוֹת בּוֹרְאֵי וְצָנּוּ לְהַנִּיחַ
עַל הַיָּד. לְזָכוֹן זְרוּעַ הַנְּטוּיָה וְשֶׁהִיא נֶגֶד הַלֵּב. וְעַל הָרֹאשׁ
נֶגֶד הַמּוֹחַ. שֶׁהַנְּשָׂמָה שֶׁבְּמֶחֱוֹ עִם שְׂאָר חוּשֵׁי וְכַחוֹתַי כָּלָם
יִהְיוּ מְשֻׁעָבָדִים לְעִבּוּדְתּוֹ. יִתְבָּרַךְ שְׁמוֹ.

By laying t'fillin, it is my intention to fulfill the commandment of my Creator, who has commanded us to place it on the hand as a reminder of the divine outstretched arm. This place is opposite the heart. The t'fillin is also placed on the head. This represents the soul with all its senses and powers, all of which we subordinate to divine service.

The word תְּפִלִּין *t'fillin* comes from the same root as the word תְּפִלָּה *t'fillah* prayer. The act of laying or putting on *t'fillin* is a fulfilment of the biblical commandment to bind these words as a sign upon the hand and for them to be frontlets before the eyes (Deut. 6). Prayer is more than the recitation of traditional words. We also pray when we physically connect ourselves to the rituals and ethics of the people of Israel.

(To be recited while tightening the retzu'ah [strap] on the arm:)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצָנּוּ לְהַנִּיחַ תְּפִלִּין.

Blessed Eternal God, Ruler of the Universe, You have sanctified our lives with mitzvot and commanded us to lay t'fillin.

(To be recited while placing the “shel rosh” on the head:)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְצָנּוּ עַל מִצְוֹת תְּפִלִּין.

Blessed Eternal God, Ruler of the Universe, You have sanctified our lives with mitzvot and commanded us concerning the mitzvah of t'fillin.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

May the power of the divine ruling presence be felt for all time!

וּמַחְכְּמָתְךָ אֵל עֲלִיּוֹן, תִּנְאַצֵּיל עָלַי, וּמְבִינָתְךָ תְּבַיְנֵנִי, וּבְחִסְדֶּךָ,
תִּגְדִּיל עָלַי, וּבְגִבוּרָתְךָ תִּצְמִית אוֹיְבֵי וְקִמִּי, פּוֹתֵחַ אֶת יָדְךָ,
וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן.

May your wisdom touch me and your understanding grant me insight. May your loving loyalty give me strength and your power help me to withstand my challenges and enemies. Reach out your hand and bring all that live true satisfaction.

(To be recited while winding the r'tzu'ah on the hand:)

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם, וְאֶרְשָׁתִּיךָ לִי בְצִדְקָה וּבְמִשְׁפָּט וּבְחֶסֶד
וּבְרַחֲמִים, וְאֶרְשָׁתִּיךָ לִי בְאֵמוּנָה, וַיְדַעַתְּ אֶת יְיָ.

I have bound you to Me forever. I have bound you to Me through righteousness and justice and loyalty and mercy. I have bound you to Me through faith, that you might truly know the Eternal.

This quotation from Hosea 2:21-22 reflects the depth of the bond between the Jewish people and the Eternal One. The covenant is compared to a marriage: a bond of love, trust, and commitment. As the *r'tzu'ah* strap of the *t'fillin* is wound around the fingers of the left hand, it symbolizes a wedding band binding the individual to God. The strap forms the letters in the divine name *שְׁדַי Shaddai* by which Abraham, the beloved of God, called the Eternal (Gen. 17).

The blessings for *Tallit* and *T'fillin* can be found on pages 35–36.

הַשְׁכֵּמַת הַבּוֹקֵר

Awakening in the Morning

Communal prayer encourages us to express our own thoughts, feelings, questions, and insights through the lens of shared, traditional words. It is easier to consider our “place” in life when we can easily find our place in the *siddur*. These words of guidance are present to help us understand the flow of traditional Jewish prayer and to participate fully in the prayer customs of our Temple Sinai community.

Mah Tovu

מָה טָבוֹ

The opening words of *Mah Tovu* were spoken by the foreign prophet Bilaam, a man whose eyes were open and unveiled (Numbers 24:5). As we enter the sanctuary, we seek to see and hear the truth and to find inspiration.

מָה טָבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
וְאֲנִי בָרַב חֲסִדֶּךָ אָבוֹא בֵּיתֶךָ.
אֲשֶׁתַּחֲוֶה אֶל הַיֵּכַל קֹדֶשְׁךָ בִּירְאָתֶךָ.
יְיָ אֲהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ.
וְאֲנִי אֲשֶׁתַּחֲוֶה וְאֶכְרַע אֶבְרַכְּךָ לִפְנֵי יְיָ עֲשֵׂי.
וְאֲנִי תַפְלְתִי לְךָ יְיָ עַת רְצוֹן אֱלֹהִים בָּרַב חֲסִדֶּךָ.
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

“How good are your tents, O Jacob, your dwelling-places, O Israel!”

As for me, I enter your house thanks to your great kindness.

I let down my guard in your holy sanctuary. Let me be filled with awe and wonder.

Eternal One, I love to be safe in your house, where your presence is felt.

Let the body and soul that You have created sing before You!

I offer You my prayer, Eternal God, at this moment.

Answer me truly, O God, that I may find strength in your kindness.

Body and Spirit

אֲשֶׁר יָצַר

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה וּבָרָא בּוֹ נְקֻבִים וְנְקֻבִים.
חֲלוּלִים חֲלוּלִים, גְּלוּי וְיָדוּעַ לְפָנֶי כֶּסֶף כְּבוֹדָךְ.
שָׂאם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם.
אֵי אֶפְשֶׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ:
בְּרוּךְ אַתָּה יי רוֹפֵא כָּל בָּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת.

Blessed Eternal God, Creator of the universe, You have fashioned our bodies with wisdom, creating within us a finely balanced network. To stand before You in prayer is itself a fragile miracle. Eternal God, we praise You as the Healer of body and spirit.

The phrase, וּמַפְּלִיא לַעֲשׂוֹת *u'mafli la'asot*, describes the ascent to heaven of the angel who announced to the barren wife of Manoach that she would conceive and bear a son, whom she named Samson (Judges 13:19). These words remind us that all human activity, from basic respiration to divine inspiration, is equally miraculous.

For the Soul

אֱלֹהֵי נְשָׁמָה

אֱלֹהֵי נְשָׁמָה שְׁנַתַּתָּ בִּי טְהוֹרָה הִיא.
אַתָּה בְּרָאתָה, אַתָּה יָצַרְתָּה, אַתָּה נִפְחַתָּה בִּי.
וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי.
מוֹדָה (Male)
מוֹדָה (Female)
אֲנִי לְפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי.
רְבוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.
בְּרוּךְ אַתָּה יי אֲשֶׁר בְּיָדוֹ נִפְּשׂ כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ.

The soul that You have given me, O God, is a pure one! You have created and formed it, breathed it into me, and within me You sustain it. So long as my soul is within me, I will give thanks to You, Eternal my God and God of my ancestors, Source of all creation, Sovereign of all souls.

We praise You, Eternal God, in whose hand is the power of all life and the spirit of all flesh.

For Torah Study

לְעֶסוֹק בְּדַבְרֵי תוֹרָה

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ
וְצִוֵּנוּ לְעֶסוֹק בְּדַבְרֵי תוֹרָה:

וְהִעֲרַב נָא יי אֱלֹהֵינוּ אֶת דְּבַרֵי תוֹרָתְךָ בְּפִינוּ.
וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵינוּ
וְצִאֲצָאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ
וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה יי הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

There is no clear traditional division between prayer and study. The *mitzvah* of Torah study brings us closer to God. The mitzvah of prayer challenges us to build bridges of meaning between the traditional texts that appear throughout the *siddur* and our own thoughts, feelings, and experiences.

Blessed Eternal God, Creator of the universe, You sanctify our lives with *mitzvot* and command us to engage in Torah study. Eternal our God, may your words of Torah be sweet to us. Let every generation, young and old, the whole family of Israel, come to know You through the study of Torah for its own sake. Eternal God, we praise You as the Teacher of Torah to the people of Israel.

אלו דברים שאין להם שיעור, שאדם אוכל פרותיהם
בעולם הזה והקרו קיימת לו לעולם הבא, ואלו הן:

The rabbis regularly defined a *shiu*, a minimum amount at which a commanded or prohibited action was considered significant. These *mitzvot* were of such importance that no amount of participation was too small to be recognized.

These are the obligations whose value cannot be measured. They nourish us in this world and help us to create the world to come:

To honour fathers and mothers; כבוד אב ואם,

To perform acts of love and kindness, וגמילות חסדים,

To attend the house of study והשכמת בית המדרש

Morning and evening, שחרית וערבית,

To welcome the stranger, והקנסת אורחים,

To visit the sick, ובקור חולים,

To provide for brides and grooms, והקנסת כלה,

To keep faith with the dead, ולגות המת,

To pray with sincerity, ועיון תפלה,

והבאת שלום בין אדם לחברו,

To make peace when there is strife,

ותלמוד תורה כנגד כלם.

And the study of Torah is equal to them all.

בְּרָכוֹת הַשַּׁחַר

Morning Blessings

These *b'rachot* help us to understand ourselves and our place in the world as we wake each day.

The 2nd–5th blessings celebrate the miraculous nature of humankind: created in God's image, given the gift of free will, and yet choosing to participate in a divine covenant.

The remainder of the blessings challenge us to play a holy role in our world, caring for our society, our world, and each other.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר נָתַן לְשֹׁכְוֵי בֵינָה.
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

Blessed Eternal God, Creator of the universe, You have given the rooster the natural wisdom to distinguish day from night.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שֶׁעָשִׂנִי בְּצַלְמִינוּ כְּדַמוֹתֵינוּ.

Blessed Eternal God, Creator of the universe, You have created me in the divine image.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שֶׁעָשִׂנִי

בְּן חוֹרִין (Male)

בֵּת חוֹרִין (Female).

Blessed Eternal God, Creator of the universe, You have given me free will.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שֶׁעָשִׂנִי יִשְׂרָאֵל.

Blessed Eternal God, Creator of the universe, You have made me a Jew.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל צְרָכָי.

Blessed Eternal God, Creator of the universe, You have helped me provide for my needs.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

Blessed Eternal God, Creator of the universe, You open the eyes of the blind.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, מְלַבֵּישׁ עֲרֻמִּים.

Blessed Eternal God, Creator of the universe, You clothe the naked.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

Blessed Eternal God, Creator of the universe, You release those who are held captive.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זֹקֵף כְּפוּפִים.

Blessed Eternal God, Creator of the universe, You help those who are bowed to stand straight.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

Blessed Eternal God, Creator of the universe, You maintain the balance of land and sea.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִּין מַצְעָדֵי גֵבֵר.

Blessed Eternal God, Creator of the universe, You guide each person's steps.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

Blessed Eternal God, Creator of the universe, You surround Israel with strength.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

Blessed Eternal God, Creator of the universe, You crown Israel with glory.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעֵף כֹּחַ.

Blessed Eternal God, Creator of the universe, You give strength to the weary.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְעַבֵּיר שְׁנָה מֵעֵינַי וַתְּנוּמָה מֵעַפְעָפִי.

Blessed Eternal God, Creator of the universe, You remove sleep from my eyes and weariness from my eyelids.

The Talmud teaches that just as it is a divine act to open the eyes of the blind, clothe the naked, release the captive and help the bowed to stand straight, so we must seek to imitate the Holy One. Each day, we bring holiness into the world when we strengthen and support individuals in need.

בְּרוּךְ שֶׁאָמַר

Blessed is the One

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בְּרוּךְ הוּא.
בְּרוּךְ עֲשָׂה בְּרֵאשִׁית.
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה. בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.
בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו.
בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח.
בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ שְׁמוֹ.
בְּשִׁבְחוֹת וּבְזִמְרוֹת.
נִגְדָּלָהּ וְנִשְׁבַּחָהּ וְנִפְאָרָהּ וְנִזְכָּר שְׁמָהּ.
וְנִמְלִיכָהּ מִלְּכָנוּ אֱלֹהֵינוּ.
יְחִיד. חַי הָעוֹלָמִים.
מְלַךְ מְשַׁבַּח וּמְפָאֵר עַד שְׁמוֹ הַגָּדוֹל.
בְּרוּךְ אַתָּה יי מְלַךְ מְהֻלָּל בְּתִשְׁבְּחוֹת.

Blessed is the One who spoke and the world came to be. Blessed is the Source of creation. Blessed is the One whose word is deed, whose will becomes fact. Blessed is the One who mercifully cares for the earth and its creatures. Blessed is the One who rewards the faithful. Blessed is the One who lives forever. Blessed is the One who saves and delivers. Blessed is God's name.

Let us praise You through song and chant, that You, our God, may be known as the Source of strength, the Only One, the Life of the universe. May our sovereign God be praised above all others. Eternal God, we praise You as the only Power worthy of praise.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם

Blessed is the One who speaks that we might listen.

Blessed is the One who acts that we might be witnesses.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

Blessed is the One who decides that we might accept.

Blessed is the One who has mercy that we might live.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם

Blessed is the One who removes the darkness that we might see.

Blessed is the One who lives forever that we might believe.

Blessed is the One who saves and delivers that we might be redeemed.

Blessed is the One who spoke and the world came to be. Speech is a creative act for both God and humanity. Every word we utter affects and re-creates our world, whether spoken at home or on our way, in prayer or at work.

The interpretation above was written by Rabbi Mordechai Rotem and published in *Ha'Avodah Shebalev*, the *siddur* of the Israel Movement for Progressive Judaism.

Psalm 100 A Song of Gratitude

תְּהִלִּים ק'

מִזְמוֹר לְתוֹדָה
הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ:
עֲבֹדוּ אֶת־יְיָ בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה:
דָּעוּ כִּי יְיָ הוּא אֱלֹהִים הוּא עָשָׂנוּ
וְלוֹ אֲנַחְנוּ עֲמוֹ וְצֹאן מְרִעִיתוֹ:
בָּאוּ שִׁעְרֵי בְּתוֹדָה חֲצִרְתֵּי בְּתֵהֱלָה
הוֹדוּ לוֹ בְּרִכּוֹ שְׂמוֹ:
כִּי־טוֹב יְיָ לַעֲוֹלָם חֲסִדוֹ וְעַד־דָּר נֹדֵר אֲמוֹנָתוֹ:

Let all the Earth sing to the Eternal! Find joy in service of the sacred! May every word lead one to encounter the divine presence. May we sense the Holy One within us and in all creation. Discover sacred purpose in every moment!

The Eternal is our infinitely capable Creator.

God forms our purpose and potential.

Enter the gates with gratitude. Bring praise and thanks and bless the divine name! The divine love of the Eternal allows us find good in everything and strengthens the faith of each generation.

This psalm of gratitude is to be recited almost every day of the year, and will remain for all times, according to the Sages. The value of gratitude is essential to good character.

Few texts are as famous as the words of this psalm, often recited at times of sadness. This new translation is guided by the original pastoral setting implied by the psalm's first words. A more traditional translation can be found on page 119.

Psalm 23 A Psalm of David

תְּהִלִּים כִּג'

מִזְמוֹר לְדָוִד
יְיָ רֹעִי לֹא אֶחְסָר:
בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי:
נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
גַּם כִּי־אֵלֶךְ בְּגֵיא צַלְמוֹת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
שִׁבְטֶךָ וּמִשְׁעַנְתֶּךָ הִמָּה יִנְחַמֵּנִי:
תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צַרְרֵי
דְּשַׁנְתָּ בְּשִׁמּוֹן רֹאשִׁי כּוֹסֵי רִנָּה:
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וְשִׁבְתִּי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

With the Eternal as my shepherd, I shall want for nothing.
I will lie down in a beautiful pasture.

As I am led along restful waters, my soul will be restored.

I will be guided along the paths of righteousness, serving
God's higher purpose.

יְיָ רֹעִי לֹא אֶחְסָר

Even when I must walk through the valley of the shadow
of death, I fear no evil when You are with me.

Your strength and your support comfort me.

When facing my enemies, your protection stretches out before
me, sustaining mind and body.

יְיָ רֹעִי לֹא אֶחְסָר

Only goodness and mercy will pursue me all the days of
my life.

I will live in God's presence for the rest of my days.

Adonai Roi, Lo echsar.
The Eternal is my shep-
herd I shall want for
nothing.

שִׁיר לַמַּעֲלוֹת אֲשֶׁר עֵינַי אֶל־הַהָרִים מֵאֵין יָבֵא עֲזָרִי:
 עֲזָרִי מֵעַם יְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ:
 אֶל־יְתֵן לַמוֹט רִגְלֶךָ אֶל־יָנוּם שֹׁמְרֶךָ:
 הֲיֵה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
 יְיָ שֹׁמְרֶךָ יְיָ צִלְּךָ עַל־יָד יְמִינֶךָ:
 יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּפֶה וַיָּרֵחַ בַּלַּיְלָה:
 יְיָ יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשֶׁךָ:
 יְיָ יִשְׁמַר־צִאתְךָ וּבואֶךָ מֵעַתָּה וְעַד־עוֹלָם:

This translation understands the title, "A Song of Ascent" to refer to the physical and spiritual journey up to Jerusalem. This conceptual approach is also reflected in the tradition of reciting this psalm before departing on a journey.

I will look only upward, past the mountains
 for my help comes from the One beyond.

*My help comes from the Eternal,
 Maker of Heaven and Earth.*

Ever alert, your Guardian will never allow your foot to stumble.
 The Guardian of Israel never rests, never sleeps.

*The Eternal will watch over you,
 As a shadow cast by your right hand.*

You will not be overcome by the sun nor abandoned by the moon.
 The Eternal will guard you from all evil, watching over you.

*The Eternal will guard you as you set out and as you return,
 from this very moment until the end of time.*

The Reader's *Kaddish* is a moment of praise that primarily acts as a liturgical comma, a point of division between the פְּסוּקֵי דְזִמְרָא *P'sukei D'zimra* (textual verses of song) and the שְׁמַע וּבְרַכּוֹתֶיהָ *Sh'ma Uvirchoteha* (*Sh'ma* and its blessings).

☆ **During the Ten Days of Repentance conclude:**

לְעֵלָא וּלְעֵלָא מְכַל
בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחַתָּא וְנַחֲמַתָּא
דְּאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן

Reader's Kaddish

חֲצִי קָדִישׁ

וְיִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ.
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנוֹ קָרִיב. וְאִמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

וְיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא. ☆
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא
דְּאִמְרוּן בְּעֵלְמָא. וְאִמְרוּ: אָמֵן.

Please rise.

May the great name be sanctified and praised in this world, created by God's will. With your lives and each of your days and through the life of the people of Israel, may the time be brought nearer when God's commanding presence will be felt and let us say: Amen.

May the great name be blessed in all worlds and at all times.

The holy, praised, exalted name of the Holy One is beyond explanation, above all the praise, songs and blessing that we offer in this world, and let us say: Amen.

שְׁמַע וּבְרָכוּתֶיךָ

The Sh'ma and its Blessings

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!

Praise the Eternal to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Praised be the Eternal to whom our praise is due,
now and for ever!

Source of Light

יוֹצֵר אוֹר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם.
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֲשֵׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.
הַמַּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיךָ בְּרַחֲמִים.
וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית:
מָה רַבּוּ מַעֲשֵׂיךָ יְיָ כֹּל בְּחֻכְמָה עָשִׂיתָ.
מְלַאָּה הָאָרֶץ קִנְיָנְךָ. תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדִיךָ.
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יִפְאַרוּךְ סִלָּה.
אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת.

Blessed Eternal God, Creator of the universe, You are the Maker of light and the Creator of darkness. You are the Source of peace and of all blessings. Your mercy shines on the earth and all who dwell upon it. Through your goodness, creation is renewed each and every day. How varied is your creation, Eternal One! Wisdom is found everywhere. The whole earth reveals your design. Eternal, our God, may You be praised for the wonder of your handiwork, for each spark of light that You have created! Let a new light shine upon Zion, and may we each soon be worthy of its brilliance.

Eternal God, we praise You as the Source of light and enlightenment.

“Let a new light shine upon Zion . . .” Just as the light of the first creation was not physical but spiritual, so we pray for the light of justice, peace, and goodness to shine upon the land and people of Israel and all the world.

אהבה רבה אהבתנו. יי אלהינו חמלה גדולה ויתרה
 חמלת עלינו. אבינו מלכנו בעבור אבותינו שפטחו בד
 ותלמדם חקי חיים. כן תחננו ותלמדנו. אבינו האב הרחמן
 המרחם רחם עלינו ותן בלבנו להבין ולהשכיל לשמע
 ללמד וללמד לשמר ולעשות ולקיים את כל דברי תלמוד
 תורתך באהבה.

Eternal our God, You have poured out your love upon us!
 Source of goodness and guidance, our ancestors trusted in
 You and You taught them the laws of life. Be kind to us and
 teach us! Have compassion upon us, O Source of mercy.
 Lovingly guide us to know and understand, learn and teach,
 observe and uphold all the teachings of your Torah.

The greatest sign of God's love for us is the gift of Torah. We find a spiritual path by immersing ourselves in the words that hold a people together and bind one generation to the next.

והאר עינינו בתורתך ודבק לבנו במצותיך ויחד לבנו
 לאהבה וליראה את שמך. ולא נבוש לעולם ועד כי
 בשם קדשך הגדול והנורא בטחנו. נגילה ונשמחה
 בישועתך כי אל פועל ישועות אלה ובנו בחרת וקרבתנו
 לשמך הגדול סלה באמת להודות לך וליחדך באהבה.

Enlighten us with your Torah. Help us to hold fast to your mitzvot! Unite our hearts to love and revere your name. Then we shall never be ashamed for having put our trust in You, the One beyond might and power. We shall rejoice and be glad in your strength. All true strength flows from You. In love You have chosen us and drawn us near. With true gratitude, we will declare your unity.

We praise You, Eternal God, who lovingly chooses the people of Israel.

ברוך אתה יי הבורח בעמו ישראל באהבה.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ. יְיָ אֶחָד!

Hear, O Israel: The Eternal is our God, the Eternal is One!

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד!

Blessed is God's glorious majesty for ever and ever!

וְאֶהְבֶּתְךָ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:
וּשְׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם
בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתְּנוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם אָמֵן

Please be seated.

Deuteronomy 6:4

In the Torah, the final letters of the first and last words of this first line of the Sh'ma are enlarged, spelling the word *עֵד eid*, witness.

Deuteronomy 6:5-9

Numbers 15:37-41

This paragraph of the Sh'ma is known by two names: *פְּרִשַׁת צִיצִית Parashat Tzitzit* (the portion concerning fringes) and *צִיצִית מִצְרַיִם Y'tzi'at Mitzrayim* (the exodus from Egypt). The fringes remind us of the *mitzvot* that make up our covenant with God. They share a common purpose with the exodus from Egypt: we must be free of enslavement in the material world so that we might be able and ready to serve a higher purpose.

Adonai Eloheichem Emet:

God is the Source of Truth.

The translation of the full *Sh'ma* can be found on page 116.

Redemption

For all times, these words stand true and firm, beloved and dear, awesome and inspiring, good and beautiful. Truly the God of the universe is our only ruler, the Rock of Jacob is our only strength and shield.

The One exists throughout the generations. God is unchanging. The divine name is Eternal. God has faith in all humanity.

יְיָ אֱלֹהֵיכֶם אֱמֶת

God's words are enduring and alive, a source of faith and love, our link to the One beyond eternity. God, You have redeemed us from Egypt and freed us from the house of bondage.

Having felt your presence, our ancestors exalted You, singing songs and praises, blessings and thanks to the living and eternal Ruler. Exalted and awesome God, beyond greatness, bring justice to all, high and low! Free the captive! Redeem the afflicted! Befriend the poor! Answer us as we call out in prayer.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

Adonai Eloiechem Emet
The Eternal your god is true

This prayer links the words of the Sh'ma found in Torah with the spiritual redemption experienced at the sea. Our sense of religious truth must become an agent for redemption in our world. God's sovereign and commanding presence, מֶלֶךְ *melech*, can be felt in our world when we act upon the truths of our tradition, אֱמֶת *emet*.

Adonai Yimloch L'olam Va'ed:
May the Eternal God reign for all time.

How can we praise our exalted God, blessed yet beyond blessing? Together as one, Moses, Miriam, and the children of Israel responded to You with great joy:

מִי כְמוֹכָה בְּאֵלִים יְיָ
מִי כְמוֹכָה נְאֻדָּר בְּקֹדֶשׁ
נוֹרָא תְהִלַּת עֲשֵׂה פֶלְאֵ!

Exodus 15:11

Who is like You, Eternal One, among the gods that are worshipped! Who is like You, majestic in holiness, awesome in splendour, doing wonders!

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד בְּלִם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Exodus 15:18

Those redeemed sang a new song on the shores of the sea. As one voice, they gave thanks and praise, saying, “The Eternal will rule for ever and ever!”

Please rise.

The *T'fillah* or *Amidah* is a collection of communal prayers offered by each individual. After the preparatory words of *Tzur Yisrael*, we join in the first three blessings aloud. Following the Sanctification on page 57, we continue while standing in silence. This tradition reminds us that Jewish prayer involves continuing an age-old shared conversation with the Eternal One.

צוּר יִשְׂרָאֵל קוּמָה בְּעִזְרַת יִשְׂרָאֵל וּפְדֵה כְנַאֲמֶךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

Rock of Israel, arise now and help us, redeeming all Israel, as You have promised. Our Redeemer is the Eternal God of hosts, the Holy One of Israel. We praise You, Eternal God, who has redeemed Israel.

Speaking prayers before God is a daunting task. For that reason, the תְּפִלָּה *t'fillah* begins not with individual words but with text, words that come from Moses' encounter at the burning bush (Exodus 3:15). May the One who inspired Abraham and Sarah, Moses and Miriam, Deborah and Isaiah be present to us as we pray as a community. We are ready to add our own thoughts and prayers in silence at the end of the *t'fillah*.

Exodus 3:15

☆ During Ten Days of Repentance add:

זְכַרְנוּ לַחַיִּים מְלֶכֶד
חַפְצֵי בְּחַיִּים וְכִתְבָנוּ
בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים
חַיִּים

○ During Ten Days of Repentance add:

Remember us unto life, Sovereign who delights in life, and inscribe us in the book of life, for your sake, O God of life.

תְּפִלָּה T'fillah

God of our Ancestors

אָבוֹת וְאִמּוֹת

God, create in me a pure heart and a willing spirit. Turn me toward joy and generosity.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יגִיד תְּהִלָּתֶךָ.

Source of strength, open my lips that my mouth may declare your praise.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ;
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת.
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאֵהָבָה.
☆

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.

בְּרוּךְ אַתָּה יְיָ מְגֹן אַבְרָהָם וְעִזְרַת שָׂרָה.

Blessed Source of all being,

You are our God and God of our ancestors,

God of Abraham, Isaac and Jacob;

God of Sarah, Rebecca, Leah and Rachel.

Beyond awe, might and power,

Beginning of compassion and kindness and all creation,

Who remembers the deeds of our fathers and mothers,

And in love brings hope of redemption and healing to every generation.

○

Source of strength, Ruler and Friend,

Eternal God, we praise You as the Shield of Abraham and the Strength of Sarah.

Divine Power

גְבוּרוֹת

אַתָּה גְבוּר לְעוֹלָם, אֲדַנִּי מְחִיָּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ.
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים.
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
 וּמַקִּים אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כְמוֹךָ בְּעַל גְבוּרוֹת,
 וּמִי דוֹמֶה לָּךְ, מְלֹךְ מַמְיָת וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה.
 ☆

וְנֶאֱמָר אֶתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יי מְחִיָּה הַכֹּל.

*You are the Source of eternal strength, You alone give life,
 lovingly providing for us, touching each life with mercy.*

You support those who fall and heal the sick.

*You free the captive and keep faith with those who sleep in
 the dust.*

*No strength is like yours, ruling over life and death, creating
 the seeds of redemption.*

○

You have faith in all life.

Blessed is the Eternal God, Giver of life.

Sanctification

קְדוּשַׁת הַשֵּׁם

נִקְדָּשׁ אֶת שְׁמֹךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
 כְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

We sanctify your name in this world, even as it is declared
 holy in the heavens and beyond, and in the words of the
 prophet we say:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Holy, holy, holy is the Eternal One, God of the hosts of heaven!

The whole earth is filled with your presence!

לְעַמְתֶּם בְּרוּךְ לְאָמְרוֹ:

Throughout the world, let them sing God's praises!

God's power is expressed through us, when we rise to the divine challenge. By lifting up the falling, strengthening the ill and freeing the captive, we make God's presence felt in our world.

☆ **During Ten Days of Repentance add:**

מִי כְמוֹךָ אֵב
 הַרְחֵמִים, זֹכֵר יְצוּרֵי
 לַחַיִּים בְּרַחֲמִים.

○ **During Ten Days of Repentance add:**

Who is like You, Source of Mercy, gently recalling all creation to life!

The quotation from Isaiah 6 acknowledges that God's holiness can be felt throughout the world. The verse from Ezekiel 3 makes a stronger statement still. An awareness of God's presence transforms any moment or location into a sacred sanctuary.

Isaiah 6:3

Ezekiel 3:12

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ!

More blessed is the Eternal God than any place.

וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר:

Amongst your holy words it is written:

יְמִלְךָ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּהָ.

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

לְדֹר וָדֹר נְגִיד גְּדֻלָּךְ וְלִנְצַח נְצָחִים קִדְשָׁתְךָ נִקְדִּישׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.
כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
☆

בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ.

Each generation will tell of your greatness to the next, that your holiness may be proclaimed for all time. Holy and awesome God, let your praise ever be found on our lips, for You are the only holy, powerful commanding presence.

☆ During the TenDays of Repentance conclude:

בְּרוּךְ אַתָּה יְיָ
הַמֶּלֶךְ הַקָּדוֹשׁ.

○ We praise You, Eternal One, the holy God.

○ During the Ten Days of Repentance conclude:

We praise You, Eternal One, our Sacred Sovereign.

The intermediate blessings of the Amidah are recited silently. While the themes of these prayers have remained constant for almost a thousand years, many different traditional texts and images have been recited to express them. The two versions of these *berachot* that follow represent distinct yet compatible paths through the *t'fillah*, a time of prayer, self-judgment and reflection. During the period of silence, include one text of each of the thirteen intermediate blessings. (One blessing from either the right or left side of the page.) When you have completed praying through page 72, please be seated.

חֹיֵן הַדַּעַת Source of Knowledge

אַתָּה חֹיֵן לְאָדָם דַּעַת.
וּמְלַמֵּד לְאָנוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּךְ רוּחַ חֲכָמָה וּבִינָה.
רוּחַ עֲצָה וּגְבוּרָה.
רוּחַ דַּעַת וְיִרְאַת ייִ!

בְּרוּךְ אַתָּה ייִ חֹיֵן הַדַּעַת.

You kindly give knowledge to humanity, teaching understanding to all who call upon You. Grant us a spirit of wisdom and understanding, counsel and courage; a spirit of knowledge and awe of the Eternal One.

Blessed Eternal God, we praise You as the Source of knowledge.

This blessing quotes the messianic imagery of Isaiah chapter 11. His words remind us that knowledge is incomplete when only a product of the mind. Knowing comes also from the spirit. Intellect tempered with humility and respect can bring justice and redemption into our world.

אַתָּה חֹיֵן לְאָדָם דַּעַת.
וּמְלַמֵּד לְאָנוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּךְ דַּעַת.
בִּינָה וְהַשְׂכֵּל.

בְּרוּךְ אַתָּה ייִ חֹיֵן הַדַּעַת.

You kindly give knowledge to humanity, teaching understanding to all who call upon You. Help us to find knowledge, understanding and insight.

Blessed Eternal God, we praise You as the Source of knowledge.

The intermediate blessings begin where the Torah begins: with the question of human moral knowledge. Just as human choices begin with the fruit of the tree of good and evil, so our prayers begin with an awareness of how our capacity to know, understand and consider can be used to bring both good and evil into the world.

הַרוּצָה בַּתְּשׁוּבָה Repentance

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה.
אַל תִּתְּצַב מִרְחוֹק.
קִרְבָנוּ לְדַעָה מֵהַיַּעֲשֶׂה לָנוּ.
נִחְפְּשֶׂה דַרְכֵינוּ וְנִחְקֶרָה
וְנִשׁוּבָה עַד יְיָ.

בְּרוּךְ אַתָּה יְיָ הַרוּצָה בַּתְּשׁוּבָה.

Turn us toward You, Eternal God, that we might return. Do not be far from us! Draw us near, that we might learn what we can become. Let us search our ways and discover how we might turn toward the Eternal One.

Blessed Eternal God, You desire repentance.

These traditional words of repentance come from Lamentations chapter 3:40 and 5:21. Even at moments of destruction or hopelessness, our people always hopes for and works for תְּשׁוּבָה *t'shuvah*, return and repentance.

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ
וְקִרְבָנוּ מִלְכָנוּ לְעִבּוּדְךָ
וְהַחְזִירֵנוּ בַּתְּשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה יְיָ הַרוּצָה בַּתְּשׁוּבָה.

Guide us gently back to your Torah. Let your commanding presence draw us into your service. Help us to return to You in perfect repentance.

Blessed Eternal God, You desire repentance.

The common historical text of our prayers for repentance and forgiveness invokes God as *Avinu Malkeinu*. These words mean much more than “our father, our king.” They recognize God’s commanding presence and God’s unconditional love for us.

חנון המרבה לסלח

Forgiveness

סָלַח לָנוּ אֱלֹהֵינוּ כִּי חָטָאנוּ.
מָחַל לָנוּ שְׁמֵרָנוּ כִּי פָשַׁעְנוּ.
כִּי רַבִּים רַחֲמֶיךָ בְּנֵי חַנוּנֶיךָ אֲנַחְנוּ!
בְּרוּךְ אַתָּה יְיָ חַנוּן הַמְּרַבֵּה לְסַלַּח.

Our God, forgive us for we have sinned.
As You watch over us, mercifully pardon
our transgressions. Let your kindness
form our character!

Blessed Eternal God, we praise You as
the generous source of kindness and
forgiveness.

The phrase בְּנֵי חַנוּנֶיךָ *B'nei chanunecha* comes
from the Talmud (Pesachim 87a) and carries a
double meaning. These words remind us of our
ancestors who were close to God. We count
on their merits in asking for forgiveness. At the
same time, we seek to place ourselves among
those who exemplify divine kindness.

סָלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ.
מָחַל לָנוּ מְלַכְנוּ כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְיָ חַנוּן הַמְּרַבֵּה לְסַלַּח.

Merciful Source of life, forgive us for
we have sinned. Pardon us, Source of
guidance, for we have transgressed, for it
is your nature to pardon and forgive.

Blessed Eternal God, we praise You as
the generous source of kindness and
forgiveness.

Sin and transgression are not failures. Rather,
they are part of our imperfect nature. We
receive forgiveness (and offer it to others) as
an act of kindness. In doing so, we reflect the
divine attribute חַנוּן *Chanun*, Kind One.

גואל ישראל Redemption

רִיבָה רִיבֵי נַפְשֵׁנוּ. וְגָאֵל חַיֵּינוּ מִהֲרָה.
כִּי הַגּוֹאֵל מִשַּׁחַת אֲתָה.
תִּנָּה אֶתְנוּ לְבְרִית עִם!
בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל.

Help us to fight the battles that lie within us and redeem our lives, for only You lead us away from ruin. Give us the strength to become a covenant people!

Blessed Eternal God, we praise You as the Redeemer of Israel.

We help to redeem our world through outward acts of repair and goodness, *tikkun olam*. However, our efforts cannot be successful without equal attention to *tikkun hanefesh*, the repair of the soul. With this goal in mind, we call upon God for the strength to face our inner battles.

רֵאֵה בְּעַנְיֵנוּ. וְרִיבָה רִיבֵנוּ.
וְגָאֵלנוּ מִהֲרָה לְמַעַן שְׂמֶךְ.
כִּי גּוֹאֵל חֲזַק אַתָּה.
בְּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל.

Look upon our affliction. Join with us in argument, but speedily redeem us for your sacred purpose. Only You are the Source of strength and redemption.

Blessed Eternal God, we praise You as the Redeemer of Israel.

Though we were redeemed from Egypt long ago, we continue to enslave ourselves to the physical world. A life focussing on sacred purpose, on God's name in the world, can bring freedom, meaning, and redemption.

רופא החולים Healing

רְפְּאוּנוּ יְיָ מִמִּכְאוֹב לִבְנוֹ.
וְהַעֲבֵר יָגוֹן וְאַנְחָה מִמֶּנּוּ.
כִּי אֵל רֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ רֹפֵא הַחֹלִים.

Heal us, Eternal God! Remove sadness, disappointment and pain from our hearts. God, You are the faithful and merciful Source of healing.

Blessed Eternal God, we praise You as the Source of healing.

Our sense of sadness, frustration, and failure can build within until it becomes an illness of its own. Healing comes from facing our challenges, from a loving God and from a supportive community.

רְפְּאוּנוּ יְיָ וְנִרְפָּא הוֹשִׁיעֵנו וְנוֹשְׁעָה.
כִּי תְהִלָּתְנוּ אַתָּה.
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ.
כִּי אֵל מֶלֶךְ רֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ רֹפֵא הַחֹלִים.

Heal us, Eternal God! Strengthen us, for our glory is a reflection of yours. Speedily bring full healing to all of our wounds. In your commanding presence, we find healing, faith and mercy.

Blessed Eternal God, we praise You as the Source of healing.

Our tradition celebrates our wondrous ability to tend to and care for others. Nevertheless, there are times when healing transcends medicine and science. There is a strong link between prayer and healing that cannot be explained but exists all the same.

מְבָרַךְ הַשָּׁנִים Source of Blessing

בְּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ.
אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה
וְתוֹ שְׂבַע רְצוֹן
וּבִרְכַת יְיָ בְּמַעֲשֵׂה יָדָיו.
בְּרַא רְצוֹנֵינוּ לְהִתְמַזְּג עִם אֱמֶתְךָ.
בְּרוּךְ אַתָּה יְיָ מְבָרַךְ הַשָּׁנִים.

Eternal our God, help us to find blessing and satisfaction in all that this year brings. May the work of our hands be touched by eternity. Temper our will that it may be united with the truth You create.

Blessed Eternal God, we praise You as the Source of blessing each and every year.

Eternally we struggle לְהִתְמַזְּג *l'hitmazeig* to unite with and live in harmony with our surroundings. Internally, we strive to unify our own desires with the dictates of truth and responsibility.

בְּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ אֶת
הַשָּׁנָה הַזֹּאת.
וְאֶת כָּל מֵינֵי תְבוֹאָתְךָ לְטוֹבָה
וְתוֹ בְּרָכָה עַל פְּנֵי הָאֲדָמָה.
וְשַׁבְּעֵנוּ מִטוֹבְךָ וּבְרַךְ שְׁנֵתָנוּ
כְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְיָ מְבָרַךְ הַשָּׁנִים.

Eternal our God, help us find blessing in all that this year brings. May all gain be used for good. May blessing be found on the face of the earth. Satisfy us with your goodness. Bless our time that these years may be called good ones.

Blessed Eternal God, we praise You as the Source of blessing each and every year.

The word שָׁנָה *shannah* means year. However, it comes from the root referring to difference and change. We must appreciate all that we have, for everything in our world is in a state of flux at every moment, including ourselves.

מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל

Source of Hope

תִּקְעַ בְּשׁוֹפָר בְּצִיּוֹן.
וְשֵׂא נֵס לְאֹמְרִים:
הֵן אֲנַחְנוּ עַץ יָבֵשׁ.
יִתֵּן יְד וְנֶשֶׁם בְּנוֹ
שְׁנֵשְׂאִיר אַחֲרֵינוּ בְּרָכָה.
בְּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Sound the shofar in Zion! Rally all those who have lost hope in the future. Help us to leave a lasting monument to your covenant, a blessing for days beyond our own.

Blessed Eternal God, we praise You as the Gatherer of the dispersed and disconnected of the people of Israel.

Isaiah 56 offers hope even to those who have seen terrible destruction. He says that even those deprived of children will have יְד וְנֶשֶׁם *yad vasheim*, a lasting monument. The choice of this text for this prayer and for the Holocaust Museum in Israel expresses our commitment to a Jewish future for all who suffered or died for our tradition.

תִּקְעַ בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ.
וְשֵׂא נֵס לְקַבֵּץ גְּלוּתֵינוּ.
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Let the shofar proclaim our freedom! Raise a standard to draw near those estranged among us, and unite us from the four corners of the earth.

Blessed Eternal God, we praise You as the Gatherer of the dispersed and disconnected of the people of Israel.

The phrase מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל *m'kabeitz nidchei Yisraeil*, who gathers the dispersed of Israel, comes from Isaiah 56:8. Its original significance was emotional rather than physical distance. The love of our people for the land of Israel is so strong that it can enable us to overcome all the differences that divide us.

אוהב צדקה ומשפט Justice

השיבה שופטינו כְּבְּרֵאשׁוֹנָה
וְיֹעֲצֵינוּ כְּבִתְחִלָּה.
וּמְלוֹךְ עָלֵינוּ אַתָּה לְבִדְדָךְ.
כִּי מִגֵּן יִשְׁעֵנוּ וְעֶזְרַךְ כְּנֻגְדָנוּ אַתָּה.
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ אוהב צדקה ומשפט.

Return those who judge us to the sources of justice. Let our advisors return to the beginnings of wisdom. Only You truly rule over us. You are our Shield. We are your partner in creation.

Blessed Eternal God, we praise You as the loving source of righteousness and commanding justice.

God has created humanity with free will, the ability to do good or evil. We must accept responsibility for justice and injustice in our world. The Eternal One has made us full partners in this essential moral task.

השיבה שופטינו כְּבְּרֵאשׁוֹנָה
וְיֹעֲצֵינוּ כְּבִתְחִלָּה.
וְהִסַּר מִמֶּנּוּ גֵּוֹן וְאַנְחָה.
וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבִדְדָךְ
בְּחֶסֶד וּבְרַחֲמִים וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ אוהב צדקה ומשפט.

Return those who judge us to the sources of justice. Let our advisors return to the beginnings of wisdom that sorrow and sadness might be removed from our lives. Only when You command and judge us with loyalty, love and mercy can we be found righteous.

Blessed Eternal God, we praise You as the loving source of righteousness and commanding justice.

As modern individuals, we may mistakenly assume that newer ideas are better and more advanced than ancient wisdom. Our search for justice requires a balance of modern discoveries with age-old visions and understandings.

מְשִׁבֵּית רָשָׁע מִן הָאָרֶץ Evil

וְלִרְשָׁעִים אֵל תְּהִי תִקְוָה.
וְהַזְדִּים אֶלֶיךָ יָשׁוּבוּ.
אֱלֹה בְּחַרְבוֹתֶם וְאֱלֹה בְּחַנִּיתוֹתֵיהֶם.
וְאֶנְחֵנוּ בְּשֵׁם־יְיָ אֱלֹהֵינוּ נִזְכִּיר.
בְּרוּךְ אַתָּה יְיָ שׁוֹבֵר רָשָׁע מִן הָאָרֶץ.

Let the wicked have no hope. May the arrogant turn back to You. They trust in force and violence, but we seek the sound of God's name in the world.

Blessed Eternal God, You break the hold of evil on the earth.

This prayer decrying evildoers is based on Psalm 20:8, which describes the brutal behaviour of our enemies, and Isaiah 2:4, which bids us to turn swords into plowshares. Our world is threatened by those who choose violence, terrorism and evil. We must oppose them without becoming like them in the process. Our actions must seek equally to defeat evil and to create peace.

וְלִרְשָׁעָה אֵל תְּהִי תִקְוָה.
וְהַתּוֹעִים אֶלֶיךָ יָשׁוּבוּ.
וּמַלְכוֹת זָדוֹן מְהֵרָה תִשְׁבֵּר.
בְּרוּךְ אַתָּה יְיָ שׁוֹבֵר רָשָׁע מִן הָאָרֶץ.

Let wickedness offer no hope. May those who stray turn back to You. May the powerful grip of arrogance speedily be broken.

Blessed Eternal God, You break the hold of evil on the earth.

The historical text of this blessing condemned the evil actions of its day: betraying the Jewish community to the non-Jewish authorities. This Reform movement text offers a prayer that evil might finally vanish from the Earth.

מִשְׁעוֹן וּמִבְטָח לְצַדִּיקִים Righteousness

מִבְטָחֵנוּ אַתָּה יְיָ אֱלֹהֵינוּ.
וְתִקּוֹת עִם יִשְׂרָאֵל מִנְעוּרָיו.
קִדְמָתָנוּ בְּיוֹם אִידָנוּ.
לְשׁוֹנֵנוּ כָּל־הַיּוֹם תִּהְיֶה צִדְקָתְךָ.
וַיְהִי יְיָ לְמִשְׁעוֹן לָנוּ.
בְּרוּךְ אַתָּה יְיָ מִשְׁעוֹן וּמִבְטָח לְצַדִּיקִים.

Eternal God, You are the Source of our security. You have been the hope of Israel from its very beginning. Even in disastrous times, the Eternal One has reached for us. Every day we will speak of your righteousness, that You may become our support.

Blessed Eternal God, we praise You as the support and security of the righteous.

Even in the darkest moments of our history, many have found strength and hope in God. Faith in the Eternal helps us to avoid despair and scatter seeds of righteousness in our unredeemed world.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים
וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל
וְעַל גְּרֵי הַצֶּדֶק וְעַלֵינוּ.
יְהֵמוּ נָא רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ.
וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת.
וְשִׁים חֶלְקֵנוּ עִמָּהֶם.
וְלַעוֹלָם. לֹא יִבוֹשׁ כִּי בָדַד בְּטַחְנוּ.
בְּרוּךְ אַתָּה יְיָ מִשְׁעוֹן וּמִבְטָח לְצַדִּיקִים.

Eternal our God, extend your mercy to the righteous and the pious, the leaders of the household of Israel, your people, those who choose your righteous way and to us all. Genuine trust in You is its own reward. May we never know shame. Count us always among those who trust in You.

Blessed Eternal God, we praise You as the support and security of the righteous.

Many Reform liturgies have returned to listing different elements of our people, rather than relating to all as a unity. This phrasing reminds us that each of us experiences divine strength and support in a different and personal way.

בונה ירושלים Jerusalem

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב.
וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ.
עֲלֵה אֵלֶיהָ מִהֲרָה וְהוֹשִׁיעָהּ לָהּ וְעֲזָרָהּ.
כִּי אַחַת הִיא לְעַמּוּנוּ.
בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

You will yet return to Jerusalem, your city, and will dwell within her mercifully as You have said. Speedily, come up to her! Strengthen and help her, for her place is unique in the heart of our people.

Blessed Eternal God, we praise You as the Builder of Jerusalem.

The *chatimah*, concluding blessing, is preceded by an allusion to Song of Songs 6:9. These words, *achat hi l'ameinu*, her place is unique in the heart of our people, compare the love between our people and Jerusalem to the love of a mother and a daughter. Each of us must be dedicated to building Jerusalem as we are committed to transmitting love and tradition from one generation to another.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב.
וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ.
וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּגֵן עוֹלָם.
בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

You will yet return to Jerusalem, your city, and will dwell mercifully within her as You have said. May she be rebuilt in our days to stand for all time.

Blessed Eternal God, we praise You as the Builder of Jerusalem.

The historical text of this blessing relates to Jerusalem primarily as the seat of *Beit HaMikdash*, the Temple, where priests offered sacrifices to God. The Reform movement text sees the city as the capital city of the Jewish people and prays that she might become like her name, a city of peace.

מְצַמִּיחַ קֶרֶן יְשׁוּעָה Divine Strength

אֶת הַחֲדָשָׁה מְהֵרָה תִצְמַח
גַּם כָּל-קוֹיָד לֹא יִבְשׁוּ.
כִּי-אַתָּה אֱלֹהֵי יִשְׁעֵנוּ.
זוֹרַע צְדָקָה וּמְצַמִּיחַ יְשׁוּעָה
בְּרוּךְ אַתָּה יְיָ מְצַמִּיחַ קֶרֶן יְשׁוּעָה.

Let a world of new possibilities soon burst forth. Let none who nurture divine hope be ashamed. You are the God of strength, planting seeds of righteousness from which strength grows.

Blessed Eternal God, let the seeds of your strength soon sprout.

Other systems of thought taught that the world is a cyclical place, where real change is only illusory. Our people has always believed in *חֲדָשָׁה chadashah*, the new possibilities of each moment (Jeremiah, 31:22).

אֶת צֶמַח צְדָקָה מְהֵרָה תִצְמִיחַ.
וְקֶרֶן יְשׁוּעָה תָרוּם בְּנִאמְוֶךָ.
כִּי לִישׁוּעָתְךָ קוִינֵנו כָּל הַיּוֹם.
בְּרוּךְ אַתָּה יְיָ מְצַמִּיחַ קֶרֶן יְשׁוּעָה.

Let the seeds of righteousness soon sprout. Let the signs of your strength be seen as You have said. We hope for divine strength each day.

Blessed Eternal God, let the seeds of your strength soon sprout.

The word *צֶמַח tzemach* is a biblical name for the messiah, and therefore, messianic hopes. That this term also refers to growth and blossoming reminds us that the coming of better times is dependent upon our commitment to care for and nurture our world.

שׁוֹמֵעַ תְּפִלָּה Prayer

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ.
אִמְרוּ לְנַמְהָרֵי־לֵב חִזְקוּ
אֶל־תִּירְאוּ הִנֵּה אֱלֹהֵיכֶם.
תִּפְקַחְנָה עֵינַיִם עֲוֹרוֹת
וּתְרַנְנָה לְשׁוֹנוֹת אֱלָמוֹת.
וְאִזּוּ בְּאָזְנוֹנוּ הַחֲרָשׁוֹת נִשְׁמָעָה
אֶת קוֹלְךָ הַקּוֹרֵא לָנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה.

Eternal God, hear our voice. Be kind to us. Have mercy upon us. Say to the anxious: "be strong, do not fear! Your God is present." Open our eyes. Enable us to find the words. Help our limited ears to hear your voice calling to us. When we stand before You, do not turn us away empty. In mercy, You constantly hear the prayers of all people.

Blessed Eternal God, You hear prayer.

Prayer is a moment of relationship with the Divinity that exists beyond ourselves. This I-Thou moment cannot be limited to offering words before the Eternal One. We also pray when we listen for the sacred; when we listen to the still, small voice within each of us. Prayer is a moment of fully-realized human awareness.

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּגִים אַתָּה.
וּמִלְפָּנֶיךָ מִלְכָּנוּ. רִיקָם אֵל תִּשְׁיבֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה.

Eternal God, hear our voice. Show us kindness and mercy. May it be your will to mercifully accept our prayer. You, O God, always listen to prayer and supplication. Do not turn us away empty! Mercifully, You hear the prayer of your people Israel.

Blessed Eternal God, You hear prayer.

The word שׁוֹמֵעַ *shomei'a* occurs three times in this blessing. The word means, the One who listens, and implies that God is listening at every moment and to every word and deed. Prayer takes place when we become aware of this constant opportunity and act upon it.

There are two traditional texts for this *b'rachah*. This one is centred on the return of God's presence or *שְׁכִינָה* *sh'chinah* to Jerusalem; the other, on the unity of God. Our liturgy is at once universal and particularistic. We must fashion a world view that looks both outward and inward.

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּתְפַלְתֵם בְּאַהֲבָה תִקְבֹּל.
 וּתְהִי לְרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
 אֵל קָרוֹב לְכָל קוֹרְאָיו פָּנֵי אֵל עֲבָדֶיךָ וְחַנּוּנוֹ!
 שְׁפֹךְ רוּחְךָ עָלֵינוּ וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׁכִינְתוֹ לְצִיּוֹן.

Eternal our God, look with favour upon your people Israel. Lovingly accept their prayer. May the divine service of Israel, your people, always find favour in your sight. O God, close to all who call, look upon us as your servants, and be kind to us! Pour out your spirit upon us! Show us mercy! Allow us to see your return to Zion with our very own eyes.

We praise you, Eternal One, who returns the holy presence to Zion.

On Rosh Chodesh and Chol Hamo-eid Only

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וַיָּבֵא וַיַּזְכֵּר זְכוֹרֵינוּ
 וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
 לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

Our God and God of all ages, be mindful of your people Israel on this

Rosh Chodesh,	רֵאשׁ הַחֹדֶשׁ הַזֶּה
day of Pesach,	חַג הַמַּצּוֹת הַזֶּה
day of Sukkot.	חַג הַסֻּכּוֹת הַזֶּה

and renew in us love and compassion, goodness, life and peace.

This day remember us for well-being: *Amen*

זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה: אָמֵן.

This day bless us with your nearness: *Amen*

וּפְקַדְנוּ בּוֹ לְבִרְכָה: אָמֵן.

This day help us to a fuller life: *Amen*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: אָמֵן.

מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָהּ הוּא. יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
 לְעוֹלָם וָעֶד. צוּר חַיִּינוּ. מִגֵּן יִשְׁעֵנוּ. אֵתָהּ הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ.
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ.
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְצָהָרִים.

Gratefully we acknowledge that You are God, the Eternal God of our ancestors. You are the eternal Source of stability and strength. We sense your nearness in each generation. We are thankful for the ways You touch our lives and our souls, and for the daily miracles that are signs of your presence. Each moment is full of your wonder and goodness.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ.
 מֵעוֹלָם קוִינֵנוּ לָךְ. וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ. מִלְּכָנוּ.
 תִּמְיֵד לְעוֹלָם וָעֶד.



וְכָל הַחַיִּים יוֹדוּךָ סֵלָה.
 וְיִהְיוּ לָךְ אֵת שְׁמֶךָ בְּאַמֶּת. הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.
 בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

God of love and loyalty, just as our ancestors found hope in You, so may we thank You and praise You with each moment of life. From You, we sense truth, strength and support. Blessed Eternal God, may your good name always be sweet on our lips.

We offer thanks to God for all the goodness in our lives. These words acknowledge that we receive blessing not because of our merits, but for God's purpose, for God's name, לִשְׁמוֹ *lishmo*. The letters that comprise this word also spell the word שְׁלוֹם *shalom*. One path to peace is found in furthering God's goals on earth.

☆ **During Ten Days of Repentance add:**

וְכָתוּב לְחַיִּים
 טוֹבִים כָּל
 בְּנֵי בְרִיתְךָ

Additions for Chanukkah, Purim, Yom Ha'Atzma'ut can be found on pages 90–92.

בְּרִפְת שְׁלוֹם

Peace

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חַן וְחֶסֶד וְרַחֲמִים.
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.
 בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
 כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ.
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם וְטוֹב בְּעֵינֶיךָ
 לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
 ☆

☆ **During the Ten Days of Repentance add:**

בְּסֵפֶר חַיִּים
 בְּרָכָה וְשְׁלוֹם
 וּפְרִנְסָה טוֹבָה
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמָּךְ
 בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים
 וּלְשְׁלוֹם.

Give us peace, goodness and kindness, love and loyalty. May these blessings come upon all Israel your people. Eternal God, Source of loving guidance, bless us with your presence. Only in the light of your presence do we receive a living Torah, directing us toward loving loyalty, righteousness, blessing and mercy, life and peace. At each moment and for all time, may it be good in your sight to bless Israel, your people, with true shalom. ○

○ **During the Ten Days of Repentance add:**

May we and all of your people Israel be remembered before You. May we be inscribed for a good and peaceful life in the book of life and blessing, peace and plenty.

בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Eternal God, we bless You as the Source of peace.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי.

May the words of my mouth and the meditations 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.

May the One who makes peace in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

The words above from Psalm 19:15 acknowledge God as our Rock and our Redeemer. In God we find stability and groundedness as well as redemption. Fulfilling the Jewish covenant with God is not a limitation; it is the ultimate freedom.

In Preparation for Silent Prayer

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
וְלִמְקַלְלֵי נַפְשִׁי תִדְּם. וְנַפְשִׁי כְּעֶפֶר לְכֹל תְּהִיָּה.
פֶּתַח לִבִּי בְּתוֹרָתְךָ. וּבְמִצְוֹתֶיךָ תִרְדּוּף נַפְשִׁי.
וְכֹל הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה הֲפִר עֲצָתָם וְקַלְקַל
מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיָנְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יִמְיָנְךָ וְעַנְנֵי.

O God, keep my tongue from evil and my lips from deceit. Let my soul not be troubled by those who insult me. May I be humble in the presence of all. Open my heart to your Torah, let my soul long for your mitzvot. Let the plotting of all those who plan evil against me fail. Do this not for my sake, but for the sake of your name, your strength, your holiness, your Torah. Save me with your power; in time of trouble be my answer, that those who love You may rejoice.



גְּמוּר בְּכָל לִבְבְּךָ וּבְכָל נַפְשֶׁךָ לְדַעַת אֶת דְּרָכֵי
וְלִשְׁקוֹד עַל דְּלֹתַי תּוֹרָתִי.
נְצוּר תּוֹרָתִי בְּלִבְּךָ. וְנִגְדַ עֵינֶיךָ תְּהִיָּה יִרְאַתִּי.
שְׁמֹר פִּיךָ מִכָּל חַטָּא. וְטַהַר וְקַדֵּשׁ עֲצָמְךָ מִכָּל אֲשָׁמָה וְעוֹן
וְאַנִּי אֶהְיֶה עִמָּךְ בְּכָל מְקוֹם.

Seek to know my ways with all your heart and all your soul, always searching for new ways to enter and encounter my Torah. Seal my Torah within your heart. Let awe and wonder always be before your eyes. Be watchful that sin not enter your world or your words, and sanctify yourself, keeping far from guilt and transgression so that I may always be with you.

Babylonian Talmud
B'rachot 17a
Personal prayer of Mar,
son of Ravina.

Babylonian Talmud
B'rachot 17a

This prayer was regularly offered by Rabbi Meir. He was a major figure in Jewish life in the land of Israel in the second century of the common era. His wife B'ruriah was also well known and respected as a scholar and teacher.

Jerusalem Talmud
B'rachot 33a

This prayer was regularly offered by Rabbi Eliezer. He testifies to the destructive power of hatred. Implied in his words is that the message of Torah is incompatible with tolerance for *sin'ah* hatred.

Jerusalem Talmud
B'rachot 33a

These words are among the regular personal prayers offered by Rabbi Yannai. He taught that, among all of the common human failings, gossip was the most destructive. Generosity and humility are the antidotes to this illness of character.

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֵלֵהֵי אֲבוֹתַי וְאִמּוֹתַי.
שְׁלֵא תַעֲלֶה שְׂנֵאתָנוּ עַל לֵב אָדָם
וְלֹא שְׂנֵאתָ אָדָם תַּעֲלֶה עַל לִבֵּנוּ
וְתִהְיֶה תּוֹרַתְךָ מְלֹאכְתָּנוּ כֹּל יְמֵי חַיֵּינוּ
וְיִהְיוּ דְבָרֵנוּ תַחֲנוּנִים לְפָנֶיךָ.

Eternal my God, God of my fathers and mothers, may it be your will that hatred of our people not touch a single heart, and that no hatred be found in ours. May times of Torah fill our lives, and may our words of prayer in your presence be heartfelt.

☆ ☆ ☆ ☆ ☆ ☆ ☆

יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי שְׂתֵתָן לִי
לֵב טוֹב. חֶלֶק טוֹב. יֵצֵר טוֹב. חֵבֵר טוֹב.
שֵׁם טוֹב. עֵין טוֹבָה. וְנִפְשׁ טוֹב.
וְנִפְשׁ שְׁפָלָה וְרוּחַ נְמוּכָה.
אַל יִתְחַלֵּל שְׁמִךָ בְּנוּ
וְאַל תַּעֲשֶׂנוּ שִׁיחָה בְּפִי כָּל הַבְּרִיּוֹת.

☆ ☆ ☆ ☆ ☆ ☆ ☆

Eternal my God, may it be the divine will to grant me a good heart, and a good place in the world. May I incline toward the positive within me, and find good friends and merit a good name. May I show generosity to others and maintain a humble soul within.

May your name not be profaned through our actions and may we not be the topic of idle chatter.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֵלֵהֵי אֲבוֹתַי וְאִמּוֹתַי,
 שְׁתַּשְׁכַּח בְּפוּרְיָנוּ אֲהָבָה וְאַחָוָה שְׁלוֹם וְרַעוּת,
 וְתִצְלַח סוּפְנוֹ אַחֲרֵית וְתִקְוָה וְתִרְבָּה גְבוּלָנוּ בְּתַלְמִידִים.

Babylonian Talmud
 B'rachot 16b

After the *Amidah*, Rabbi Eleazar would offer these words of prayer. His prayer for students hits home. A primary purpose of our practice is to inspire the next generation to assume the mantle of leadership and continue our millennial tradition.

Eternal my God, God of my fathers and mothers, may it be your will that our destiny be to have homes filled with love and companionship, peace and friendship. May our generation be one of success and hope, and may our community be rich in students.

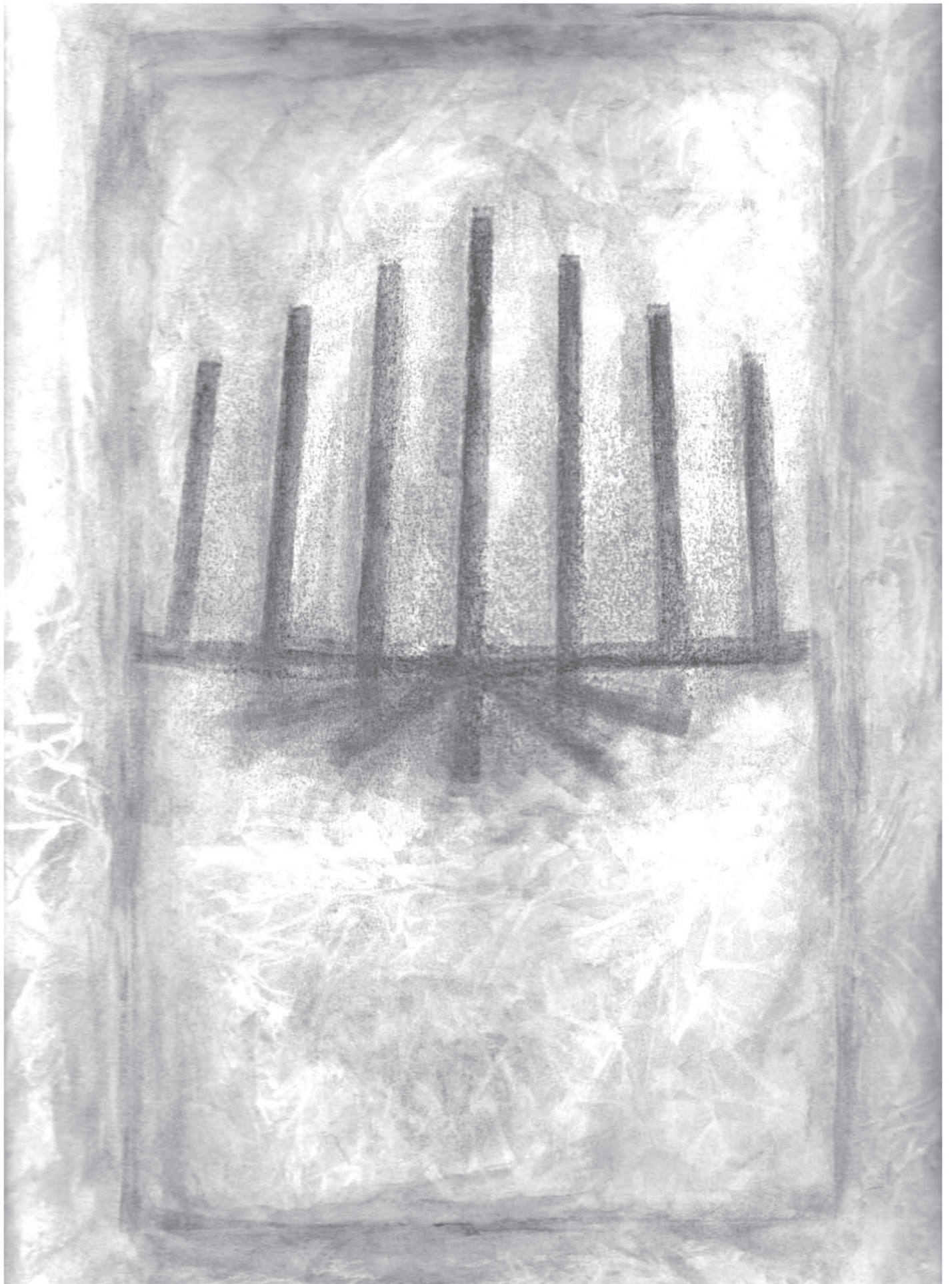


Times of Transition

אַתָּה חוֹנְנֵתָנוּ לְמִדַּע תּוֹרָתְךָ, וְתַלְמִדְנוּ לַעֲשׂוֹת חֻקֵי
 רְצוֹנְךָ, וְתַבְדִּיל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחַל, בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת
 יָמֵי הַמַּעֲשֶׂה. יְיָ אֱלֹהֵי וְאֵלֵהֵי אֲבוֹתַי וְאִמּוֹתַי,
 הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקַרְאָתְנוּ לְשָׁלוֹם,
 מְנַקִּים מִכָּל עוֹן וּמְדַבְּקִים בִּירְאָתְךָ.
 בְּרוּךְ חוֹנֵן הַדַּעַת.

These words are traditionally inserted in the first *Amidah* of the new week in the fourth blessing (Source of Knowledge). This prayer allows us to do the mitzvah of הַבְּדִלָּה *havdalah*, acknowledging the *separation* between regular days and Shabbat and holidays. The home-based ceremony of *Havdalah* with wine, spices, and candle is an extension of this tradition.

You have graciously given us the chance to know your Torah, and taught us to observe your laws. Eternal our God, You have allowed us to see the distinctions between holy and ordinary, between light and dark, between Israel and other nations, and between the seventh day and the six days of work. Eternal my God, God of my fathers and mothers, may the days to come bring peace, free of wrongdoing and filled with reverence. Blessed is the generous Source of intelligence.



Prayers of Introspection or Celebration

Each of the three paragraphs of יהוה רחום *V'hu rachum* (pages 78–80) includes a reference to God as אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu*. This phrase, often translated as “Our father, our king” relates to God as a loving parental presence and a commanding, ruling presence. However these words are translated, they speak powerfully to the Jewish soul when considering repentance. These prayers found in each of these paragraphs, express an awareness that our own deeds may not merit forgiveness. On our behalf these words, and God’s kindness, invoke our ancestors and our people’s relationship to the Divine One.

Tachanun (page 81) is the element of the daily liturgy that urges us to focus on return, renewal, forgiveness, and self-improvement. *T’shuvah*, repentance, is a constant theme in Jewish life and prayer. The central element of *Tachanun* is a period of silent meditation, confession, and reflection.

The הַלֵּל Hallel (pages 82–87) may be the oldest prayers still offered by the people of Israel. These six psalms (113-118) have inspired our people at times of celebration since the Temple stood in Jerusalem. The singing and chanting of these prayers of praise and thanks acknowledges the wonders of ancient times and the everyday miracles that we experience today.

V'hu Rachum

The Most Merciful desires atonement rather than destruction. God is eager to turn away from anger, not allowing the heat of hostility to awaken. Were the Eternal to mark each transgression, only God knows who could yet stand. What would our evil acts say of us? Eternal One, show us your true nature. Remember your endless mercy and boundless kindness.

Eternal God, answer us in our time of trouble. Let us feel your commanding presence as we call out in prayer. Source of goodness and guidance, be kind to us and answer us! When we have no good deeds upon which to rely, remake us in your righteous image for your purpose. Incline your ear to listen. Open your eyes and see our emptiness. We cannot offer our prayers before You relying only on our righteousness. We are dependent on your great mercy.

Have compassion for your people. Show mercy to those who honour your heritage. Be kind to us in your great mercy. Gently answer us, for among your daily wonders is your generosity with us. Strengthen us to seek your purpose. Have mercy upon us that we might live by your covenant. Look upon our troubles and answer us, for in your commanding presence, O God, we come to know kindness and mercy.

אָבִינוּ מִלְכֵנוּ! חֲנֵנוּ וְעֲנֵנוּ. כִּי אֵין בָּנוּ מַעֲשִׂים.
צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמָךְ.

Source of goodness and guidance, be kind to us and answer us!
When we have no good deeds upon which to rely, remake us
in your righteous image for your purpose.

וְהוּא רַחוּם

וְהוּא רַחוּם יִכְפֹּר עֵוֹן וְלֹא יִשְׁחִית.
וְהִרְבָּה לְהַשִּׁיב אָפוֹ. וְלֹא יַעִיר כָּל חַמָּתוֹ.
אִם עֲוֹנוֹת תִּשְׁמַר זֶה. אֲדַנִּי מִי יַעֲמִיד?
אִם עֲוִינֵנוּ עָנוּ בָנוּ. יְיָ עֲשֵׂה לְמַעַן שְׁמָךְ.
זְכוֹר רַחֲמֶיךָ. יְיָ וְחַסְדֶיךָ. כִּי מַעֲוֹלָם הַמָּה.

יַעֲנֵנוּ יְיָ בַּיּוֹם צָרָה. הַמֶּלֶךְ. יַעֲנֵנוּ בַּיּוֹם
קִרְאָנוּ. אָבִינוּ מִלְכֵנוּ! חֲנֵנוּ וְעֲנֵנוּ. כִּי
אֵין בָּנוּ מַעֲשִׂים צְדָקָה עֲשֵׂה עִמָּנוּ
לְמַעַן שְׁמָךְ. הַטָּה אֱלֹהֵי אֲזַנְךָ
וְשִׁמְעַ. פִּקַּח עֵינֶיךָ וּרְאֵה שׁוֹמְמוֹתֵינוּ.
כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ. כִּי עַל רַחֲמֶיךָ הַרְבִּים.

חַמַּל עַל עַמְּךָ. רַחֵם עַל נַחֲלֶתְךָ.
חוֹסֶה נָא כְּרוֹב רַחֲמֶיךָ.
חֲנֵנוּ וְעֲנֵנוּ. כִּי לָךְ יְיָ.
הַצְדָקָה עֲשֵׂה נִפְלְאוֹת
בְּכָל עֵת. הוֹשִׁיעֵנוּ לְמַעַן
שְׁמָךְ. רַחֵם עָלֵינוּ לְמַעַן
בְּרִיתְךָ. הַבִּיטָה וְעֲנֵנוּ בְּעֵת
צָרָה. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

Gentle and merciful Ruler, Source of goodness and guidance, be kind to us and answer us, for we are called by your name. As You do wonders each day, create us again as a sign of your loving loyalty. Gentle and merciful One, look upon us in our time of trouble and answer us, for true strength is yours.

Help us to sense your mercy and kindness. Strengthen us with your goodness. Source of stability, have compassion upon us for there is no other god. Eternal One, do not abandon us or be far away, for our life is too short. Save us from sorrow and trouble. You are our Source of hope. Do not leave us exposed to shame, Eternal our God. Let your face shine upon us. Remember the covenant with our ancestors. Strengthen us for your divine purpose. See our difficulties and hear our prayer, for You hear the prayers of all.

Gentle and merciful God, have mercy upon your creation for none is like You. You are both loving and just. Patient and merciful God, help us to recreate ourselves. Source of life, do not abandon us. Fashioner of all, do not forget us, for You, O God, are the Source of kindness and mercy.

אָנָּא מְלִיךָ חַנוּן וְרַחוּם, אָבִינוּ
מִלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ, כִּי שְׁמֶךָ הַגְּדוֹל
נִקְרָא עָלֵינוּ, עֲשֵׂה נִפְלְאוֹת בְּכָל יְת
עֲשֵׂה עִמָּנוּ כְּחֶסֶדְךָ, חַנוּן וְרַחוּם, הַבֵּיטָה
וְעֲנֵנוּ בְּעֵת צָרָה, כִּי לָךְ יְיָ הִישׁוּעָה:

זְכֹר רַחֲמֶיךָ יְיָ וְחֶסֶדְךָ, וּכְרַב טוֹבָךָ
הוֹשִׁיעֵנוּ, וְחַמְל נָא עָלֵינוּ, כִּי אֵין לָנוּ
אֱלוֹהִים אַחֵר מִבְּלַעֲדֶיךָ צוּרְנוּ: אֵל
תַּעֲזָבֵנוּ יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמָּנוּ,
כִּי נִפְשָׁנוּ קִצְרָה וּמְכַל צָרָה וְיָגוֹן הִצִּילָנוּ,
כִּי לָךְ קוֹיָנוּ, וְאֵל תִּכְלִימָנוּ יְיָ אֱלֹהֵינוּ,
וְהָאֵר פְּנֵיךָ בָּנוּ, וּזְכֹר לָנוּ אֶת בְּרִית
אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, רְאֵה
בְּצָרוֹתֵינוּ, וּשְׁמַע קוֹל תַּפִּלָּתָנוּ,
כִּי אַתָּה שׁוֹמֵעַ תַּפִּלַּת כָּל פֶּה:

אֵל רַחוּם וְחַנוּן, רַחַם עָלֵינוּ וְעַל כָּל
מַעֲשֵׂיךָ, כִּי אֵין כְּמוֹךָ אַתָּה
הוּא יְיָ אֱלֹהֵינוּ, אֵל אֶרֶץ אֲפִים,
וּמְלֵא רַחֲמִים, עֲשֵׂה עִמָּנוּ כְּרַב רַחֲמֶיךָ,
אֵל תִּטְשֵׁנוּ בּוֹרְאָנוּ, וְאֵל תִּשְׁכַּחְנוּ יוֹצְרָנוּ,
כִּי אֵל מְלִיךָ חַנוּן וְרַחוּם אַתָּה:

אָבִינוּ מִלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ, כִּי שְׁמֶךָ הַגְּדוֹל נִקְרָא עָלֵינוּ

Source of goodness and guidance, be kind to us and answer us,
for we are called by the divine name.

This traditional prayer, known by its first two words, וְהוּא רַחוּם *V'hu rachum* is part of the *Tachanun* (daily confession) service. According to Rabbi Joseph Caro's authoritative law code, the *Shulchan Aruch*, this prayer was not to be "davened" but should be recited aloud clearly at a reasonable pace. As such, it is the oldest known example of the reading style of prayer used in many liberal synagogues today.

Eternal our God, none is as merciful and kind as You. None other is as patient, loving, loyal and true. In your great kindness, strengthen us and save us from the violence in our world and in our selves. What can we say? Dare we speak? How could we complain? Might we be justified? Let us search and explore our ways, that we might return to You. You welcome all who return.

Eternal One, deliver us! Help us to prosper! Answer us as soon as we call out in prayer!

You are eternally open to repentance, accepting those who transgress and sin. Our lives are shaken by the magnitude of our difficulties. Do not forget us for even a moment. Appear and strengthen us, for we depend upon You.

Source of goodness and guidance, if we lack righteousness and good deeds, remember the covenant made with our ancestors and their daily declaration: God is One!

Even on the day of our sorrow help us to see your mercy rising to meet us. If not for our own sake, act for your own divine purpose. Let the memory of our people never be erased. Be kind to the people who declare your unity twice daily: Hear O Israel: The Eternal is our God, the Eternal is One.

אין כְּמוֹד חַנוּן וְרַחוּם יְיָ אֱלֹהֵינוּ.
אין כְּמוֹד אֵל אַרְךָ אַפִּים וְרַב חֶסֶד
וְאֵמֶת הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הַרְבִּים.
מִרַעַשׁ וּמִרְגָז הַצִּילֵנוּ: מַה נִּתְאוּנוּ.
וּמַה נֹּאמֵר, מַה נִּדְבֵר, וּמַה נִּצְטַדֵּק.
נַחֲפֹשֶׁה דַרְכֵינוּ וְנַחְקֶךָ, וְנִשׁוּבָה אֵלֶיךָ.
כִּי יִמִּינֶךָ פְּשׁוּטָה לְקַבֵּל שָׂבִים:
אָנָּה יְיָ הוֹשִׁיעָה נָּא אָנָּה יְיָ הַצִּלִּיחָה נָּא:
אָנָּה יְיָ עֲנֵנוּ, בְּיוֹם קִרְאָנוּ:

הַפּוֹתַח יָד בַּתְּשׁוּבָה, לְקַבֵּל פּוֹשְׁעִים
וְחַטָּאִים, נִבְהֶלָה נַפְשֵׁנוּ מִרַב עֲצָבוֹנֵנוּ.
אֵל תִּשְׁכַּחֲנוּ נֶצַח, קוֹמָה וְהוֹשִׁיעֵנוּ.
כִּי חָסִינוּ בָּךְ, אָבִינוּ מִלְּפָנֶיךָ אִם
אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים
טוֹבִים, זְכַר לָנוּ אֶת בְּרִית
אֲבוֹתֵינוּ, וְעֵדוּתֵינוּ בְּכָל יוֹם יְיָ אֶחָד.

מִהָרַ יִקְדְּמוּנוּ רַחֲמֶיךָ בְּיוֹם צָרָתֵנוּ.
וְאִם לֹא לְמַעַנְנוּ, לְמַעַנְךָ פֶּעַל.
וְאֵל תִּשְׁחִית זְכַר שְׂאֲרֵיתָנוּ, וְחַן אִם
הַמִּיחָדִים שְׁמֶךָ פְּעַמִּים בְּכָל יוֹם תָּמִיד
בְּאַהֲבָה וְאוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

אָבִינוּ מִלְּפָנֶיךָ אִם אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים טוֹבִים,
זְכַר לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ

Source of goodness and guidance, if we lack righteousness and good deeds, remember the covenant made with our ancestors.

Please be seated.

Tachanun

רחום וְחַנוּן חָטְאתִי לְפָנֶיךָ. יְיָ מֵלֵא רַחֲמִים.
רחם עלי וקבל תחנוני:

Merciful One, kind One, I have sinned before You. Eternally merciful God, accept my prayer.

We pray in silence.

From Psalm 51

מתהלים נא'

אֶל־תִּשְׁלִיכֵנִי מִלִּפְנֵיךָ וְרוּחַ קִדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי:
הַשִּׁיבָה לִּי שְׁשׂוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִּסְמְכֵנִי:
אַל־מִדָּה פִּשְׁעִים דָּרְכֶיךָ וְחַטָּאִים אֱלֹיךָ יָשׁוּבוּ:
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ: כִּי לֹא־תִחַפֵּץ זִבַּח
וְאֶתְנָה עוֹלָה לֹא תִרְצֶה: זִבְחֵי אֱלֹהִים רוּחַ נְשֻׁבָּה לִב־נִשְׁבָּר
וְנִדְכָּה אֱלֹהִים לֹא תִבְזֶה:

God, create a pure heart within me. Renew within me an upright spirit ready to serve. Do not distance me from your presence. Do not take your sacred spirit from within me. Return the joy of your strength to my life. May the spirit of your generosity sustain me. Source of strength, open my lips that my mouth may declare your praise! You do not desire that I give sacrifices or burnt offerings. God will never turn away the offerings of a humble spirit and a repentant, broken heart.

וְאִנְחָנוּ לֹא נִדַּע מָה נַעֲשֶׂה. כִּי עָלֶיךָ עֵינֵינוּ:
זְכוֹר רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ. כִּי מֵעוֹלָם הֵמָּה:
יְהִי חַסְדְּךָ יְיָ עָלֵינוּ. כַּאֲשֶׁר יַחֲלֵנוּ לָךְ. אֵל תִּזְכֹּר
לָנוּ עֲוֹנוֹת רֵאשׁוֹנִים. מִהַר יִקְדְּמוּנוּ רַחֲמֶיךָ. כִּי דַלּוֹנוּ מְאֹד.
עֲזָרְנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל דְּבַר כְּבוֹד שְׁמֶךָ.
וְהַצִּילְנוּ וְכַפֵּר עַל חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ.

As for us, we cannot be certain what to do. We look to You. Eternal God, help us to feel your mercy and loyalty. They have always been with us. Eternal One, let us feel your loving loyalty with us now, giving us hope. Do not remember our sins from days gone by. Let your mercy greet us soon. Our very lives depend on You. God of Strength, help us to honour your word, your name, and your holy purpose. Save us and accept our repentance.

Traditionally, the congregation would rise between the phrases "As for us, we cannot be certain" and "what to do." This unusual tradition suggests that the uncertainty expressed in our words should be reflected in our behaviour. While the effort to better ourselves leads as often to questions as answers, we must still rise to the occasion each day.

הַלֵּל Hallel

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְקַרְאֵךְ אֶת הַהֵלֵל.

Blessed Eternal God, Creator of the universe, You sanctify our lives with *mitzvot* and command us to recite *Hallel*.

On Sukkot Only

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת לולב.

Blessed Eternal God, Creator of the universe, You sanctify our lives with *mitzvot* and command us to shake the lulav.

From Psalm 113

תְּהִלִּים קִיג'

Haleluyah! Let our actions praise the Eternal One; let each of us bring honour to God's name!

*Y'hi sheim Adonai
m'vorach mei'atah v'ad
olam.*

Each moment is filled with praise for the One who is beyond time. God is present to every nation and people under the heavens.

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

May God's name be praised from this moment until the end of time!

Many Jews refer to God as *Hashem*, literally, "the Name." Many of our actions and prayers are directed toward "God's name." The phrase itself is difficult to understand. Tradition teaches us that the intention behind our words and our choices should be to make a name for God in our world. Lacking direct contact with the Almighty, others should experience the divine presence through each of us.

Who is like the Eternal our God in heaven and earth, dwelling above yet seeing below?

The poor are as princes. No soul is barren when seated at God's table, when welcomed into community.

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:
הַלְלוּיָהּ:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז;
הִיִּתָּה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו;
הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב לְאַחֹר;
הַהָרִים רָקְדוּ כְּאַיִלִים, גְּבָעוֹת כְּבָנֵי צֹאן;
מִה לָּךְ הַיָּם כִּי תִנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר;
הַהָרִים תִּרְקְדוּ כְּאַיִלִים, גְּבָעוֹת כְּבָנֵי צֹאן;
מִלִּפְנֵי אָדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב;
הַהִפְכֵי הַצּוּר אֲגַם מַיִם, חֲלָמִישׁ לְמַעְיָנוּ מַיִם.

When Israel went forth from Egypt, the House of Jacob from an alien people, Judah became a sanctuary, Israel, God's dominion. The sea saw it and fled, the Jordan turned back. The mountains skipped like rams, the hills like young lambs.

What ails you, O sea, that you run away? Why, O Jordan, do you turn back? O mountains, why do you skip like rams? Why O hills, like young lambs? Dance, O earth, before the Eternal; at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing spring.

From Psalm 115

תהלים קטו'

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ תָּנוּ כְּבוֹד, עַל חַסְדֶּךָ עַל אֲמוּנָתְךָ:

עֲזָרָם וּמִגְנָם הוּא:

יִשְׂרָאֵל בְּטַח בְּיָי

עֲזָרָם וּמִגְנָם הוּא:

בֵּית אֲהָרֹן בְּטַחוּ בְּיָי

עֲזָרָם וּמִגְנָם הוּא:

יִרְאֵי יְיָ בְּטַחוּ בְּיָי

Ezram u'maginam hu. God is acknowledged as the Help עֵזֶר (ezer) and Shield מָגֵן (magein) of our ancestors. These words are used in praise of God in this psalm and in the concluding words of the first blessing of the *T'filah*, Shield of Abraham and Strength of Sarah.

May loving loyalty and truth bring honour, not to us, Eternal God, but to your holy name. We are not a people of glory, but of trust and faith.

Trust in God, the Source of unity, strength and support. May we sense your presence in splendour and in simplicity!

Va'anachnu n'vareich Yah, me'atah v'ad olam, Haleluyah! We must praise the Eternal God from this moment until the end of time, Haleluyah!

וְאֲנַחְנוּ נְבָרֵךְ יְיָ מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

Eternal God, remember the entire house of Israel for blessing! May the mighty and the meek, the certain and the unsure each know your nearness. Maker of heaven and earth, let us see your power even in the smallest things we do!

This text is found both in Psalm 115 and in Psalm 145, which we recite as the *Ashrei*. It begins with the Hebrew letter *vav*, which could mean either "and" or "but". These two understandings offer different interpretations of the act of prayer. We must praise the Eternal God for the good in our life, but we must also praise God despite the difficulties we may encounter.

Though much is beyond our grasp, You have made us your partners in this world. The dead do not praise God, nor do those who remain silent. But we will praise God now and forever, Haleluyah!

וְאֲנַחְנוּ נְבָרֵךְ יְיָ מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

From Psalm 116

תְּהִלִּים קטו'

אֶהְבֶּתִּי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנָי:
וּבִשְׁם יְיָ אֶקְרָא אָנָּה יְיָ מִלְּטָה נַפְשִׁי:
חַנוּן יְיָ וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם:
אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים:
כּוֹס יְשׁוּעוֹת אֲשֶׁר וּבִשְׁם יְיָ אֶקְרָא:
אָנָּה יְיָ כִּי אָנִי עֲבָדְךָ אָנִי עֲבָדְךָ בְּרוּ-אֲמַתְךָ פִּתְחַת לְמוֹסְרָי:
בְּחִצְרוֹת בַּיִת יְיָ בְּתוֹכִי יְרוּשָׁלַיִם הַלְלוּיָהּ:

Eternal One, hear my voice and my prayers.

I love to call upon the name of the Eternal God.

Save my life, kind One, seek righteousness but judge mercifully.

Let me walk in your eternal presence in the land of the living.

I lift up the cup of strength and call out your name in prayer!

Hear me, Eternal God, for I am your servant, born to answer your call.

Release me from the ties that bind so that I can stand with You

In your courts, in Jerusalem, Haleluyah!

Psalm 117

תְּהִלִּים קִיז'

הִלְלוּ אֶת יְיָ כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים:
כִּי גִבֹר עָלֵינוּ חֶסֶדְךָ, וְאַמֶּת יְיָ לְעוֹלָם הַלְלוּיָהּ:

Let all peoples praise the Eternal and all nations offer blessing so that divine love and loyalty might overcome us. God's eternal truth will last forever, Haleluyah!

From Psalm 118

תְּהִלִּים קיח'

כִּי לְעוֹלָם חֶסֶדְךָ:

הוֹדוּ לַיְיָ כִּי טוֹב

כִּי לְעוֹלָם חֶסֶדְךָ:

יֹאמְרוּ נָא יִשְׂרָאֵל

כִּי לְעוֹלָם חֶסֶדְךָ:

יֹאמְרוּ נָא בֵּית אַהֲרֹן,

כִּי לְעוֹלָם חֶסֶדְךָ:

יֹאמְרוּ נָא יִרְאֵי יְיָ

The word לְעוֹלָם *L'olam* means both "world" and "eternity". It is God that links place and time, granting us moments in which to seek holiness.

Praise the goodness of the Eternal, creating a world of enduring love.

Let Israel praise God, creating a world of enduring love.

Let the House of Aaron praise God,
creating a world of enduring love.

Let all revere God, creating a world of enduring love.

At times, the world seems to close in round about me. I call out when I feel closed in. No one can help me.

I see only my enemies. Yet, I will not be afraid.

B'sheim Adonai ki amilam.
In the name of the Eternal,
I will overcome them.

בְּשֵׁם יְיָ כִּי אֲמִילָם:

I have found true help and strength in God. All the nations may surround me, but they are powerless. They are around me no matter which way I turn, but only God is with me.

They may blaze like fire and swarm like bees, but the Power that helps me is beyond princes and kings.

B'sheim Adonai ki amilam.
In God's name I will overcome them. These words, repeated twice in the text of Psalm 118, remind us of the effort required to struggle and survive difficult times. Hallel reminds us that we find this strength in commitment to a higher purpose.

בְּשֵׁם יְיָ כִּי אֲמִילָם:

The sound of song and celebration is heard only in the tents of the just. True victory belongs only to the right and the righteous.

Though I have suffered, I am yet among the living. I will not die, but live to see good triumph and to tell the deeds of the Eternal God.

עֲזֵי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה:

פְּתַחוּ לִי שַׁעְרֵי צְדָקָה, אֲבֹא בָם אֲוֹדָה יְהוָה:
זֶה הַשַּׁעַר לַיְיָ צְדִיקִים יִבְאוּ בוֹ:

Open the gates of righteousness for me,

That I may enter them and praise the Eternal.

This is the gateway to the Eternal, the righteous shall enter through it.

אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה:
אָבֵן מֵאֲסוּי הַבּוֹנִים הָיְתָה לְרֹאשׁ פְּנֵה:
מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאָת בְּעֵינֵינוּ:
זֶה הַיּוֹם עָשָׂה יְיָ נִגְיָלָה וְנִשְׁמָחָה בּוֹ:

I praise You, for You have answered me, and have become my deliverance.

The stone that the builders rejected has become the chief cornerstone.

*This is the doing of the Eternal; it is marvelous in our sight.
This is the day that the Eternal has made—let us exult and rejoice on it.*

אָנָּה יְיָ הוֹשִׁיעָה נָּא! אָנָּה יְיָ הוֹשִׁיעָה נָּא!
אָנָּה יְיָ הַצְּלִיחָה נָּא! אָנָּה יְיָ הַצְּלִיחָה נָּא!

O Eternal One, deliver us! O Eternal One, deliver us!

O Eternal One, let us prosper! O Eternal One, let us prosper!

בְּרֹךְ הַבָּא בְּשֵׁם יְיָ בְּרַכְנוּכֶם מִבֵּית יְיָ:
אֱלֹהֵי אֲרוֹמָמְךָ: אֱלֹהֵי אֲרוֹמָמְךָ:
הוֹדוּ לֵי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ:

Blessed be the one who enters in the name of the Eternal;
We bless You from the house of the Eternal.

You are my God and I will praise You; You are my God and I will extol You.

Praise the Eternal who is good, creating a world of enduring love.

The Hallel concludes with words of welcome, בְּרוּךְ הַבָּא *baruch haba*. These same words are spoken when a child is welcomed into the covenant of Israel or when a couple comes to the *chupah*. When we welcome another to a moment of Jewish prayer and community, we also welcome the שְׁכִינָה *sh'chinah*, God's presence.

Special Prayers During Torah Reading

This blessing, referred to as *ברכת הגומל* *Birkat HaGomeil* or *Bensching Gomeil* is traditionally recited after one completes a long journey, is released from imprisonment, or recovers from illness or injury. It expresses gratitude for health and security and the joy of returning to one's community.

For Deliverance

ברכת הגומל

ברוך אתה יי אלהינו מלך העולם,
הגומל לחיבים טובות, שגמלני כל טוב:

Blessed Eternal God, Ruler of the universe, You grant us goodness beyond our merit and have bestowed great goodness upon me.

מי שגמלך כל טוב, הוא (Male)
מי שגמלך כל טוב, הוא (Female)

יגמלך כל טוב סלה: (Male)
יגמלך כל טוב סלה: (Female)

May the One who has been gracious to you continue to favour you with all that is good.

The text of this *מי שברך* *Mi Shebeirach* prayer for healing (our tradition contains *Mi Shebeirach* prayers on many subjects other than healing) is appropriate for all in need of strength and support. Through these words, we pray for *רפואה* *refu'ah sh'leima* complete healing for those who can recover and *שלוש עשרת* *ateret shalom* an abundance of peace for those who cannot.

For Those in need of Healing

לרפואה

מי שברך אבותינו אברהם יצחק ויעקב,
ואמותינו שרה רבקה לאה ורחל,
הוא ירפא את כל מכותינו,
יהי רצון מלפניך יי אלהינו,
להחלימם ולרפואתם וישלח לנו מהרה
רפואה שלמה ועתרת שלום, ונאמר: אמן.

May the One who blessed our fathers, Abraham, Isaac and Jacob;

and our mothers, Sarah, Rebecca, Leah and Rachel, heal all who suffer.

May it be your will to provide healing and strength.

Reveal to us the holiness of life, the wholeness of *shalom* and let us say: Amen.

מי שברך לחילי צה"ל For The Soldiers of the IDF

מי שברך אבותינו אברהם יצחק ויעקב,
ואמותינו שרה רבקה לאה ורחל,
הוא יברך את חילי צבא ההגנה לישראל ושאר מגני עמנו
העומדים על משמרתם. ישמרו הקדוש ברוך הוא
ויצילם מכל צרה וצוקה ומכל נגע ומחלה,
וישלח ברכה בכל מעשה ידיהם.
ויקים בהם הכתוב: וכרתו חרבתיהם לאתים וחניתתיהם
למזמרות לא־ישאו גוי אל גוי חרב ולא־ילמדון עוד מלחמה:
וישבו איש תחת גפנו ותחת תאנתו ואין מחריד, ונאמר: אמן.

May the One who blessed our ancestors bless the soldiers of the Israel Defense Forces and all who defend our people.

May the Holy One guard them against all difficulty and distress, injury and illness. May all of their actions bring blessing, fulfilling the prophet's words: "Let them beat their swords into plowshares and their spears into pruning hooks. Let nation not lift up sword against nation and may they learn war no more. May all sit under a vine or fig tree with none to make them afraid," and let us say,
Amen.

This prayer giving thanks for the miracle of Chanukkah does not mention the tradition of the cruse of oil. Our *siddur* reminds us that the greatest of God's wonders occur when we have the courage to stand up for our values.

עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנוֹ הַזֶּה.
בַּיָּמִים מִתְתַּיְהוּ בֶן יוֹחָנָן כִּהְיוּ גְדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו
כִּשְׁעַמְדָּה מַלְכוּת יָנוּ הִרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם
תּוֹרָתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ
לָהֶם בְּעֵת צָרָתָם רַבַּת אֶת רִיבָם דָּנַת אֶת דִּינָם
נִקְמַת אֶת נִקְמָתָם מִסַּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים
וְרַבִּים בְּיַד מְעַטִּים וְטִמְאִים בְּיַד טְהוֹרִים וְרִשְׁעִים בְּיַד צְדִיקִים
וְזָדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה.
וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בִּיתְךָ וּפְנּוּ אֶת הַיְכָלְךָ
וְטִהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ
וְקִבְעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶינוּ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל.

We give thanks for the redeeming wonders and the mighty deeds by which at this season our people was saved in days of old.

In the days of the Hasmoneans, a tyrant arose against our ancestors, determined to make them forget your Torah, and to turn them away from obedience to your will. But You were at their side in time of trouble. You gave them strength to struggle and to triumph, that they might serve You in freedom. Through the power of your spirit the weak defeated the strong, the few prevailed over the many, and the righteous and pure were triumphant. Then your children returned to your house, to purify the sanctuary and kindle its lights. And they dedicated these days to give thanks and praise to your great name.

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.
בַּיָּמִי מֶרְדֳּכָי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמֵן
הַרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לְהַרְגֵם וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים.

מִנַּעַר וְעַד זָקוֹן, טוֹף וְנָשִׁים, בְּיוֹם אֶחָד בְּשִׁלְשָׁה עָשָׂר לְחֹדֶשׁ
שָׁנִים עָשָׂר, הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז, וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים הַפְּרַתָּ אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

We give thanks for the redeeming wonders and the mighty deeds by which at this season our people was saved in days of old. In the days of Mordechai and Esther in Shushan, the evil Haman arose against them. He sought the complete destruction of all Jews, young and old, men and women. On one single day, the 13th of Adar, he wished them to be destroyed and their possessions taken. In your great mercy, You foiled his plan and ruined his scheme.

עַל הַנִּסִּים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.
בַּיָּמִי שִׁיבַת צִיּוֹן הַנִּזְהָרָה, כְּחַמִּישִׁים שָׁנָה לְאַחַר יְסוּדָה
שֶׁל הַתְּנוּעָה הַצִּיּוֹנִית, כְּשֶׁבָּאָה שְׂאֵרֵי הַפְּלִיטָה מִגֵּיא
הַהַרְיָגָה וּבָנֵי עַמֶּךָ מִכָּל תְּפוּצוֹתֵיהֶם, שְׁלֹטוֹ זָרִים בְּאֶרֶץ
קְדֻשָּׁנוּ וְנִעְלוּ שְׁעָרֵים בְּפָנֵי נִרְדָּפִים. אָז קָמוּ שִׁבְעַ
מְדִינוֹת לְהַכְרִית עַמֶּךָ יִשְׂרָאֵל. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם לְהַקְהֵל וּלְעֲמוֹד עַל נַפְשָׁם.
מְסַרְתָּ רַבִּים וְזָדִים בְּיַד בָּנֵי בְרִיתֶךָ. וְלָךְ עָשִׂיתָ שֵׁם בְּיַד
מַעֲשֵׂיִם גְּדוֹל וְקְדוֹשׁ בְּעוֹלָמְךָ וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן נִקְבְּצוּ בְּנֵיךָ לְבָנוֹת
וּלְהַבְנוֹת בְּאֶרֶץ וְקִבְּעוּ אֶת יוֹם הַעֲצֵמָאוֹת הַזֶּה
יוֹם חַג וְשִׂמְחָה לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל.
וּכְשֶׁם שֶׁזָּכִיתָנוּ לְרֵאוֹת אֶת רֵאשִׁית צְמִיחַת גְּאוּלְתָּנוּ,
כֵּן תַּחֲזִינָה עֵינֵינוּ בְּגֵאוּלָּה שְׁלֵמָה וְחִדּוֹשׁ יָמֵינוּ כְּקֶדֶם.

We give thanks for the redeeming wonders and the mighty deeds by which at this season our people was saved in past days.

In the days of the second return of our people to Zion, fifty years after the establishment of the Zionist movement, as a surviving remnant came from the killing fields of Europe and from throughout our dispersion, foreign powers ruled our holy land and closed the gates before those who sought refuge. Even then, seven nations arose to cut off your people, Israel.

In your great mercy, You stood by us in this time of trouble so that we might gather and defend our lives. Through the power of your spirit, the few prevailed over the many and those who sought to do harm were given over to the children of your covenant. You magnified your great and holy name in the world You gave strength and safety to your people Israel on this very day.

Then your children were gathered in your land to build and to be rebuilt and they established this Independence Day as a time of joy and celebration to give thanks and praise to your great name. Just as You have allowed us to see the first flowering of our redemption, so may our eyes see a complete redemption and may our days be renewed as in the past.

סֵדֵר קְרִיאַת הַתּוֹרָה

Reading of the Torah for Weekdays

There are many different versions of the prayers that accompany the public reading of Torah. In our community, we have chosen to use the same liturgy each time Torah is read, as this experience is the ultimate community moment whenever it is celebrated.

This opening prayer shares the basic values of this archetypal Jewish ritual: acknowledging God, sharing that belief with generations to come, taking strength from Torah and seeking peace for our people and all peoples.

אֵין כְּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ.
מְלֻכּוֹתֶיךָ מְלָכוֹת כָּל עוֹלָמִים וּמְשַׁלֶּתֶךָ בְּכָל דּוֹר וָדוֹר.
יְיָ מְלֹךְ יְיָ מְלֹךְ יְיָ יְמֹלֵךְ לְעוֹלָם וָעֶד.
יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

There is none like You, Eternal One, both loving and just, and there are no deeds like yours. Your power extends to all worlds and your influence is felt in each generation.

We sense that commanding presence, as did our ancestors before us. So may our descendants until the end of time. May the Eternal give strength to our people; the strength to know that true blessing comes through peace.

Please rise.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

The Torah shall go forth from Zion and the word of the Eternal from Jerusalem. Blessed is the One who, in holiness, has given Torah to the people of Israel.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד!

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

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קְדוֹשׁ שְׁמוֹ!

Our God is One; our Sovereign is great; holy is God's name!

גְּדְלוֹ לְיְיָ אֲתִי וְנִרְוַמְהָ שְׁמוֹ יַחְדָּו.

Magnify the Eternal with me, and together let us exalt God's name.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד. כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ: לְךָ יְיָ הַמְּמֻלָּכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

Greatness, might, glory, victory and majesty—all are paths leading to You, Eternal One, as is everything in heaven and on earth. True ruling power belongs to You. All must look to You.

Please rise.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי
יְיָ בְּיַד מֹשֶׁה.

This is Torah that Moses placed before the people of Israel, the voice of God through the hand of Moses.

Please be seated.

I Chron. 29:11

This text from Chronicles contain references to the seven lower, סְפִירוֹת *s'firot* or emanations that, in Jewish mystical understanding, connect the Eternal and Infinite God to this limited material world. Our connection to Torah is itself mystical, extending beyond understanding and analysis.

Additional special prayer for the Torah service can be found on page 88.

Reading of the Torah

Before the reading:

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Praise the Eternal, to whom our praise is due!

Blessed be the Eternal God, to whom our praise is due, now and forever!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ
מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed is the Eternal our God, Ruler of the universe, who has chosen us from all peoples by giving us Torah. Eternal God, we praise You as the Giver of the Torah.

After the reading:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed is the Eternal our God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. Eternal God, we praise You as the Giver of the Torah.

Please rise.

Prayer for our Country and our People

Bless, O God, this congregation, those who lead and serve it, those who contribute to its strength. Uphold us, shield us, and grant us health and life as we gather to seek your presence.

For the joy of community, the gift of diversity, and the vision of harmony, we offer our sincere gratitude.

Bless our land and all its inhabitants with peace. May compassion and justice be the order of the day.

Be with those whom we have chosen to lead us. May those who serve and protect our country be a force for good at home and abroad.

Bless the people of Israel wherever we dwell. Be with us here where we worship You in freedom.

Let all victims of oppression know your love and your nearness. May the day come soon when evil shall give way to goodness, when war shall be forgotten, and all at last shall know safety and security.

Prayers for our people, our homeland, and the land in which we live have been recited in the local language for many centuries. This text reflects the Canadian values of peace, order, and good government.

Prayer for the soldiers of the IDF can be found on page 89.

Prayer for the State of Israel

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

The powerful link between the Jewish people world over and the land of Israel and State of Israel is expressed in התקנה Hatikvah. This prayer is an interpretation of that text, expressing our hope for a safe and secure Jewish state in the land of Israel that lives up to all that is implied in the name יִשְׂרָאֵל Yisra'el.

Eternal God of all generations, within our heart of hearts, in the deep recesses of the Jewish soul, lies a hope.

The hope of two thousand years, the hope of today and tomorrow: That a people who took root in a land might grow and blossom on ancient soil,

That a nation might bring prophetic visions and eternal values to life,

That a country in search of a dream might find safety and shalom,

That a Jewish state might offer acceptance within and receive it from without,

That we might prove that, if we will it, it is no dream:

To be a free people in our own land: Eretz Tzion, vi'Y'rushalayim.

לְהִיּוֹת עִם חֶפְזֵי בְּאֶרְצֵנוּ אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

הַכְנִסֵת סֵפֶר תּוֹרָה

Returning the Torah to the Ark

יְהַלְלוּ אֶת שֵׁם יְיָ כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:

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

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וַיְרַם קֶרֶן לְעַמּוֹ.
תְּהַלֵּה לְכָל חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּהָ.

God's splendour covers earth and heaven as a sign to the people of God's nearness. An inspiration to all God's faithful and to the children of Israel, Haleluyah!

תּוֹרַת יְיָ תִּמְיִמָּה מְשִׁיבַת נֶפֶשׁ
עֲדוּת יְיָ נֶאֱמָנָה מְחַכֵּמַת פְּתִי:

God's Torah is perfect, reviving the soul;
God's teaching is sure, making wise the simple;

פְּקוּדֵי יְיָ יִשְׂרִים מְשִׁמְחֵי לֵב
מִצְוֹת יְיָ בְּרָה מְאִירַת עֵינַיִם:

God's instruction is right, delighting the mind;
God's commandments are clear, giving light to the eyes;

This text about Torah is Psalm 19:8-10. The final line of Psalm 19 is יְהִי לְרָצוֹן לְרַצוֹן *Yih'yu l'ratzon*. May the words of my mouth and the meditations of my heart be acceptable to You, O God, my rock and my redeemer.

יְרֵאת יי טְהוֹרָה עוֹמֶדֶת לְעַד
מִשְׁפָּטֵי יי אֱמֶת צְדָקוֹ יִחַדּוּ.

God's word is pure, enduring for ever;

God's judgements are true, and altogether just.

The study of Torah is a *mitzvah* of the highest calibre. Jewish living is described as a living tree. The beauty of our observances and good deeds is represented by branches, leaves and flowers. However, our Jewish life is not stable and lasting unless rooted in the study of Torah.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֵל תַּעֲזוּבוּ. עֵץ חַיִּים הִיא
לְמַחְזִיקִים בָּהּ. וְתִמְכֶּיָה מְאֹשֶׁר. דְּרָכֶיהָ דְרָכֵי נְעִים. וְכָל
נְתִיבוֹתֶיהָ שְׁלוֹם.

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

הֲשִׁיבֵנוּ יי אֱלֹהֵיךָ וְנָשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Help us to return to You, Eternal One; then truly shall we return.

Renew our days as in the past.

Aleinu

עֲלֵינוּ לְשַׁבַּח

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם

וְאֶנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא.

We must praise the Source of all things, the Wondrous Fashioner of creation, who has given us our own place. We live in a world of many distinct nations, amongst whom we have a unique destiny.

We, for our part, must only bend and bow to acknowledge the One beyond earthly power, the Source of all holiness.

שֶׁהוּא נוֹטָה שָׁמַיִם וְיִסַּד אָרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל
וּשְׂכִינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מְלַכְנוּ
אֶפְס זִוְלָתוֹ כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבָבָהּ כִּי
יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד.

God fills the heavens and the foundations of the earth, but divine glory is greater than the skies, a surpassing, palpable strength. Our God is near in all places and at all times — a true commanding presence. Nothing exists apart from God. As it is written in Torah, “When you return to your heart of hearts, on that day you will know that the Eternal is God. Nothing in heaven or on earth exists apart from God.”

כוֹרְעִים וּמִשְׁתַּחֲוִים

Cor'im umishtachavim

This phrase, “we kneel and bow” recalls what Mordechai refused to do before Haman (Esther 3:2). The presence of these words in this prayer reminds us that as Jews, we serve only the Most High, not the most recent or the most popular.

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲדָךְ.
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יַכְרִתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֶלֶיךָ כָּל רְשָׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תַבַּל.

כִּי לָךְ תִּכְרַע כָּל בָּרָךְ. תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
יִכָּרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּל־אֶת
עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד:
כְּפָתוֹב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

Eternal our God, we hope soon to see the glory of your strength. May the cycle of idolatry be broken. Let all false gods be swept away. Then will this world be repaired through your ruling power.

All the children of the earth will call out your name. Let every member of the human community know: only before You should a knee be bent or an oath be taken.

Glory and honour fall away before the weight of your commanding presence. May your ruling power soon lead us, for true strength and lasting glory are yours. As it is written in Torah, “The Eternal will reign forever and ever”.

וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד. וְשִׁמוֹ אֶחָד.

It has been said, the Eternal will rule over all the earth. On that day, the Eternal will be One and God’s name will be One.

In the liturgy of the Italian Jewish community, עֲלֵינוּ לְשַׁבַּח *Aleinu l’shabei’ach* concludes with the words of the *Sh’ma*, rather than this quotation from Zechariah 14. Both texts express the basic hope of this prayer, the hope that the unity of God will be reflected in unity and peace in our world.

We recall the loved ones whom death has recently taken from us, those who died at this season in years past, and those whom we have taken into our hearts with our own . . .

The memories of all of them are with us; our griefs and sympathies are mingled as we turn to words sanctified by memory, words glorified by hope:

Mourner's Kaddish

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאַמְרוּ: אָמֵן.

*Yit-ga-dal v'yit-ka-dash she-mei ra-ba b'al-ma di-ve-ra chi-re-u-tei,
v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei
de-chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv,
v'i-me-ru: a-mein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-le-al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא.

*Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mei d'ku-de-sha, b'rich hu,*

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמְתָּא
דְאַמְיָרוּ בְּעַלְמָא וְאַמְרוּ: אָמֵן.

*L'ei-la min kol bir-cha-ta v'shira-ta, tush-b'cha-ta v'ne-che-ma-ta,
da-a-mi-ran b'al-ma, v'i-me-ru: a-mein.*

Historically, the Mourner's *Kaddish* would be recited only by the children, siblings, or parents of the deceased and the congregation would participate responsively. It is Temple Sinai's custom to stand and recite the *Kaddish* in unison in memory of the millions killed in the Holocaust for whom no one was spared to perform this *mitzvah*.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ: אָמֵן.

*Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim a-lei-nu v'al kol
Yis-ra-eil,
v'i-me-ru: a-mein.*

Only the final line of the *Kaddish*, which begins עֲשֵׂה שְׁלוֹם *oseh shalom*, is in Hebrew. The remainder of the prayer is in Aramaic, the vernacular of the early rabbinic period from which the *Kaddish* comes.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol
Yis-ra-eil, v'i-me-ru: a-mein.*

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

May the great name be sanctified and praised in this world, created by God's will. With your lives and each of your days and through the life of the people of Israel, may the time be brought nearer when God's commanding presence will be felt and let us say, Amen.

May the great name be blessed in all worlds and at all times.

The holy, praised, exalted name of the Holy One is beyond explanation, above all the praise, songs and blessing that we offer in this world, and let us say, Amen.

Let there be true peace in heaven and on earth bringing life to us and to all Israel.

May the One who makes peace in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ.
וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ: אָמֵן.

*Yit-ga-dal v'yit-ka-dash she-mei ra-ba b'al-ma di-ve-ra chi-
re-u-tei,*

*v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon
u-v'cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-
riv, v'i-m'ru: a-mein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-le-al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא.

*Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-
sei, v'yit-ha-dar v'yit-a-leh, v'yit-ha-lal sh'mei d'ku-de-sha,
b'rich hu,*

לְעֵלְא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא.
דְאִמְרוּ בְּעֵלְמָא וְאִמְרוּ: אָמֵן.

*L'ei-la min kol bir-cha-ta v'shira-ta, tush-b'cha-ta v'ne-che-
ma-ta,*

da-a-mi-ran b'al-ma, v'i-me-ru: a-mein.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל מָאן דְּעָסְקִין בְּאַוֲרִיתָא.
דִּי בְּאַתְרָא הֵדִין וְדִי בְּכָל אֲתַר וְאַתְר.

*Al Yis-ra-eil v'al ra-ba-nan v'al talmideihon,
v'al kol tal-mi-dei tal-mi-dei-hon, v'al kol man d'as-kin
b'o-rai-ta,
di v'a-tra ha-dein, v'di v'chol a-tar v'a-tar.*

יְהִיא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא.
חֲנָא וְחֲסָדָא וְרַחֲמִין. וְחַיִּין אֲרִיכִין.
וּמְזוֹנָא רוּיָחָא. וּפְרָקְנָא מִן קָדָם אָבוּהוֹן
דִּי בְּשִׁמְיָא וְאַרְעָא וְאַמְרוּ: אָמֵן.

*Y'hei l'hon u-l'chon sh'la-ma ra-ba,
chi-na v'chis-da v'ra-cha-min, v'chai-yin a-ri-chin,
um'zona, m'zo-na r'vi-cha u-fur-ka-na min ko-dam a-vu-hon
di vi-sh'ma-ya v'ar-a, v'im-ru: a-mein*

יְהִיא שְׁלָמָא רַבָּא מִן שְׁמִיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאַמְרוּ: אָמֵן.

*Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim a-lei-nu v'al kol
Yis-ra-eil, v'i-me-ru: a-mein.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאַמְרוּ: אָמֵן.

*O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol
Yis-ra-eil, v'i-me-ru: a-mein.*

May the great name be sanctified and praised in this world, created by God's will. With your lives and each of your days and through the life of the people of Israel, may the time be brought nearer when God's commanding presence will be felt and let us say, Amen.

May the great name be blessed in all worlds and at all times. The holy, praised, exalted name of the Holy One is beyond explanation, above all the praise, songs and blessing that we offer in this world, and let us say, Amen.

God of heaven and earth, grant abundant peace to our people and their leaders, to our teachers and their disciples and to all who engage in the study of Torah here and everywhere. Let there be for them and for us all, grace, love and compassion, a joyful life, sustenance and the hope of your redeeming power, and let us say: Amen.

For all of us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One who makes peace in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

Adon Olam is an ancient *piyyut*, liturgical poem. While we are not certain of its author, it is commonly attributed to Solomon Ibn Gabirol, who lived in Spain in the eleventh century. His writing has been included in countless *siddurim*. A few of his lesser known works have been included in the meditations in the final pages of this prayerbook.

אָדוֹן עוֹלָם אֲשֶׁר מִלְּךָ בְּטָרִם כָּל יְצִיר נִבְרָא.
 לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל אֲזִי מִלְּךָ שְׁמוֹ נִקְרָא.
 וְאַחֲרֵי כִכְלוֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
 וְהוּא הָיָה וְהוּא הֵנָּה וְהוּא יִהְיֶה בְּתַפְאָרָה.
 וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה
 בְּלִי רֵאשִׁית בְּלִי תְּכָלִית וְלוֹ הַעוֹז וְהַמְשַׁרָה.
 וְהוּא אֱלֹהֵי וְחֵי גֹאֲלֵי וְצוֹר חֲבֻלֵי בְּעַת צָרָה.
 וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא.
 בְּיָדוֹ אֶפְקִיד רוּחִי בְּעַת אִישׁוֹן וְאַעֲיָרָה.
 וְעַם רוּחִי גִוְיָתִי יְיָ לִי וְלֹא אֵינְרָא.

You are the Eternal, who reigned before any being had been created. When all was done according to Your will, already then, You were called Ruler.

And after all has ceased to be, still will You reign in solitary majesty; You were, are and will be in glory.

You are One, beyond compare; none can share your place.

Without beginning, without end; the Eternal rules on high.

And You are my God, my Living Redeemer, my Rock in times of trouble and distress; You are my Banner and my Refuge, my Benefactor when I call on You.

Into your hand I entrust my spirit when I sleep and when I wake; and with my spirit, my body also. The Eternal is with me, I will not fear.

כָּל עוֹד בְּלֵבָב פְּנִימָה
נִפְּשׁ יְהוּדֵי הוֹמָיָה,
וּלְפָאֲתַי מְזַרְח קְדִימָה
עֵין לְצִיּוֹן צוֹפֵיָה.

עוֹד לֹא אֲבָדָה תִּקְוַתֵּנוּ,
הַתִּקְוָה בֵּת שְׁנוֹת אֲלֵפִים,
לְהִיּוֹת עִם חֶפְשֵׁי בְּאֶרְצֵנוּ,
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

So long as still within the inmost heart a Jewish spirit sings, so long as the eye looks eastward, gazing toward Zion, our hope is not lost— that hope of two millennia, to be a free people in our land, the land of Zion and Jerusalem.

Ein Keiloheinu

Historically, *Ein Keiloheinu* contains one additional line — You are the One before whom our ancestors offered aromatic incense. Our way of expressing our relationship to God has changed but the Eternal One has not. We and our ancestors are linked, united by our reaching out to the infinite and unchanging God.

אין כֵּאלֹהֵינוּ

אין כֵּאלֹהֵינוּ, אין כֵּאלֹהֵינוּ
אין כֵּמִלְכֵנוּ, אין כֵּמוֹשִׁיעֵנוּ.

מי כֵּאלֹהֵינוּ? מי כֵּאלֹהֵינוּ?
מי כֵּמִלְכֵנוּ? מי כֵּמוֹשִׁיעֵנוּ?
נוֹדָה יְאֱלֹהֵינוּ, נוֹדָה לְאֲדוֹנֵנוּ.
נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵנוּ.
בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵנוּ.
אַתָּה הוּא מִלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

There is none like our God, our Sovereign and Redeemer.
Who is like our God, our Sovereign and Redeemer?
We give thanks to our God, our Sovereign and Redeemer.
Praised be our God, our Sovereign and Redeemer.
You alone are our God, our Sovereign and Redeemer.

Esa Einei (From Psalm 121)

אֲשָׂא עֵינַי

אֲשָׂא עֵינַי אֶל הַהָרִים,
מֵאֵן יִבֹּא עֲזָרִי.
עֲזָרִי מֵעַם יְיָ,
עוֹשֶׂה שָׁמַיִם וָאָרֶץ.

I lift up my eyes to heaven. Where will my help come from?
My help comes from the Eternal, Maker of heaven and earth.

Psalm 122 (The Psalm for Jerusalem) פְּרָק קַבֵּ'

שִׁיר הַמַּעֲלוֹת לְדָוִד שְׂמַחְתִּי בְּאִמְרִים לִי בַּיַּת יְהוָה גִּלְדִּי:
עֲמֻדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלָּיִם:
יְרוּשָׁלָּיִם הַבְּנוּיָה כְּעִיר שְׂחַבְרָה לָּהּ יַחְדָּו:
שִׁשָּׁם עָלוּ שְׁבָטִים שְׁבָטֵי יְהוָה
עֲדוֹת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם יְהוָה:
כִּי שָׁמָּה יָשְׁבוּ כְּסָאוֹת לְמִשְׁפַּט כְּסָאוֹת לְבַיִת דָּוִד:
שָׁאַלוּ שְׁלוֹם יְרוּשָׁלָּם יִשְׁלִי אֶהְבִּידִי:
יְהִי־שְׁלוֹם בְּחִילֵךְ שְׁלֹנָה בְּאֶרְמֹנוֹתֵיךָ:
לְמַעַן־אֲחִי וְרַעִי אֲדַבְּרָה־נָּא שְׁלוֹם בְּךָ:
לְמַעַן בַּיַּת־יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָּךְ:

A Song of Ascent, of David.

I have rejoiced when I was told, "Let us go to the house of the Eternal."

O Jerusalem, our feet have stood within your gates.

Jerusalem: a city built for unity, where the tribes of Israel,
loyal to the Eternal God,
came to give thanks in God's presence.

Courts of justice sat there.

There stood the thrones of the House of David.

Pray for the peace of Jerusalem!

May those who love you know tranquility.

Let there be peace in your strongholds, security in your palaces.

For the sake of family and friends,

I will speak words of peace for Jerusalem.

For the sake of the dwelling place of the Eternal, our God,

I will pray for your well-being.

There are fifteen psalms bearing the title "A Song of Ascent." This collection, Psalms 120-134, may have had a specific liturgical use in the sacrificial service when the Temple stood in Jerusalem. While we cannot be certain of the role played by these poems, some texts suggest that they may have been recited in the Temple in Jerusalem while ascending the fifteen steps from the "Women's Plaza" to the "Plaza of Israelite Men" accompanied by grand instrumental music. Other texts suggest that the songs were recited during the revelry and celebration accompanying Sukkot.

Eileh Chamdah Libi

אֵלֶּה חַמְדָּה לְבִי

אֵלֶּה חַמְדָּה לְבִי
חוֹסֶה נָא וְאַל נָא תִּתְעַלֵּם.

These things my soul desires. Be gracious. Do not turn away.

Chanukkah Candle Blessings

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

Blessed Eternal God, Creator of the universe, You sanctify our lives with mitzvot and command us to light the candles of Chanukkah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
שָׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

Blessed Eternal God, Creator of the universe, You have done miracles for our ancestors in ancient times at this season.

(On First Night Only)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזִמְנֵי הַזֶּה.

Blessed Eternal God, Creator of the universe, You have given us life, sustained us, and brought us to this moment in time.

Maoz Tzur

מְעוֹז צוּר

מְעוֹז צוּר יְשׁוּעָתִי לְךָ נָאָה לְשַׁבַּח.
תִּכְפוֹן בַּיִת תִּפְלְתִי וְשֵׁם תְּנוּדָה נִזְבַּח.
לַעֲת תִּכְיִן מִטְּבַח מִצָּר הַמְּנַבֵּחַ.
אִז אֶגְמֹר בְּשִׁיר מְזִמּוֹר חֲנֻכַּת הַמְּזִבֵּחַ.

Mi Y'malleil

מִי יִמְלֵל

מִי יִמְלֵל גְּבוּרוֹת יִשְׂרָאֵל אוֹתָן מִי יִמְנֶה?
הוּ בְּכָל דּוֹר יָקוּם הַגִּבּוֹר גּוֹאֵל הָעָם.
שְׁמַע! בְּיָמִים הֵהֵם בְּזִמְן הַזֶּה
מִכְּבִי מוֹשִׁיעַ וּפּוֹדֵה.
וּבְיָמֵינוּ כָּל עַם יִשְׂרָאֵל
יִתְאַחַד יָקוּם לְהַגְאֵל!

Who can retell the things that befell us?

Who can count them?

In every age,

A hero or sage came to our aid.

Hark! At this time of year in days of yore,

The Maccabbees the Temple did restore.

Now the people Israel, like a dream,

Come together, rise and be redeemed!

אָדיר הוּא, יגְאֲלֵנוּ בְּקִרְוֹב
 בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקִרְוֹב.
 אֵל פְּדֵה, אֵל פְּדֵה, אֵל פְּדֵה עַמּוֹד בְּקִרְוֹב.

בְּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא,
 יגְאֲלֵנוּ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ
 בְּקִרְוֹב, אֵל פְּדֵה, אֵל פְּדֵה, אֵל פְּדֵה עַמּוֹד בְּקִרְוֹב.

פּוֹדֵה הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא,
 יגְאֲלֵנוּ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ
 בְּקִרְוֹב, אֵל פְּדֵה, אֵל פְּדֵה, אֵל פְּדֵה עַמּוֹד בְּקִרְוֹב.

רְחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא,
 יגְאֲלֵנוּ בְּקִרְוֹב, בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ
 בְּקִרְוֹב, אֵל פְּדֵה, אֵל פְּדֵה, אֵל פְּדֵה עַמּוֹד בְּקִרְוֹב.

Mighty One, speedily redeem us, in our own lifetimes.

God, redeem your people speedily.

V'nomar L'fanav

וְנֹאמַר לְפָנָיו

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה
הַלְלוּיָהּ

Let us sing a new song before God!
Haleluyah!

Dodi Li

דוּדֵי לִי

דוּדֵי לִי וְאֲנִי לוֹ הָרְעָה בְּשׁוֹשַׁנִּים

My beloved is mine, and I am his.
He is in the pasture among the lilies.

מִי זֹאת עֹלָה מִן הַמִּדְבָּר
מְקֻטְרֶת מִוֵּר וּלְבוֹנָה

Who is that rising up from the wilderness,
Adorned with myrrh and frankincense?

לְבַבְתִּנִּי אֶחֱתִי כִלָּה
עוֹרֵי צָפוֹן וּבֹאֵי תִימָן

My sister, my bride, you have set my heart aflame!
Let the north wind rise! Let the south wind arrive!

Translation of Sh'ma

Deuteronomy 6:5-9

You shall love the Eternal your God with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates.

Numbers 15:37-41

The Eternal said to Moses as follows: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. That shall be your fringe; look at it and recall all the commandments of the Eternal and observe them, so that you do not follow your heart and eyes in your lustful urge. Thus you shall be reminded to observe all my commandments and to be holy to your God. I the Eternal am your God, who brought you out of the land of Egypt to be your God: I, the Eternal your God.

Mediations and Readings for Hope and Courage

Be strong and of good courage;
Be not frightened, neither be dismayed,
for the Eternal your God is with you
wherever you go.

הַלּוֹא צְוִיתִיךָ חֲזַק וְאַמֵץ אֶל־תַּעֲרֹץ
וְאֶל־תַּחַת כִּי עִמָּךְ יְיָ אֱלֹהֶיךָ בְּכֹל
אֲשֶׁר תֵּלֵךְ:

Joshua 1:9



Each of us enters this sanctuary with a different need.

Some hearts are full of gratitude and joy:

They are overflowing with the happiness of love and the joy of life; they are eager to confront the day, to make the world more fair; they are recovering from illness or have escaped misfortune. And we rejoice with them.

Some hearts ache with sorrow:

Disappointments weigh heavily upon them, and they have tasted despair; families have been broken; loved ones lie on a bed of pain; death has taken those whom they cherished. May our presence and sympathy bring them comfort.

Gates of Prayer, The
New Union Prayerbook,
Central Conference of
American Rabbis, 1975.

Some hearts are embittered:

They have sought answers in vain; ideals are mocked and betrayed; life has lost its meaning and value. May the knowledge that we too are searching restore their hope and give them courage to believe that not all is emptiness.

Some spirits hunger:

They long for friendship; they crave understanding; they yearn for warmth.

May we in our common need and striving gain strength from one another, as we share the joys, lighten each other's burdens, and pray for the welfare of our community.



Lamentations 5:21

Turn us to you, O God, and we shall return;
Renew our days as of old.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

*Ha-shi-vei-nu Adonai ei-le-chah, v'na-shu-vah,
Chadesh ya-mei-nu ke'kedem*

The Eternal is my shepherd, I shall not want.
 God makes me lie down in green pastures.
 leads me beside still waters, restores my soul.
 God leads me in right paths for the sake of the divine name.
 Even when I walk in the valley of the shadow of death,
 I shall fear no evil, for You are with me;
 With rod and staff You comfort me.
 You have set a table before me in the presence of my enemies;
 You have anointed my head with oil, my cup overflows.
 Surely goodness and mercy shall follow me all the days of my life,
 and I shall dwell in the house of the Eternal for ever.



A Psalm of David.

With the Eternal as my shepherd, I shall want for nothing. I will
 lie down in a beautiful pasture. As I am led along restful waters,
 my soul will be restored. I will be guided along the paths of
 righteousness, serving God's higher purpose. Even when I must
 walk through the valley of the shadow of death, I fear no evil
 when You are with me. Your strength and your support comfort
 me. When facing my enemies, your protection stretches out before
 me, sustaining my mind and body. Only goodness and mercy will
 pursue me all the days of my life. I will live with God's presence
 for the rest of my days.

Translation of Psalm
 23 by Rabbi Michael
 Dolgin.

Translation of Psalm
121 by Rabbi Michael
Dolgin.

A song of the ascent (to Jerusalem).

I will look only upward, past the mountains, for my help comes
from the One beyond.

My help comes from the Eternal, Maker of heaven and earth.
Ever alert, your Guardian will never allow your foot to
stumble.

The Guardian of Israel never rests, never sleeps.

The Eternal will watch over you, as the shadow cast by your
right hand. You will not be overcome by the sun nor abandoned
by the moon.

The Eternal will guard you from all evil, watching over you.

The Eternal will guard you as you set out and as you return,
from this very moment until the end of time.



Gates of Healing, Central
Conference of American
Rabbis Press, New York
1988, "Please listen to
my call" (adapted).

A person at prayer is like a bed of coals. As long as a single
spark remains, a great fire can again be kindled. But without
that spark there can be no fire. Always remain attached to
God, even in those times when you feel unable to ascend to
God. You must preserve that single spark — lest the fire of
your soul be extinguished.

The soul that You have given me, O God, is pure! You have created and formed it into me, and within me You sustain it.

Taken from Morning Liturgy, "For the Soul".

אֱלֹהֵי נִשְׁמָה שְׁנִיתָ בִּי טְהוֹרָה הִיא
אֶתָּה בְּרָאֲתָהּ אֶתָּה יִצְרָתָהּ אֶתָּה נִפְחָתָהּ בִּי
וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי.

E-lo-hai n'sha-mah

She-na-ta-ta bi t'ho-ra hi

A-tah b'ratah, a-ta y'tzar-tah

A-tah n'fach-tah bi

V'atah m'shamrah b'kirbi

O Eternal, my God, I pray that these things never end: the sand and the sea, the whispering of the waters, the thundering of the heavens, the prayer of the human heart.

Hannah Senesh

אֱלֹהֵי אֱלֹהֵי שְׁלֵא יִגְמַר לְעוֹלָם
הַחֹל וְהַיָּם רְשׁוּשׁ שֶׁל הַיָּם
בְּרַק הַשָּׁמַיִם תִּפְלֵת הָאָדָם.

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Help me, O God, to find still moments,
Quiet spaces within to refresh my soul;
Cease my questions, my inner debates,
And let me meditate on your goodness.

Psalms for a New Day,
Debbie Perlman, Rad
Publishers, 1994, "Help
me, O God, to find still
moments."

Help me, O God, to nurture my courage,
Recalling moments of strength,
Remembering days of fortitude,
The certainty of your regard.

Help me, O God, to nurture my courage,
Recalling moments of strength,
Remembering days of fortitude,
The certainty of your regard.

Help me, O God, to grasp changed visions,
Filmy curtains to blur my unhappiness,
And wrap my tears with radiance,
Your hand upon my face.

Help me, O God, to turn to the light,
Warmed face and fingers outstretched,
Alive, alive in your sight.



From Gates of Prayer, The
New Union Prayerbook,
1975, Page 624.

How Can We Understand Death?

What can we know of death, we who cannot understand life?

We study the seed and the cell, but the power deep within
them will always elude us.

Though we cannot understand, we accept life as the gift of
God. Yet death, life's twin, we face with fear.

But why be afraid? Death is a haven to the weary, a relief for
the sorely afflicted. We are safe in death as in life.

There is no pain in death. There is only the pain of the living as
they recall shared loves, and as they themselves fear to die.

Calm us, O Lord, when we cry out in our fear and our grief.

Turn us anew toward life and the world. Awaken us to the
warmth of human love that speaks to us of You.

We shall fear no evil as we affirm your dominion of life.

Visions of the past
fill me with the memory of happiness.
Visions of the future haunt me.
How can we go through life,
knowing that one day we will die?
Some may say,
what is the point of living?
Others choose to be ignorant.
Visions of before —
carefree and full of life.
Visions to come —
grey clouds of unknown.
I am still young,
though it feels as if I've
lived a lifetime.
So much pain,
yet so much joy.
In my mind, dreams possess me.
Dreams of love and fairy tales,
of flowers, blue skies,
sunshine and rainbows.
What will become of me?
My friends?
The knowledge lies within
the unknown.
Only time will tell.

I Am A Rose.
"Visions", Stacey Levitt^{bn}
1996.

Gates of Prayer, The New Union Prayer Book, Central Conference of American Rabbis 1975.

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of life, in whose unity no one is alone and every life finds purpose.

Readings compiled by Cathy Netter Bregman and Rabbi Philip Bregman, "Lord, You give meaning to our hopes".

Lord, You give meaning to our hopes, to our struggles and our strivings. Without You we are lost, our lives empty. And so when all else fails, we turn to You. In the stillness of the night, when the outer darkness enters the soul; in the press of the crowd, when we walk alone yearning for companionship; and when in agony we are bystanders to our own confusion, we look to You for hope and peace.

Lord, we do not ask for a life of ease . . .

Instead we ask You to teach us to be uncomplaining and unafraid. In the darkness, help us to find your light, and in our loneliness to discover the many spirits akin to our own. Give us the strength to face life with hope and courage, so that despite conflict and discord, we may draw blessings from our existence. Make us understand that life calls us not merely to enjoy the richness of the earth, but also to exult in heights attained after the toil of climbing.



My God and God of all generations, in my great need I pour out my heart to You. This time of suffering is hard to endure. In my struggle, let me feel that You are near, a presence whose care enfolds me. Rouse in me the strength to overcome fear and anxiety and brighten my spirits with the assurance of Your love. Let the healing power within me — Your gift to me — restore my soul and give me the strength to recover, so that I and all who love me may rejoice.

בְּרוּךְ אַתָּה יְיָ רֹפֵא הַחַוּלִים.

Blessed is the Eternal our God, the Source of healing.



Hope is God's gift to humanity. When darkness falls and we have lost our way, hope is the spiritual light inside us which refuses to be extinguished.

Adapted from *The Power of Hope*, Maurice Lamm, "Hope is God's Gift to Humanity".

Sacred Intentions, Rabbi Kerry M. Olitzky & Rabbi Lori Forman, Jewish Lights Publishing, 1999, "*Hope in the Face of Destruction*".

Hope defies logic. It is the magical quality which encourages us to go on when life seems impossible. It is the irrepressible force which turns us to the future when we are tempted to give up. Hope is what makes us talk of success in the presence of fear and hope is what gives us the power to leap over obstacles that, at first glance, may seem insurmountable.

The ancients understood what scientists often do not — that despair only inhibits healing, while hope only enhances it. A little anxiety can be lethal, but a little confidence and hope can save your life.

Abraham Joshua Heschel taught:

“Our task in the darkest night is to be certain of the power of the dawn, to turn darkness into light, agony into song.”

How can we achieve such a task? Judaism provides us with a tradition that reflects all aspects of the human experience. In the stories of our people, we see that human beings throughout time have struggled, questioned and even despaired but rarely have they given up hope. When our ancestors were ill or bereaved or frightened or bewildered, they turned to God for help, for solace, for healing. Their words of prayer help us to find ways of expressing our own sorrows and difficulties today. Jewish prayer has always sought to heal brokenness in the world. We pray for wholeness, for a sense of peace in our souls that allows us to feel complete even when our bodies or our hearts are shattered.

Readings compiled by
Cathy Netter Bregman
and Rabbi Philip Breg-
man, *“Look inward for an
answer to prayer.”*
Abraham Joshua
Heschel

Adapted for Service of
Healing, Temple Sinai.

Being sick or suffering a loss is like being a stranger to one's own life. We feel it most acutely in our intimate circles. With tragedies of any magnitude come profound changes in our relationships. Loved ones must consider our needs in a different way. Friendships must adjust to survive. While well-meaning individuals urge and assist us to "get back to normal," we are painfully aware that we have no "normal" to get back to. Supporting another through these difficult changes and challenges can also be draining. It is a time in which we need to draw upon our spiritual and religious will, regardless of how much or how little we used it in the past. It is a time to deepen our connection with our Jewish souls.

In seeking "*refuat hanefesh*," strength and healing for our souls in worship together; we can find strength with each other, within ourselves, and with God. Our prayers can come to life through words and music and, perhaps, if we open our inner selves, we can transform our agony into song. God is near to all who cry out. May we find comfort in echoing the voices of millions of Jews past and present who, like us, yearn for healing and for the hope of the dawn.

"Gates of Healing",
Central Conference of
American Rabbis Press,
New York, 1988.

When pain and fatigue
are my companions,
Let there be room in my
heart for strength.

When days and nights
are filled with darkness,
Let the light of courage
find its place.

Help me to endure the
suffering and dissolve the fear,
Renew within me the
calm spirit of trust and peace.



Rabbi Morris Adler,
"Give Me The Vision".

Shall I cry out in anger, O God,
Because Thy gifts are mine but for a while?

*Shall I be ungrateful for the moments of laughter,
The seasons of joy, the days of gladness and festivity,
When tears cloud my eyes and darken the world
And my heart is heavy within me?*

Shall I blot from my mind the love
I have known and in which I have rejoiced
When a fate beyond my understanding takes from me
Friends and kin whom I have cherished, and leaves me
Bereft of shining presences that have lit my way
Through the years of companionship and affection?

*Give me the vision, O God, to see and feel
That embedded deep in each of your gifts
Is a core of eternity that survives the dread hours
Of affliction and misery.*

Those I have loved, though now beyond my view,
Have given form and quality to my being.
They have led me into the wide universe
I continue to inhabit, and their presence
Is more vital to me than their absence.

*What Thou givest, O Lord,
Thou takest not away,
And bounties once granted
Shed their radiance evermore.*



When cherished ties are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times, the pain of separation seems more than we can bear, but if we dwell too long on our loss we embitter our hearts and harm ourselves and those about us.

The Psalmist said that in his affliction he learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silence in their presence, and when a word will assure them of our love and concern.

The Gates of Prayer, New Union Prayerbook, Page 623, "In Recent Grief", Rabbi Israel Bettan.

Thus, even when they are gone, the departed are with us, moving us to live as, in their higher moments, they themselves wished to live. We remember them now; they live in our hearts; they are an abiding blessing.



The Gates of Prayer,
New Union Prayerbook,
Page 624, "After a Tragic
Loss", Rabbi Robert I.
Kahn.

O God, help me to live with my grief!

Death has taken my beloved, and I feel that I cannot go on. My faith is shaken; my mind keeps asking: Why? Why does joy end in sorrow? Why does love exact its price in tears? Why?

O God, help me to live with my grief!

Help me to accept the mystery of life. Help me to see that even if my questions were answered, even if I did know why, the pain would be no less, the loneliness would remain bitter beyond words. Still my heart would ache.

O God, help me to triumph over my grief!

Help me to endure this night of anguish. Help me to walk through the darkness with faith in tomorrow. Give me comfort; give me courage; turn me to deeds that bless the living.

O God, help me to triumph over my grief.

Introduction To First Edition

September 6, 2005

2 Elul 5765

This liturgy represents the next step in our congregational effort to create a *siddur*. Many aspects of this work reflect lessons we have learned from previous elements of our *siddur* project. We have continued to expand the use of sidebar commentaries and instruction boxes in the liturgy. These directions are intended to strengthen the flow of the service while simplifying participation. Similarly, the choice of placement of prayers on the page facilitates a continuous service without excessive page announcements and interruptions. We continue to use Hebrew refrains (congregational responses) in place of some responsive readings. However, as it is our practice to read the liturgy on weekday mornings, the number of standard responsive readings has increased. As in our Shabbat and Holiday *siddurim*, we have presented a single liturgy for both morning and evening services.

The regularity of use for which daily liturgy is intended makes additional demands. For those who attend minyan every day, it is beneficial to have a greater number of textual options. We have sought to address this need in a number of ways.

In regard to morning services, we have added the traditional daily confessional service known as *Tachanun*. This additional guided, silent meditative time will offer a new focus for many of our daily services. The silent period is preceded by a prayer known by its initial words, *V'hu Rachum*. This prayer has historically been recited the way we *daven* now: aloud at a reading pace. The attempt to revive traditional prayers in our modern setting is characteristic of many of our creative liturgical efforts.

The same can be said for the *bakashot*, prayers of supplication, present in our evening liturgy. These prayers with mystical overtones, one for each day, have been adapted from traditional daily *bakashot*. These texts provide the opportunity to meditate on new aspects of creation and of ourselves each day.

The most significant new work is found in the thirteen intermediate blessings of the Amidah, which are recited only on weekdays. Reform liturgies have often edited the common historical texts. While we have done so, we have also created new blessings along the standard themes. This traditional form of creativity is based in text. Our tradition is rich in imagery and theology. This new wording of prayers is intended to offer new ways to approach central Jewish prayer themes. Thus, with the publication of this new weekday siddur, we have created a liturgy that our leaders can lead with slightly different *minhagim* on different days and at different seasons. Further, each day, the participants in the service can use different texts and images within the silent section of the *Amidah* to enhance and vary the prayer experience.

The creation of this new *siddur* would not have been possible without the incredible support of colleagues and committee members. This past year, in addition to our Pulpit and Services committee, we initiated a Liturgy sub-committee. I am indebted to the entire committee, but particularly to the sub-committee who have given freely of their time and effort so that we could extend our creative reach even as we kept our feet on solid ground.

While I have been the primary writer and translator, much of this liturgy is the product of collaborative discussions between Rabbi Lori Cohen, Rabbi Erin Polonsky, Cantor Gershon Silins, and myself. I am grateful to my colleagues for their time, effort and ideas.

The support of the Temple office has been outstanding as well. Special thanks to Margie Markus for her hard work and attention to detail in this immense desktop publishing effort.

This weekday siddur represents one of the final goals set during our year of celebrating the fiftieth anniversary of Temple Sinai Congregation of Toronto. May it strengthen our commitment to prayer, community, creativity and tradition!



Rabbi Michael Dolgin

Liturgy Committee

Larry Robbins, Chair Person

Beverley Hutner

Marsha Kideckel

Lawrie Lander

Joanie Shiner

Valerie Whitefield

Rabbi Michael Dolgin, Editor

Pulpit and Services Committee

Lawrie Lander, Chair Person

Elaine Akler

Michael Fralick

Beverley Hutner

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Selma Sage

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Rabbi Lori Cohen

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Allan Kalin

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Sandra Montague

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Joan Shiner

Harvey Zimmerman

Rabbi Michael Dolgin

Cantor Gershon Silins

TEMPLE SINAI CONGREGATION OF TORONTO
210 WILSON AVENUE, TORONTO ONTARIO M5M 3B1
416 487.4161 FAX 416 487.5499
Visit our website at www.temple Sinai.net
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